

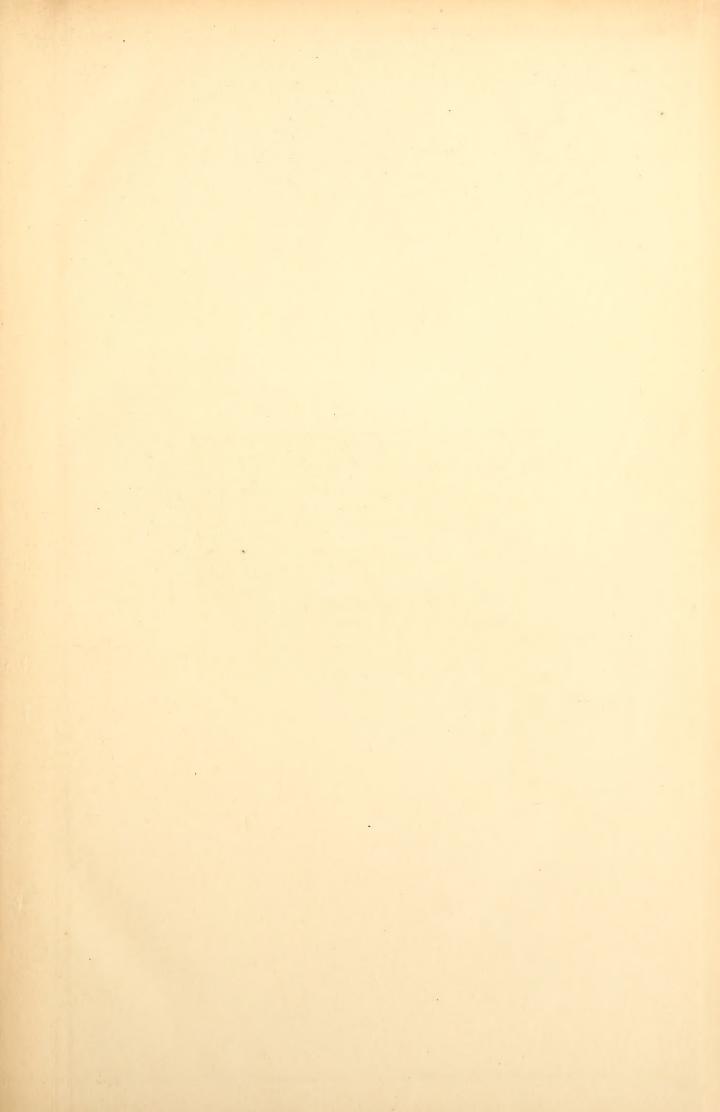
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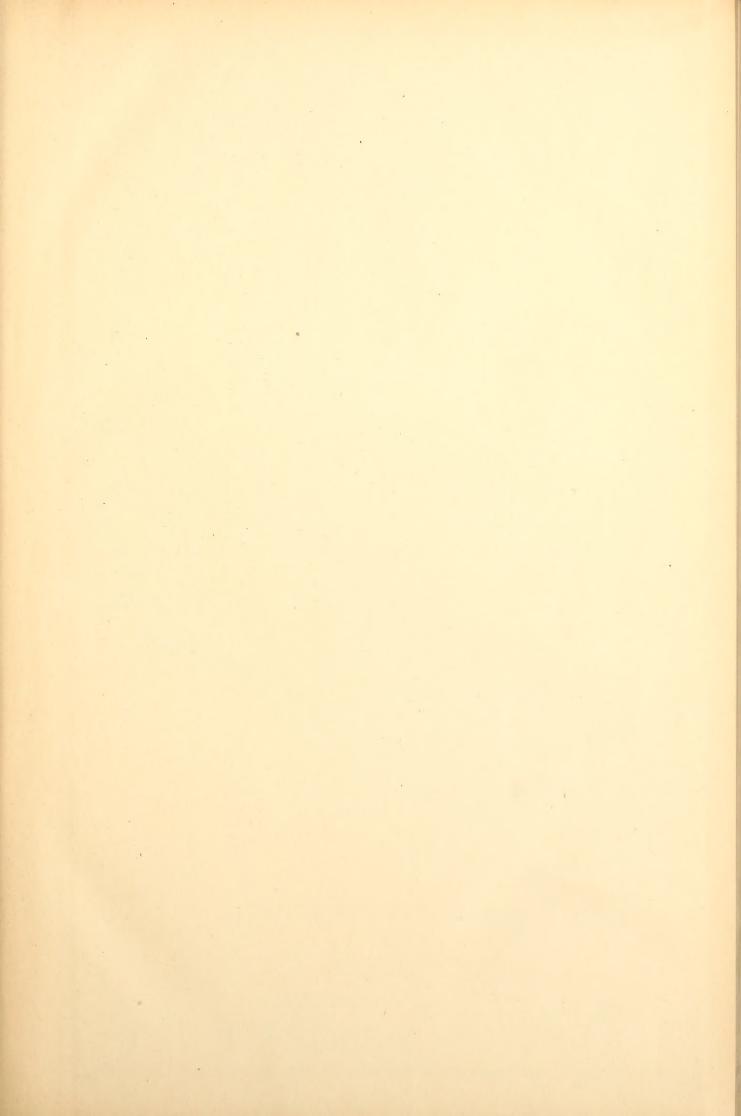
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AGELIST.

WEEKLY FAMILY AND RELIGIOUS JOURNAL.

Vol. xxxvii

July 5, 1900

No. 27

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In all the literature of the Disciples of Christ, no book has had so large a circulation or such a steady, continuous sale as "On the Rock," by D. R. Dungan. It was first published in 1872, and since that time it has passed through twenty-eight editions. "On the Rock" is a story, the following being a synopsis of the plot:

James Cuggill, the son of a wealthy baronet of Cardigan, Wales, makes a visit to the United States, and is so well pleased with the country that he determines to make it his home, for a few years, at least. James is engaged to be married to Jane Freeman, the beautiful child of wealthy parents. Both are members of the Church of England. A few months after James' arrival in America, he begins to hear rumors and hints of strange things happening at home. It appears that a strange religious sect has begun work near Cardigan. Finally he learns that Jane, together with her parents and brothers have all embraced the new heresy and have been "plunged in water." This intelligence shocks him, but he speedily reflects that the harm done is not beyond repair. He proposes to Jane immediate marriage, hoping thus to remove her from her family and religious associates, and thus to win her back to the English Church. Jane consents, but makes the condition no child of hers is to be baptized or christened in infancy until there is shown her the verse

of Scripture where such thing is commanded. James, who has never given much thought to the subject of infant baptism, readily consents to this condition. Jane takes the vessel for New York, and she and James are speedily married. In due time they are blessed with a son, "and then the trouble begins to brew." James begins a search for the passage of Scripture commanding the baptism of infants. Failing to find it, he calls in several clergymen, ranging from Bishops to exhorters, to assist him. These also fail with singular unanimity. The Cuggills return to Wales with the matter still unsettled. It is after much research and more study and thought that James finally is forced to the conclusion that his wife is right, not only as to infant baptism, but as to immersion. Further study of the Scriptures leads the Cuggills, the Freemans and others of Cardi gan to know the way of the Lord yet more perfectly, and to abandon the Baptist Church for the practice of apostolic Chris tianity.

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Vol. xxxvii.

St. Louis, Mo., Thursday, July 5, 1900.

No. 27.

CURRENT EVENTS.

The posse comitatus, called out to assist the police department in the preservation of order during the strike in this city, has now passed into history. At first only a portion of the posse was retired, but when the discharge of companies began it did not stop until the entire force had been mustered out of service. The boycott against the Transit Company's cars by the unions of the city continues, and in consequence the cars in north and south St. Louis are but slimly patronized. There was talk last week of an organization of manufacturers effected for the purpose of closing down their factories until the boycott on the Transit Company had been declared off, but it is not probable that such an unwise measure will be carried into effect. It would only extend and deepen the spirit of antagonism toward organized capital.

As the street car strike in St. Louis may be said to have practically passed, it may be well to sum up in a few words the different steps in this unfortunate episode in our city's history. In the first place, a strike of such dimensions was made possible by the street car trust, which in turn was made possible by the action of our Municipal Assembly and of our governor. In the second place, the strike itself was unwise in that it included in its demands some things which were unreasonable. No union has the moral or legal right to dictate to the managers of any business who shall and who shall not be employed. In the third place, the strike fell under unwise management. There was a time when the strikers could have settled their differences with the company with credit and profit to themselves. Their leaders from abroad prevented such settlement. In the fourth place, the acts of violence which were committed in most cases, at least not by the strikers themselves, but by their sympathizers, caused public sentiment to be turned against them and made it necessary to call out additional force to preserve order. It ought to be clear now to the strikers themselves that it would have been far better for them to have stated their grievances to the St. Louis public, and appealed to the sense of justice and fairness of the people who are interested in them. instead of putting themselves under the control of outside parties whose interest in them is purely professional. It ought to be equally clear to the managers of the Transit Company that it pays to have a little more consideration for the welfare of the men who render their company service, and to show them such consideration and kindness as will convince them that the company

has a higher interest in them than the dollars and cents they may make out of them. The amount of loss to the company, to the strikers, to the city of St. Louis and to business is almost incalculable, and is sufficiently appalling to make sensible people consider whether there is not a better method of settling difficulties between employers and em-

Admiral Seymour arrived at Tien Tsin, June 28th, having lost 62 of his men, being killed, and 312 wounded. Knowing that he was endeavoring to return to Tien Tsin a relief column was sent out and he was rescued. He had been fighting continuously for fifteen days, and during the last ten days on quarter rations. After relieving Admiral Seymour the column continued on toward Pekin, from which city no reliable news has been received since the uprising of the Boxers. The news in relation to the foreign ministers in Pekin, are still conflicting and the facts unknown at this writing. Whether alive or dead, prisoners or protected, is the great question about which the world is now most anxious for knowledge. From 16,000 to 20,000 troops are now reported in the field and others landing. The reports of the massacre of Christians in the inland continue alarming and at the present blockade on news it may be many days yet before the facts are known.

Official word has at last been received from Pekin by way of St. Petersburg and London that the foreign ministers were safe on the 25th of June. Word from Admiral Kempff on the 19th of June says that the ministers were given twenty-four hours to leave Pekin, but refused, and are still there. While there is some relief to the various powers represented in these reports, they are very incomplete and unsatisfactory. Pekin is still enshrouded in mystery. Nobody outside of her walls seems to know what is actually transpiring within, or what is the real attitude of the Chinese Government toward the powers. In the absence of an open declaration of war the powers have not yet decided that a state of war with China exists. However, this view of the situation is not causing them to spare any pains or to relax any effort to relieve their various citizens whose lives are imperiled by the uprising against foreigners in China. More than 16,000 troops are now ashore at Taku, Tien Tsin has been relieved and another relief column is now approaching Pekin. Li Hung Chang has been prevented from going to Pekin for political reasons, but he still claims to believe that the government at Pekin is not contemplating a war with the world, and he has attempted to

defeat the uprising against foreigners in his province by ordering more than 100 of the leaders beheaded. In other parts of China, especially the Shan-Tung province, the Boxer movement is spreading and the lives of missionaries are endangered. Much missionary property has been destroyed and foreigners are fleeing for their lives. The Boxers are said to be approaching Shanghai and are threatening the missions, missionaries and foreigners of that city. Thus far the powers have acted harmoniously in their effort to protect their ministers and missionaries, but how long these friendly relations may be continued is quite problematical. It is to be hoped, however, that nothing will transpire to disrupt this harmony until order has been restored, all lives in jeopardy rescued and satisfactory reparation made by China for all the damages sustained by the interested nations.

The Chinese Minister, Wu, at Washington has sought to persuade the administration not to send American troops to China for the present, but the President has informed him that as long as the lives and property of American citizens are imperiled this government cannot wait on developments, but must take prompt measures to protect its citizens. The public sentiment of the country will sustain the President in this decision. It will be time enough to wait on Chinese diplomacy when the lives of our missionaries, our ministers and other citizens in China are under the protection of the American flag. The appointment of Gen. Adna R. Chaffee to proceed to China to take command of the American forces operating there, and the ordering of additional troops sent there, both from Manila and from this country, is further proof of the determination of the government to afford ample protection to the lives and property of its citizens in China.

On last Saturday afternoon a most disastrous conflagration occurred at the Hoboken Piers, New York, in which three "ocean greyhounds" were totally destroyed, many lives lost and much other property destroyed. At this writing the number of lives lost is supposed to be about 200; but it is feared that the number may be far greater. The loss to property, it is thought, will approximate \$20,000,000. The North German Lloyd Steamship Company's loss is said to be \$10,000,000. The names of the steamers burned are the Bremen, Main and Saale. These were practically new vessels and among the finest afloat. Besides the burning of these three steamships the North German Lloyd Company sustained a heavy loss in the destruction of its piers at Hoboken.

Another famous steamship, the big Kaiser Wilheim der Grosse, came near being destroyed. She caught on fire but was dragged away by tugs and the fire extinguished after considerable damage had been done. The fire started in some bales of cotton on the wharf and spread so rapidly that the crews and visitors on the vessels named were largely prevented from escaping and are known to be lost. Even those leaping into the river had but little chance of escape. As the Saale was pulled away from its pier by tugs, many persons could be seen at the port holes pleading for help and struggling for their lives until the sinking ship and rising tide brought an end to their misery. It is feared that this holocaust will prove to be one of the worst in the history of New York fires. The steamships Main and Saale had been chartered by the Christian Endeavor Society to carry 300 of its members to London, but it is supposed that none of the Endeavorers were on board, as the vessels were not scheduled to sail until July 3. The Main was burned to the water's edge at its pier. The Bremen was beached on the Jersey flats. The Saale drifted downstream a flaming furnace. None of the vessels were insured. Later estimates do not place the property damages as high as at first thought, but the number of lives lost is still unknown.

The Democrats of Illinois held their convention at Springfield last week, adopted a platform endorsing the Chicago platform "in letter and in spirit," declared against trusts and imperialism, expressed sympathy with the Boers, declared in favor of election of United States senators by direct vote of the people, and nominated a state ticket. The nominee for governor is Samuel Alschuler, of Aurora, a man who has served in the State Legislature, and who has made a reputation for his official integrity and for his uncompromising opposition to all manner of official dishonesty and corruption. The Chicago Herald congratulates the people of Illinois on the fact that this year the two leading parties have two able and honest men as their candidates for governor-Richard Yates and Samuel Alscuhler-and that no matter how the election goes, the state is sure to have an honest and capable administration. This is in gratifying contrast with tickets which have been previously put out by both parties in Illinois, and indicates progress in the right direction. A noteworthy feature of this convention was the selection for delegates at large to the Kansas City Convention of two men who were gold Democrats during the last campaign. Whether this means that these men have modified their views on the monetary question, or whether the Illinois Democracy has taken this opportunity of expressing its dissent to the plan of reaffirming the financial plank of the Chicago platform at Kansas City, we are not able to say.

On the day of our National Independence two political parties, the Democratic and the Silver Republican, will begin the sessions of their national conventions in Kansas City, Mo. The Democratic Convention will hold its sessions in the Convention Hall, just completed, and the Silver Republican Convention will hold its sessions in Auditorium Theatre. Owing to the different method used by each party in the appointment of delegates it is thought that the delegates of the Silver Republican Convention will outnumber those of the Democratic Convention. Of course it is a foregone conclusion that William Jennings Bryan will be the nominee of the two conventions. The only question in the Democratic Convention, at present writing, seems to be whether Bryan should be nominated before or after the adoption of their platform. That the Chicago platform will be reaffirmed in the Democratic Convention is certain, but whether it shall be incorporated word for word or only in a comprehensive way, has not yet been determined. It is now thought that the Silver Republicans will not insist absolutely on the nomination of Mr. Towne as Bryan's running mate, but will insist on a man strictly loyal to the Chicago platform; but who this man will be cannot yet be foretold. Among the names most prominent for second place on the Democratic ticket, at this writing, are those of Mr. Hill, Mr. Sulzer, Mr. Murphy and Mr. Shively, but a stampede of sentiment toward either one of these men has not yet appeared. If Mr. Bryan has any preference in the matter, or any other man in view, he has not yet taken the public into his confidence That trusts, bimetallism and imperialism will be the leading issues of the Democratic platform is now clearly evident, but as to their order, in the matter of their importance, no one seems able to predict. Neither can this be determined wholly by the convention. They will find their relative positions as the campaign develops. It is said that Mr. Bryan will be invited to address the convention. Kansas City is as ready for the two conventions as she can be but the indications now are that she will be overwhelmed with visitors.

On the morning of June 30th, the navy department at Washington, received word that our famous battle-ship, the Oregon, which had been ordered from Manila to Taku had gone on the rocks in the Gulf of Pe-Chi-li, about 150 miles east of Taku and was badly damaged. The rock on which she stranded is known as pinnacle rock. The dispatch states that the rock penetrated the ship's side above double-bottom, and that there were several small holes made in the bottom of the ship. A boat was sent to her relief from Chee-Foo. There was no loss of life and it is thought that there is some chance of saving the ship. The point where the Oregon grounded is fifty miles west northwest of Che-Foo. The officials of the navy hydrographers office say there is a great rise and fall of the tide at this point, about ten feet, and that it is possible that the Oregon may be floated without assistance. But Captain Wilde's statement of the injury sustained is too brief to enable the authorities at Washington to form a definite idea as to the prospects of saving the ship. Much will also depend upon the weather, but unfortunately this is the season of storms in Chinese waters. Should the vessel be lost, the accident will be a matter of great regret to all the people of the United States because of her remarkable history in connection with our late war with Spain. The Oregon is one of our costliest and most heavily armored battleships and the loss of such a vessel at such a time might mean more than the loss of her cost. We have other vessels of her class in our navy and others nearing completion and still others in the course of construction, and yet the loss of such a vessel as the Oregon, tried and true as she was known to be, would be a loss that would be both felt and regretted. It is to be hoped, however, that she can be saved.

THE REGENERATION OF CHINA.

Events in the "Flowery Kingdom" of late have been of transcendent importance. They have attracted the attention of the whole civilized world. While there is a great deal of mystery attaching to certain questions at this writing, such as the fate of the Relief Column under Admiral Seymour, which left Tien Tsin two weeks ago for Pekin, and the fate of the Foreign Legations and missionaries in Pekin, enough is known to indicate that we are perhaps at the beginning of the end of the old order of things in China. It is known that the regular Chinese troops are fighting with the "Boxers" against the allied international forces, and that property has been destroyed and blood has been shed and life taken at Tien Tsin and Taku. There is great fear that worse news will soon come from Pekin. There is little doubt that the Empress Dowager is in sympathy with the "Boxers" in their insane opposition to foreigners and foreign innovations.

At this time the nations of Europe, together with the United States, are hurrying their forces forward to China to protect the lives and property of their citizens who are sojourning in that country as diplomats, missionaries or tradesmen. It is reported that there is an agreement among the different nations now co-operating in China so far as preserving the lives of foreigners, protecting property and restoring order. After that other questions more delicate will be raised, about which there may be difference of opinion, but evidently the first thing to do is that which has been agreed upon.

Our readers who have kept up with the modern history of China will remember that very important reforms were begun a few years ago under the reign of the Emperor, who was favorable to missionaries and to Western ideas and improvements. The Empress Dowager, a very strong but unprincipled woman, who by sheer force of her personality has risen from obscurity to be the ruler of 400,000,000 people, deposed the Emperor, made him a prisoner in the palace and put a stop to all the reforms that had been set in motion. Not only so, but the

lives of those men who were active in instituting these reforms were in jeopardy from this bloodthirsty Queen. It was in their behalf that Timothy Richards made his plea before the present outbreak occurred, both at the Ecumenical Conference at New York and later before the State Department at Washington. What he feared is now taking place.

What does it all mean? In our judgment it means that the seeds of revolution are springing up in China. It seems that the old order of things is passing away. Some things have to get worse in order to get better. Chinese civilization as represented by the present ruler is a menace to the world's peace and progress. It has become intolerable. The nations will be compelled either to partition China out among themselves and govern it or else declare a united suzerainty over China, put the Emperor on the throne, depose the Empress Dowager and rule the country in that way until it has reached the position where it can govern itself. At any rate, what is certain is that life and property of foreigners must be made secure in China. This done, the Christian religion, with other cooperative agencies of civilization, will do the rest.

Those who are able to recognize the hand of God in human history will not fail to see the significance of the events now transpiring in China. Those who are dull of vision will not understand their meaning. Some of the daily papers are asking whether it is admissible or right to force a Christian civilization upon China. A recent cartoon in one of the great dailies represents the nations as forcing the Christian religion upon that ancient empire. But this is to misunderstand the whole situation. The Christian religion is not propagated by force, but it is the province of human government to protect life and property and to insure citizens their right of civil and religious liberty. Chinese come to this country, erect their joss houses and carry on their ancestral worship without let or hindrance. Americans and others must enjoy the same rights in China. The civilized nations of the earth will see that they do. It is within their province to enforce this respect for the rights of their citizens anywhere. When this is accomplished, then Christ and Confucius will contend for the mastery in China, and Christ will win.

No nation has a right to fence itself in from the world's light and civilization and become a stench in the nostrils of the world. It must advance with the progress of the race or go down. There is no escape from this law. It was under its operation that the Canaanitish tribes were driven out of Palestine to make way for people which contained the seeds of a higher and truer civilization. We need not be amazed, therefore, at what we see going on in China. God is carrying forward his great purpose in the world. Sometimes the red plowshare of war must break up the soil and prepare it for the seeds of a better civilization. If China will not peacefully yield, as Japan

did, to the higher ideals of Christian civilization, upon her must fall the consequences. Jesus Christ must rule over China. His kingdom is to be a universal kingdom. This includes China. The nation that resists light and knowledge brings disaster upon itself. This is what the Chinese Government is doing at present. But God will overrule this for the good even of China. What we see now in China is perhaps the beginning of the political and religious regeneration of that ancient empire.

HIRAM JUBILEE COMMENCE-MENT.

The editor has been on Hiram Hill. It was the occasion of Hiram's Jubilee Commencement. It was a great occasion for Hiram-a Red Letter day in its history. It was good to be there. Hiram's friends, new and old, were there. It was a goodly company of elect men and women. Hiram has completed a half century of history, including the period of the Western Reserve Eclectic Institute, with this commencement. In anticipation of this event, about a year and a half ago President Zollars conceived the idea of a popular endowment of the institution. The plan was to enlist the interest of the brotherhood in college endowment in general and the endowment of Hiram in particular. Our papers were freely used, stereopticon lectures, illustrating Hiram scenery, Hiram men, and public men in general among us, were employed, and President Zollars, aided by two or three others, has given his time largely to the working out of this scheme. His plan was to secure a popular subscription first and then secure some larger donations. Tais reversed the usual method, but it worked, because of the man behind the plan. There were three \$25,000 donations, five or six of \$10,000, more of \$5,000, and so on down the gamut. The total sum up to date announced by President Zollars was \$225,000. After this some "back counties" were heard from, which, with a telegram from an old Hiram student, from the Philadelphia convention, pledging \$2.500, raised the total to \$230,000. The people cheered, and the great audience rose and sung.

"Praise God, from whom all blessiags flow!"

Thursday forenoon was occupied in securing additional subscriptions to the endowment fund, before the foregoing announcement was made. A special effort to raise a \$50,000 memorial fund, in memory of Prof. Arthur C. Pierson, who had died a few days ago, and whose vacant chair, draped in mourning, occupied a conspicuous place on the platform, met with good success. It is to be raised by the students and alumni of the college. The strong hold which Hiram College has on the students is seen in the leading part they have taken in its endowment. The afternoon of Thursday was occupied by addresses from the editors of the Christian Standard and the CHRISTIAN-EVANGELIST, by the conferring of degrees on the graduating class, with appropriate addresses by the class professors and Presi-

dent, and a poem by Mrs. Jessie Brown Pounds. The graduating class numbered 48, in all courses, and was a fine-looking body of young ladies and gentlemen. Bro. Lord's address had the double merit of being popular in style and adapted to the occasion; the words of the professors to the graduates were timely and wise; those of President Zollars came out of a great heart of love; the poem of Mrs. Pounds-our poet laureate -was exquisite, touching the heart, quickening memory and brightening hope. The singing by the young ladies' glee club was a delightful feature of the occasion. Evidently Hiram is not neglecting to cultivate the musical talent of its students. It was a great day for Hiram College. But there was another day to follow.

Friday forenoon was devoted to the Western Reserve Eclectic Institute. Prof. Hinsdale read an historical paper on the origin and early history of the institute which later grew into Hiram College. It is hardly necessary to say that this was an able paper. Prof. Hinsdale, now of Michigan University, was a student of the Eclectic Institute, a companion of Garfield, and succeeded him as head of the institution, which he served many years. His memories of the place, and of the men and women who wrought there in the early days, are very vivid, and are deeply engraven on his heart. As he sketched those early days of struggle, and characterized the men and women who are associated with early Hiram life. the Professor's voice often grew husky with emotion and his eyes misty with tears. Those who suppose him incapable of deep and tender emotion do not know him. Among the other speakers whom Prof. Hinsdale, as master of ceremonies, called out were Harrison Jones, Lathrop Cooley, Elder Ross; Judge White, of Cleveland; T. D. Truedsley, superintendent of schools, of Youngstown; J. H. Lockwood, of Cleveland; Bro. Teachout, of Cleveland; Amzi Atwater, of Bloomington, Ind., and others, whose names we do not now recall. Mrs. Hinsdale read a memorial paper. Seldom have we enjoyed an occasion more than this. In that one session we seem to have lived through the entire history of Hiram, and we feel that we have a pretty clear understanding of the Hiram spirit and Hiram men. The widow of A. S. Hayden, the first president of the institution, sat on the platform, a living link connecting the past and the present. How much these fifty years of service have done for the world-who can tell?

In the cool of the morning, our hostess, Mrs. Prof. Wakefield, drove us about Hiram Hill, pointing out the homes of the professors, the Garfield House, Tiffany Hall, and other historic spots, and indicating the splendid panoramic views of farms meadows, forests, valleys, and the distant purple hills, which are visible from Hiram heights. Round about here Mormonism had its origin and early struggles. Within sight are the scenes of the early labors of Sidney Rigdon, Joseph Smith and other

Mormon leaders. Here at our feet is Mahoning Valley, and we are reminded of the Baptist Association which adopted the principles of the Reformation. What a restful spot this seems to be! Hiram Hill is crowned with graceful trees-walnut, beech, chestnut, maple and elm-and in the center stands the main college building. which is the old building enlarged and improved, containing the room in which Garfield taught yet intact; and near it, further south, is the new Y. M. C. A. building, a splendid structure with a beautiful college chapel. These, with the large tabernacle and the dormitories, three in number, make up the college buildings. If one wished to retire from the noise and strife of city life, and yet live among cultivated people, Hiram would seem to offer superior attractions. It is more than two miles to the nearest railroad station. The spirit of quiet restfulness is there, and the air from orchard and meadow is pure and bracing. Hiram has a future. Its permanence is assured. With the beginning of its second half century it enters upon a new era.

These lines are hastily jotted down at Macatawa Park, which we have just reached by a night's ride across Lake Erie to Detroit and a day's ride across Michigan, with several hours' lay over at Grand Rapids. This closes up a series of engagements running through several weeks, involving much travel and absence from home. It was quite like coming home to here. Edgewood-on-the-lake was open and ready to receive us, for Mrs. G. had arrived a few days before. The trees on the quiet hills are as green as ever. The wren is singing the same sweet, old notes as it twitters about the cottage. The lake is as blue as in years gone by, and its wavelets to-day make the same restful lullaby to which we have listened and under whose soothing influence we have mused for a decade of summers. There are no "strikes" here except those which fishermen get when casting for black bass. No furnaces belch out black volumes of smoke here to mar the beauty of the scenery or to darken the blue skies. No roar of city traffic drowns the songs of the birds or the whisper of the leaves. Here let us rest a little while and store up vital energy for other tasks. do not know yet who are here, except G. W. Muckley who, with his wife, called at our cottage last night. He has just joined his family here. Also the families of W. F. Richardson and G. H. Combs are here. The Muckley's and Combs occupy the Haley cottage-"Old Kaintuck." Tyler and family will not be here this sum-We called at their beautiful home in Cleveland on our way here from Hiram, and greatly enjoyed a few hours with him and his lovely family. Our readers will be pleased to know that for the past three or four weeks Bro. Tyler has made marked improvement, and they will join us in the prayer that he may be restored to health again. His heart is full of true and tender things he would like to say to his brethren if health permit.

But here we pause. Let correspondents who wish to reach us personally, address us here. All matter for the paper should, of course, be sent directly to the office as heretofore.

Edgewood-on-the-Lake, Macatawa, Mich.

hour of Prayer.

OUR BURDEN-BEARER.

(Psalm 55; Matt. 11:28-30.)

[Uniform Midweek Prayer-meeting Topic, July 11.]

CENTRAL TRUTH: God does not desire his children to carry burdens which embitter life, but asks us to cast them upon him—the soul's true rest.

It is proof that the Scriptures are written out of the experiences of human life as well as by the inspiration of the Spirit that they are so well adapted to our human condition. One of the great facts of human experience is that life is full of burdens. These burdens are the result of sin, or of disappointment, or of the falsity of friends, or of the persecution and oppression of our enemies. The ordinary ills of life, such as sickness, bereavement, losses, often constitute burdens which are hard to bear.

It is in recognition of this fact that the Scriptures point out to us the great Burdenbearer, who is both willing and able to carry our burdens for us. In the psalm cited above there are suggested both a false and true method of escaping our burdens. When the psalmist had uttered his complaint before the Lord concerning the oppression of the wicked he exclaimed:

"Oh that I had the wings of a dove! Then would I fly away and be at rest. Lo, then would I wander far off, I would lodge in the wilderness. I would haste me to a shelter From the stormy wind and tempest."

But we do not escape our burdens by flying away into a wilderness. No "wings of a dove" can carry us far enough to escape, completely, the burdens of life. The psalmist himself came to know the truth of this by experience, for he afterwards cried out:

"As for me, I will call on God;
And the Lord shall save me.
Evening and morning and at noonday will I
complain and moan;
And he shall hear my voice."

This brings the psalmist to the true and only effective method of escaping from the burdens of life:

"Cast thy burdens on the Lord, and he shall sustain thee;

He shall never suffer the righteous to be moved."

Many another believer since the days of the psalmist has realized the truth of this statement. When all other means of relief from burdens which have seemed intolerable have failed they have cast them upon the Lord and he has sustained them.

In what way may we cast our burden upon the Lord? In the first place, many of those things which constitute a burden disappear when we bring them into the presence of the Lord, even as the specters of the night disappear with the rising of the sun. All imaginary ills and afflictions vanish when we bring them into the light of His presence. All those burdens which come of our pride, our vain ambitions, our inordinate desires, weigh nothing when we put them in the scales of the divine judgment.

But there are burdens that are actually unavoidable-the difficult duties and the inevitable adversities of life. How may we cast these upon the Lord? By seeking strength from Him with which to bear them. By asking for patience with which to endure them. When Paul asked that he might be relieved of a certain affliction, the request was not granted in the way he had expected, but grace was given with which to bear it. And this, he learned, was better for him. What matters it to us whether the burden be taken away or whether we be given strength to bear it? Perhaps the latter is the better for us! Who can say but that this is the very reason why burdens are laid upon us, that we may seek for added strength from God?

How well the New Testament harmonizes with the Old on this subject is seen in the quotation cited above, where Jesus says in words of inimitable tenderness: "Come unto me all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me, for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy and my burden is light."

These words appeal to us more strongly than those of the Old Testament because the Word has now become flesh and is dwelling among us, sharing our human experiences, feeling the pressure of our burdens and knowing the bitterness of our sorrow. It is out of these experiences that He utters this invitation which has been a balm to so many burdened and sin-wounded hearts through all the succeeding centuries. It is apparent from these words of Jesus that the great burdens of life are those which weigh on the soul. To all who are sin-sick, weary of sin's wages and longing for rest for their souls He extends His sweet invitation and offers the blessed promise: "I will give you rest."

Is not this what we all desire? Are we not heart-weary with sin and its buffetings? Do we not long for a truer and better life than we have ever lived? Do not our souls long to be bathed "in seas of heavenly rest?" The truth which Christ would teach us is that we are not compelled to wait until another world for that rest, but that we may find it here, even now, by coming to Him and taking His yoke upon us, adopting His plan of life and learning of Him. The yoke is not an instrument of torture, or even a symbol of subjugation. It is a device for enabling oxen to draw their burden more easily. Christ's voke is a means of lightening our burdens by teaching us how to bear them. O, that we might all come to Jesus that He might teach us the secret of peace and happiness! That we might bring all our burdens to Him and learn of Him how to bear them without weariness! Let not this meeting close to-night without a resolve in each

heart to learn of Christ the secret of rest and peace.

PRAYER.

O, Thou gracious Lord and Master, who art the world's great Burden-bearer, we thank Thee that Thou didst stoop down from heaven to share our sorrows, our burdens, to teach us how to live that we may enjoy rest unto our souls. We thank Thee that Thou art a refuge from sin and from all the carking cares and bitter burdens of life. May all our hearts respond to Thy gracious invitation and come unto Thee that we may take Thy yoke, learn of Thee and find that rest for which our souls long—rest here and forevermore! For Thy name's sake. Amen!

Editor's Easy Chair or MACATAWA MUSINGS.

It seems good to be back once more on the old sandhills of Macatawa, which Nature's forces have reared here by the lake-shore through the centuries of the past, and crowned with great trees of many varieties. It is good to come back to the many-hued, many-voiced and many-mooded lake Michigan, which, in calm and storm, is a neverfailing object of interest. It is good, too, to look again upon the quiet waters of Macatawa Bay or Black Lake, nestling beside Lake Michigan like a child smiling in the embrace of its mother. We can never look upon this combination of landscape and waterscape, thread the winding paths through forests primeval, which crowd this tongue of land between the lakes, and breathe the invigorating air coming over the water, without feeling that the good God, who has provided so many things for man's welfare and happiness, must have prepared this place as a resting-spot for weary workers, and a refuge from the heat and noise of city life. We prize the place all the more because we accept it as a gift from Him who careth for us, and who has so generously provided for our human wants. But if it be a gift from the hand of God, then it ought to be used to His glory and made to serve His cause and kingdom.

Speaking of the many-voiced Lake Michigan, the gentle jullaby of a few days ago has changed this morning to a resounding anthem. Was it the tumultuous waves beating upon the shore of rocky Patmos that gave to John that splendid phrase-"The voice of many waters?" All night a stiff breeze has prevailed from the south, and this morning the beach is resounding to the white breakers that beat upon its sands. It is this change of mood and music that prevents monotony, and makes the old Lake an object of unceasing interest. Last evening the sun went down between two pillars of clouds which made a great gateway for his departure. Up through this gateway the rays of the descending sun shot clear to the zenith, widening out like an inverted pyramid with its apex on the horizon. The contrast between the golden color of the clouds shot through with the rays of the sun, and the dark somber hue of those outside the path of light, made one of the most striking sunset scenes we have ever witnessed over Lake Michigan. It was as if Nature had planned for the departure of the god of day on a scale of magnificence befitting his dignity and glory.

These paragraphs are penciled in our little study, the latest addition to Edgewoodon-the-Lake. It has stood here on the summit of the hill overlooking Lake Michigan through the stormy wintry months. often covered, no doubt, with snow and ice, still, lonely and untenanted. Our favorite window on the southwest looks out upon a scene very different from that which is presented to our vision from the window at which we sit in our office in St. Louis. That presents to us a scene of bicycles, carriages, automobiles, and, on days of special interest, military and civic parades with floating banners and sounds of martial music; but this window in our Macatawa study gives us a view of Lake Michigan, stretching far away to the western and southwestern horizon, sometimes smiling in placid serenity, and sometimes, as to-day, presenting a scene of tumultuous grandeur, as the "whitemaned coursers of the deep" - to use a Homeric phrase-chase each other shoreward. Sometimes the smoke of a passing steamer, and often in the afternoon and evening, especially on quiet days, the little puffing steam launches, with ever and anon a white sail in the distance, add to the variety and picturesqueness of the scene. The difference to the ear is quite as great as to the eye. It is the difference between noise and music. The roar and din of a great city are trying on the nerves, but there is a restfulness about the music of these waters that seems a very balm for weary and exhausted nerves. There is another difference in which the whole body is interested; it is that of temperature. The atmosphere to-day and habitually is cool, invigorating, a sort of tonic for mind and body. We have known days in St. Louis when it was not so. Even here it gets warm in the sunshine, but a shade and breeze always bring relief.

The population of Macatawa is now rapidly increasing. In addition to those we mentioned last week we have met with Bro. B. A. Jenkins, who, with his family and his mother, is quartered on the lake front in the Bellamy Cottage. Bro. Jenkins has accepted a call to the Richmond Street Church, in Buffalo, N. Y., and begins his work there next Lord's day, but will spend part of his summer here with his family. The Thompsons, Youngs and Mrs. F. E. Udell, of St. Louis, have arrived, also Bro. T. S. Ridge and family and Bro. and Sister W. J. Halleck, of Kansas City. Bro. and Sister Bowman, of Chicago, are occupying the Tyler cottage, "Ole Virginny," and we are expecting Bro. T. P. Haley and wife, of Kan sis City, and Bro. F. G. Tyrrell and family, of Chicago, in a few days. The latter will occupy the cottage erected by the late Bro. Everest. There are many improvements in progress at the Park, especially on individ

ual cottages. A new dock at the Macatawa landing is one of the public improvements which is appreciated, and the new sanitary regulations which are being carried out have already removed the only objection that we ever heard urged against the place. Religious services for the season begin next Lord's day at the Auditorium in the afternoon, and on the beach in the evening, as heretofore. Fishing, this season, is reported to be perhaps better than ever before. We have seen some fine strings brought in. The Muckley family passed our cottage a day or two since with a string of ninety perch which they had pulled out in a few hours' fishing in Lake Michigan. Muckley "gets there," whether after fish or church extension funds. Among the catches this year have been several muskalonges. These are all duly reported in the "Macatawa Bay Resorter," a new daily which is published at Holland for the benefit of the resorters, and, incidentally, of course, of the publishers.

It is comforting to know that, despite the disappointment about halls in Kansas City, and the uncertainty growing out of that disappointment as to where the convention would be held, for a good while, there is a wide interest already felt in that coming convention. It is due to the Kansas City people to say that it was through no fault on their part that the Convention Hall, which they had expected to secure, was not secured in time. There was an unfortunate proviso attached to the motion locat. ing the next convention in Kansas City, which related to railroad rates, and before the railroads could be heard from satisfactorily, the owners of the Hall let it to other parties, after waiting a due time for a definite decision from our board. But there are plenty of large churches in Kansas City. One of these will answer for the business sessions, and of evenings and on Lord's day the program will have to be duplicated in different places and the audiences divided. This will have advantages as well as some disadvantages, and we will make the best of it. Get ready for a great convention in Kansas City.

Edgewood-on-the-Lake, Macatawa, Mich.

Rev. W. S. Danley, D. D., in a recent number of the Cumberland Presbyterian, strongly urges the necessity of pressing Christianity into politics. Here are some of his utterances:

When bad men wish to fleece and eat the state as a tender lamb, they become very anxious about the best interests of the church, and urge all men to see that religion is kept out of politics. There are religious duties every good man owes his country, and one is to keep evil men out of office, and to see that only good measures prevail.

We claim that Christianity is the best religion

We claim that Christianity is the best religion extant, but if it cannot be applied to business and politics it is worthless and should be replaced by another more practical religion.

Church and state must not be united, but the church must influence men in their business, and in their social and political life. It is said politics is bad, that it is a dirty pool and church men should not dabble in it. But by politics our country is governed, and therefore good men must purify the pool of politics. Politics must be made good or we are all lost.

ALEXANDER CAMPBELL AND THE OPERATION OF THE HOLY SPIRIT—II.

W. A. OLDHAM.

In my last paper I gave two statements of the proposition debated between Mr. Campbell and Mr. Rice. Here is the first: "In conversion and sanctification the Spirit of God operates only through the Word." To this add the phrase "of truth," and you have the second. The first was the one discussed, the las the one agreed upon. I supposed the one agreed upon was the one discussed, and was reading that when I stated the second. When I stated the first I was reading the proposition as it is given at the beginning of Mr. Campbell's first speech. I did not notice the discrepancy until I saw Bro. Garrison's comment upon the latter "Only through the Word" proposition. means only through the "Oracles of God." commonly known as the Bible. Mr. Campbell's phraseology, means the written Word of God. "Word," "Word of truth," or simply "the truth," are in his usage simply synonymous and identical expressions. This is shown by the substitution of the proposition debated for the one agreed upon without a shadow of protest from Mr. Rice, and by the use of "Word of truth," "the Word" and "truth" indiscriminately. Logical fairness requires but this denial of Bro. Garrison's: "Bro. C seems to have used both phrases, but in deciding on the final form was no doubt influenced by the consideration just stated." That consideration was: "The truth, or the Word of truth, is a much broader phrase than the written Word." While it is true that truth is broader than Word of truth, and the latter than written Word, in Mr. Campbell's usage the phrases were identical in meaning. This I think Bro. G. will admit if he has the debate before him. I shall, however, proceed to show that such is the case, and incidentally to show in a word, or a sentence or two, what Mr. Campbell's position on this important question was.

I think I understand the force of language, and no man used clearer, or was at more pains to be understood on this question, than Mr. Campbell. I will not admit that I am stating only my belief. I state his position in Mr. Campbell's own words. In the Harbinger of 1858, page 233, occurs this language: "The modus operandi of the Holy Spirit upon the human soul is not an item of revelation. We know that he works only through the written or spoken oracles of God. On this platform we have been building for more than five and thirty years." This is Mr. Campbell's own comment on his position, and the meaning of "the Word of truth." I quote from the Harbinger of 1858. page 290: "We believe the Word and the Spirit, and the Spirit and the Word are inseparable in the work of illumination, regeneration, sanctification and the ultimate and eternal salvation of man." This occurs in a denial that he or Dr. Richardson held otherwise. This is Mr. Campbell's position, and I for one most heartily concur. There may be "Word-alone" people, but I have never known one. None of our preachers, so far as known to me, denies that the Spirit is a person, none of them suppose that he is dead, or gone on a journey, or is asleep. Speaking of the power of the Holy Spirit Mr. Campbell uses this language in the debate, page 621: "Unfortunately, however, this power is never displayed to our conviction at the time, nor ever so displayed after the event as to become an object of perception, much less of sensible demonstration." The perception here spoken of is inner perception, as is shown by the phrase "much less of sensible demonstration." But inner perception in the phraseology of the present day is consciousness. In this Bro. Campbell agrees with Dr. Hodge: "The operations of the Spirit do not reveal themselves in the consciousness otherwise than by their effects. We know that men are born of the Spirit, that the Spirit dwells in the people of God and continually influences their thoughts, feelings and actions, but we know this only from the teaching of the Bible, not because we are conscious of his operations." This is a clear statement on the part of Dr. Hodge that the indwelling Spirit is a matter of faith, not a matter of knowledge. We believe the Spirit dwells in us, but we do not know it. I am using belief and knowledge in the strict sense. This also agrees with Mr. Campbell as this quotation shows: "No living man has ever been heard of, and none can now be found, possessed of a single conception of Christianity, or of one spiritual thought, feeling, or emotion where the Bible or some tradition of it has not been before him. Therefore, the Spirit of God, now the SPIRIT of the WORD, is the origin of all spiritual words and conceptions."

Now, however, to the debate proper, to show what Mr. Campbell held: "Did I not distinctly affirm that the Spirit of God operates in conversion and sanctification only through the truth? This I solemnly affirm as my belief. This he denies. He maintains another proposition, viz., that the Spirit of God operates in conversion and sanctification, not only through the truth, but sometimes without it." That truth here is not truth in general the following quotation will show: "The question is, whether God converts men to Christ, or sanctifies Christians, without the truth of the Bible" (pp. 640-1). "All the motives, arguments and persuasions of the Holy Spirit are found in the record. He uses no other in the work of conversion, or in the work of sanctification. 'Sanctify them through thy truth.' 'The law of the Lord is perfect, converting the soul.' So far as moral influence is concerned there is none besides, none beyond, this" (p. 644). This statement is repeated in the second speech. I quote Mr. Campbell's own comment on the meaning of the proposition: "The proposition before us is: 'In conversion and sanctification the Spirit of God operates only through the Word of truth,' or always through the Word of truth. The proper difference between us is the difference between sometimes and always. Mr. Rice admits it sometimes so operates, but not al-

ways; sometimes operating without the Word of truth." Could any language be more explicit? Word and Spirit never separated, Spirit and Word never separated! Bro. Campbell virtually says that the Spirit limits his operations to the Word of truth in conversion and sanctification. Mr. Campbell does not so limit, but the Spirit limits himself, an important distinction, as we all believe in the omnipotence of the Spirit. Moreover, Mr. Rice says that the infidel argues just as Mr. Campbell does, accounting for all religious matters on natural grounds, a reproach brought against the writer on the same grounds in a controversy in the Standard a few years since. Mr. Rice charges Mr. Campbell with limiting the Spirit to the Word. So those of his way of thinking are now charged, but it is not from the Presbyterians that the charge comes. The quotations, in foregoing, italics and capitalizations are in the original.

This passage shows the fact that Mr. Campbell was abreast of this age as well as his own: "His love is poured into our hearts, says Paul, by the Holy Spirit that is given to us.' The old theory is that we cannot love God until the Holy Spirit sheds that love abroad in our hearts, i. e., by direct impact creates that love for God. This is a misinterpretation as Farrar, Alford, Schaff, Tholuc, Meyer and Campbell teach. Campbell was led to the proper interpretation by the inductive method. It is God's love for us, not our love for him which is shed abroad in our hearts. "The love of God is all enveloped in it (the Word), and that is the great secret of its charm-the mystery of its power to save. . . . Now love is a matter of intelligence—a matter that is to be told, heard, believed and received by faith! The power of God to salvation (the gospel) is the persuasive power of infinite and eternal love, and not the compulsive and subduing power of any force superadded to it. The promise of eternal life is itself a power of mighty magnitude. So are all the promises that enter into the Christian hope. These are mighty impulses, when understood and believed, upon the veracity and faithfulness of God." In the light of this ponder this promise: "He that believeth and is baptized shall be saved." That simple assurance has brought peace to thousands of hearts that had been taught to look for some mysterious illumination rather than to the "Word of truth."

"X. Whatever influence is ascribed to the Word of God in the sacred Scriptures is also ascribed to the Spirit of God. Or in other words, what the Spirit of God is at one time and in one place said to do is at some other time and in some other place ascribed to the Word of God. Hence I argue that they do not operate separately, but in all cases conjointly. We shall give an induction of a number of cases in exemplification of the fact. Are we said to be enlightened by the Spirit of God? We are told in another place: 'The commandment of the Lord is pure, enlightening the eyes!" Again: 'The entrance of thy Word giveth light, and maketh the simple wise.' Are we

said to be converted by the Spirit of God? We hear the prophet David say: 'The law of the Lord is perfect, converting the soul.' Are we said to be sanctified through the Spirit of God? We hear our Lord praying to his Father: 'Sanctify them through thy truth; thy Word is truth.' Are we said to be quickened by the Spirit of God? The same is ascribed to the Word of God. David says: 'Thy Word, O Lord, hath quickened me'-'Stay me with thy precepts, thy statutes quicken me.' This is one of the strongest expressions. . . . Paul in one context says: 'Be filled with the Spirit:' and when again speaking on the same subject, in another, says: 'Let the Word of Christ dwell in you richly.' In both cases the precepts are to be fulfilled in the same way-'teaching and admonishing one another in psalms and hymns and spiritual songs, making melody in your hearts to the Lord.' Again, Paul says he has sanctified the church and cleansed it with a bath of water and the Word. In another instance he says he hath saved us 'with the washing of regeneration and the renewal of the Holy Spirit. (Notice carefully.) Are we said to be 'born of the Spirit?" We are also said to be 'born again, or regenerated by the Word of God'" (p. 720-1).

"XI. My eleventh argument is deduced from the important fact that resisting the Word of God and resisting the Spirit of God are shown to be the same thing, by very clear and explicit testimonies," etc., etc. Resisting the Spirit of God is not, then, resisting some impulse supposed to be the direct work of the Spirit.

"It should not, therefore, be thought strange that the Word of God and the Spirit of God are sometimes represented as equi-potent—as equivalent. Indeed, in all those passages that represent the Word of God and the Spirit of God as being the causes of the same effects, this equivalency is clearly implied. Hence, while Peter says: 'By the Word of God the heavens were of old,' Job says: 'By his Spirit has he garnished the heavens.'"

Thus, as the king of day mounts to his throne, dissipates the black battalions of night and scatters the mists of the morning, the epoch-making mind of Alexander Campbell mounted above the mists and fog and darkness which gathered during the great apostasy.

In the Harbinger of 1834 are seven articles from the pen of Bro. Campbell which are full and explicit on this point. I am satisfied that many of our preachers have never seen them. They were written eight years before the editor of the Christian-Evangelist was born, but are rich and full and clear and worthy of reproduction. If the patience of the editor will admit I shall present another paper from them.

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OUR COLLEGES-II.

The Birth of the Intellect, and Faith.

N. J. AYLSWORTH.

Some of the best things in the world are dangerous. Fire is dangerous. The rise of the passion of love in the youth is dangerous. It may mean home, which is our earthly type of heaven; but it may mean vice, whose steps lay hold on death. Unrequited love may mean suicide. With the disappointed girl it may mean wasting disease and lingering death.

The rise of the intellect is dangerous. It means reconstruction, and reconstruction may miscarry. We have seen that the child-life hangs on faith. The child's mental furniture has been derived from the unsupported statements of others. He has not asked for more and would not have attended to it if it had been offered.

In anc ent Babylon there were hanging gardens-beautiful flowers and shrubs, the singing of birds, a hanging paradise-all suspended by a cable. The child-life is such a garden. The heart is bowered in love, hopes blossom all around, far aloft shines the sweet Christian heaven; and it all hangs on "mamma said so." It swings secure in every breeze on that cable, a hanging paradise. Beautiful vision! Happy childhood! Thy day can never return. The intellect rises and says: "That cable will not do-I must cut it." "But my heart is in it." Your heart must make shift as it can; the cable must be cut. "But father and mother trusted in it: why cannot I?" Fathers and mothers may be mistaken. Your reasons? "But if I cannot find any and you cut this cable, all will fall down in ruin and I shall be undone." So let it be, then.

Who does not know that this is a perilous hour? How many men now living have not felt the snapping of the strands of that cable with a shudder; but they snapped and paradise fell, or—?

Faust, Goethe's masterpiece, has been regarded as a mirror of our age. Mephistopheles visits Faust and proposes to take him on a pilgrimage of discovery if he will commit himself completely to his guidance. Mephistopheles is a wonder-worker, but cold, unfeeling, unmoral, a "denier" of the heart. It all ends in black sin and piteous tragedy. Mephistopheles is supposed to represent the human intellect; the discoverer, the wonderworker, but cold, unfeeling, unmoral, the denier of the heart, and to him who commits himself solely to its leading, what befalls? A tragedy? Was that Goethe's lesson? So it has been thought. James Russell Lowell says: "Faust gives us the natural history of the human intellect, Mephistopheles being merely the projected impersonation of that skepticism which is the invariable result of a purely intellectual culture." But Mephistopheles is the devil in this tragedy, as Satan is in the Book of Job. Is it true, then, that the birth of the intellect may be the coming of an enemy into life? True or not true, it must come, or we must close our colleges. Faust was studying when this spirit came to him.

Is this reasoning merely academic? Startlingly clear as these things seem to be, are they merely speculative and somehow not true to fact?

I went to college at the age of seventeen. The president and all or nearly all the professors were Christian men. Not one un-Christian or unsettling remark was made by any of them during my entire course. The student body was largely religious and many of them were preparing for the ministry. One of these was my roommate. If there was a skeptic in the entire school I did not know him. We had chapel exercises and were required to attend religious services every Sunday. But when I left college my faith hung in the balances. I had become a Christian in boyhood under the influence of one of the most saintly mothers; but now I was at sea. My faith was like a castle hanging in midair without support; and for two years after leaving college I was a skeptic in mind and a Christian in heart. can never forget those years; the abyss at my feet, the singing of birds aloft dying in the distance. I did not tell my saintly mother, for I knew it would hurt her and she could not help me. I did not tell my father, for I knew that my troubles had never been his. I did not tell my friends, for I knew they would not understand and would unjustly condemn. I was alone-alone with night, alone with my dying faith, which it seemed I must soon lay away with tears forever. O, what a funeral! How many will not reach to me the hand from editorial chairs, from pulpits, and above all from that large number who have stumbled never to rise and say: "You have told my secret?" Without a strong religious nature I should have been lost. I felt into the darkness like one blind. At last I bought books and ate them as John ate the book in his vision. Strand by strand the breach in the cable on which hung my paradise was made good by reason's tough fibre-Heaven came nearer and I was saved.

How did all this happen? Simply through the rise of the intellect. Had I not studied metaphysics and logic and grappled with Sir William Hamilton? In higher mathematics could I not know for myself, even correct a mistake in the text-book or catch a professor tripping? Had I not read some of the masterpieces of the ancient civilizations with their flavor of paganism and dipped into some of the popular works of modern science with their suggestions of the newer skepticism? Had I not begun to feel the fury of thought and the wild daring of discovery for myself? Questions which had come to me in earlier youth, but had been dismissed as beyond my depth, now came to stay and demand answer. The answer was not at hand; and that was skepticism. And all this was at a Christian college, though not one of our own. Why did I not go to the professors with my troubles? Well, I did not; and perhaps your boy may not. There were various reasons. I was very busy and my skepticism was inchoate and indefinite. The seeds of mischief were there, but the crop had not been grown. When I had time I would face these questions and perhaps all would be right. I was preoccupied and not ready to ask those questions that soon grew terrible. That they were terrible was my salvation. As I write another case rises vividly before me. A bright boy—a Christian home—a college of one of the religious peoples—skepticism. Thirty years have passed and he is still a skeptic, though the conditions favorable to conversion have been the best. There are many such cases. There is danger! danger!! danger!!! in the birth of the intellect. If your boy be a dolt he will not have these troubles; but if not, beware!

There is one further thing that must not be overlooked. The higher infidelity of today is inclined to be silent. Agnosticism is not positive, but negative. It does not claim to know that Christianity is not true; it simply does not know that it is. To be an agnostic is to say: "I don't know;" and there are many good reasons why the doubter should not publish his doubts. George goes to college a bright, happy Christian; he comes back silent. You say he is "reserved." He chances to see his sweet sister kneeling, and in serene trust uttering her prayer to heaven; and he turns away with a moistened eye and says to himself: "God forbid that I should ever jostle that!" He goes to church, he is reverent. Is not a man reverent at his mother's grave? He gives, he works for the church, he is one with you, but to some of your remarks he is strangely silent. Is he a hypocrite? He is a mourner. May not a man plant flowers on his mother's grave and be sincere? And may he not be silent to spare innocent faith? May he not spare others the wound that has slain him? There is no more pathetic picture than that of these silent men. Weep, parents, for you have done this thing! From Chri-tian homes they are coming, coming, and marching ten thousand strong-bright youths-into agnosticism. We are educating a generation of agnostics. The laws of the human mind cannot be mocked, and we are putting a scorpion to our breast. The stars fought against Sisera in their courses, and he fell. The laws of God will fight against us if we ignore them. What shall be done? What?

HARVEY W. EVEREST.

J. FRAISE RICHARD.

I have read with peculiar interest the short but just tribute paid by W. G. Waggoner in a recent issue of the .CHRISTIAN-EVANGELIST to the late Brother Everest.

It was my pleasure in the winter of 1883 4 to spend some two months at the home of Bro. Everest. It was during the closing year of his presidency of Butler University at Irvington. I had an opportunity to know him quite intimately in his home and literary life. Several things impressed me:

1. His home life was an ideal one. Courtesy and kindness reigned supreme toward all, members of his family or visitors. The proprieties which characterize the Christian gentleman and parent were punctiliously heeded. The religious element was strong. Recognition of an overruling,

loving and helpful Father was constant. Reliance upon divine aid in daily work, secular or religious, was cardinal. A supreme faith in the stability of God's government of the universe and in the immutability of his promises as contained in his written word was ever manifest.

2. While a profound teacher, he was likewise teachable. During the time alluded to, his Divine Demonstration was passing through the press. He submitted to me for criticism much of his revised proof material. Most of the suggestions offered were cheerfully accepted. One instance, a case of mere pleasantry, was an exception. In the line of argument he employed the word "drawback." I do not recollect the exact verbiage, but it was something like this: "This concession is a drawback to the force of the argument." I said to him: "Bro. Everest, is not the word 'drawback' too material and commonplace a term to be employed in an argument of such a character?" "What would you suggest in the premises?" was his quick response. To intensify my objection, I intimated that another term, which then had special significance because of its use in dressing circles, would be very appropriate. It was the word "pullback." He laughed heartily, but was not disposed to accept the substi-

At the time referred to President Everest had some difficulty with the members of his senior class. They failed to understand him, and gave some sort of demonstration that wounded his feelings intensely. I observed at the breakfast table for a number days that his eyes were red, indicative of trouble and loss of sleep. Finally he said to me one morning: "Brother Richard, you have probably noticed for some time that I have been suffering mentally and physically. The difficulty originates in the senior class. As I came into chapel some time ago they hissed me. I am at a loss to know what were best to do. It has worried me exceedingly. What would you do in the matter?"

"Brother Everest," said I, "it is possible that it is too late now to reach the real difficulty in the matter; and if the true remedy were suggested, I fear you would hardly be disposed to adopt it."

His reply indicated great surprise that any one would think for a moment that he would not accept a suggestion that would essist in solving the difficulty. In response I suggested: "First, Brother Everest, you are a grand man, kind, sympathetic, watchful, intelligent and devoted to the best interests of your students. You are misunderstood and misjudged by them. Their conduct originated in this misunderstanding and not from any desire to wound your feelings intentionally. It is a protest against that theory of school management which fixes an impassable gulf between the teacher and the taught, the governor and the governed. The difficulty is a necessary outgrowth of human nature which has been touched by the principles of true republicanism. It exists everywhere."

"But what is the remedy?" he inquired.
"The remedy," suggested I, "is a destruction of this gulf. Mingle with your students freely outside of classes and chapel exercises and let them realize that you are one of their number in the occupations and sports of student life. When class time or chapel exercises arrive, let it be understood then that the relationship is changed and that you are presiding officer and they are members of the audience. If you will do this as General Garfield did in both his school and army work, you will encounter no difficulty in the matter of wise and efficient government."

3. Though intensely sober, he had a reserve fund of humor in his make up. On several occasions at the tea table he referred to the royalty to be received on his book. Said he: "Now if one million copies of this book are sold, my royalty at nine cents a copy will amount to \$90,000." Of course, this was his humorous way of putting the matter. It would be a blessing to the world as well as to the author and publishers if one million copies were sold.

Bro. Everest was a close student, an omnivorous reader. He violated, it must be confessed, some fundamental health principles. He failed to realize the recuperative value of rest after the eating of a hearty meal. In consequence his health was not up to the standard, and he departed this world too soon for its good.

Fayette, Ohio, June 22, 1900.

AFTER THIRTY-THREE YEARS.

JOSIE GALLEY BROWN.

Rummaging among some old papers a few days ago, I came across a manuscript on gilt-edge note paper, in a chirography so minute as to be read only with difficulty and marked "Valedictory, Pleasant Hill Seminary, June 27, 1867." I opened it and began reading: "Kind Friends, another year has cycled round since we last met you here. It has brought many changes to you, to us, to all." What a flood of memories poured in upon me at the sight of the old, daintily written address, with its prim penmanship and its "Young-Ladies'-Seminary" style of diction. Its "dearest classmates," "dear and honored teachers," "ties that time cannot sever," "pathways that may never cross in this life, but which will lead us all to the same haven at last," "days in the far distant future when we shall live over again in imagination all these scenes," "the last time we shall meet in these halls," and finally ending up with "a last, sad farewell."

How vividly the whole scene comes back to me—the crowded chapel, the faces of visiting parents and friends, wingling with the familiar faces of the village and farm people who have come to witness the one important event of the year for the community. The "Bethany boys," at once our admiration, our bane and our dread, the long stage with the seniors grouped at one end and the whole bevy of juniors and freshmen at the other, the little jealousies about front seats, covertly alluded to by Prof. McKeever in his inimitable sarcasm:

"Be sure to let all the pretty girls sit in the front row." There come back to me the forms of the dear girls clad in their airy, dainty, white dresses, the flutter of fans and ribbons and laces, the hum of voices and the sea of faces at which we dared take only frightened glances. Of the senior class the paper says: "One is from the broad prairies of the West, some from the crowded city, others from the green hills of of a country home, and one is from the distant, sunny South." Can it be possible that I cannot recall the names of them all? Let me try. There was Mary Netterville, of Mississippi. As I recall her, a girl of strong character, a good student with sound judgment, adapting herself to life in the North at a period near the close of the Civil War, arousing no antagonism, though true to her Southern instincts and convictions; Joe Kellar, of Maryland, more hot-headed as to politics, and yet a friend of all; Ida Flanner, the aristocrat of the class because she lived in the city (this was our estimate, not hers); Flora Murphy, of Illinois, who wore curls and got her lessons; Ora Burkett, whom I loved best of all, dignified, stately, ladylike and sweet-spirited. Dear girl, she is the only one of the class whom I have met since that June, and then only for a brief hour. There were Maggie Everett, Sadie Belton and Lettie Linton. There were twelve or thirteen of us, but these are all the names I can now recall.

There were tears of real schoolgirl sorrow that day. The two or three years at the seminary had been to some of us a very important period in our lives. Our degree stood to us for a deal of both work and money. This was the first commencement since the death of our beloved professor, T. C. McKeever, and every reference to him brought a flood of tears. His widow and children and his father and mother were present and came in for a share of our sympathy. I think, on the whole, it was a rather doleful day.

Among those with whom I roomed at difrerent times were Lizzie Guttery Galley, Lottie Streator (both long ago dead), Josie Parker, Franc Preston, Cassie Stevens, Lide Layton, the last from Canada. What fun we had quarreling over our respective states and countries. I recall a remark something like this: "If you don't like the United States and the Yankees, you can just go back where you came from. We didn't ask you to come over here!" New York, Michigan and Pennsylvania had their tilts, about names principally. I remember arguing long and ardently over the respective merits of the names "spider" and "skillet" as applied to a certain cooking utensil, and of the heat with which Pennsylvania resented the laughter of Michigan when the former had called a bag a "poke.'

I wonder how many of the girls live to recall the pranks we played. I have a very vivid recollection of a journey across the fields one rainy evening, shortly before commencement, in quest of a square meal at a little country house, probably a half mile away. How we slipped out of our rooms, after the monitor had made her rounds about dusk, and took our way across the pasture field, not thinking of the cross bull until we were more than half way to the farther side and it was better policy to go on than to turn back; of the swamp we waded rather than take to the public road where we feared the farm negroes more than the horned creatures of the field; of our dismay when the farmer's wife refused to get supper for us on the plea that she had nothing in the house which would be acceptable to us; how the bacon and sour bread which she finally produced were hurriedly swallowed as we saw the darkness growing deeper and the rain pouring still faster, while visions of the fearsome things which might happen on our way home took away all the bravery with which we started out to "do something to remember." I see the trail of wetness we left on the stairs as we stole in at the awful hour of nine oclock, soaked to the skin with the rain overhead and the tall meadow grass which reached to our waists. What wonder Michigan was sick all night and the rest of us "scared to death" for fear we should be held accountable for her death. There are recollections of sundry suppers at late hours, concocted of all things surreptitiously obtained from the table by concerted action or begged from the darkies. Once it was float flavored with too much lemon and eaten out of the washbowl. Float has never tasted good since to some of us.

The fat hen, which was drawn up by a string at the back window made a royal meal. The girls who wrung her neck are both long dead while she who cooked her lives to tell the tale.

The Bethany girls-where are they? Fannie Richardson, Bessie Campbell, Lulu Loos, Madcap Polly Allen and her sister Nettie, the Welch girls from Michigan, Maggie Oliver, Maggie Everett, Sadie Daugherty, Lillie Mendal, Josie Welles, Nin Hoblitzell, Cinnie Smith, the Brenneman girls, the Bastian girls, Lizzie Perrin, Miss McKee, Franc Cool and a hunered others.

Of the teachers who were connected with the school from 1864 to 1867, the principal was A. C. McKeever, who died after a short illness during the summer of 1866. The news of his death came as a great shock to the friends of the school. We who were about to return to complete our studies were fearful that his death would be the death of the school, and so it proved in the end, though its doors were kept open for some years with varying success. Then there were Miss Kate McVey, Miss Alice McVey, Miss Marlatt, Miss Ella Bell, and the music teachers, Prof. Bigger, and Miss Alleman; while Miss Elizabeth MacFadden had charge of the painting class. Prof. Bigger was almost totally blind, yet he knew every pupil as readily as though possessed of all his senses. I tested the accuracy of his memory of voices on meeting him after a period of seven years by simply pronouncing his name, when he sprang to his feet and called me by name without a moment's hesitation.

No doubt many of both teachers and pupils still live who were connected with this, the first school for young ladies founded by the Disciples of Christ. It was founded by Jane McKeever, a sister of Alexander Campbell. Following the example of the founder of Bethany College she located it in a rural district twelve miles west of Washington, Pa., and one mile from the hamlet of West Middleton. How long it was under her management I do not know, but at the time of which I write it had passed into the control of her son. After his death she had nominal control for a year or two, when it passed into other hands and finally into oblivion.

2302 Logan Ave., Denver, Col.

Missouri Bible-school Notes.

Starr, Clark County, where W. H. Hobbs is doing such good work, and where the Bible school has been revived, sends us an offering that more than meets their apportionment for the year ending May 31st, 1900, this being the first offering to this great work, and for which I thank my Bro. Carrick. The church is now in the school and it may be that by faithful teaching they be gladdened by seeing the school in the church.

Good work is being done at Berea, Shelby, the Bible-school continuing "evergreen" for the first time in its history, while the superintendent, W. L. Peoples, hopes to see it continue so for all time to come, and that is just what should be. A. B. Elliott is laboring for the brethren and has always been a Bible-school man, and none rejoiced work. This is the home of the friends to our work. This is the home of the father of our worthy Marion County superintendent, B. F. Glahn, and among the first to our help was Chris Glahn and "Big" Billy Peoples, and A. B. Ray, with others quick to follow. This is another school making its first offering to our work so school making its first offering to our work, so that the new year opens up very encouragingly indeed. This school was to observe Children's Day for the first time also, hence their growing Day for the lifst time also, hence their growing in grace and good works, all of which gladdens the minister of God and the people.

The Fifth, St. Louis, will introduce the Home Department this summer or early fall, and what-

ever W. F. Hamann takes in hand goes at the Fifth, so the work will be a success and you will hear from it later.

At the California convention Lexington made its usual pledge of \$40, paying the first quarter then and there, and Miss Mattie Bandon says it is the way it is to be done the entire year, and if you feel like imitating such workers, with E. J. Fenstenmacher in the lead, you can join any day.

J. H. Wood in his quiet way does much for the Christ in Shelby County this year, preaching every Sunday afternoon, while seeing to it that every one of his schools gives to our work, and you are not surprised to hear that the work grows right Of course, it's do-nothings that die and along.

kill, too.

R. B. Havener, Windsor, takes the Southwest district, while John Giddens, Richland, takes the South Central, and M. H. Wood will move into the Southeast, so that our year begins with good men in each of the southern di tricts, and we hope to do for them this year as last. M. H. Wood is anxious to see the new house at Ava, county seat of Douglas, well under way, then he will try in his earnest way to take Southeast Missouri with the army of faithful men in that region.

Now comes James A. Gordon and Marshall deermined to introduce the Home Department, and hope to introduce the same in the homes of all their pupils and in the homes of many having no pupils in the school, and if this is the go that I sure it will be under such as the superintendent and B. T. Wharton we will have a report for you at the Sedalia convention that will do your hearts good. See?

Auxvasse does best of all, pledging \$10, just double last year, and paying in full at the time. Who will happify all by doing the same, or next best, by paying up the quarters promptly, beginning with July.

Commercial Bldg., St. Louis.**

Our Budget.

- -The spirit of independence is deepening.
- -Christianity and patriotism are congenial spirits.
- -The doctrine of the Fatherhood of God and the brotherhood of man is but dimly seen as yet.
- -People talk much about God's great love for the world, but like Peter, it is hard for them to realize that that love includes all men.
- —Up to the present the weather has been very comfortable, but the last few days have been uncomfortably warm. We trust that they are not indicative of a long, hot summer.
- —Dr. W. T. Moore, of Columbia, will attend the Chautauqua at White Cloud, Kan., and deliver six lectures and preach two sermons. He will be there from July 6th to the 16th, after which he will spend a season at Macatawa, Mich.
- —Until July 23—and this time limit is absolute—we will send the cloth-bound edition of "On the Rock," by D. R. Dungan, for 75 cents. This edition is handsomely bound and printed and contains 358 pages. It has always sold for \$1.50, but for this limited time we will send it postpaid for only seventy-five cents.
- —We regret to have been led into making an announcement concering an alleged bequest of \$500,000 to Drake University by the unauthorized statement of a Des Moines paper. The matter was corrected by Gen. Drake at the time, but the correction did not reach us until after we had made the announcement last week. Mr. Drake has probably remembered the institution in his will, but the amount of the bequest was purely a matter of speculation with the paper.
- —Prof. C. W. Robbins has been at the head of Central Business College, Sedalia, Mo., for more than eighteen years. It is one of the most thorough and successful business colleges in the West and natriculates annually over 400 students. Prof. Robbins has prepared and published what he calls the Rapid Calculator. This is a nicely bound book of 284 pages and is a manual in its helpfulness to the business man. Every short method in figures is presented, and at least twice as much work can be done in business calculations by those who understand these methods as without them.
- —In all the literature of the Disciples of Christ no book has had a wider reading than Dungan's "On the Rock." Nevertheless, there are doubtless thousands of Disciples who do not possess the book. Until July 23 we will send the cloth-bound edition, which regularly sells for \$1.50, on receipt of 75 cents.
- -The excursion down the river to Montes and given on last Thursday in the interest of the Orphans' Home was a fine success. The day was ideal, the crowd large-over 2,000-the boat ride delightful and the people sociable. Among the amusements provided were "A Trip to Paris." Chalk Talks and Landscape Painting, and some enjoyable vocal and instrumental band music. The chalk talk or free-hand character sketches by Rev. M. L. Sornborger, of this city, were particularly fine. Bro. S. is the brother whom we mentioned last week as having recently come to us from the U B. Church. We are sure that any church would not only enjoy one of Bro. S.'s Chalk Talk lectures, but be profited by it. His address is 1007 Chestnut St. The day passed off pleasantly; nothing happened to mar the pleasure of the crowd. We do not yet know the profits, but they will evidently be large. The commingling of the brethren from all of our churches was one of the fine features of the trip.

- -"On the Rock," cloth-bound, (regular \$1.50 edition) for 75 cents. See offer on page 2.
- —M. McFarland, pastor of the church in Columbus, Kan., says that they have raised the money and purchased a parsonage, eight rooms, with four lots, and that he is now installed in the new preacher's home. They have also taken collections as follows: India Relief Fund, \$22.50; Children's Day, \$25. Also an offering for Home Missions
- —The editorial this week on the Hiram Jubilee Commencement was sent for the Easy Chair department of our last issue, but did not reach us until we had gone to press. The editor says he started it in time to have reached this office in time to appear, but for some to us unknown cause it was delayed somewhere en route.
- —The church at Lyons, Miss., was greatly damaged by a storm this summer and they ask help to have it repaired. They expect H. H. Utterback to hold a meeting for them as soon as the house is put in shape. Any assistance sent to these brethren should be sent to Nancy T. Howard.
- —The indifference of the people toward the rights of the public has been an open door for corruption in politics and wrongs in the industrial world, and until this indifference has changed to watchfulness many of the conditions of which we complain will remain. The rights of the public are as sacred as the rights of an individual and ought to be as sacredly conserved and protected in the laws of the land. This indifference toward public rights has led the assistant editor of this paper to prepare a small treatise on that subject entitled "Public and Private Rights," of which see advertisement in another part of this paper. The book is expected to be ready for mailing by the last of the present week.
- -Chautauqua, New York, will be more attractive than ever this summer. Not only have improvements been made, but not in its unique history have more and better intellectual attractions been offered to its guests. During the past twenty-five years over 260,000 students and 50,-000 graduates have taken advantage of the Chautauqua reading courses and the area of its influence now embraces every state and territory in the Union. More than 60 Chautauqua assemblies are now held in 31 different states with an aggregate annual attendance of more than a half million people. This year the assembly expects a season of unequaled interest, attendance and profit, as its program embraces a rare selection of talent in its various summer departments.
- -On the 19th day of May the governor of Missouri issued a proclamation calling upon the people of Missouri to contribute liberally for the relief of the famine sufferers in India, and a number of St. Louis preachers have since endorsed the proclamation and are giving personal attention to the matter. Missouri is a great and rich state and ought not be behind her sister states in this work of relief and of humanity. It is said that one dollar will save one person's life until the crop comes in October, and at this rate Missouri can save a great many lives. This state has already sent one ship load of 5,000 tons burden and is now making ready another. Should any prefer sending through this commission, of which Rev. William J. Pyle, 6501 Marquette Ave., this city, is secretary, the way is open. Or money may be sent direct to A. McLean or F. M. Rains, Cincinnati, Ohio. The money sent to our foreign board will be distributed to the famine sufferers through our missionaries in India. But money or goods sent through this commission should be sent to Geo. A. Baker, president Continental National Bank, St. Louis, Mo., which will be faithfully forwarded and distributed.

"Durability is Better Than Show."

The wealth of the multi-millionaires is not equal to good health. Riches without health are a curse, and yet the rich, the middle classes and the poor alike have, in Hood's Sarsaparilla, a valuable assistant in getting and maintaining perfect health.



—The seventh annual reunion of the churches of Christ of the counties of Henderson, Hancock, Warren and McDonough was held at the Old Bedford Church, near Blandinsville, Thursday, June 28. Bro. D. E. Hughes, of Monmouth, delivered an address at 11 A. M., and Bro. Buckner, of Macomb, and Bro. Burton, of La Harpe, delivered addresses in the afternoon. Also short speeches by many. L. F. Davis is now the pastor of this historic congregation.

—H. C. Clark reports the work in Kingman Kan., in a flourishing condition. School raised \$16 for Foreign Missions. Two boys pulled weeds at 15 cents per day to earn a doller each to get the silver jubilee button. The pastor of the church, S. S. McGill, is highly commended for his wise sermons and Christian life. He preached the memorial sermon to the great delight of the Kingman citizens. The Endeavor Society of the church is doing well. This church has sent out three men to preach Christ. Their names are J. Lockhart, E. M. Haile and H. C. Clark. We are glad to hear of such active fruit-bearing churches.

—James N. Crutcher, pastor of the church in Paris, Tex., of our new book on Christian Science says:

"Christian Science Dissected" tou hes the spot. It is a vigorous, heroic dose, but then an emergency existing creates the necessity for such treatment of this species of delirium.

—Dr. B. B. Tyler is now in Worcester, Mass. This will be his address until July 23rd. Concerning his visit in New England he says:

My work among our little churches in New England is most delightful. I have visited Springfield, Everett, Boston and Brockton, in Massachusetts. Small congregations in each of these places—but good. Have visited the church in Danbury. It is one of the best and strongest congregations in the brotherhood. New England is a good field. It is worthy of the serious attention of the Disciples of Christ.

—In speaking of the street car strike and riots in this city the New York Observer concludes a short editorial on the subject with the following sensible bit of advice to all employers and employees:

Now that peace has been measurably secured it will be well for both employers and employed to consider how such outbreaks may be prevented in the future, and to that end to study the method of settling disputes by conciliation and arbitration adopted by nearly all the trades in Great Britain. All the testimony goes to show that the system is satisfactory to both wage-earners and employers and has served to greatly diminish strikes, and there is no reason to doubt that its application here would have the same beneficent result.

We are surprised that such a reasonable measure for the settlement of industrial troubles does not meet with greater favor in America. If men will not adopt such remedies of their own accord, then the laws of the land should see that they do. It is not right to jeopardize the interests of an entire city to gratify the stubbornness of men on either side of controversies of this character.

—The receipts for the foreign work for the week ending June 28 were \$6,787.89. Gain over that of last year, \$318.57.

—In announcing the resignation of J. H. Crutcher, of Troy, Mo., last week, by some accident we got it Paris, Mo. We regret the mistake, but hope that no harm has been done. Bro. Briney, of Paris, has no idea of resigning. It is Bro. J. H. Crutcher, of Troy, who has resigned and the church at that point desires correspondence with a suitable man for that field; address J. H. Henry, Troy, Mo.

—While the Fourth of July is usually made a gala day, and should be, it is also a day for reflection, meditation and moral conclusions. No matter what progress we have made, remember that we are not perfect, not out of danger. There are many dangers, but none greater than those that come of sudden wealth, of great riches, of material prosperity. There is danger of the god of this world blinding our eyes to the encroachments of sin. As we enter upon the new century "man, not money; character, not the dollar; liberty, not oppression," should more and more characterize our civilization. Unless we keep these things to the front as a nation we shall lose our independence and finally our existence.

-Entering as we are upon another presidential campaign there are many reasons why during such a season that larger measures of the Holy Spirit are needed. Men differ on their ideas of government and without proper caution and selfcontrol these differences may easily become animosities. This is wrong; men may differ honestly in politics as well as in religion. The things to guard against at such a time are (1) the danger of hard feelings toward a fellowman; (2) the danger of the partisan spirit; the people of one party are as anxious for good government and good times as those of another; (3) the danger of party blindness. Beware of party politicians. Try to look at issues from the moral standpoint. Try to see men as God sees them. Try to talk and vote as Jesus would have you talk and vote. And above all things inform yourselt on the issues of the times.

—Alexander Campbell Hopkins died at his home in Parkland, Louisville, Ky., Sunday, June 10, 1900, at 10:40 P. M. He was 56 years of age and leaves a mother, a wife and four children. Bro. Hopkins was recently professor of Mathematics in Christian University at Canton, Mo. Later he was engaged in Sunday School Chautauqua work. He was a noted [singer and composer and his death comes as a great loss to the Christian Church.

—A very unique and quiet affair took place in the Hyde Park Church of Christ, Chicago, Thursday evening, June 28, at eight o'clock, in the marriage of Dr. Hiram Van Kirk to Miss Augusta Smalstig. The only witnesses of the union were Mrs. Smalstig, mother of the bride, Dr. E. S. Ames, of Butler College, and Mr. Henry Lloyd, of Chicago. The ceremony was performed by Errett Gates, pastor of the Hyde Park Church. The couple went immediately from the church to the depot, where they took a train for Philadelphia. Mr. Van Kirk will supply the pulpit of the Central Church there for a few weeks and then will go to Berkeley, Cal., where he will take charge of the Berkeley Bible Seminary, of which he has been elected dean.

Excursions to Denver.

Denver, Colorado Springs and Pueblo are included in the territory to which homeseekers' excursion tickets will be sold by the Iowa Central Railway on the first and third Tuesdays in May, June, July, August. Only one fare plus two dollars for the round trip. Ask coupon ticket agents as to territory to which tickets are sold, dates of sale, limit and other information, or address Geo. S. Batty, G. P. & T. A., Marshalltown, Iowa.

Desronal Mention.

- J. M. Harris reports Children's Day exercises and offering at Clay Center, Kan.
- W. R. Burbridge is now preaching for the church at Grinnell, Kan., and is pleased with the
- E. D. Jones, of Petersburg, Ky., reports an offering of \$20.50 for Home Missions by the church of that city.
- S. A. Ennefer preached the memorial sermon and will deliver the Fourth-of-July oration for the people of London Mills, Illinois.

Wm. H. Knotts, of Zionsville, Ind., has acc pted a call to preach for the church at Litchfield, Minn., and will begin work there at once.

- C. R. Neel, of the First Church of Christ, Rochester, N. Y., will attend the summer school at Harvard University, beginning July 5.
- C. C. Wate reports apportionment raised on Children's Day at Sharon, Pa. The church will repair its house of worship this summer.

Rosalie Sill, of Riggs, O., a name familiar to our readers as a frequent contributor to our Family Circle, died at her home June 13th. A suitable obituary will appear soon.

A. A. Hopkins, eldest son of the assistant editor, and Miss Minnie Hogens, of this city, were married Wednesday, June 20th, 1900. The assistant editor officiating in the ceremony.

Samuel B. Letson, of Montesano, Washington, has recently published two new songs entitled "Dear Mother at the Door" and "Calm, True, Trusting." The first song is accompanied with sheet music.

A. C. McClure & Co., Chicago, has published a book for J. Breckenridge Ellis, of Plattsburg, Mo., entitled "Dread and Fear of Kings." Price, \$1.25. Any book from the pen of Bro. Ellis is instructive and in attractive style.

George W. Sweeney and wife, who have been sojourning in Chicago for the past few years, will spend the summer and fall on the Pacific Coast at their old home, Oakland, California. They will return to Chicago late in the fall.

B. C. Stephens, of Marceline, Mo., wishes it understood that he is available for service by the churches wherever he might be able to do good. Churches needing a pastor or a protracted meeting should remember his address and write for

Dr. Albert Buxton, of Texas, is on a short trip to Mexico. En route he filled an appointment on the program of the Educational Convention in El Paso. In reporting his address the El Paso Herald says: "It was generally conceded to be the most eloquent talk of the day."

. W. R. Jinnett, of Atlanta, Ill., has been quite busy of late delivering special addresses. On May 31st he delivered the Decoration Day address at his home town, on June the 7th the commencement address at Bunker Hill Military Academy and on June 17th the memorial address for the Odd Fellows of Waynesville.

W. H. Kern and wife of DuQuoin, Ill., were recently surprised by the presence of the church en masse at their home. The occasion was their 15th wedding anniversary. Presents, a "Water Troft" and glasses of beautiful cut glass. Bro. Kern is to deliver the Fourth-of-July oration for the citizens of Johnson City this week.

G. L. Cook, for one year assistant pastor of the First Christian Church of this city, has accepted a call to preach for the church at Geneva, O., and will begin work there July 15. Bro. Cook has made a wide circle of friends in this city, and these together with the church for which with its pastor he has labored, and his chief, F. O. Fannon, will regret his departure from the city.

Charles H. Plattenburg, son of Geo. Plattenburg, of Dover, Mo., now pastor of the church at Uniontown, Pa., in company of M. M. Cochran, wife, son and daughter, on July 4, will leave New York for Antwerp by the steamer Kensington. Seven years ago, when he took this church, it was a mission. Now it has 500 members and the largest hearing in the city. Has organized two missions and provided them with neat chapels. The church has raised for current expenses for the year \$5,000, and paid within the last three months \$300 for foreign and other missions. The S. S. numbers 250, and its regular contributions



A Mother's True Friend

"I would like to express my gratitude for the benefit received from your wonderful medicine, 'Favorite Prescription,' "wittes Mrs. H. C. Anderson, of South Britain, New Haven Co., Conn., (Box 33). "During the first month of pregnancy I could not keep anything on my stomach. Was so sick that I had to go to bed and stay for weeks. I tried different doctors, but with little benefit. I read about many being helped by using your medicine so I thought I would give it a trial. I began to take your 'Favorite Prescription' in November and I had a nice little baby girl in February following. My baby weighed over eight pounds. I was only in hard labor about one hour and got along nicely during confinement; was up and dressed on the eighth day. I never had the doctor with me at all. My friends thought that I was sick a very short time. I think Dr. Pierce's Favorite Prescription is indeed a mother's true friend, for it helped me wonderfully."

FAVORITE PRESCRIPTION
MAKES WEAK WOMEN STRONG,
SICK WOMEN WELL.

has reached as high as \$23.78 on a Lord's day. As an expressed appreciation of his work the church has given him two months' vacation and paying his traveling expenses to Europe and back.

CHANGES.

John Williams from Chicago, Ill, to Whiting, Ia.

D. J. Mayes from Thompson to Centralia, Mo. J. M. Dunning from Pleasant Grove to Nicholas,

G. T. Bush from Windsor, Mo., to Taylor, Tex.
J. O. Davis from San Jose to Hollister, Cal.
M. L. Anthony from Elkbart, Ill., to Altamont,

M. L. Anthony from Elkbart, Ill., to Altamont,

William D. Rice from Memphis, Tenn., to Mammoth Cave, Ky.
Charles E. Dunlap, Hancock to Nashville, Mo.

Charles E. Dunlap, Hancock to Nashville, Mo. D. W. Connor from Canon City, Colo., to Marysville, Mo.

Churches of Kansas-Heed!

It is but a few weeks till the Kansas hosts gather at Ottawa in annual convention. What report will our state workers bring us? Doubtless it will be the story of faithful service on their part, but what will it show for the churches? Will the work done be paid for or will there be a deficit to report?

The answers to these questions is in our hands. The state boards and their representatives are our servants doing for us the work Christ has committed to our care. Surely, we ought to provide necessary means.

If you have not paid your apportionments to state work, fail not to do so before August 1st, that when we meet at Ottawa there may be no debt to mar the rejoicing of that occasion.

ROBERT E. ROSENSTEIN.

Manhattan, Kan., June 27, 1900.

Marshall O. Waggoner.

The picture on our first page this week is that of a man who was converted from infidelity to a living faith in Christ and in whose conversion the gramiphone is said to have been partly instrumental. The name of the man is Marshall O. Waggoner, of Toledo, Ohio.

"Mr. Waggoner was born at Norwalk, Ohio, October 8, 1826. On his mother's and grandmother's side he is of the family of Bigelows who settled early in New England and so a relative of the great divine—Russell Bigelow. Mr. Waggoner was, from early life a constant reader, and soon turned from the faith of his ancestors and became an unequivocal materialistic infidel. He especially read everything within his reach upon the question of a future life, both for and against the Christian faith. He succeeded in largely obliterating the impressions, and wholly the faith, of his devout grandmother from his own mind and heart. For many years he has been known widely as a gifted lawyer in Toledo, Ohio, and a writer of vigor and boldness for the different and leading free-thought and infidel periodicals of our country. Through wide research and extensive acquaintance both in this country and in Europe he amassed power with which to combat Christianity."

The death of his wife in April, 1898, however, seems to have marked the beginning of a new life in Mr. Waggoner's career. Serious reflections, prayer, religious hymns, Bible reading, communion with God and conversion followed, so that to-day he rejoices with others in the hope of immortality in Christ. So radical was his conversion that he destroyed his infidel library by fire on the night of November 19, 1898, in the furnace of the Memorial United Brethren Church, of Toledo, of which he had become a member. Mr. Waggoner is a reader of the CHBISTIAN-EVANGELIST and has expressed a very high appreciation of our plea and our people, and it is by his consent that we have his picture for our readers. The news of his conversion was loud y heralded throughout the United

States in the secular papers because of his infidel views and especially because of the fact that he used a gramiphone on the night of his conversion in reproducing certain hymns and Scriptures. Mr. Waggoner is a man of vigorous intellect and capable of doing much for the cause he once sought to destroy.

National Conventions, Kansas City.

ANNOUNCEMEMENTS.

Plice and time. The National Missionary Conventions will be held with the churches at Kansas City, October 12th to 18th, 1900.

Railroad Rates. After much correspondence with the railroads, rates have finally been secured for our convention at Kansas City as follows: The rate will be one fare plus \$2.00 from the Central and Western Associations for the round trip. In the Western Association, any distance less than 200 miles, the rate is one and one-third fares for the round trip on the certificate plan. Application has been made to the Eastern and Southern Associations for reduced rates.

Entertainment. The entertainment of the delegates of the convention will be as at the Jubilee Convention at Cincinnati. The brethren at Kansas City will secure homes among the people for the delegates at as low rates as possible, and the delegates are to pay for their own entertainment. Special rates will be secured if possible at the various hotels. At a later date the Kansas City committee will ask for the names of all those who expect to attend the convention in order that they may provide for their entertainment.

Programs. The programs are in course of preparation. They will be strong, helpful and attractive in every way. Not being able to secure

the great convention hall in Kansas City it will be necessary for the convention to meet in sections. The programs will be arranged accordingly

It is expected that there will be a great gathering of the brethren at Kansas City. The Kansas City churches are going to do everything in their power to entertain the convention and to insure its success. We hope that every one will begin now to plan to attend the great convention of 1900 at Kansas City in October next.

BENJ. L. SMITH, Cor. Sec. A. C. M. S. A. McLean, Cor. Sec. F. C. M. S.

What History Will Record.

History will record that the General Conference of the M. E. Church, which met at Chicago in May of the year 1900, A. D., for deliberation on the affairs of the church, turned out to be chiefly a trial of Wm. McKinley for immoral conduct in permitting the extention of the liquor power and for nullification of the law of Congress against the saloon in the army.

His acquittal is more damaging than his escape by the skin of his teeth when the circumstances are taken into account.

It is like the trial of a minister for immorality. It is hard to tell which will hurt him most, conviction or acquittal.

The position of the men who try the case is the important fact. Lincoln's story of the hog-thief who was tried by a jury, every one of whom had helped to eat the stolen hogs, comes to mind.

J. S. HUGHES.

LEARN AT HOME.

A course in Shorthand by mail. First lesson free. Ten lessons \$5 or 25 lessons for \$10. Send for \$5 or \$10 worth of coupens.

C. W. ROBBINS, Sedalia, Mo.

BOOKS FOR SUMMER READING.

WHEELING THROUGH EUROPE.

By W. E. Garrison. The story of two summers spent on a wheel in Great Britain, France, Germany, Holland, Belgium, Austria. Switzerland, Italy. Handsomely bound; finely illustrated.

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By L. Doyle. A clean, wholesome story, worthy of being read by every member of the family circle. Price formerly \$1.50.

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We are offering an "edition de luxe" of this great work by Louisa M. Alcott. It is beautifully bound, and contains two hundred illustrations and designs. The price of this edition was \$2.50.

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By D. R. Lucas. Interesting, entertaining and instructing. Mr. Lucas has a fine sense of humor to which he has given rein in this volume. Former price \$ 00

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What do you know about Christian Science? This book will inform you and at the same time entertain you. It is the latest and best book on the subject.

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Don't devote your vacation to reading the kind of trash written by Laura Jean Libbey, Quida and "The Duchess." If you read fiction, let it be good fiction. Resolve to return home from your summer rest knowing a little more than when you went away. We will be glad to send you, free, a complete list of splendid volumes, at attractive prices, from which you can derive both entertainment and profit.

Correspondence.

English Topics.

THE RELIGION OF LORD ROBERTS.

It would not be right, as the American people are generously interested in all that concerns the the Mother Country, to pass by the wonderful causes of the prosperity and popularity of Lord Roberts. This idol-hero of the nation is a profoundly religious man. He is characterized by the humble and childlike spirit which distinguished Hedley Vicars, Havelock and Gordon. Lord Roberts comes home to England from the war he will, of course, as soon as possible, go to his beloved retreat in Ireland. Like French, Clery and several others of the ablest generals at the front, he is an Irishman. But he will at times be dwelling in London, and then he will on Sundays invariably repair for worship to a very humble little sanctuary altogether unknown to most people and attended by a mere handful of good people. I refer to Gower Street Chapel. This is a little place belonging to the denomination called Strict Baptists, with whom by choice and conviction Lord Roberts casts in his lot. He is not a man of mere fashion, caring for public opinion, but is altogether an independent individualist. I am at present spending a little time daily in reading his great book, in two volumes, published by him four years ago, entitled "Forty-one Years in India." This remarkable military autobiography is much more fascinating than either fiction or fairs tale. It tells the story of the appalling Indian Mutiny as it never was to'd before; and it takes us through the Afghan War under the guidance of an eyewitness and a genius. But what is most delightful is the revelation given of the character of the greatest soldier of the age.

OUR HUMAN HERO.

I will quote at length a page from this work in which Lord Roberts displays his own human disposition and shows that the man, who has never known anything but victory wherever he has met an enemy, is no monster of blood and iron. Some people who are Carlylean worshipers of ruthless force adulate an ideal mixture of Cromwell and Bismarck. "Bobs" is not that half savage, half religious type, nor has he any affinity with the pious but cruel and Canaanitish Krugerism which has made the name of Dutchman or Boer smack of the inferno in the nostrils of all the Bantu blacks of South Africa. Lord Roberts was born in India. He was the son of General Sir Abraham Roberts, a grand old leader who was in active service in India till he was considerably past 70 years of age. Coming to England as a lad for his education, young Roberts returned to the East as a youth to enter the Indian Army. Soon after he landed the mutiny broke out and he plunged into stirring adventures as a young officer. Here is what he says about one of the early episodes of his experience: "One very painful circumstance stamped itself upon my memory. I was obliged to be present at a flogging parade. It was the only one, I am glad to say, I have ever had to attend, although the barbarous and degrading custom of flogging was not done away till about thirty years later. A few years before I joined the service, the number of lashes which might be given was limited to fifty, but even then, under this restriction, the sight was a horrible one to witness. The parade to which I refer was ordered for the punishment of two men who had been sentenced to fifty lashe, each for selling their kits, and to a certain term of imprisonment in addition. They were fine, handsom, young artillerymen and it was hateful to see them thus treated, for it was productive of harm rather than good, for it tended to destroy the men's self-respect, and to

make them completely reckless. In this instance, no sooner had the two men been released from prison than they committed the same offence again. They were a second time tried by courtmartial and sentenced as before. How I longed to have the power to remit the fifty lashes, for I felt that selling their kits on this occasion was their way of showing their resentment of the ignominious treatment they had received, and of proving that flogging was powerless to prevent their repeating the offence. A parade was ordered as on the previous occasion. One man was stripped to the waist and tied to the wheel of a gun. The finding and sentence of the courtmartial were read out-a trumpeter standing ready the while to inflict the punishment-when the commanding officer, Major Robert Waller, instead of ordering him to begin, to the intense relief of I believe every officer present, addressed the prisoners, telling them of his distress at finding two soldiers belonging to his troop trought up for corporal punishment twice in a little more than six weeks, and adding that, however little they deserved such leniency, if they would promise not to commit the same offence again and to behave better for the future, he would remit the flogging part of the sentence. If the prisoners were not happy I was; but the elemency was evidently appreciated by them, for they promised and kept their word. I did not lose sight of these two men for some years and was always glad to learn that their conduct was uniformly satisfactory and that they had been good, steady soldiers. Many a preacher might use this incident as illustrative of the power of forgiveness when punishment would avail nothing, but would simply harden the heart of the sinner.

RELIGION IN SCOTLAND.

After the great May meetings in London come some great June assemblies in Scotland. Christianity is still the dominant force in the north of Britain. Bonnie Scotland is to-day the strongest citadel in the world of the Protestant faith, as it has been ever since the Reformation. But there is this drawback even there to Christian progress, that sectism is a religious fetish, and the average Scot is read; to die for his own denomination and to draw the theological sword and cut off at any instant the ears of whole regiments of heretical Malchuses, the abhorred heretics being simply all the human race opposed to his own sacred shibboleth. The sturdy Scottish temperament is at once a glory and a trouble to the nation. It renders the people invincible, but it also stagnates sentiment and crystallizes opinion into implacable bigotry. If the American Board could help us to plant a mission in Scotland it would be difficult at first to make headway, on account of the stubbornness of the Scotch type of Presbyterianism; but when once rooted it would stand with adamantine strength and would tecome a magnificent development. There are signs of giving way on the part of the old sects in the north. The yearning for unity has now inspired the hearts of multitudes of members of two great Scotch communions to seek for some mode of amalgamation. The Free Church and the United Presbyterians are inclining to a corporate and organic union of their forces, and each body has in its synod voted in favor of the proposed coalition. The majorities thus voting were very large. Should this projected reunion be consummated the result will constitute a splendid and powerful precedent which must inevitably give a strong impetus to the unsectarian movement.

THE PREACHING OF EVOLUTION.

We cannot expect to secure advantages without corresponding disadvantages. I have just spoken of the promising tendency to Christian unity in Scotland. But there is something else at the same time proceeding. There is a loosening of the safe old standards and a drifting from the old orthodoxy, which has its perils, and which, if it should go too far and too fast, may carry away some of the essential moorings without which a nation must slide into national atheism, as France has done and as Germany may do. The address of the moderator of the Free Church Assembly of Scotland, delivered at the General Assembly, is a startling manifesto in favor of the most advanced scientific thought. I have enjoyed Dr. Walter Ross Taylor's address in my reading of its eloquent and intellectual paragraphs, but at the same time I am just conservative enough, while I think I am fairly radical, to regret that so authoritative a representative leader in Britain should have committed himself to the standpoint he has assumed. I maintain to-day as I have ventured in my own humble individual capacity as a student to maintain for years, that with regard to the vexed and abstruse problems of philosophic science in relation to human origins, mundane genesis and cosmic developments, the Christian preacher is bound to be really agnostic. We cannot safely accept a single conclusion as proved by scientists which is purely hypothetical. We should be open to evidence and should accept whatever is actually demonstrated, knowing that the Bible can very well take care of itself without our clumsy apologetics. If the missing link should actually be discovered we would not run away from it as from a bogey, nor would we bury it out of our sight, if any higher critical data are substantiated by real testimony I should be ashamed of myself or any man who would hesitate to bow to fact. But Dr. Ross coolly and grandiloquently takes it for granted that the great evolution doctrine is incontrovertible. He then goes on to chide evolutionists in a gentle spirit for confusing the method with the cause. He reckons the Darwinian theory the great nineteenth-century discovery. He is a sincere evolutionist; but his fine sermon betrays that he is not at all com-fortable. He will not b. He might have waited with his broad, open mind, which is highly to be commended. He should not have committed the Free Church to the theory which is plausible and specious, indeed, but is shadowy, nebulous and unsubstantial for want of the very testimony needed to show that it is the divine method. A Scotchman above all men ought to know the value of the favorite verdict of Scotchmen: "Not proven." W DURBAN.

43 Park Road, Soutr Tottenham, London, June 7, 1900.

Change in Food

WORKS WONDERS IN HEALTH.

It is worth knowing that a change in food can cure dyspepsia. "I deem it my duty to let you know how Grape-Nuts food has cured me of indicestion.

"I had been troubled with it for years, until last year my doctor recommended Grape-Nuts food to be used every morning. I followed instructions and now I am entirely well.

"The whole family like Grape-Nuts. We use four packages a week. You are welcome to use this testimonial as you see fit. I am willing to give any information to any one who desires to see or write me regarding Grape-Nuts." Respectfully, Mrs. C. H. Lowe, 681 Parker St., Roxbury, Mass.

The reason Mrs. Lowe was helped by the use of Grape Nuts food is that the food is predigested by natural processes and therefore does not tax the stomach as the food she had been using; it also contains the elements required for building up the nervous system. If that part of the human body is in perfect working order, there can be no dyspepsia, for nervous energy represents the steam that drives the engine.

When the nervous system is run down, the machinery of the body works badly. Grape-Nuts food can be used by small children as well as adults. It is perfectly cooked and ready for instant use. doubted whether our people in England have been

Among Our English Churches.

Three causes, at least, have operated in rendering our work in England less effective than it might otherwise have been. The first, which need hardly be mentioned, and which operates to hinder the work of all the free churches, is the Establishment. This signifies far more than an American at first surmises. It includes not only the fact that the Church of England is a state church, and therefore supported by public funds, while other communions must not only support themselves but aid in its maintenance; but it brings in its train a series of petty annoyances and discriminations under which Nonconformists rest to the immense retarding of their labor. The only churches in England are those of the Establishment; all other religious meeting-places are only chapels. It is, therefore, the cause of no small astonishment to an Englishman to observe the legend "Church of Christ" on one of our buildings, as on the front of the prominently located church in Southampton. Whether his astonishmet passes into indignation when he learns we belong to the Nonconformist ranks will probably depend on his relation to the state church.

The second factor in our problem is the American character of our movement, which gives it the air of a missionary propaganda on a soil which all English people naturally regard as the basis, not the goal, of missionary work. It might be possible for them to conceive of Buddhist or Mohammededan missions in England, which they would be likely to regard with indifferent tolerance as quite harmless, and perhaps not devoid of amusing features. But Christian missions to England! And this well-nigh the twentieth century, with the labors of Augustine and his Christianizing monks some thirteen centuries in the past! Such reflec tions give the average Britain something of a shock as he sees a people with predominently American characteristics and supported by American missionary funds, laboring to convert him to views varying but slightly, as it seems at first glance, from the British Christian teachings of centuries. Yet such is the case. These dozen or fifteen churches were nearly all founded by Americans. H. S.Earl, the earliest of our workers on English soil, founded the church at Southampton in 1875, and afterwards preached for the church at Chester, and begun the work at Cheltenham. W. T. Moore, the most conspicuous figure for many years, began the work at Southport in 1878, Liverpool in 1880 and London a little later. Birkenhead was organized by J. M. Van Horn in 1887, who later preached at Chester; Chester itself was opened as a field in 1876 by M. D. Todd, who built the church at Liverpool later on. F. W. Troy started the church in Gloucester while preaching for Cheltenham and was for a time pastor at Liverpool. And what shall I say more, for time would fail me to speak of the work of J. J. Haley at Birkenhead, Richardson and J. H. Garrison at Southport, John A. Brooks and W. A. Foster, now followed by Earl M. Todd at West London Tabernacle, A. Martin and J. H. Bicknell. the present pastor at Liverpool, Mark A. Collins now at Chester, and Leslie W. Morgan who is just entering fully upon his work at Southampton. All these were Americans, and it is not strange that the movement as a whole is regarded as partaking of that national character. It is not to be supposed that a thing is taboo in England because it is American. On the contrary there is a very warm welcome to Americans and American ideas. Our speakers are eagerly listened to, and our books read with interest when they are worthy. But that is quite different from import ing a religious movement from abroad, for on religious matters th. Englishman is likely to think he is fairly well furnished. Then, too, it may be

more successful then we in places in the States in avoiding the impression of a somewhat nervous and intolerant view of the gospel. It is not always easy to be firm in advocacy of the truth, and yet, so to speak, in a spirit of love as shall disarm that prejudice which is quick to rise against all appearance of exclusiveness and bigotry. No people so much as those who advocate a return to "the simplicity that is in Christ" need to prove themselves possessed of the largest view and the broadest sympathy, coupled with these factors; there must be recognized the financial limitations which have been imposed on our work, owing to the inability of the Foreign Society to make larger appropriations to this field and the very moderate resources of most of our people in England. What has been done thus far is owing almost wholly to the help from the States, ably supplemented by the generous gifts of Timothy Coop, of Southport, and later, by his like-minded and devoted sons, Joseph and Frank, who have backed nearly every enterprise our people in England have undertaken. But even these funds do not furnish forth adequately such a campaign as we need to organize there. The result is that our church buildings are not what we need, and frequently their location is far from favorable. This is true in London, where the force that is being exerted at the West London Tabernacle would be far more effective in another place. The church at Chester is admirably located, but it is a iron structure which people are quite likely to describe as "the tin church." At Birkenhead we have only a schoolroom, and at Liverpool the church though well located is but small. In Southport and Southampton alone are favorable location and adequacy of structure found. What we have in these and other places has been made possible by the Coops, but a great movement needs ampler resources than two or three even of the most generous men can supply. This limitation has also hampered our work in other ways. The men who preach for our churches have all made sacrifices so to do. This is true, not only of the Americans there, who could find more remunerative fields in the States, but of our English preachers as well Bro. Durban, who like Brearley, of Birkenhead, and Johnson, of Southport, came out of Spurgeon's college of preachers, was the pastor of a leading Baptist Church in Chester, where he first met Bro. Moore and became interested in our work. He left his people just after the completion of one of the handsomest church structures in that cathedral city to accept the small pastorate at Hornsey Tabernacle, London, to which work he adds his duties on the Christian Commonwealth. Similar statements might be made regarding others of our English leaders, like Spring, of Gloucester, and Rapkie, of Margate. So that it will be seen that this field requires the sacrifices of the foreign missionary work in addition to its peculiar difficulties, which are found neither in America or the Orient.

A third feature of our work there, which is scarcely short of an obstacle, is the presence of the "English Brethren," whose churches far exceed ours in numbers and resources. brethren are the outgrowth of our movement in its earliest phase, while the Christian Baptist was running its course; and apparently there are not a few among them who are yet unadvised that this preliminary publication has been discontinued. Holding fast to the declaration made by Mr. Campbell they, as it seems to us, occupy practically the position he did at the beginning of his career, and from which such advances were made by him and his coworkers later. The English brethren theoretically discard the pastorate, though in reality they possess it. Instrumental music was for a long time barred from

their assemblies but is now admitted. Missionary societies are condemned by them, though they have an association whose purpose is similar. These points, therefore, need not divide their congregations from ours. But on the more vital question of the Lord's Supper they maintain a closeness of administration which strictly debars all who are not immersed believers, and the same view is taken of the right to contribute to the support of the church, no offerings being received save from members. The relations between these churches and our own have not been cordial, and though the very features mentioned have prevented them from becoming an aggressive force in England, still the tacit relationship supposed by the community to exist between us and them, as well as their open denunciation of our work as "American" and unscriptural, has had weight in depressing our influence. Yet it must be said that many of the old brethren are earnest and godly men and sincere lovers of truth. During the lectureships, especially at Birkenhead, Chester and Southport, many of them were present and co-operated heartily in the work, cordially endorsing every utterance upon the character of early Christianity and hailing the work as a much-needed contribution toward clearing the pathway of a united church. And conversation with some of their leaders revealed the fact that they would welcome warmer relations with us and that the hope of absolute unity might not be with-

If I have seemed to take much space in chronicling the hIndrances to our work in England, it is not because I take other than a hopeful view of its outcome. I amonly concerned to emphasize the sacrifices by which it has come to its present proportions and the heroic efforts which are put forth by our workers to maintain it and increase from year to year its effectiveness. And we are growing. Though all the churches are burdened with debts they are rising to the enterprise of enlargement. At the recent church anniversary in Southampton, Bro. Morgan put before his people the necessity of removing the church debt and becoming entirely self-supporting. These two watchwords he has nailed to the masthead, and we may believe they will be realized. The churches at Chester and Birkenhead are already preparing to build, and with added facilities their influence will be multiplied. In most cases our men are honored and welcomed in all interdenominational work. The Christian Commonwealth reaches a large circle of people outside our churches. Brearley, of Birkenhead, is the leader of the temperance movement in that city. Johnson, of Southport, is the secretary and leading spirit in the Free Church Council of the place, and the Sundayschool of that church is recognized as the best in the local association, and while our membership in the different churches is not rich nor influential as commonly reckoned, it is earnest and faithful, capable of great things as experience and growth mature, nor are our churches insular and indifferent to each other. They have meetings of the association as frequently as practicable, the preachers exchange pulpits and evangelistic meetings on occasion. They also unite in such concerted efforts as the gospel meetings of Bros. Romig and Hanna last year, which resulted in no little good, and in the lectureships which have just closed, and which have afforded some of us the happy opportunity of seeing the situation and knowing our English churches more intimately.

HERBERT L. WILLETT.

London, June 8.

When you need medicine you should get the best that money can buy, and experience proves this to be Hood's Sarsaparilla.

Paris and the Exposition-IV.

A MEDITATION IN THE LOUVRE.

It is natural for one to think of Paris this year as primarily the city of the Exposition, but I love much more to think of it as the city in which dwells the Louvre. Superlatives are always dangerous, especially when applied within the realm of art, but probably the majority will accept the statement that the Louvre is the greatest art gallery in the world. To be sure, there are no exact units of measurement by which to weigh one collection of pictures and statues over against another and get a mathematically correct result; but this is not altogether a disadvantage. If it removes the possibility of proving this superlative proposition, it also deprives any critic of the means of disproving it, and the whole thing falls back again on the judgment and feeling of the individual. To me the Louvre is the greatest art gallery in the world.

The Louvre is a satisfying collection because it contains, not only a large number of the masterpieces which are universally recognized as great, but many really lovable masterpieces. The distinction is clear, I think, between those products of artistic genius which demand and receive admiration by reason of the vigor of their conception and the perfection of their execution, and those which, in some subtle manner, take hold upon the affections of the beholder and make themselves loved. To take a pair of illustrations from the Vatican gallery, one admires the Laocoon without restraint or limit and it would be folly to call it other than a stupendous masterpiece, but it arouses no such feeling of warm personal attachment as does the Apollo Belvidere, which stands near it. Or again, to cite pictures instead of statuary, Michaelangelo's frescoes in the Sistine Chapel at Rome impress one almost painfully with their majesty, their depth of tragic significance half veiled in mystery, and the vastness of the genius which they embody; but Fra Angelico's frescoes in the Convent of San Marco at Florence warm the heart and win an almost personal affection. If the Sistine Chapel should be burned, I would feel that the world had sustained a great loss; if the Convent of San Marco should be burned, I would feel that I had sustained a great

If pictures and statues have souls-and for purposes of sympathetic appreciation we must assume that they have -then we may say that some are as the souls of the great men whom we admire, and some are as the souls of our friends whom we love. We do not all have the same friends and we cannot all love the same pictures. There are canons of artistic judgment, according to which we can give or withhold our approval, so that the verdict of all well-instructed beholders will be practically unanimous. But affection, whether toward people or pictures, is a purely personal matter, not to be regulated by universal rules. The vast and teeming canvases of the Venetian and Veronese masters are, some of them, worthy of all admiration. But no constellation of approving stars in the catalogue can force from me more than the coldest admission that Paul of Verona's Feast at Cana is an excellent piece of painting. It is excellent, very, but it is no special friend of mine. And in the Salon Carre of the Louvre I tiptoe in silent and unenthusiastic awe past Titan's grand Entombment, to spend a few minutes of cheerful companionship with Holbein's Erasmus, with which I am on terms of the most friendly intimacy.

The chief delight of the Louvre, to me, is not that it has so many masterpieces, but that it has so many with which I have been able to make friends. I was unfortunate enough to encounter an American once in the Vatican who insisted on appraising everything. One would have thought

he was a tax-collector. It was not so bad when we were looking through the Pope's jubilee presents from the various sovereigns, for many of these derive their chief interest from their intrinsic value; but when he began to speculate as to how much the Daughter of Niobe would bring in the market if she wasn't so frightfully mutilated, and estimated that it would probably take more than a million dollars cash to buy the Lancoon, I fled. If he had put his price-mark on the Apollo, I would have done some deed of violence upon him, of which I would probably be sorry by this time. But he would have deserved it. One does not like to see his friends put upon the auctionblock in that cold-blooded way, even if they are marble friends. Any one who subjects the Venus de Milo to such treatment in my presence is hereby warned that I shall not hold myself responsible for the consequences, for the Venus is chief among my famo:s friends in the Louvre.

To my mind the only thing inadequate about this piece of Greek marble is its name. Undoubtedly it was meant by the sculptor of twenty-four centuries ago to represent Venus, probably as holding in her had the golden apple which Paris had awarded to her as the prize of beauty. But she represents much more than those feminine charms, accompanied by ethical irregularities which were personified in the Venus of Greek mythology. She embodies all that is noblest and most divine in womanhood. The dignity of bearing, the modest innocence, the majestic sweetness of that smile which lingers dimly in the corners of the mouth, while the eyes are grave, the absence of all coquettishness and all consciousness of her own beauty, the mysterious air of meditation on deep things-these are some of the charms and characteristics of my friend, the Venus de

I have said that she appears not conscious of her own beauty; perhaps it would be better to say not proud of it, not attempting to make capital out of it, but recognizing and wondering about it. We will assume that the left hand holding an apple, fourd near the statue, belonged originally to the Venus, and that the moment represented is the moment after the golden apple has been awarded to her as the fairest of gods and mortals. The more remarkable, then, is the modesty of her bearing. Perhaps it is an object-lesson in the gentle art-and there is no art more difficult-of gracefully receiving compliments and favors. Any blunderer can give gifts and pay compliments in a reasonably acceptable manner, if he have only a kindly disposition and be not by nature totally a fool. But to receive them with a gratitude which shall not be a cringing plea for more, a dignity which shall not be frigid or ungrateful, and withal an unassumed modesty-what loftiness of character, what fineness of nature does this demand. It is more blessed to give than to receive—and it is a great deal easier.

The Venus de Milo stands in a room alone at the end of a long corridor lined with statues. One sees her familiar form from afar, outlined against a dark background at the end of this marble vista. I used to spend a few minutes with her regularly every morning during a former visit to Paris, and this time nothing gave me so much of the sense of returning to a spot which had permanent worth for me as the first glimpse of the Venus, still standing there at the end of the corridor, still meditating upon that insoluble problem and still ready to honor with her friendship any sympathetic and appreciative visitor. Women are not all fickle, it seems. There are the marble ones, for instance—and there are some others.

My other famous friend in the Louvre is another Greek statue, the Winged Victory of Samothrace.

The figure is represented as standing on the bow of a galley returning victorious from a naval bat-



tle. It is sadly mutilated-head gone, arms gone, wings broken-but the life of the figure is still abundant and every line of it means force and action. In the poise of the body and the swirl of the draperies one can feel the rush of the wind and hear the dash of the waves at the bow of that victorious trireme, and the air seems still to pulsate with the song of triumph. There is no weariness of battle in that figure, no evidence of struggle, no suggestion of the agonizing hours when the fortune of war hung trembling in the balance—nothing but pure joy of victory. It is the part of a strong man to struggle and suffer and toil, and win in the end; to "go on forever and fail and go on again, to be mauled to the earth and rise," and to issue from the battle torn, bruised and exhausted, but triumphant. come from the battle unwearied and unwounded, singing the song of triumph in full strength—that is the very essence of divine Victory. be conceived of as a goddess, so must she be represented, and so she is represented in the Winged Victory of Samothrace. W. E. GARRISON.

Paris, 23 May, 1900.

New York Letter.

The tenth annual report of the "Free Lectures to the People" under the auspices of the school board for the boroughs of Manhattan and the Bronx has just been published and is interesting as an educational document, because it represents the largest free lecture course in the world, and also because it sets forth a unique feature of adult education. Series of lectures were delivered at 51 different places in the city and a total of 1.871 lectures were delivered, 1,314 of which were illustrated by stereopticon, 102 by experiments and 455 without illustration of any kind. The range of the subject-matter of this course is wide and varied, and as a consequence it appeals to all sorts and conditions of men. Dr. Lupziger, the supervisor, says in his report: "The lecture course gives to the adult a new hope. It gives to the poor people larger visions and loftier ideals, and puts them in touch with noble souls. It has brought beauty into many a humble home and has contributed thus to the happiness of thousands." What New York is doing in this respect many other city schools may do also, and in this way extend something of the school privileges to the adult population of the community. It has been my happy lot to lecture on this course for the past four years, and I know something of it excellent work by personal experience. The same methods of illustration, viz., the stereopticon and experiment might be used to a limited extent in religious instruction also with fine results.

The drift of several so-called religious journals is plainly indicated by two prominent periodicals of New York with which I have had more or less to do in the past, and therefore know something of their spirit and aim. I refer to the Outlook and Independent, both of which, religiously speaking, have declined. Both of these papers were launched ministers of the gospel and won their first successes and their reputation on the patronage of their religious constituency of all denominations more or less. For years their tone was distinctively religious, much space being given to religious matters. But in the latter years secularism has taken full possession, and though each of these editorial forces are presided over by a preacher of the gospel, they give precious little space to things religious. They have given themselves over to the advocacy of most everything secular. Politics, sociology, education, current literature, morality and general worldliness make up the pages of these formerly great religious papers. Some two years ago the Outlook dropped their religious department, and a few weeks since the Independent followed suit. Is it not time that Christian men should awake to the fact that these and other papers have turned away from their high and holy ideals? They are not any longer religious journals. It certainly is a great pity that such able and reliable advocates of the cause of Christ should forsake their distinctive religious advocacy of the past and go into the scramble of the world for secular gain.

President Hadley at Yale yesterday preached the baccalaureate sermon to the graduating class though himself not a minister. His text was: "Followers of them who through faith and patience inherit the promises." The kernel of the discourse, the best thing he said, was: "Remember that however much you may be able to dazzle the multitude, or lead the multitude, the respect of your own conscience is under God the one enduring possession. In patience, in the profoundest sense of the word, shall you possess your own souls." So much is being said about colleges, and especially about the great Eastern institutions of learning, that perhaps a word to young people, thinking at this season of entering college in the

fall, is not out of the way. By all means go to the small country college or the college supported by the Church of Christ if possible. Much of the talk about the superiority of Yale, Harvard, etc., over the smaller colleges is all nonsense. There is more in the name of such schools than in the superior work done in them. They are finely equipped, but they do not do better or more thorough work than hundreds of smaller colleges do in the same branches. Besides, the extravagance of living and the temptations to evil are much greater in the great colleges. It is to be hoped that men of means will adequately endow our good schools, such as Kentucky University, Drake, Hiram, Eureka, Milligan, et al., and make them the power for good they ought to be. The next advanced step we should take is in the direction of college endowment, that our schools may be thoroughly equipped.

The last quarterly meeting of the New York district, of the C. W. B. M. was held at the 169th St. Church afternoon and eve of June 14th. All the ministers present made addresses and Mrs. Rummell was re-elected president and Mrs. Kramer was re elected secretary for the coming year. B. Q. Denham will take a vacation through August and J. M. Philputt will take two months' vacation, July and August. Bros. Harlan and Keevil have not reported their plans for the resting season. The work at the 169th St. Church keeps up remarkably well considering the hot weather. Both Sunday schools and the church services are quite well attended. But in the course of ten days many of our regulars will be out of the city. Some will go to Europe, some to Colorado, some to Sing Sing on the Hudson, some to the Catskills, some into Pennsylvania, some into New England and others to the seaside, and so we will be much scattered abroad. So it is with many other congregations. But let us go everywhere preaching the word. S. T. WILLIS.

1281 Union Ave.

China Letter.

The Middle Kingdom is not only a pretty, artistic garden of towers, lakes and minarets; it is a mighty empire. It possesses all the variety of a nation's life. Above all of its art, literature and ethics, sin stands out as the comprehensive summary of its social, industrial and political state.

Heatbenism is the blight of the human race. In this non-Christian colossus of ancient learning and venerated superstitions a new life is in embryo. The vital germ of the gospel seed has not yet received its distinctive form. It is safe to say the Christianization of China is yet in its rudimentary condition. In the eighteen provinces four hundred millions of people are in the throes of imminent revolution. Whether the upheaval will be peaceful or otherwise, it is not easy to forecast.

The political horizon is very dark. Intrigue and murder lurk within the Imperial Palace. The deposed emperor is reported to be dying. The new puppet heir-apparent is a mere nonentity in the hands of the wily Empress Dowager. It is unfortunate, too, just at this time that the Germans should be provoking so much hostility in the north of China. Kiaschon is the open port in the north for German trade and industries. Recently it has been the scene of much turbulent action. We trust the sons of the Fatherland will give a good representation of what Christian civilization can and will do for China.

F. E. Meigs is doubtless by this time at home. He should have audience everywhere. He can present the needs and claims of China with wisdom and grace. He is one of "the big four," viz.,

Wharton, Smith, Williams and Meigs, who were sent from a great work at home to a greater work abroad. The Christian girls' school is looking for the return of Miss Emma Lvon.

James Ware and family are at Hiram, Ohio. James Ware is one of the busiest missionaries in China. Has been nearly twenty years in China. His daughters, Lillie and Grace, enter Hiram University. It would be a splendid endowment if the sons and daughters of all our foreign missionaries could be enabled to ensure a university training in some one of our great educational institutions. Our children cannot best develop in a heathen environment. They are the children of the West and should enjoy its privileges. This is a great mission field problem. Solution is invited.

W. REMFRY HUNT.

Chu Cheo, Central China.

The following is from Signor Emerico Morreale, Musical Director of the Castle Square Opera Co.:

St. Louis, April 27th, 1900.

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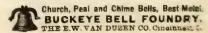


WATCH and CHAIN for ONE DAY'S WORK









Texas Letter.

STATE MISSIONARY CONVENTION.

Our state convention this year at Paris, June 11-15, was a success. Death in my congregation kept me away, but this is the report of those who attended. The women led off well, and while I have no figures from them it is the verdict of all that their work is growing rapidly, and all debts paid. The old officers were re-elected and a strong stride forward is their aim for the coming

By the time the men were ready for their work about 450 delegates, full of enthusiasm and hope, were on the ground and the program was carried out with much zeal and harmony.

The reports from the field have never been better, and that of B. B. Sanders, corresponding secretary, was exceptionally good. He was employed 365 days, p eached 422 sermons, visited 68 places, held 14 meetings, baptized 202, received 60 by letter and 41 from other sources, making a grand total of 303 additions. He organized two Ladies' Aid Societies, reorganized three churches and three Sunday-schools, located 10 preachers, ordained one, wrote 2,494 letters and contributed 35 articles to the Courier. Where is there a better report than this? God bless Bro. Sanders.

And his financial showing is just as good. He raised in the field in cash and pledges, \$1,856.65. For various other purposes, \$2,068.65, making a total of \$3,925.30. He not only paid his own salary, but turned into the treasury in cash and pledges, \$485.25.

Summing up the work of all the evangelists we have the following figures: Days, 2541; places, 393; sermons, 2808; bap+isms, 746; letter, 559; otherwise, 302; total 1,607; churches organized, 14; Sunday-schools, 16; Endeavor Societies, 11; C. W. B. M., 1; Aid Societies, 5; churches reorganized 7; Sunday schools, 3; preachers located, 10; ordained, 1; cash and pledges, \$9,027.75; for local purposes, \$4,338.25; making a grand total of \$13,366.00.

Before passing judgment on this work I wish the reader to know that we have only about 30,-000 people engaged in it. There are perhaps that many more in the state, but like the Jews and Samaritans, we have no dealings with each other. They are generally known as "Antis." He should also know that these 30,000 brethren are scattered over a territory as large as half a dozen of our

largest states.

The old board consisting of Anson Rainey, G.D. Smith, M. M. Davis, T. E. Shirley and C. W. Gibson, was continued, and J. C. Mason was added to Since then the board has re-elected B. B. Sanders as Cor. Secy., and he thereby becomes a member also. At this meeting A. J. Bush and Sam Smith were elected as general evangelists, and several others were located in different districts. J. B. Hoston was continued at Galveston, J. C. Dickson at Tyler, E. C. Boynton at Huntsville, T. H. Patterson at Beaumont and Frank Lanehart at Bowie.

One of the best features of the work is that the number of contributing churches is rapidly increasing. Three years ago there were only 32, last year there were 77, but we now have 158. But only about \$2,500 was pledged at the convention, but this amount will be increased.

J. N. Crutcher, aided by his new wife and good church, did the work of entertaining to the satisfaction of all.

Officers for the coming year are: Judge J. S. Sherrill, Greenville, president; Judge A. E. Wilkinson, Austin, vice-president; Clement Few, Paris, Secretary, and Frank Holmes, Vineland, assistant secretary. And the next convention goes to Galveston, June 20-24, 1901.

STATE ENDEAVOR CONVENTION

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Worth, J. S. Myers' new church, June 1921. About 500 delegates attended and the meeting was voted a success. Enthusiasm and good will were in the atmosphere and every one felt it was good to be there.

Miss Tyler Wilkinson, of Temple, one of our church girls, is secretary, and her report shows that last year there were 333 Young People's Soscieties, 28 intermediates, 225 Juniors, one floating society and one mother society-total, 588. There are now 331 Young People's, 46 Intermediates, 278 Juniors, two prison societies and one mother society-total, 658,a handsome gain of just

The Cumberland Presbyterians lead the van with 115 soc eties, and we are a good second with 104. Officers for the new year: H. H. Grotthouse, Dallas, president; Miss Tyler Wilkinson, Temple, secretary; Miss Annie Matlack, Ft. Worth, assistant secretary; Miss Grace Mantou, Paris, treasurer; Intermediate and Junior superintendent, Miss Lula Reed, Bertram; prison superintendent, Mrs. L. T. Sloan, Livingston. San Antonio captured the next convention, and it will be held in June. Exact time fixed later. M. M. DAVIS.

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B. B. Tyler's Letter.

I am stirred up by a letter written to me by a large-hearted, successful Christian business man. It is well to hear from men now and again who are not in the ministry. It would do us good to hear from such persons frequently. The pulpit ought to consult the pew. The people should be encouraged to speak to the preachers. The latter will show their good sense by listening respectfully to the former. How do the matters in which preachers are especially interested appear to business men? Having put the question in this way let us listen to them when they speak.

This good man says: "What we want is qualified, consecrated leaders." Emphasize the last word. Print it in large letters. Leaders are wanted. This is the opinion of this Christian gentleman. Do you doubt the correctness of this opinion? Any cause, to succeed must have Leaders. Our congregations are miniature democratic republics—but leadership is needed, nevertheless. On the larger theater the same need exists. Leaders, Not Lords, are needed. The difference is obvious.

But to lead one must go before. The LEADER does not sit in a comfortable office and issue orders. A LORD may do this, but not a leader. Paul required Timothy to lead, not drive. "Be an example," he said. He himself was a leader. "Follow me," was his word, "even as I follow Christ." Whatever the leader would have the people do he must himself do first. To aspire to leadership is to aspire to a difficult position. Lordship is not difficult; leadership is.

In the Christian life "consecrated" leaders are needed—men who will go before "in word, in manner of life, in love, in faith, in purity." As are the leaders, so will be the people.

Another quotation from the letter of this business man is as follows: "We must consolidate and endow our colleges." He sees that the churches are dependent on our institutions of learning for leaders. For this reason our colleges ought to be adequately endowed. The educational problem is the problem before the Disciples of Christ at the present time. There is now no other question equal to it in importance. How can the brethren be brought to see this? That some see it is an encouraging fact; that many fail to see it is discouraging. The leaders in all the reformations of the church were educated men. Luther, Calvin, Knox, Wesley, Campbell were men of college and university training. Where would the Disciples be to-day, and what, but for the educational work of Alexander Campbell? The founding of Bethany College was the wisest thing that he did. The value of this institution to the current effort to call the people back to New Testament Christianity cannot be estimated. Honor be to the men who in any capacity are serving the cause; but let us give especial honor to those who, with an apostolic zeal, are attempting to stir us up on the educational problem. Do you see how the question presents itself to this man of affairs? He is wise. Half educated men have done good work. Men without a college training are turning souls to the Lord. Some of our most valuable men were destitute of a college training. If they rendered valuable service without an education, much more valuable would have been their work if they could have had the discipline of a regular college curriculum. And the trend of this present time indicates that educated men in the ministry will be in greater demand in the future than they have been in the past, than they are now, wherefore "we must consolidate and endow our colleges."

One more quotation: "I tell you, I do have the highest admiration for our preachers who work so cheaply, and many times without reward at all (here below). It is this consecration that has caused our success in a large measure."

Since I have been going among our churches I have had revelations!

I had no conception, when I was in a comfortable pastorate, of the experiences of men with whom I have become acquainted since the beginning of my itinerancy. There are sacrifices made on the home field equal to any sacrifices of which I have heard on the foreign field. If our young men are not in dead earnest the signs are misleading. So far as money is concerned they would do better to serve as mechanics or farm hands. I stand in their presence with uncovered head. Their names do not appear in our papers. It is probable that you never heard of them. I know them. I have been in their pulpits and in their homes. We wax eloquent over the work of "the fathers," and it is well for us so to do; but there was no more self-denial and heroism on their part than is now shown by their sons and grandsons. There is not an extravagant syllable in this statement. These sentences are written under a self-restraint. My admiration for "the fathers," is great and so also is my admiration for the good men who are now filling the pastoral office among us. They are worthy sons of noble sires. There are, no doubt, selfish men in our ministry. There are men in the Christian ministry for what they can make out of it. Of this I am fully persuaded; but they are, believe me, the exception. It is seldom that I meet them.

"It is this consecration that has caused our success in a large measure," says my correspondent—and in this he is correct.

But is it right that so large a part of the selfdenial and consecration should be left to the preachers? Ought not every member of the church to practice self-denial and be an example of intelligent consecration in the work of Christianizing the world? I am glad to believe that there is among the Disciples of Christ an increasing sense of stewardship. Business men more and more are conducting their business on Christian principles and are using their means to aid their fellowmen with a steadily increasing liberality. Systematic giving is thought of and practiced more than it was a few years ago. In a recent letter I called attention to results in the New York church—the congregation for which B. Q. Denham preaches.

Not long ago I had the privilege of looking over a business man's account, and this is what I found: Beginning with 1897 and Including 1899 his gross earnings were \$69:870.42. This was \$5,374.65 a year. During these thirteen years he contributed to the work of our Lord \$11,458.97—an average of \$881.45 per year. This he was able to do by using system in his offerings to the work of the Master. The number of persons among us who are using their means in this way increases year by year. I can tell you of men and women who give all except enough to furnish them with plain food and cheap clothing, and this they do for Christ's sake. It is a good thing to go among the brethren and learn what they are animated.

B. B. T.

A Union Meeting.

Mention of a union meeting held Sunday, June 3, in a tent in a grove six miles east of Ladoga, Montgomery County, I d., should be made in your paper. The Ladoga, Roachdale, New Ross, Jamestown, North Salem, New Maysville, Fountain, Bether, and Barnard Churches were represented. Preachers present—C. C. Smith, Cincinnati, O.; T. J. Legg, Logansport; W. T. Brooks, L. E. Murry, H. C. Patterson, W. H. Alford, Henry Ashley, A. W. Conner and L. T. Van Cleave. Prof. W. E. M. Hackleman furnished song books and the music.

The day was damp and cool, but a good-sized and very orderly and attentive crowd was present. The sermons of the morning were by T. J. Legg and H. C. Patterson, followed by the communion, presided over by W. T. Brooks.

Following intermission for dinner came the address of the day on Missions by C. C. Smith, of the Home Society. This was a most happy and effective appeal for a deeper missionary spirit and a larger liberality on the part of our brotherhood in carrying on this great work. T. J. Legg followed with an appeal for a mission offering. Over \$100 was soon given in cash and pledge. This was a splendid crowning of the day's work, as many good brethren present had hitherto felt no obligation resting on them in this vital work of the church. The seed sown in that address will bear much precious fruit in the oncoming years.

The brethren everywhere should plan such gatherings. The latent energy in the Christian Church is wonderful, such gatherings will make it wonderfully active and produce wonders. It was decided to make this meeting an annual one on first Sunday in July.

As one born out of due time, the writer was called to make a fifteen-minute address on "Temperance." The goodness and patience of the audience was fully demonstrated by their attentive reception of a few scattering shot into the political hive where the saloon lives and thrives.

The Christian brotherhood has a great heart. Touch it in the spirit of the Master and streams of liberality that will make the desert glad will flow forth. I love thy kingdom Lord.

L. T. VAN CLEAVE.

Interested Ladies.

WORKING IN A GOOD CAUSE.

"In the institution where I am employed as nurse (The Home for Aged Women) we find many ladies suffering from gastric trouble caused by coffee

"My own personal experience is that since a child I have been a moderate drinker of coffee but most of the latter years have suffered from acidity of the stomach, sluggish liver and nervousness.

"I finally gave up coffee entirely, about three years ago, using hot water in its place. Of course, after removing the cause the symptoms disappeared, but I seemed to need a beverage more strengthening than hot water, as my occupation of nurse required considerable exertion. I began to look about for a suitable breakfast beverage and undertook the preparation of one by browning some wheat berries and using that as coffee, but the result was far from satisfactory. Finally I came across Postum Food Coffee, on a visit to my home in Roselle, N. J., and found it exactly fitted the case.

"I have been using it regularly and introduced it to our institution. When it was first served it was not satisfactory, but I looked into the matter and insisted on having it boiled fully fifteen minutes after the actual boiling had started, not counting the time it was on the stove before boiling began. The next time it appeared you would not know it was the same article, it was so much improved. Several of the patients decided to use it to the exclusion of coffee and I found that its use reduced the number of cases of indigestion. The result has been very gratifying, and for two years now, Postum Food Coffee has been in use at the Home.

"Mrs. Matilda Seaver and Miss Anna Merrill are desirous that their names be used to help forward the good cause. My mother has been greatly helped by the discontinuance of coffee. She was formerly subject to cramps, but they have entirely disappeared since she has abandoned coffee and taken up Postum Food Coffee. Respectfully," Miss E. Stryker, Elizabeth, N. J.

Notes and News.

Disciples' June Meeting.

The June meeting of the Disciples of Western New York was held with the church at East Aurora June 8-10. Opening sermon by Rev. C. M. Kriedler, of North Tonawands, on "The Exaltation of Christ"-spiritual and uplifting. Address, following forenoon, on "The Sunday-school," by Rev. M. L. Jenney, pastor Thompson St. Church, Buffalo, and by Rev. Jay A. Egbert, pastor Forest Avenue Church, Buffalo, on "Christian Endeavor"-both able, logical, suggestive, and followed by lively discussions. Afternoon-C. W. B. M. Sessionfine paper by Mrs. J. P. Lichtenberger; discussion of general topics led by Mrs. George H. Dunston, full of interest; inspiring address on "India" by Miss Mary Graybiel, returned missionary; and solo by Miss Eva Biddle, of Buffalo, which she was asked to repeat on the following evening. Same evening, a rousing discourse on "State Work," by Rev. F. W. Norton, of Niagara Falls. Lord's day morning, a grand sermon on First Principles, by J. P. Lichtenberger, pastor Jefferson St. Church, Buffalo, of which an aged hearer was heard to say: "It carried me clear back to my first experiences." That's what we all continually need-to be carried clear back, even back to Jerusalem. Afternooncommunion service conducted by Rev. Anson G. Chester, of Buffalo, assisted by Rev. G. L. Wharton, returned missionary from India, and Rev. Jay A. Egbert; service largely attended. Eveningan Endeavor service, in charge of Rev. R.C. Lutton, pastor North Lancaster Church, followed by address on "The Famine in India" by Rev. G. L. Wharton. Delegates most hospitably entertained by families in East Aurora, and supplied with two substantial meals a day in the basement of the Opera House, where the sessions were held. meeting throughout was full of interest and its influence must be for good.

Buffalo. ANSON G. CHESTER.

The School of Pastoral Helpers-Some Questions Answered.

Since it has been announced that this school will open September 18, in Cincinnati, Ohio, we have been asked several questions and some of them more than once. We have chosen this way of answering them.

Our first announcement is printed and ready to send to those who apply.

"Will this school prepare one for the mission field?" The primary purpose of the school is to train young women of good education and deep interest in the Master's kingdom to become efficient helpers to the pastors in the cities and larger towns. Those well fitted for this work would no doubt be in some measure fitted to serve him any-

Will the number of students be limited?" Yes, we think this necessary lest we might not be able to do justice to those who come, in the way of practical work.

"Will there be a conference held on this line of work at the Kansas City Convention?" Yes, we hope for a large, enthusiastic one.

"Do you believe that many of our churches will be willing to employ an assistant to the pastor?" Yes, just as soon as they know how much it will add to the success of their work. Besides, we are hopeful that some will enter the school who desire to become efficient workers and yet do not expect to depend upon it for a living.

Who furnishes the money to carry on the We expect those interested in saving the cities to do this and believe in them sufficiently to guarantee the payment of all bills.

"How long is the course of training?" As ar-

ranged at present it is but one session from September 18, 1900, to May 13, 1901.

For further information address
A. M. HARVUOT.
617 Richmond St., Cincinnati, Ohio.

Illinois Notes.

Our State Jubilee Convention will be held at Bloomington, October 2, 3, 4, and the prospect for a great gathering is fine. There is reason to hope for a one-fare rate from both railway associations, and this will add much to the attendance.

The district conventions are good, and many county conventions have added to the general interest.

Nine months of our missionary service makes the following showing: Men employed, 28; days' service, 1,160; meetings held, 35; sermons delivered, 1,142; conversions, 457; other additions, 291; churches contributing, 158; amount contributed, \$1,733.06.

Our missionary year closes July 31, and unless churches and preachers send their gifts soon it will be too late as our books, close with the year. There is more work before us, but we cannot do it without the co-operation of our brethren. Any church will give to state missions if it is asked to do it. It is your cause, brethren, and we are your servants. Why not put us in position to do a large service?

Our missions are doing well because we hold on to them until they are housed and have regular preaching. This is slower than we could wish, but it is better than to 'open new fields and then let them go to ruin from lack of attention. Our work is thorough. J. FRED JONES, Sec.

Stanford.

"Decision Day" in Englewood Sunday-school.

Our school started out this year to observe the last Lord's day of each quarter as Decision Day. On the first of these days-March 25th-there were eight conversions from the school. Since then four of the children have made the good confession, and on last Lord's day (Decision Day) six more of the boys and girls went forward; three each at the morning church service and at the school session-our pastor, Bro. Kindred, extending the invitation and taking the confessions at both services. Numbered among these child-converts are the son (in his 12th year) and daughter (in her 11th year) of the writer, whereat we do greatly rejoice. The naturalness with which they reached their decision to take this step is refreshing to contemplate. Without either of them ever having been even asked by father or mothermuch less urged-to unite with the church, they each on the evening of last Decision Day made known to us their desire to confess the Savior when the next Decision Day should come. During the intervening three months we frequently conversed with them regarding their determination and made it the subject of prayer and Scripture reading with them. Not once did they falter in their resolve, but moved steadily forward to the consummation of their faith in the Son of God, the confession of his name before witnesses and their baptism into him. Englewood Sunday-school can say out of its experience: "Blessed be Decision Day!"
Chicago, June 26, 1900. W. P. KEELER.

Looking for a Cool Place

where you may spend the summer in comfort? There are numerous resorts in Michigan which have the required conditions of cool, pure air fresh from Lake Michigan. Send for a folder is-sued by the Pere Marquette Railroad (formerly the Chicago & West Michigan Ry.) so long favorthe Chicago & West Michigan Ry.) so long favorably known as a particularly desirable route to Petoskey, Bay View, Charlevoix, Traverse City and other Michigan resorts. The Illinois Central R. R. runs a through sleeper from St. Louis at 12:30 P. M. every day but Sunday to Bay View, etc., via Kensington and the Pere Marquette. Reaches the resorts at 7:30 next morning, in time for breakfast at your usual hour. All ticket for breakfast at your usual hour. All ticket agents sell via the Pere Marquette. H. F. Moeller, Acting General Passenger Agent, Grand Rapids, Mich.

New Railroad to San Francisco.

Announcement is made of the opening for passenger business of the newly completed extension of the Santa Fe Route to San Francisco, opening for freight business having been made several weeks ago. The fact marks an event of no little national importance, as a new transcontinental line thus enters the field of business between the great California port and the East, so long monopolized by the one railroad, to which heretofore San Erancisco and the other cities of central California have been restricted. A distinct benefit to trade and travel may confidently be expected to result in the form of better freight and passenger transportation, which commonly follows railway competition for public patronage. By this step, also, the Santa Fe Road has materially added to its source of revenue. It is the only railroad with track and trains under one ownership and management all the way from Chicago to San Francisco, as heretofore it has enjoyed that distinction be-tween Chicago and Los Angeles and San Diego. The advantages resulting from such undivided responsibility are apparent, as it means uniformity of policy and prompt through service, which in a system of the high standing of the Santa Fe signify much to the traveler and the shipper.

The route is rich in attractions for the tourist. All the way from eastern Colorado to the California boundary it runs practically over a continuous mountain top, averaging as high above sea level as is the summit of Mount Washington in New Hampshire. Mountain passes, extinct volcanoes, petrified forests, prehistoric ruins, Indian Pueblos, the Yosemite and the Grand Canon of the Colorado River in Arizona are some of the features, certainly a striking list for those who are ignorant of the extraorninary interest of travel through the southwestern portion of our country. Also an independent route is thus established through San Francisco to Hawaii, the Philippines and the Orient, on the freight traffic with which the Santa Fe has already secured a strong hold, and now proposes to reach out vigorously for the passenger

travel.

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Alcool de Menthe

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Miscellaneous wants and notices will be inserted in this department at the rate of one cent a word, each insertion, all words, large or small, to be counted, and two initials stand for one word. Please accom-pany notice with corresponding remittance, to save bookkeeping.

WANTED-To give a young lady a Musical Educa-tion, plano and yoral for assisting in house work. Address Mrs. E. W. Breckert, Sullivan, Ill.

SEEKING the OLD PATHS and other sermons. R. Moffett, 715 Logan Av., Cleveland, O. By mail \$1.35

A DOUBLE DISSOLVING, Chicago Model, STERE-OPTICON, almost new and everything complete. 60 views on Philippine Islands and 40 illustrating songs and recitations. Price of entire outfit \$60, if taken soon. J. H. JONES, Garden City, Mo.

CHURCHES within 100 miles of St. Louis desiring occasional or regular preaching services write to M. L. Sornborger, 1007 Chestnut St., St. Louis, Mo.

EXCHANGE NOTICE.—I can cite to a minister of pulpit ability, successful in pastoral and evangelistic work. Desires to locate between now and fall. West preferred. Have known this man for years, and regard this an opportunity, as he can now be had on reasonable terms. He can bring endorsements from the best known men among us. Address W. E. FORSHEE, 7 Thoms Bldg., Cincinnatti, O.

IN THE DAYS OF JEHU, by J. B. Ellis, is a well-written and intensely interesting Bible narrative. The lesson taught is that idolatry is ruin and the worship of God is life and peace. 189 pages. Cloth, 75 cents. Christian Publishing Co.

Evangelistic.

ALABAMA.

Birmingham.—Five added at the First Church here last week.—O. P. SPIEGEL.

INDIANA.

Staunton, June 25.—T. J. Legg is assisting us in a meeting here. Five added to date. Three were added to the church at Cayuga last night.— L. V. BARBRE.

NEBKASKA.

Deweess, June 25.—Two additions by letter at Ox Bow yesterday. Good prospects for more soon. All departments of the work moving along nicely.—E. W. YOCUM.

TENNESSEE.

Chattanooga, June 23.—Recently I assisted E. V. Spicer in a meeting at Selma, Ala. Meeting closed with 10 additions. Bro. S. is held in high esteem by the Selma Church. Four additions to the Walnut Street Church in the last four weeks. -M. D. CLUBB.

CALIFORNIA.

Riverside, June 26.—Five additions yesterday, three the previous Lord's day; four by letter, two by confession, one by statement, and one from the Methodists. At a reception given to our fifty-two new members a birthday offering was made for the India famine sufferers; result, \$25.00. Our second year's work with this congregation opens with bright prospects.—A. B. HOUZE.

MISSOURI.

Nevada, June 25.-Two confessions at Hume

Nevada, June 25.—Two confessions at Hume yesterday.—S. MAGEE.
Glasgow, June 26.—One added by letter at Glasgow last Sunday. Myself and wife would like to engage for a few evangelistic meetings for the summer and fall. We do not require a stipulated salary. I preach, she sings; we both do hand-to-hand work. My address will now be Salisbury, Mo.—K. W. White.

IOWA.

Estherville, June 25.-Glad to report two ad-

Estherville, June 25.—Glad to report two additions yesterday; one by letter and one confession.—H. M. Gregory.
Prairie City Church.—On June 17th there was one baptism, and on the 10th one addition by letter. This makes seven additions since we came first of April. Children's Day was observed here yesterday, 24th. The collection was a little over \$9. This is not large, but good for a beginning. We shall reorganize the Auxiliary this week.—C. E. Wells.

KANSAS.

Elk City, June 25.—Three more additions here

yesterday.—S. W NAY.
Augusta, June 22.—June 17th I baptized two
at Latham, Kan. We had a fine hearing. Bro.

at Latham, Kan. We had a fine hearing. Bro. Fanchier had a few new names for the CHRISTIAN-EVANGELIST.—C. W. YARD.

Atchison, June 24.—Another confession of the Christ at morning worship yesterday. Have baptized the past three Sunday evenings. Church house just newly painted and otherwise improved. Begin soon to raise another \$500 on mortgage debt. Spirituality of the church unexcelled.—WALTER SCOTT PRIEST. WALTER SCOTT PRIEST.

ILLINOIS.

Williamsville, June 25.—Two additions by obedience at the morning service yesterday.—W. W.

Kankakee, June 25.—Had glorious meetings yesterday, two confessions, making seven added recently.—W. D. DEWEESE, Pastor.
Galesburg, June 25.—Please report two added here yesterday. 18 since last report.—C. H.

WHITE.
Lynnville, June 25.—A young physician took membership with us yesterday. The work prospers.—A. R. ADAMS.
London Mills, June 22.—There have been four additions to the church at London Mills that have not been reported. One by statement and three by baptism. One of them an old man of 75 years. One by statement at Herron, III.—S. A. ENNEFER.

Rest and Health to Mother and Child.

RESUMM HEALTH TO MOTHER AND CHILD.

MRS. WINSLOW'S SOUTHING SYRTP has been used for over FIFTY YEARS by MILLIONS of MOTHERS for their CHILDREN WHILE TEETHING, with PERFE T SUJCESS. It SOOTHES the CHILD, SOFTENS the GUMS, ALLAYS all PAIN; OURES WIND COLID, and is the best remedy for DIARRHEA. Sold by Druggists in every part of the world. Be sure and ark for 'Mrs. Winslow's Soothing Syrup' and take no other kind. "Twenty-five cents a bottle.

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Of careful study to our plans and know that we are warranted in our undertaking-the erection of a custom smelting plant. Risks which exist in all ordinary mining operations have been carefully eliminated from our plans. We have water, fluxes, an inexhaustible supply of ore and a clear field.

WE CONTRACT NO DEBTS. OUR MOTTO IS: CASH or NOTHING.

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An All-Year Resort.

The Crescent Hotel, Eureka Springs, Ark. opens March 1, 1900. A most desirable, attractive and convenient resort for health and pleasureseekers. Ideal climate, pure, sparkling water, best accommodations. Through Sleepers via Frisco Line. Write for particulars to Manager Hotel or to any representative of Frisco Line.

The Iron Mountain Shortens its Time to Texas.

Train No. 51 now leaves St. Louis 2:21 P. M., daily, shortens the time by several hours from St. Louis to Dallas, Fort Worth, Austin, San Antonio, Houston and Galveston. Through Pullman Buf-fet Sleeping Cars will be operated on this train from St. Louis to San Antonio, and reclining chair car service to Dallas and Fort Worth. A de-lightful feature of this train is the daylight ride along the Mississippi and through the beautiful Arcadia Valley. Time of other trains remains the same excepting train No. 57 for Delta, Columbus, Cairo and Shreveport, which now leaves at 8:00 A. M.

To the Rockies and Beyond

via Missouri Pacific and Rock Island Route. new through sleeping car line will be operated between St. Louis and Denver over the above lines on and after June first. This is the shortest and quickest through sleeping car line between these points, leaving St. Louis 9:00 A. M., daily, and are riving Denver 11:00 next morning.

Marquette, on Lake Superior,

is one of the most charming summer resorts, reached via the Chicago, Milwaukee & St. Paul Railway.

Its healthful location, beautiful scenery, good hotels and complete immunity from hay fever make a summer outing at Marquette, Mich., very attractive from the standpoint of health, rest and comfort.

For a copy of "The Lake Superior Country," containing description of Marquette and the copper country, address, with four (4) cents in stamps to pay postage, Geo. H. Heafford, General Passenger Agent, Chicago, Ill.



The "Mother's Room."

I'm awfully sorry for poor Jack Roe;
He's the boy that lives with his aunt, you know;
And he says his house is filled with gloom
Because it has got no "mother's room."
I tell you what, it is fine enough
To talk of "boudoirs" and such fancy stuff,
But the room of rooms that seem best to me,
The room where I'd rather be,
Is mother's room, where a fellow can rest,
And talk of the things his heart loves best.

What if I do get dirt about,
And sometimes startle my aunt with a shout?
Its in mother's room, and, if she don't mind,
To the hints of others I'm always blind.
May be I lose my things—what then?
In mothers room I find them again.
And I never denied that I litter the floor
With marbles and tops and many things more;
But I tell you, for boys with a tired head,
It is jolly to rest it on mother's bed.

Now poor Jack Roe, when he visits me,
I take him to mother's room, you see,
Because it's the nicest place to go
When a fellow's spirits are getting low;
And mother, she's always kind and sweet,
And there's always a smile poor Jack to greet,
And somehow the sunbeams seem to glow
More brightly in mother's room, I know,
Than anywhere else, and you'll never find gloomore any old shadow in mother's room.

—Harper's Youny People.

Their Experiment.

BY L. T. RIGHTSELL.

"Can you not see your way to do it, Charles? It is my heart's desire that you make the attempt. I believe that your Christian vows require that you should deal with these poor men differently from the customary way. Pray consider the matter."

Charles Elwood heard the request of his wife with a somewhat perturbed spirit. Not that he was vexed, for he loved her and always asked her counsel in business matters, but he doubted the wisdom of what she now proposed. He said: "Mary, I have not forgotten my Christian obligations; I want to fulfill them as perfectly as I can, but if I fail to look to my own interests how am I to hold up, and how can I bear to see my own family brought to need through my imprudence?"

"There are only we two," said Mary, "and I would rather come to want than to close my heart to the claims of charity. But I hardly believe we will come to want by your doing this. God will not forsake us for a good deed."

Charles smiled. He was a practical man of business and looked at all things from a business standpoint. He did not doubt God's care for his own, yet he was a firm believer in works as well as faith. Through his wife's influence he had become a Christian, and he gave her credit for unlimited goodness of heart, but he imagined he possessed the advantage in respect of business judgment. He was owner and business manager of an iron foundry in West Virginia, and had obtained what he no w possessed by his own unaided efforts, having worked up from the bottom. He was not now wealthy, as

compared with many others, but he owned and operated a plant where something near a hundred men were employed. He understood all the minutiæ of the work and fancied he also understood the management of his men. Unlike most other operators, he regarded them as human creatures, and never held himself aloof in any spirit of false pride. There had been much serious trouble in other places between capital and labor, but none had ever arisen between him and his men. To-day he had spoken to his wife of the stringency of the times and announced his purpose of cutting the wages of his employees. He regretted the step and feared somewhat the results, but he trusted that he would be able to make them comprehend. In answer to his wife's queetions he he had admitted that the step he contemplated was not yet an absolute necessity, but he regarded it as a matter of prudence; it would become a matter of necessity in time, and it was better to take time by the forelock.

Mary earnestly entreated him to reconsider his determination and to endeavor to hold out awhile longer. She was willing to cut down their own living expenses to the lowest possible figure, if he would try to maintain the present scale of wages, so as to assure to the employees the means which every one of them so sorely needed.

Charles Elwood and his wife were not living in luxury. Their dwelling was only a cottage far out from the fashionable part of the town, and they had no elegant furniture and no retinue of servants. The oper atives certainly had no cause for envy as they contemplated their manner of living. Charles believed that he and his wife should not be expected to deny themselves to the extent that they ran the risk of losing all. But since his wife was so decided in her opinion that he should not at present make a reduction of wages, he yielded and promised that it should not be done.

This decision he announced to Carl Saxe, his foreman, the next morning, with the request that he should make it known to his men. Carl gladly received this permission, and at the same time thanked Mr. Elwood for himself. "It will be a very welcome piece of news to the men," he said; "many of them were becoming very uneasy."

"The uneasiness is on my side, now," said Mr. Elwood; "I am afraid, Carl, that my decision may have to be reversed at any time. I can trust you and I can tell you now that the future looks rather gloomy."

Carl left him and in a little while the sound of cheering was heard from the sheds. In his heart Mr. Elwood was glad that he had the power to give at least temporary joy to others.

It was a time of great uncertainty in the industrial world. Everywhere the wages of working men were being reduced, or still worse, factories were being closed. Mr. Elwood held out as long as he could, but one day, a few months after his conversation with his wife, he again called Carl Saxe to him, and requested him to assemble the men in the smelting shed. He had kept Carl, as well as his wife, in his confidence

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Singer Machines, either lock-stitch or chain-stitch, are the successful result of long experience and constant improvements in the endeavor to make nothing but the best sewing-machines for family use. The accomplishment of this result requires six of the largest, best-equipped factories in the world, and the best inventive talent of the age. Twelve thousand workmen are employed in these factories. Experience counts with The SINGER MANUFACTURING COMPANY. The average term of employment among these workmen exceeds a decade.

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all the time, and now he had decided to appeal to the reason and good sense of his workmen.

Facing them as they stood expectantly before him, he stated in a plain way the condition of affairs and said in conclusion: "Now, I have refrained from cutting wages up to this time because I sincerely desired the welfare of you all. But I find I can no longer carry on the business as matters now stand. There are two courses, one of which I must take; either I must reduce wages or shut down the works. Which shall it be? I leave it for you to decide."

There was a short consultation, so short that Mr. Elwood was led to believe that the matter had been canvassed before, and then Carl Saxe stepped forward as spokesman and said: "The men say that they will stand by you, Mr. Elwood. They ask that you will do the best you can by them and allow the work to go on." Mr. Elwood did the best he could for them. It was now the beginning of November, and he knew there was suffering and hardship in store for many of them. His wife went every day with food, clothing and medicine to the poor homes of some of the workmen. Occasionally she heard a word of bitterness and complaint from some overworked, underfed and poorly clad woman. Mrs. Elwood was troubled, but not conscience striken by such expressions, and felt that they were due to an unreason caused by physical suffering. She was conscious of having done her best to aleviate this suffering and on that account her spirit was less troubled.

As the holidays approached and the severity of the winter increased, the condition of things here and in other parts of the country grew worse. Mr. Elwood was aware of the fact that at least two or three of his men belonged to the disaffected class known as anarchists and did not doubt that they were using their bad influence with the others, though he hoped that their influence was small. But as the days went by he was sure he could detect a change for the worse.

Occasionally he would come upon groups of the men discussing with suppressed voices something they evidently did not wish him to hear. When he approached to the groups quickly dissolved, the men going their separate ways. He fancied that there was less freedom than formerly, that their bearing toward him was becoming more and more constrained. One day the mentioned the matter to Carl, but even he seemed disinclined to be confidential, and would not discuss the matter.

It was the day before Christmas. The news from other places where there were many disturbances and the suspicious aspect of affairs at home had preyed upon the mind of Mr. Elwood and he felt that the approaching holiday season was to be the most unhappy of his life. He was not at all surprised when Carl came to him late in the afternoon and said: "Mr. Elwood, I believe it is the intention of the men to send a committee to wait on you this evening." He said nothing more and Mr. Elwood asked nothing by way of explanation. He felt that inquiry was useless.

At his home that evening he and his wife were sitting alone, both in a despondent frame of mind, feeling that they had been misunderstood and that their effort to practice the Golden Rule had resulted in a failure. But both were brave. They did not intend to evade any issue that might arise and so they sat talking, sad but tranquil till nine o'clock. At that hour the tread of many feet was heard approaching the house and soon a knock rosounded upon the door. Mr. Elwood arose and openened it and was confronted by Carl, who said quietly: "Mr. Elwood, the men are here and have a little matter to trouble you with." Mrs. Elwood was by her husband's side and she said pleasantly: "Have them come right in here, Carl, they are all welcome."

"No," said Carl, "I presume they would rather not trouble you in that way, as there are so many; but there is a matter we have been keeping secret for a time, sir; no doubt you have noticed it and thought strange. Well, you know we are poor, and the outlook just now is dark, but if you will accept it we wish to present you a slight token of our esteem and appreciation. Here is our Christmas present, sir."

Mr. Elwood in a dazed sort of a way took the package that was handed to him. His surprise was so great that he could scarcely realize what he was doing as he undid the package and held up to view a handsome overcoat. For a little while he could say nothing; it all flashed through his mindthe explanation of the reserved bearing of the men and their secret conversations which they were so careful not to have him overhear. He had imagined that they were all becoming disaffected and that they were even meditating some evil deed. When he could command his voice he told them in a few simple words of his great thankfulness and great appreciation of their gift. With hearty cheers they responded to his expressions of kindly feeling for them, and then one by one they came and shook the hands of himself and his wife.

When the men had gone the two sat again by the fireside, but with feelings entirely different from those that had possessed them a little while before. Anxiety and trouble had vanished and within their hearts was the deepest gratitude to the God whom they had endeavored to serve by benefiting his creatures.

Kingston, N. C.

The Temple of Music.

The Temple of Music designed by Esenwein & Johnson, of Buffalo, for the Pan-American Exposition, will cover a plot of ground 150 feet square, and will be located on the northwest corner of the Esplanade and the Court of Fountains. The exterior of this handsome building will be treated architecturally after the style of the Spanish Renaissance. It will be octagonal in shape, with octangle pavilions at each corner. The main entrance will be through the pavilion on the corner of the Esplanade and Court of Fountains. Each of the facades of the main building will have a richly ornamented colonnade. Between the columns will be large window openings and ornamental panels, each bearing a portrait bust of some musical composer. The cornice, frieze and balustrade of the main building will be designed in a florid adaption of the Spanish Renaissance, and the balustrade will carry tablets bearing the names of noted musicians and composers. On the corners above the pavilions will be groups of statuary representing music, dancing, etc.

The chief feature of the drum of the dome will be star-shaped windows resembling those seen in the ancient Spanish mission buildings. These windows will light the interior of the auditorium. The dome and the roofs of the pavilions will be richly gilded. Gold and brilliant coloring will be freely used in all the exterior decoration. The crown of the dome will be 136 feet above the grade of the Court of Fountains, and the Temple and its pavilions will form a very attractive part of the landscape scheme of the entire group of Exposition

The auditorium, which will seat 1,200 persons, will be a few steps up from the grade of the building, and in addition the restaurants and balconies will give a further seating accommodation for 1,600 people. The other pavilions, in addition to the one used for the main entrance, will be occupied by the stage and for a fully equipped restaurant, with the necessary kitchen adjuncts, serving rooms, etc. The auditorium is only a few steps below the floor grade of the restaurant, and the partition between the restaurant and auditorium will be glazed, so that people seated at the tables can overlook the audience and enjoy the concert or entertainment at the same time. The flatdomed roof of the auditorium will be supported by eight massive piers. Between the piers will be large arches opening into the galleries, to the main entrance and leading to the stage. Over each of the eight large arches will be a cartouch bearing an inscription indicating one of the grand divisions of Music Oratorio, Grand Opera, Symphonic

Stomach Headache



is always accompanied by a coated tongue, and often by a foul breath. Tarrant's Effervescent Seltzer Aperient promptly relieves all headaches by removing offensive matters from the system. It cleanses and settles sick stomachs in the most refreshing way. 50c. and \$1. Trial, 25c. Pamphlets on

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arise from many causes and often without any apparent reason. The stomach is a delicate and wonderfully important machine in the human factory, and needs the greatest care. The one cure that never fails in all stomach ailments, and that should be employed at the first symptom of digestive derangement is

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discovered by an old Swiss-German physician and in use over 100 years, though not extensively advertised. It regulates and strengthens the digestive organs while it purifies the blood and invigorates the system. It seldom fails to cure all diseases caused by impov-erished or impure blood or from dis-ordered stomach.

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Persons living where there are no agents for Dr. Peter's Blood Vitalizer can, by sending \$2.00, obtain twelve 35-cent trial bottles direct from the proprietor. This offer can be obtained only once by the same person.

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Music, Lyric Music, etc. The lighting will be through the star-shaped windows previously mentioned, passing through eight ceiling lights, each having 320 square feet of glass. The front of the galleries will be decorated with a frieze of singing cherubs. An elaborate and complete system of heating and ventilating will be adopted for this building. Numerous and commodious entrances and exits will be provided, so that absolute safety to visitors will be assured The interior as well as the exterior of the Temple of Music will be treated with a view to securing the best architectural effects.

In the Temple of Music will be erected one of the largest and finest organs in the United States. It will be an exceedingly beautiful and complete instrument, with all the latest improvements in organ building. It will have four manuals, and about fifty speaking stops, and will be voiced on three different wind pressures. The action will be the most complete style of tubular pneumatic. The mechanical contrivances and combinations will be most complete and include many varieties not hitherto used. Of the four manuals, the great organ will have 14 stops, two 16-foot stops, six 8-foot stops, three 4-foot stops, one 2-foot stop, a twelfth and a four-rank mixture.

The swell organ will have fourteen stops, one 16-foot stop, nine 8-foot stops, three 4foot stops and a three-rank mixture.

The choir organ will have eleven stops, one 16-foot stop, seven 8-foot stops, two 4foot stops and one 2-foot stop.

The sole organ will have three 8-foot stops and one 4-foot stop.

The pedal organ will have ten stops, one 32-foot stop, five 16-foot stops, one 10-foot stop and three 8-foot stops.

There will be a number of couplers, pedal movements and adjustable combinations of the most modern type. The case will be of Gothic design, to harmonize with the architecture and decorations of St. Louis Church. Buffalo, for which the organ is intended after it has served its purpose at the Exposition. An interesting fact in connection with this instrument is that it will be built in the city of Buffalo. The contract has been awarded to Emmons, Howard & Son, the well-known organ building firm, now of Westfield, Mass., but who have arranged to begin work in their new factory at Buffalo, and hence the organ which will be seen at the Exposition will be the first large organ manufactured in the city of Buffalo.

A Wonderful Organization.

Very few people realize the magnitude and scope of the Sunday-school work of this country and Canada. Through its various organizations over thirteen and a half millions of people are reached with the Word The International Convention. whose field covers the United States, Canada and Mexico, is the most comprehensive religious organization in the world, including as it does all denominations who work harmoniously together to save the children of the land. This association also has a worker io Japan. The work in the International Convention is carried on by two great com-

mittees, one the International Lesson Committee which select the Sunday-school lessons for the whole world and the International Executive Committee (of which B. F. Jacobs, Atwood Bldg., Chicago, Ill., is chairman), which has in charge the convention and field work, and all other general work. All but six states, territories and provinces are now organized into state or provincial associations, having in charge the Sunday-school work of their own state or province. Many states now have every county organized. The township organization is the one that reaches the individual schools, and comes in personal touch with the workers in these schools. Each township, county, state or province holds one or more conventions annually, aggregating many thousands in a year. The Sunday-school work, through the individual schools and the various organizations, is doing more for the cause of righteousness and good citizenship in our land than all other agencies combined.

The Prayer-Meeting.

A DISCIPLE.

The sanctuary of prayer is the sweet retreat of the Christian from the cares and anxieties of the day. Here he is privileged to hold communion with his Heavenly Father and to bear up before the throne of grace the interests and burdens of the church.

The true object before the prayer-meeting is, not only to receive strength and blessing to ourselves, but to remember in love and tender solicitude the church that is absent, whether in sickness, in labors or in waywardness. Would that each one could be taught to feel when Wednesday night comes that it is their privilege, if not necessarily occupied, to hasten away to the house of prayer, to pray for that part of the church that is busily engaged with the labors of life, that they may have strength, fortitude and fidelity from heaven. Then they who might be necessarily absent would be blessed when they remembered that while they waited and labored a part of the church was on its knees for them.

How constant the "faithful few" should be in prayer, because there are times when the entire interest and destiny of the church centers in their hearts. One time Christ took three men and withdrew to a hidden retreat in Gethsemane for prayer. They went there to bear on their hearts the great interests of the kingdom. This work fell to Christ and three men. But the three, failing to appreciate the deep import of the hour, slept! And the entire burden rested on the breaking heart of the Master. It seemed greater than he could bear. The destiny of the race hung in the balance. But he was constant and bore the burden for them and us. So, often yet the good of the church falls upon a few. Sometimes there is only one noble heart who sees and appreciates. And the great blessing of such a life is the being used of the Lord to bear, as he bore, the heavy cross.

And it is a sweet thought that comes to us while at prayer for the church that we are privileged to remember one another, even as Christ, our Mediator, pleads for us the mercy of God.

Steamers to Macatawa Park and Holland, Michigan.

Chicago and St. Louis Via Springfield

CHANGE OF ROUTE OF

ILLINOIS CENTRAL R. R.

The Illinois Central's Chicago-St. Louis line, over which the Daylight Special and the Diamond Special trains are run, has been changed between Clinton and East St. Louis, the new line now being from Clinton via Springfield and Litchfield instead of via Decatur and Pana as formerly. This is brought about by the recent acquisition by the Illinois Central Railroad Company of a portion of the St. Louis, Peoria & Northern Railway. It gives to the "Central" a first distance between Chicago and St. Louis, reduces the distance between Chicago and St. Louis, reduces the thirving State Capital of Illinois, on to a through main line. From Chicago to Clutton the line continues to be via Gilman, Gibson and Farmer City. On this line the "Daylight Special" has been newly and elegantly equipped, and has had added to "two new features of radical interest, namely; a

BUFFET-LIBRARY SMOKING CAR AND A COMPLETE DINING CAR.

The Buffet-Library-Smoking Car has comfortable lounging chairs, a convenient and well-stocked buffet, a well selected library of the currect books of the day and files of the leading monthly and weekly periodicals, and a desk supplied with stationery and other facilities for writing. The dining car has a capacity of thirty at a sitting and takes the place of the Compartment-Cafe, and the Pullman-Buffet features previously maintained on this train. It is open for meals (served a la carte) during the entire run between St. Louis and Chicago.

New Local Line Between St. Louis and Freeport

A through coach is now run between St. Louis and Freeport in local trains leaving St. Louis and leaving Freeport, in the morning. This is a first-class line for such points in Northern Illinois as Bloomington, El Paso, Laisaile, Mendota, Forreston and Freeport and, as good consection is made by this through car at Freeport with the Central's through Limited trains to and from the west, it is also a first-class line for Galena, Dubuque and local points west in Iowa. Connection is also made north bound with trains for Munroe, Dodgeville and Madison, Wisconsin.

Full particulars concerning the above can be had any agent of the Illinois Central and connecting

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Care of Table Linens.

BY KENTUCKIENNE.

There is nothing that adds more to the attractiveness of a home than a table set with snowy white linens and pretty, dainty china and glassware. It does not take wealth to create refinement in a home, but it does take industry and an innate artistic love for the beautiful. A flower garden with blooming roses does not appeal to some housekeepers' taste to supply the table, and yet, it would only take a few moments to gather them and place them upon the table. It is a laudable ambition to wish to ornament and decorate one's home, and when we see a housewife combine the useful and beautiful we know she is a beneficent homemaker, for such things reform the children in a family. It is a great saving of table linens and the larger cloths to have the smaller pieces such as carving cloths, tea tray pieces, center squares and doylies. They not only ornament, but save wear and tear of the larger cloths, and also save the laundry bill, which is quite an item.

It soon wears out a cloth to have it laundered often, and these small pieces preserve it and save it from stains, such as fruit, coffee, etc. They can be made very simply of butcher's linen and neatly hemstitched, or a little embroidery, and they can be washed out every few days at home by putting them in a bowl of warm rainwater and add a little Pearline to cleanse them, and rinse in warm water and iron them on the wrong side while damp, and they will look as fresh and as new as possible.

It is a great saving all around to use them every day. By washing them yourself you need not have so many changes, and it will protect and keep your handsome damask linen table cloth clean twice as long, and I overlook mine every morning to see if there is any fruit stains, and if so I pour boiling water through the stain and remove it.

The fad of putting roseleaves between the table linens, towels, napkins and bed linens is a dainty idea; it gives them a delicate fragrance, and one can gather a quantity at home if they have roses.

Laborers as Investors.

During the present discussion of the enormous dividends paid by the Standard Oil Company, the Carnegie Steel Company, and other great corporations, a defender of such a state of things argued that the laboring man has no ground for complaint that his share of the profits is too small, since he invests nothing in the business. He takes no risks. He simply sells his labor at the lowest market price and is entitled to nothing

This may be true partially of the most unskilled labor, the man who can wheel a barrow of bricks just as readily as he can wheel a barrow of ore; or who, if he loses his job on the railroad track, can swing his pick just as well in the mines.

But all skilled labor does make an investment in the business in which it is engaged, and the skill of the artisan is just as essential in carrying on a manufacturing business as are the dollars of the capitalist.



GREAT TRAINS

"BURLINGTON-NORTHERN PACIFIC EXPRESS" to No. 41. "BURLINGTON-NORTHERN FACIFIC BATABOS TO Kansas City, St. Joseph, Portland, Puget Sound. Northwest, via Billings, Montana. 9.00 A.M. DAILY.

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The skilled laborer invests his intelligence, his training, and sometimes inherited qualities. The one chance of his life is his trade. He takes as great risks, proportionately, as the other. Overproduction, business panics, shut-downs from various causes, mean irreparable loss to him. The rolling-mill man has staked his all on mastering the work of the rolling-mill. He cannot recall his investment and go to work in a flour-mill or a carpenter shop. The fact that the precise amount of his investment cannot be as readily shown on a ledger page as that of a capitalist does not weaken his claim to an equitable share of the profits. It is to the interests of capital to set labor on as high a plane as possible. That is an ignoble and shortsighted view that makes of the working man a paid machine that gives its daily dole of labor in exchange for a bare living and is none the poorer. It stultifies and stunts manhood.

The view that every Christian should take of his work, however menial, is that he is putting himself into it-his intelligence, his conscience, his personal interest as well as his hands and tongue. An increase of wages may pay for increased efficiency, but it is not value in full for what the ambitious, conscientious, sober working man gives to the business. The money the capitalist invests derives a part of its value from the fact that the other man has invested the energies of his life in making the first investment profitable. The one is as much an investor in the business as the other, and has as good a claim to an equitable share in the profits.—Exchange.

Have You Eaten Too Much? Take Horseford's Acid Phosphate.

Iif your dinner distresses you, half a teaspoon in half a glass of water gives quick relief.

Summer Excursion.

COLORADO, UTAH.

The Union Pacific will place in effect on June 21st, July 7th to 10th inclusive, July 18th and August 2nd, summer excursions of one fare for the round trip plus \$2.00, from Missouri River to Denver, Colorado Springs, Pueblo, Ogden and Salt Lake. Tickets good for return until October 31st. For full information address J. F. Aglar, Gen'l Agt., St. Louis.

Valuable Note Book Free.

UNION PACIFIC RAILROAD COMPANY has just issued a publication entitled "OUT-DOOR SPORTS AND PASTIMES." It is one of the best publications of its kind ever issued, contains all that can be learned in relation to Base Ball, Bicycling, Cricket, Croquet, Foot Ball, Golf, Lacross, Lawn Tennis, Polo, Quoits and out-door sport of all kinds. It is a very useful little book, well printed, with diagrams to illustrate the text. No devotee of any of the sports enumerated should be without it. It contains all the up-to-date rulings of the United States Golf Club Association, 29 Foot Ball rules with a dozen minor notes; also 55 rules for Cricket. If this book was also between the recognition back stores it would be considered. notes; also be rules for Cricket. If this book was sold in book stores it would be considered cheap at fifty cents, but J. F. Aglar, Gen'l Agent Union Pacific R. R., 903 Olive Street, St Louis, will mail the same free on receipt of 3 certs in stamps to cover cost of postage.

Iowa Central Excursions-1900.

On account of the following meetings the Iowa Central Railway will sell tickets at greatly reduced rates:

East St. Louis, Annual Convention, German Catholic Societies of Illinois, May 27-29. North Manchester, Ind., May 28-30. Annual Meeting German Baptists. Annual

Meeting German Baptists.
Sioux Falls, S. D., June 9-20. Annual Meeting
Supreme Lodge, A. O. U. W.
Waterloo, Iowa, May 23, 24. Annual Convention, Iowa Funeral Directors' Association.
Kaneas City, Mo., May 25, 26. Annual Meeting, Fraternity of Operative Millers of America.
Keokuk, Iowa, May 18-20. Annual Convention,
Tenth District Iowa Christian Endeavor Union.
For date of sale of tickets, rates, time of trains and other information, inquire of Iowa
Central agents, or address Geo. S. Batty, G. P. & Central agents, or address Geo. S. Batty, G. P. & T. A., Marshalltown, Iowa-



Dowgate Snuff.

J. BRECKENRIDGE ELLIS.

I have been asked to give a sample program of the Advance Society. Here is one: The children meet on Friday evening after school or after supper. The secretary calls the roll and each member, when called, recites the quotation learned that week; if the society meets two times a month, the member recites both quotations, always giving the author. The president asks the secretary to read the minutes of the last meeting. After they are approved, the president asks all who have kept the five resolutions since last meeting to hold up their hands. If any one has failed the secretary makes note of the fact, to state it in the minutes. After these preliminaries, the one who has been selected reader for the evening reads a chapter out of a book which all have previously approved. No book should be taken which any one member has read, unless that member is perfectly willing to hear it a second time. The book might be Tom Sawyer, or Helen's Babies, or Jack and Jill, or our page in the CHRISTIAN EVANGELIST, or anything you please. If thought best there may be two or three readers, to rest each other up, or the members may take turn about, or you may get some grown-up person who reads "real nice" to read for you, or you needn't have any reading at all. In short, you have met to have a good time, and you don't have to do anything but meet, have roll call as described and learn who has kept the resolutions and have the minutes read; but songs and speeches and essays are good. Mr. C. Dickens says:

If the confession that I have often traveled from my lodging on Sundays should give offense to those who never travel on Sundays, they will be satisfied (I hope) by my adding that the journeys in question were made to churches. It is my first experiment and I have come to the region of Whittington in an omnibus. So many bells are ringing when I stand undecided on a street corner that every sheep in the ecclesiastical fold might be a bellwether. My indecision is divided between four great churches, all within sight and sound. I don't see as many as four people going at once, though I see four churches clamoring for people. I choose my church and go to the great entrance in the tower. A rope comes through the roof of the moldy tower and a man pulls it and clashes the bell; a whitey-brown man, whose clothes were once black, a man with flue on him, cobweb. I peep into the dim church; about twenty people are waiting to begin. I open the door of a family pew and shut myself in; if I could occupy twenty family pews I might have them. The clerk looks at me as who should say: "You have done it now!" Organ plays; choir, two girls. I wonder within myself what will happen when we are required to sing. There is a pale heap of books in the corner of my pew that belonged, in 1754, to the Dowgate family. And who were they? Perhaps a young Dowgate in the flush of youthful hope had at that rickety altar married; and perhaps it had not turned out in the long run as great a success as he expected?

The opening of the service recalls my wandering thoughts. I then find, to my astonishment, that I am taking a strong kind of invisible snuff to my nose. I wink, sneeze and cough. The clerk sneezes; the clergyman winks; all our little party wink, sneeze and cough. The snuff is made of the decay of matting, wood and earth, and of something else-the decay of dead citizens in the vaults below. Not only do we cough and sneeze dead citizens all through the service, but dead citizens have got into the very bellows of the organ, and half cocked the same. We stamp our feet to warm them and dead citizens arise in heavy clouds. In this first experience I was so nauseated by too much snuff made of the Dowgate family and other families and branches, that I gave but little heed to our dull manner of ambling through the service; to the clerk's encouraging us to try a note or two; to the choir's enjoying a shrill duet with no idea of time or tune; to the whitey-brown man's manner of shutting up the minister in the pulpit, and being very particular with the lock of the door, as if he were a dangerous

Another Sunday. After being rung for by conflicting bells, like a leg of mutton, I select a smaller church than the first. As a congregation we are 14 strong, not counting an exhausted charity school of four boys and and two girls. We are so quiet in our dullness that three boys who have got away into a corner, give us a start like crackers whenever they snigger. An aunt and her nephew are much disturbed by the sniggering boys. The nephew is himself a boy and the sniggerers tempt him with secular thoughts of marbles and string, by secretly offering such commodities to his distant contemplation. The nephew for a while resists, but presently becomes a backslider and in dumb show defies the sniggerers to heave a marble in his direction. Herein he is detected by his aunt and I perceive that worthy relative to poke him in the side with the hooked handle of an ancient umbrella. The nephew revenges himself by holding his breath and terrifying his kinswoman with the dread belief that he has made up his mind to burst. Regardless of whispers and shakes, he swells and becomes discolored, until the aunt can bear it no longer, but leads him out with no visible neck and with his eyes going before him like a prawn's. This causes the sniggerers to regard flight as an eligible move, and I know which will go first because of the overdevout attention he suddenly pays the clergyman. In a little while this hypocrite with a face expressive of having until now forgotten a religious appointment elsewhere,

is gone. Number two with an elaborate demonstration of hushing his footsteps, gets out in the same way. Number, three getting safely to the door, there turns reckless, bangs it opens and flies out with a whoop! that vibrates to the top of the tower above us. The clergyman only glances up, as having an idea that somebody has said amen in the wrong place, then continues his steady jog-trot like a farmer's wife going to market. His drowsy cadance soon lulls three old women to sleep and two lovers sit looking at each other so happy that I mind when I turned of eighteen went with my Angelica to a church on account of a shower, and when I said to my Angelica: "Let the blessed event, Angelica, occur at no alter but this!" and when my Angelica consented that it should occur at no otherwhich it certainly never .did, for it never occurred anywhere. And O, Angelica, what has become of you this present Sunday morning, when I can't attend to the sermon? And more difficult question than that, What has become of me as I was when I sat by your side?

DRUNKENNESS CURED.

An eminent St. Louis physician has given a port tive answer to the oft asked question, is drunk enness a disease, or is it simply a temptation that cannot be resisted by a vast number of the human The physician in question is Dr. Ozias Paquin, who for years has been a practicing physician in the City of St. Louis. He has answered this question by taking five of the worst drunkards that could be found and cured them of all further appetite for intoxicating drinks. The five cases were all beyond middle age and they had sunk into the deepest pit of drunkenness, with the odor of drink about them so obnoxious that it was almost impossible to stand within speaking distance. He not only cured them of all desire for intoxicating drink, but at the same time placed upon their cheek the flush of healtn and into their eyes the light of happiness, and took from their person the odor of whiskey. It was almost a miracle, for he had raised five cases from degradation into the sunshine of health and happiness. Dr. Paquin has cured hundreds of patients who were relapses from other treatments, and in every instance he cured these patients, and they have remained cured for months and years. It can therefore be said that the Paquin Treatment is a permanent cure, and not a temporary one, for the patient never relapses to his former condition. We know of no more humane work being done at the present time than that which Dr. Paquin is doing, and it is the duty of every reader to assist Dr. Ozias Paquin in his noble work, and if any reader has brother, sister, husband, father or friend in whose system lurks the disease of drunkenness, he shou'd at once send their name to Dr. Paquin or see that they either visit or place themselves in communication with the Ozias Paquin Immune Co., Suite 1113 Chemical Bidg., St. Louis. The reader that does this will certainly be doing a christian act, for no matter how hopeless the case may seem, and no matter how many other treatments have unsuccessfully been tried, the method known as Ozias Paquin Treatment will perfect a cure, dispelling all destire for drink, and at the same time will place the constitution in a robust and healthy condition. whiskey. It was almost a miracle, for he had raised





Sunday - School.

W. F. RICHARDSON.

THE GENTILE WOMAN'S FAITH.

After the discourse of Jesus in Capernaum in which he called himself the Bread of Life, we are told that many of those who had been following him turned away, unable to receive the high truths he brought to replace their low and unworthy conceptions of the kingdom of heaven. In sadness Jesus asked the Twelve: "Will ye also go away?" Simon Peter, ever ready to lead his comrades in confession, answered: "Lord, to whom shall we go? Thou hast the words of eternal life. And we have believed and know that thou art the Holy One of God." Blessed trust, which held the souls of the chosen ones steady through the storm of doubt that surged about the person of this mysterious Man of Nazareth!

Encouraged by the defection in the ranks of Jesus' followers, the Pharisees and scribes, who had come from Jerusalem to oppose his growing power, found opportunity of caviling in the neglect on the part of the Master and his disciples to observe one of the rigid customs of the formalists in Judaism. Careless as they were concerning purity of heart and holiness of life, the Pharisees and scribes were punctilious in the extreme in observing all the various washings enjoined by their customs and traditions. The hands must be washed before every meal, and only in a certain way. To pour water over the hands in any other fashion than the one specifically enjoined, was to make the act a sin rather than a meritorious deed. Jesus boldly ignored this custom and sat down with his disciples without paying any attention to this for-To him no washing was of value except as there was uncleanness to be removed, and the heart needed far more the purifying tears of repentance than did the hands the formal application of water. To the captious question: "Why do thy disciples transgress the tradition of the elders?" Jesus made the stinging reply: "Why do ye also transgress the commandment of God because of your tradition?" The discourse that followed served to advertise to the whole nation the revolutionary nature of the truth he came to proclaim. All the subtle refinements they had heaped upon the Word of Godserved but to hide from the people its true meaning and to afford a way of escape from its holy and beneficent obligations. To lay the emphasis of life upon its external ceremonies rather than upon its spiritual principles was to misunderstand and misapply the whole revelation God had given to man. Not what went into the stomach, in the form of food, determined character, but what was in the heart, our thoughts, our emotions, our purposes-these marked us as good or evil. And the outflowings of these in speech and conduct became the true index of one's standing before God.

This discourse aroused such violent animosity on the part of the public teachers at whom it was simed that Jesus found it needful to leave Galilee for a season; and he turned his steps toward the borders of Tyre and Sidon, on the west of Galilee, his first entry into distinctively heathen territory. Phœnicia was inhabited by a people akin to the ancient Canaanites, whose base idolatry had sunken them to depths below the level of the surrounding nations. It might seem strange that Jesus would hope to find any place of resting among a people so alien to the Jewish nation and religion; but he doubtless remembered how that God's prophet had been given a home in the humble dwelling of the widow of Sarepta, and he hoped to find some other heart equally ready to succor

*Lesson for July 15—Mark7:24-30. Parallel pasage—Matt. 15:21-28.



him who came in the name of Jehovah. Such a home he found, but the name of his host is not revealed. It may have been some dweller in this land who had heard the Master preach and witnessed some of his miracles while passing through Galilee. Here Jesus would have hidden himself from the public and found that rest which he so sadly needed. But Mark tells us that "he could not be hid." No, the Christ could never hide himself. His blessed light could not be quenched. even by the clouds of human doubt, and the murky fog of sin. Nor has the world yet been able to hide his glory so that it should not shine out on the path of men. Christ cannot be hidden in human history, even though it be written by such sceptics as Hume and Gibbon. His footsteps are heard through every century. Neither can he be hidden in our hearts, if we are his disciples. If the Rose of Sharon is blooming in the garden of our souls its perfume will fill all the atmosphere in which we move. If we can keep our religion to ourselves we have a religion that is not worth keeping. A church that is satisfied with its own salvation is itself unsaved. For such a church God has no use, the world no respect and the devil no fear.

We are told of but one incident of his ministry among these alien people. A Greek or Gentile woman of Canaanitish or Syrophænician blood came to him beseeching mercy for her daughter who was afflicted with a demon. Matthew tells us that at first Jesus made no answer, and that the disciples requested him to send her away when she followed and persisted in her plea. Seeming to share in their feeling of unworthiness, the Master turned to her and said: "I was not sent but unto the lost sheep of the house of Israel." Had the woman's faith been other than it was, strong and implicit, this saying would have discouraged her and perhaps prevented further petition. But in that event Jesus would not have given the apparent rebuff, for we cannot for a moment believe that he ever intended to turn her away unblessed. This would be to give the lie to all his ministry of mercy. His purpose was to draw forth such expression of her faith as should be an object-lesson to his disciples, and should fully justify to Isreal the healing of a heathen. To his declaration, therefore, the poor woman responded by falling at his feet in the attitude of worship and crying out: "Lord, help me!" She had some idea of Jesus' claims to be the Messiah, it is likely, since at the first, according to Matthew, she addressed him as the Son of David. Then there fell from Jesus' lips what seems like the only heartless expression to whichhe ever gave utterance: "Let the children first be filled; for it is not meet to take the children's bread and cast it to the dogs." Had these words expressed the real feeling of Jesus he would have given a serious blow to the respect and affection with which the human race has ever regarded him. To look on any needy creature as no more worthy than a dog of the streets would be to advertise one's innate ignorance and selfishness. But we now know that Jesus said this to prove to his disciples the marvelous faith of this despised heathen

woman. Had her faith been like the bruised reed rather than like the mighty oak he would not have subjected it to this test, that would have surely broken it. The smoking flax he would not have quenched; but the strong, clear flame of such faith as hers could not be quenched by even so harsh a reply as that he gave her.

Nobly did her faith rise to the occasion. Boldly did she turn the figure used to refuse a favor, as she thought, into the service of her petition: "Yea, Lord; even the dogs under the table eat of the children's crumbs." I know I am not of the chosen people. I am conscious of my own unworthiness to share in the first gifts of mercy. But you have long been feeding the children of Israel with the loaves of divine bounty. So many of their afflicted have you loosed from the bonds of suffering that you may surely now vouchsafe to even a heathen dog, as we are called by the Jews, this single act of mercy. Let me, poor unworthy me, have this crumb of grace for my unfortunate child!

The lesson is complete. Henceforth the disciples of Jesus can point to this marvelous expression of faith as evidence that the great heathen world is not wholly unready for the gospel. Their narrowness and bigotry are sufficiently rebuked for the present. Jesus gives glad utterance to the words of grace that have been pressing for expression every moment since this widow's first appeal fell on his ears. He now answers her prayer with the gracious words: "O, woman, great is thy faith; be it done unto thee even as thou wilt." He also said: "For this saying go thy way; the devil is gone out of thy daughter." And with the same unquestioning confidence that had moved her to come and ask, and to stay and plead, she at once turns away and hastens home, fully assured that the word of the Master will prove true, and she will find her dear child well again. O, that we might have such faith as hers, and then would our petitions find ready answer at the hands of the dear Lord, who waits to bless, and tenderly invites us to ask.

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Christian Endeavor.

BY BURRIS A. JENKINS.

TOPIC FOR JULY 15.

HOW MISSION WORK WILL GAIN SUCCESS.

(Acts 1:6-14.)

This ambiguously worded topic is open to various interpretations. If it means, How will mission work be successful? we may reply-

Missions will gain success first, by being true to the spirit of our Lord Christ. If we go to the ends of the earth with his gentle, kindly spirit, we shall win men and women for his kingdom. If, however, we go with any arrogance, hardness or intolearance toward the heathen and toward their view of things we shall drive them, as the Pharisees drove men, from the kingdom of God. It is gentleness and winning good humor which, next to valor, men admire. It is the life that is suspended on the cross of self-forgetfulness that draws all men into it.

Again, in mission work, to gain success we must plunge in in earnest, as we do after success in other business. The men who win in the commercial world are those who go in to win. We must throw our souls-and our pocketbooks-into the balance, organize thoroughly and otherwise employ earnest business methods.

Yet again, success will follow only after patience. "Witnesses unto me, both in Jerusalem," then wider, "in all Judea," then wider still, "to the uttermost parts of the earth." What a world of patient endeavor is wrapped up in these short utterances; what days and years, yea, even centuries of toil and waiting! Not in a few short months shall the great successes of missions be accomplished. Carey toiled many years without a convert; Judson, too; Morrison, too. The records of missions have been one long story of unremitting toil and patient waiting for fruits. Why, then, should we be discouraged when additions do not quickly come to our church, or our C. E. Society, or our mission? Go ye forth with weeping, bearing precious seed, and we shall doubtless come again rejoicing.

But if we decide that our subject means, How does mission work bring success to the general efforts for Christianity? we open up the large theme of the reaction of missions upon the church

Every one is acquainted with instances of such reaction, instances in which a church has invested in the distant work only to double or treble its returns at home. When Dr. Noble was called to his church in Chicago, years ago, he found it many thoasands of dollars in debt. When the day for the foreign offering came round he astonished his people by giving them a week's notice that he wanted \$500 for Foreign Missions. They were too astonished to remonstrate. When the Sunday came the offering, much to the surprise of all, was \$800; and in a few years' time the heavy mortgage was lifted and the church was giving ten thousand a year for missions. Such, in a smaller way, is the record of many another congregation. The church that is liberal towards missions is successful in its own affairs.

It was when the little company of disciples at Jerusalem began to obey the mandate, witness in all the world-nay, when the church was compelled by scattering persecution to obey that mandate- -it was then that its own numbers went far beyond the 120 or even the three thousand. There is that scattereth and yet increaseth; there is that withholdeth more than is meet, but it tendeth to poverty.

Anti-missionary churches are anti-success churches. Anti-ism and failure go hand in hand. They are sisters both, and they both are hard-

shells. They go as fast as snails and are as good companions as snappingturtles. The Baptists divided about equally years ago on missions. Today the Missionary Baptists have grown to a gigantic religious body, while the anti-m'ssionaries or Hardshells, are scarce as birds of paradise.

Literature

JULY MAGAZINES.

The July Woman's Home Companion has many attractions that stamp it as one of the finest issues of the year. In this number begins what promises to be one of the leading novels of the fall, "The Plutocrats," by Francis Lynde, a love story of a decidedly original type. The leading article discusses "Paris Memories of Franklin and Lafayette," in which Edward Page Gaston refers to the greatest international event of the Exposition, the unveiling of the statute of Lafayette on on the Fourth of July. The article is full of color and finely illustrated.

In the July Atlantic ex-President Cleveland concludes his argument for The Independence of the Executive with a striking account of his own long and bitter struggle with Congress, which arose from the famous Tenure of Office Act, and resulted in a vindication of Pres. Cleveland's position and the repeal of the act itself.

The July number of Frank Leslie's popular Monthly is appropriately patriotic, in grouping together the Hon. John Quincy Adam's illustrated article upon "The Birthplace of the American Flag," Hezekiah Butterworth's inspiring "Flag Song," specially revised and extended for this publication, and a fine poem by Theodora Peck, entitled "A Dream of the Flag."

The timeliness of the July Century is due in large measure to its literary and pictorial treatment of the present Mecca of holiday-makers. Eight full-page drawings by Castaigne illustrate the Exposition; and four other full-page and several smaller drawings from the same pencil form a pictorial commentary on Richard Whiteing's paper on "Artistic Paris." Having begun life as an artist, Mr. Whiteing writes with keen appreciation of his subject; in a style, moreover, that has many of the qualities distinctive of the French man-of-letters.

The ever-glorious Fourth was not forgotten when the editor of St. Nicholas "made up" the July number of that magazine for the young. "The Battle of Santiago" (July 3, 1898,) is the frontispiece. It illustrates a paper by Miss Jessie Peabody Frothingham, in which are chronicled "Some Great Sea Fights," beginning with Manila and Santiago and going back thence to the first great event in naval warfare, the battle of Salamis, and coming down chronologically, but by leaps and bounds, to Actium, Lepanto, Armada, the Anglo-Dutch fight on the Downs in 1666, Trafalgar and Mobile Bay.

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Announcements.

Bethany Assembly Program.

BETEANY PARK, IND., JULY 19 to AUGUST 13. (CONCLUDED.)

WEDNESDAY, AUGUST 1.
Lecture: "Pastoral Theology," Dr.

WEDNESDAY, AUGUST 1.

9:00 A. M. Lecture: "Pastoral Theology," Dr. Jabez Hall, Irvington.
10:00 A. M. "Character Sketches of the Pioneers," H. R. Pritchard, Indianapolis.
11:00 A. M. "The Prison Reform Movement in Indiana," Amos Butler, Secretary State Board of Charities.
2:00 P. M. Annual meeting of stockholders of Bethaby Assembly and election of six directors.
3:15 P. M. Lecture: "Church History," Prof. C.
B. Coleman.
3:30 P. M. Address: "The New Patriotism," F. G. Tyrrell, Chicago
7:30 P. M. Address: "The Jubilee Aftermath for Church Extension," George W. Muckley, Secretary, Kansas City.

THURSDAY, AUGUST 2

Jabez Hall, Irrington.
10:00 A. M. Address: "Pastoral Theology," Dr.
Jabez Hall, Irrington.
10:00 A. M. Address: "Ministerial Relief," G. M.
Anderson, Indianapolis.
11:00 A. M. Address: "Science and the Bible," J.
B. Briney, Paris, Mo.

3:15 P.M. Lecture: "Church History," Prof. C. B.

Coleman. 4:00 P M. Address: "Our Country and Our Plea," J. O. Rose, Lebanon. 7:30 P. M. Address: "Home, Sweet Home, Mis-sions," Benjamin L. Smith, Cincinnati

FRIDAY, AUGUST 3.

FRIDAY, AUGUST 3,

9:00 A. M. Lecture: "Pastoral Theology," Dr.
Jabez Hall. Irvington.
10:00 A. M. Address: "History of Ministerial Education Among the Disciples," Allen B. Philputt,
Indianapolis.
10:30 A. M. Address: "Contributions of Christian
Endeavor to Education," C. R. Hudson, Franklin.
11:00 A. M. Address: "Why Churches Should Contribute to Our Schools," Robert Sellers, Irvington;
William Mullendore, Franklin.
2:00 P. M. Lecture: "Church History," Prof. C.
B. Coleman.
3:00 P. M. Address: "Modern Science and Religion," Prof. H. L. Bruner, Irvington.
3:30 P. M. Address: "Relation of College of Arts
to Other Departments," Mrs. A. A. Forest, Irvington.

ton.
4:00 P. M. Address: "The College and Alumni,"
4:00 P. M. Address: "The College and Alumni,"
5 F. Daily, Greenfield; Prof. W. D. Howe, Irvington; Hugh Th. Miller, Columbus.
6:30 P. M. College songs.
7:30 P. M. Stere

SATURDAY, AUGUST 4.

9:00 A. M. Lecture: "Pastoral Theology," Dr. Jabez Hall, Irvington.
4:00 P. M. Teachers' meeting (in C. W. B. M. cottage).
7:00 P. M. Grand concert, Rushville Christian

cottage). 7:00 P. M. Grand concert, Rushville Christian Sunday-school orchestra, Rushville.

SUNDAY, AUGUST 5.

9:00 A. M. Bible-school, John Q. Thomas, super-intendent, Rushville.
10:30 A. M. Sermon, J. A. Lord, Cincinnati, O. 2:30 P. M. Communion service. 7:00 P. M. Song and praise service. 7:30 P. M. Sermon, W. J. Russell, Rushville.

MONDAY, AUGUST 6.

9:00 A. M. New Testament Studies, Prof. B. A. Jenkins, Indianapolis.
10:00 A. M. President's address, J. H. MacNeill,

Muncie. 11:00 A. M. Appointment of committees. Report of Sunday-school Evangelist: T. J. Legg, Logans-

ort. 3:15 P. M. "Feed My Lambs," Mrs. Allen Davis,

3:15 P. M. "Feed My Lambs," Mrs. Allen Davis, Greensburg. 4:00 P. M. "How to Make the School Interesting," Prof. Robt. J. Aley, Bloomington. 7:00 P. M. Praise and song service. 7:30 P. M. "Advantages of Bible Study," A. J. Frank, Columbus.

TUESDAY, AUGUST 7.

TUESDAY, AUGUST 7.

9:00 A. M. New Testament Studies, Prof. B. A. Jenkins, Indianapolis.
10:00 A. M. "The Home Department—How It Works," Prof. John Terman, Franklin.
11:00 A. M. Address, Miss Josepha Franklin, Damoh, India
2:00 P. M. Meeting of State Sunday-school Board.
3:15 P. M. "Children's Days, Home and Foreign—How to Make Them a Success," Mrs. Ella Stroup, Shelbyville.
4:00 P. M. Address: "The Sunday-school and Spiritual Power," Hunter McDonald
8:00 P. M. "The Art of Teaching," Prof. I. A. McDonald, Angola.

WEDNESDAY, AUGUST 8.

9:00 A. M. New Testament Studies, Prof. B. A. Jenkins.
10:00 A. M. Reports of Committees on Nominations, Finances, State of the Work, Officers and Teachers.
New Work Coming Year—Missionary Spirit, District and State Co-operation.
11:45 A. M. Adjournment of Sunday-school convention.

11:45 A. M. Adjournment of Sunday-School Convention.
2:30 P. M. Soog and praise service.
2:45 P. M. Reports of State C. E. officers and appointment of committees.
3 15 P. M. Address, "Christian Endeavor as a Force in Evangelism," Charles S. Medbury, Angola.
4:00 P. M. Address, Miss Ella Applegate, Knights-

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7:3) P. M. Symposium on "The Pledge:" "Its Preamble," May Simmons, Indianapolis; "Its Promises," Ned Cotton, Connersville; "Their Per-formance," L. H. Graham, Worthington. 8:00 P. M. Address: "Chistianity's Call to Youth," F. D. Power, Washington, D. C.

THURSDAY, AUGUST 9.

9:00 A. M Symposium: "How Christian Endeavor Helps." 1. The Pastor, L. E. Sellers; 2. The Evangelist, C. H. DeVoe; 3. The Church, A. L. Platt; 4. The Sunday-school, T. J. Legg.
9:30 A. M. "The Christian Endeavor Pessimist,"
V. W. Blair. "The Christian Endeavor Optimist,"
E. W. Clark.
10:15 A. M. "Other People's Business," John E. Pounds, Cleveland, O.
11:00 A. M. Address: S. M. Bernard, Louisville, Ky.

11:00 A. M. Address: S. M. Bernard, Louisville, Ky.
2:30 P. M. New Testament Studies, Prof. Burris
A. Jenkins.
3:15 P. M. Junior Work, conducted by Miss Kate
Whistler, Evansville.
7:00 P. M. Song service.
7:15 P. M. Christian Endeavor Evolution: 1.
"The Quiet Hour and What It Does," Helen Wilson, Brownstown. 2. "The Tenth Legion—How It Works," Fannie Kidd, Brazil. 3. "Macedonian Phalanx—Its Importance," Carrie Ashbrooke, Indianapolis.
8:00 P. M. Address: Wallace Tharp, Crawdsfordsville.

FRIDAY, AUGUST 10.

9:00 A. M. "How Christian Endeavor Can Be Helped." 1. By the Pastor, James Small. 2. By the Older Members, L. L. Carpenter. 3. By the Edi-tors, S. M. Bernard. 4. By the Endeavorers, G. W. Hemry. 5. By the Business Man, J. B. Sidener. 10:15 A. M. Address: "India," Miss Adelaide Gail

11:00 A. M. New Testament Studies, Prof. B. A.

11:00 A. M. New Testament Studies, 1763.

Jenkins.
2 00 P. M. Intermediate work, conducted by M.
L. Pierce, Indianapolis.
3:00 P. M. Reports of committees.
3:30 P. M. Awarding of medal and banner,
83:45 P. M. "The lenfraceable Record," H. C. Kendrick, Logansport.
7:00 P. M. Song service
7:31 P. M. Address: "Christian Citizenship," M.
W. Harkins, Anderson.

Awarding of banner given for the largest per

Awarding of banner given for the largest per cent. of increase in membership.

Awarding of \$55 gold medal, given to the society that sends the most delegates the farthest distance. The distance traveled will be multiplied by the number of delegates present and the medal given for the largest product. Every C. E Society in Indiana should compete for this. Junior and Intermediate Societies are eligible.

SATURDAY, AUGUST 11.

9:15 A.M. New Testament Studies, Prof. B. A. Jenkins. 4:30 P.M. Teachers' meeting (at C. E. Hall). 7:00 P.M. Entertainment to be announced later.

8:00 A. M. Praise meeting. 9 00 A. M. Bible-school, Horace Elstun, superla-tendent, Indianapolis. 10:30 A. M. Sermon, John E. Pounds, Cleveland, 0

O. 2:30 P. M. Communion service. 7:15 P. M. Christian Endeavor services, conducted by Josephine L. Canfield, Indianapolis.

MONDAY, AUGUST 13.

8:00 A. M. Prayer and Thanksgiving service.

Farewells.

Adjournment.

L. L. CARPENTER.

STOCKHOLDERS' MEETING.

Notice is hereby given that a meeting of the stock-holders of the Standard Adding Machine Company will be held at the office of the Company, 903 Aubert Ave., St. Louis, Mo., on Tuesday, July 31st, 1990, at 9 o'clock a.m. for the purpose of voting upon the proposition: To increase the Capital Stock of the Company from \$150,000 to \$200,000. By order of the Board of Directors.

F. M. CALL,
A. H. DUNCAN,
R. R. HUTCHISON,
JOHN Q. McCANNE,
F. X. CRAFT.

Marriages.

LINDLEY—TOLIVER.—Sunday afternoon at my residence, 948 Clinton Ave., Carthage, Mo., I united in marriage Mr. J. E. Lindley and Miss E. G. Toliver, of Dadeville, Mo. Bro. and Sister Lindley will make their future home in Dadeville, where the groom is engaged in business.—ELDER S. J. VANCE.

SHAFFER—WOODRING.—Married, at the parsonage May 17, A. B. Shaffer and G. E. Goodring, of Elk City, Kan.; S. W. Nay officiating.

WALLER—HARBIT.—In Paris, Mo, June 20, 1900, C. H. Strawn officiating, Mr. James H. Waller to Mrs. M. Elizabeth Harbit, both of Monroe County, Mo.

WHELCHEL-HANCOCK.-Walter W. Whelchel and Ethyl T. Hancock, both of Elk City, Kan., were united in marriage at the home of the bride, June 19; S. W. Nay officiating.

Obituaries,

ATWATER.

We gave a good picture of our deceased brother, John Milton Atwater, on our first page, recently. He was a pure, clean man. who loved truth, loved God, loved men, served his generation with untiring labors, as the following record will show, and

has gone to the reward of the righteons. John Milton Atwater was born at Mantua, Ohio,

John Milton Atwater was born at Mantua, Ohio, June 3, 1837, and was baptized upon profession of faith at the age of 12 or 13 years. He entered the Eclectic Institute, Hiram, O., December, 1851, a year after the school was first opened; began teaching at Solon, O., winter of 1854-5. He preached his first sermon at Hiram, fall of 1859; taught as a student at Hiram (Eclectic) 1858 61; the presidency of Charles G. Finney, 1863. He was married to Harriet U. Smith at Oberlin, Oct. 1, 1863; was pastor at Wellington, 0, 1863-4; pursued the theological course at Oberlin, 1864-6, and while doing so, preached for Lorain County, (O.,) churches, Camden, Henrietta and Eaton. He was principal of Eclectic College (Hiram) 1866 7. When the school was changed to Hiram College he was chosen professor of Latin and Greek, 1867-8, under the presidency of Dr. S. E. Shepherd. On the resignation of President Shepherd John M. Atwater was chosen president and served two years, 1368 70, when he resigned and accepted the professorship of Latin and Greek at Alliance the professorship of Latin and Greek at Alliance College, O., 1870-71. Turning now more to the ministry, he was pastor of the Disciple Church at Syracuse, N. Y., 1871-2. Passing on into New England he served as pastor of the church at Worcester, Mass., 1872 6. It was while he was preaching at this place that his father, Eld. Darries Alliance 1872, at Masters O. He win Atwater, died May 1873, at Mantua, O. He and his brother, O. C. Atwater, also at the time preaching in New England, with the greatest effort barely reached Ohio in time for the funeral at the old home and church. After the Philadelphia Centennial he again turned his face to the West; was pastor at Wauseon, O., 1876-8; pastor at Springfield, Ill, 1878-9; pastor at Cleveland, Franklin Circle Church, 1879-84. Here, for the benefit of his own Sunday-school and a few others he published the "Multum in Parvo" lesson leaf. which was regarded as a great help by teachers. In the second year of his pastorate he went to Hiram and took President B. A. Hinsdale's place in the college while he spent several weeks (in fall of 1880) campaigning for Garfield, with great Joseph King, at Allegheny, Pa., spring of 1884 to the fall of the same year; was pastor at Ada, O. (seat of the Normal School), 1885-7, and spent a part of the time with the church at Lima, O. Here, at Ada, he began publishing The One Principle a monthly payablet which we introduced to Here, at Ada, he began publishing The One Principle, a monthly pamphlet, which was intended to emphasize the importance of the union of all Christians upon Christ. This he continued from July 1886 to July 1887. He was next chosen (Sept. 1887) head of the Normal Department and Professor of Didactics in Garfield University, Wichita, Kan., under the presidency of H. W. Everest. The university was a fine success till its finances failed. His wife died at Wichita, Sept. 9, 1887. He preached in several Kansas churches 1888 to '90. Was professor of Latin, Eureka College, Ill., 1891-2. He was married to Miss College, Ill., 1891-2. He was married to Miss Anna Robison, June, 1892. While about to enter upon his second year at Eureka he was chosen president of Oskaloosa College, Iowa. Here he and his efficient wife, who greatly endeared

herself to Iowa people, did hard and successful work, 1892 to 1897. He was next elected president of Central Christian College, Albany, Mo. The failure of his health soon after reaching his new field practically terminated his life labors and caused his resignation at the close of the and caused his resignation at the close of the college year. He preached only occasionally after that where he and his wife happened to be staying—at Winston, N. C., at Bedford, O., Cleveland, both at the Euclid Avenue and Franklin Circle Churches. He died January 17, 1900, among the people of his pastorate of 1884.

DAVIS.

William A. Davis was born Sept. 16, 1827, and died June 4, 1900, aged 72 years 8 months and 9 days. He was married June 15, 1848, to the faithful companion who is left to mourn his departure. He united with the courch about thirty years ago, since which he had enjoyed an active and blessed fellowship with Christ. Bro. Davis had been an elder in the church at Ash, Mo., ever since the organization of that congregation. leaves seven sons and three daughters—all grown—to lament the loss of a devoted father. His funeral, attended by a large concourse of his friends and neighbors and an only brother, was conducted by the writer.

C. H. STRAWN. Paris, Mo.

GINGRICH.

Will Gingrich, one of our best young men in the church here, was drowned in the Neosho River June 6. Our Sunday-school was having a picnic, and Will with another young man had gone in bathing, and while in midstream Bro. Will was suddenly taken with cramps and was drowned before help could reach him. He was 19 years old and was loved and respected by all who knew him. The sorrowing family have the sympathy of the entire community. Services were conducted by the writer June 8, the A. O. U. W. assisting.

W. T. Adams. Will Gingrich, one of our best young men in

Chanute, Kan,

ICE.

Mrs. Lou Paulsell Ice departed this life May 11, 1900, at Lawrence, Kan. On Aug. 2, 1898, the writer went to Downey, Cal., to perform the marriage ceremony for Miss Paulsell and Bro. Alva E. Ice. At that time Bro. Ice was pastor of the Christian Church of Downey. Immediately after their marriage Bro. and Sister Ice, amidst the congratulations of a host of friends and wellwishers, left Downey, the home of Sister Ice from her early childhood, and still the home of her eisters, who are so well known in the community and so much beloved for their work's sake. and so much beloved for their works sake. The body, accompanied by Bro. Ice, was brought back to Downey for burial. The entire community was profoundly moved with sympathy for those so suddenly and so sadly bereaved. They sorrow not even as others who have no hope, for they believe that Jesus died and rose again, and that them that sleep in Jesus will god bring with him. They comfort one another with these words.

F. M. Dowling.

Pasadena, Cal.

MOORE.

Bro. Jacob Moore, one of the oldest settlers in Cedar County, Iowa, died at his home, near Bennett, May 8, 1900. He was born in Roanoke County, Virginia, Dec. 10, 1819 At the age of four years he moved with his parents to Greene County, Indiana. This was his home for many years. It was here he married Miss Rebecca Sparks Dec. 8, 1842. Five children were born to them two of whom survive with the mother, widowed after nearly sixty years of married life. Jacob Moore entered the land on which he lived until his death Oct. 13, 1852. He moved his family to it in 1855 and the widow still clings to the old home. He received the deed di-rect from the United States Government, and it eemains in his name to this day. No lien or mort-gage was ever recorded against it, a fact in which the owner took much pride. He had a horror of debt of any kind, and in this he had the full sympathy and hearty co-operation of his wife. They made it a rule to do without what they could not pay for at the time. Both Bro. Moore and his wife united with the Christian Church in early life and were always earnest and consistent members, maintaining a spotless reputation and honored by all who knew them for unswerving integrity. Careful and prudent in all his dealings, in-dustrious, patient and far-seeing, he accumulated quite a large estate, sufficient to provide the wid-ow with a bountiful support as long as she lives and to leave the children well provided for. While careful and economical in financial matters, he was generous to the church and our colleges. He

was a friend and helper of Oskaloosa College and sent his son there. It was the writer's privilege, two years ago, to visit the home in the interest of Drake University. It required no coaxing to secure his aid. A plain statement of the condition of affairs was enough. He was happy in his benefactions. The long and peaceful life of himself and companion is a beautiful commentary on the power of the Christian religion to tless a home and through it bless the community and the state. The son lives in Idaho and the daughter, Mrs. Goddard, in Davenport, Iowa.

MAJOR.

Bro. Henry A. Major, a near relative of the writer, was born in Lafayette County, Mo., Oct. 26, 1858 He was baptized early in life by Bro. C. A. Hedrick; studied for the ministry, in which occupation he grew to be most highly esteemed for his ability and consecration. For many years he has labored faithfully among the churches of Texas, attending the lectureships and state conventions, from which he will be sadly missed in the future. His remains were tak-n from Brownthe future. His remains were tak-n from Brown-wood to Bowie, Tex., and on May 12 were laid to rest in 'the beautiful cemetery waere he had once been pastor, and beside the father of his devoted wife. Bro. Henry was the son of Capt. W. Boon Major, who did valuable service in the Mexican War, and also in that of the Confederacy, and who now lives near Miami, Mo. May God comfort the hearts that mourn, and be e-pecially near to the longly wife and three bright little children. the hearts that mouth, and he especially hear to the lonely wife and three bright little children. "Blessed are the dead who die in the Lord." "I go to prepare a place for you"

MRS. O. B. AMBROSE.

Fort Worth, Tex., May 25, 1900.

PINGREY.

Near Yates Center May 18, Bro. Lute Pingrey was killed while assisting a neighbor in raising a barn. I baptized him during the meeting I held here last Dec. He was 28 years old and an excellent young man. Father, mother, brothers and sisters and a han. Father, mother, brothers and sisters and a host of friends are left to mourn his sudden taking away. Services were conducted by the writer, assisted by Senator Lamb, May 20.

Chanute, Kan. W. T. ADAMS.

PALMER.

Sister Mamie E. Palmer died in Birmingham, Ala., April 16, 1900. She was the daughter of Dr. Thomas J. Palmer. April 14, 1870, she was born at Greenville, Ala. She finished her schooling at Midway, Ky., and since November, 1889, has been a regular teacher in the public schools of Birmingham. Sister Mamie was a downt Sister Mamie was a devout mem-Birmingham. ber of the Christian Church. She was loved by all who knew her, both in and out of the church. Our consolation from the Scriptures is that she was thoroughly prepared to meet God.

O. P. SPIEGEL.

Birmingham, Ala.

SCALES.

Sarah Caroline Scales was born Sept. 18, 1849, at Bunker Hill, Ill.; died at her home in Salisbury, Mo., May 21, 1900, at 2:20 A. M., aged 50 years, Mo., May 21, 1900, at 2:20 A. M., aged 50 years, eight months and three days. She was married to Irving Scales on Sept 27, 1868, near her birk-place, and arrived in Salisbury, Mo., on Nov. 1 of the same year. Here she spent the remainder of her useful life. She was the mother of six children, four of whom preceded her to the spirit-read. A conceptual of the spirit growth a conceptual of the spirit reads. world. A son about grown and a daughter of about 14 years and her husband live to mourn her departure. Early in life she was baptized and continued a faithful Christian until death.

Glasgow, Mo. K. W. WHITE

WILLSON.

Pythagoras Willson died March 1, 1900, at the home of his daughter, Sarah Gholz, at Roscoe, Minn., after a brief illness of seven hours, and his remains were laid in Evergreen Cemetery at Concord; Rev. Vandola officiating. Deceased was born in Ohio, Sept. 21, 1820. His parents moved with him to Illinois, and afterwards to Dubuque County, Iowa, where he was married to Elizabeth Haggard, March 28, 1844, who, with two daugh-ters and a son, remain to mourn their loss. Deceased had been a member of the Christian Church since the year 1843. He was a highly respected ci-izen and a kind and loving husband and father, and his loss will be deeply felt by all those that knew him. JAMES HAGGARD.

Concord, Minn.

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IT IS A STRANGE fact that young men are so much more careful about whom they go with than young ladies. A young lady will go with a young man who drinks or swears orlis living any kind of wrong life, but you will not find many young men who will go with young ladies who are doing any of those things. Young ladies have a great field in this for doing good, if they would use it.



Book Notes.

"On the Rock," cloth edition, for seventy-five cents! That is the latest half price offer we are making. The book has always sold for \$1.50, and is well worth that price. No book in all the literature of the Disciples of Christ has had so large a reading. This edition that we are closing out is the twenty-eighth. Remember that there is a condition attached to this offer, and that is that your order must reach us before July 23. This time limit is absolute, and no orders will be filled at this price after that date. This is your last and only chance to obtain a copy of this standard work at so low a price. Send us your order immediately.

Many churches and Sunday-schools are inadequately supplied with song-books because they feel poor, and unable to invest \$50 or \$75 in a full supply of books. We have lately issued a new book, "Tidings of Salvation," designed to meet just such cases. It contains one hundred and seventeen of the finest gospel hymns and standard songs, by the best authors and composers, and can be bought, in manila binding, for Ten Dollars per Hundred, or Fifty for Five Dollars! Understand that this is the music edition. There is nothing cheap about the book but the price. The book contains no trash, but only the very best music. The price of a single copy, postpaid, is fifteen cents. Send for a copy, and be convinced that you can really secure a book of first-class, serviceable music at an exceedingly low figure.

Every preacher should take a summer vacation, be it ever so brief, and during his vacation he should read and absorb at least one good book. We suggest a selection from the following list:

| | . 0 |
|-----------------------------|---------|
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| Leaves from Mission Fields | 1.00. |
| Our First Congress | 1.00. |
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These are just a few samples of what we have. If you wish to read along some special line, write to us, and we will be glad to send you a list of books on your chosen subject.

Let it always be remembered that we carry in stock and sell all manner of church supplies. If you wish collection envelopes, baptismal pants, communion sets and communion wine, blackboards, pulpit Bibles, hymnals, and anything else used in the church, you will save money by ordering from us. We handle only the best, and at lowest prices. The Christian Publishing Co., St. Louis, Mo.

Chautauqua Assembly.

The Chatauqua Assembly opens to-day by the beautiful Lake Chautauqua, in New York and a program of the meetings is published.

July 4, lecture by M. C. Tyler on Jeffersonianism in American history.

July 5, same on the Monroe Doctrine.

July 6, lecture by Chas. H. Bartlett on Primitive Americans.

Saturday, July 7, opening of summer schools. Lecture by Dr. H. L. Willett, and he gives a sermon in the Auditorium Sunday morning at 11.

Monday, July 10, lecture by Alexander Chessin on Russia and Russians.

Disciple headquarters at 437 Clark Avenue, near the Auditorium will be open. Prayer meeting Wednesday evening and communion service at 10 Sunday morning. Rooms can be had there on application to Mrs.

W. J. Ford. All the funds received for rent go to aid in paying for the building. Friends coming will do well to write. Address Disciple Headquarters.

W. J. Ford, Pres.

Hiram, Ohio, June 27, 1900.

CIRISTIAN VANGELIST.

A WEEKLY FAMILY AND RELIGIOUS JOURNAL.

Vol. xxxvii

July 12, 1900

No. 28



NEW CHRISTIAN COLLEGE DORMITORY, COLUMBIA, MO. (See Pages 874-877.)

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Vol. xxxvii.

St. Louis, Mo., Thursday, July 12, 1900.

No. 28.

CURRENT EVENTS.

The National Convention of the Prohibi tion party, recently held in Chicago, placed in nomination for President the Hon. John G. Woolley, of Chicago, and for Vice-President, the Hon. H. B. Metcalf, of Rhode Island. President McKinley was severely condemned for his attitude on the "army canteen" question. Mr. Woolley was nominated on the first ballot. The convention is said to have been the largest and the most enthusiastic ever held by the party, and the delegates were universally hopeful of large gains in the coming election. They have placed a strong and popular man at the head of their ticket, and are prepared to make a vigorous campaign. Concerning Mr. Woolley's running mate the Chicago Record says:

Henry B. Metcalf was born in Boston in 1829, and was educated in the public schools of that city. His home is in Pawtucket, R. I., where he is president of the Providence County Savings Bank. He has been a candilate for governor of his state on the Prohibition ticket several times, and was formerly a Republican state senator. He is president of the board of trustees of Tufts College, Rhode Island. He has a wife and only son.

There is no reason, therefore, why the Prohibition party should not poll the largest vote in its history.

The cloud of darkness and desperation which has so long surrounded Pekin, China, has not lifted nor broken. Enough information has leaked out, however, to know that events of the most tragic character have been transpiring within her gates during the last month. Not only is it now certain that the German Minister, Baron von Ketteler, has been killed, but it is generally believed that a similar fate has overtaken all of the ministers, the missionaries, the foreigners and thousands of native Christians. The legations are probably all destroyed and a large part of the city reported burned. Some time during the month of June Prince Tuan, the leader of the Boxers' anti-foreign movement, usurped the throne of China, caused the Emperor and the Empress Dowager to seek death at their own bands by drinking poison, and began his awful work of exterminating foreigners. A large army was placed at his command within and without the walls of Pekin, and since that time it has been impossible to succor those imprisoned there or even to learn of their fate. Edicts of extermination of foreigners were sent to other cities by this usurper and murderer, and while the uprising is extending, it is not believed that Southern China will recognize his authority. In the meantime the battle at Tien Tsin continues, with unknown results other than the inability of the powers with their present forces to more than defend themselves until greatly re-enforced. The situation on the whole is of the most alarming and distressing character.

It will be remembered by our readers that the CHRISTIAN-EVANGELIST called attention to the impending danger to our ministers, to our missionaries and to the native Christian population of China before this outbreak occurred, in connection with a comment upon a letter from Mr. Timothy Richards, whose chief mission to this country and to the Ecumenical Conference was to arouse the American people to the real situation there. We have refused to take the optimistic view that many of the London and Washington dispatches have taken of this outbreak in China. It has seemed to us from the very beginning the opening up of a new chapter in China's history, but an opening that was to be accompanied with revolution and an appalling loss of life. The gravity of the situation is intensified by the fact that the present dictator, Prince Tuan, while having a certain legal claim to the throne, being a son of the late Emperor, Hien Feng, is an avowed enemy to all foreigners and foreign innovations. To allow his revolution to succeed and to permit him to rule the destiny of China would be to undo all the work of Christian civilization that has been wrought in China during the present century. It is evident that the nations of Europe, together with the United States, have a most difficult problem to deal with, and it remains to be seen whether they will deal with it in a spirit of magnanimity and of justice. Let us hope that the Anglo-Saxon nations at least will stand together in demanding that whatever is done be done for the good of China and of Christian civilization, and free from the motive of territorial aggrandizement. Our government has already signified its willingness to bear its part in restoring order in China and protecting the lives and property of its citizens, and its opposition to any territorial division.

Notwithstanding a fight in the committee room over the silver plank in the national platform of the Demoaratic party at Kansas City last week, the end was unity and the convention harmonious in its conclusions. William Jennings Bryan, of Nebraska, and Adlai E. Stevenson, of Illinois, were placed in nomination for President and Vice-President on the first ballot for each office. David B. Hill was placed in nomination by New York and doubtless could have secured the nomination, but he refused to accept it and the convention unaminously turned to Stevenson. The Silver Republicans followed

this action of the Democratic Convention and notwithstanding their previous declarations for Towne, accepted Stevenson and placed him in nomination with Bryan on their ticket. It is now thought that Towne will withdraw from the Populist party and allow them to substitute the name of Stevenson, so that Bryan and Stevenson will head three of the national tickets in the coming election, the Democratic, the Silver Republican and the Populist. The fight over the silver plank in the Democratic resolutions committee was whether the ratio statement of 16 to 1 should be incorporated and carried by two votes. The vote stood 26 for and 24 against the ratio statement. The concurrent admission of the committee, however, that the primary plank of the platform and issue of the campaign is "Imperialism" pleased everybody and brought about the harmony of the convention. The platform is both explicit and strong! from a Democratic view-point and seems to be satisfactory to almost the entire body of the party East, West, North and South. The harmonious issue of the convention will greatly strengthen the party in the present campaign.

The National Democratic Convention which met in Kansas City last week accomplished what was expected of it in the unanimous nomination of W. J. Bryan for President. It was not known until the gathering of the convention who would be the running mate of the distinguished Nebraskan. Several names had been mentioned, but 'least prominent among these was the one nominated, Adlai Steve son, of Illinois. Mr. Stevenson, it will be remembered, was Vice-President with Mr. Cleveland. The chief discussion was not concerning the candidates, but concerning the platform, and this discussion was not on the floor of the convention, but in the committee room. The point at issue was whether to simply reaffirm the Chicago platform, including its financial plank, or to specifically reaffirm that plank, including the free coinage of silver at the ratio of 16 to 1. A majority of the delegates were in favor of a simple reaffirmation of the Chicago platform, but Mr. Bryan held out for a distinct declaration of the identical proposition which constituted the issue in the campaign of 1896. No amount of testimony as to the number of votes it would cost him to redeclare this issue swerved him a hair's breadth, and his steadfastness brought the convention to his position, and the financial theory of the Chicago platform was especially reaffirmed. The other planks in the platform referred to are "imperialism," "private monopolies" or

"trusts," "government by injunction," a declaration in favor of the Nicaragua Canal and the repeal of the Hay-Pauncefote treaty, an amendment to the constitution providing for the election of United States senators by direct vote of the people and direct legislation wherever practicable. The opponents of the 16-to-1 plank were placated by making "imperialism" the "paramount issue." There were the usual scenes of enthusiasm enacted in connection with the platform and the candidates. Senator Hill, representing New York and the East, pledged the support of the Democrats of that section to the Kansas City platform and ticket. The new convention hall in Kansas City in which the convention was held received many tributes of praise for its acoustic properties and other excellencies, and the people of Kansas City were extolled for their hosp tality.

On the 2nd day of July articles of agreement between the St. Louis Transit Co. and their ex-employees were signed, thus bringing to an end their long and costly controversy. The settlement was effected by direct agreement and came in the nature of a happy surprise to everybody. The parties principally instrumental in getting the officials of the company and those of the strikers together were Rev. Dr. Boyd, pastor of the Second Baptist Church, of this city, and Attorney Faulk. The agreement was signed late on Monday evening and ratified by the strikers on Tuesday afternoon. That the agreement was a fair one to each party in the controversy is generally agreed, and confirmed by the absence of any serious complaining or undue boasting by either party. The agreement includes all that was claimed by the men as to pay and hours of service in the March contract and an agreement on the part of the company to employ all its men hereafter needed from the strikers not guilty of disorderly and unlawful conduct during the strike until all such of their number shall have been re-employed. As soon as the agreement was signed by the president of the Transit Co. and the chairman of the grievance committee the strike was declared off, the boycot on the company's cars lifted and the city put to rest as to safety and convenience of travel. This has closed one of the most bitter industrial upheavals in the history of the city, and it is to be hoped that this costly lesson will not be without its wholesome effect upon both employers and employees.

Since reporting the settlement of the strike we regret to announce, as we go to press, that the agreement is declared void and the strike renewed. The men claim that the Transit Co. has not lived up to the agreement made in the re-employment of the men and refuse to return to work under the agreement. The Transit Co., upon the other hand, claims that it has not broken the contract, and so the breach is as great as before the settlement. The strike does not affect the running of the cars, but will, as before, be continued in the form of a boycott upon the company. The action of the men in declaring the strike on again has been upheld

by a committee of the Central Trades Union and the unions will renew their allegiance to the strikers and the war go on to its bitter end.

Every fresh cable dispatch from China only adds to the gravity of the situation in that country. It now appears that a revolution has occurred at Pekin, that Prince Tuan has deposed the Dowager Empress and her step-son, Kwang Su, and has assumed the role of dictator. It is he who has been waging war against the foreigners and opposing the allied forces of the nations which have been seeking to relieve the ministers at Pekin. There is at this writing scarcely a shred of hope that the foreign population in Pekin, including the foreign ministers, are alive, and even if alive at present. it is almost hoping against hope that they can survive until the allied armies can reach Pekin. Jealousy among the European nations adds materially to the difficulty of the situation. Japan has a lage army ready to advance at once to the relief of the ministers, but Russia, which, no doubt, has sinister motives in China, objects to this preponderance of Japanese military force in China, and Germany, it is said, sustains Russia in this objection. This intrusion of selfish motives when the lives of hundreds, not to say thousands, of foreigners are at stake, is disgraceful in the highest degree to the nations which manifest it It is no time to think of territorial conquests when the lives of our ministers and their families, of our missionories, of women and innocent children, are hanging as it were on a thread. Every consideration of honor and of humanity should prompt the Christian nations whose citizens are in China to concentrate at the earliest possible moment a sufficient force, no matter from what nation, to go to the rescue of their in periled citizens in Pekin and Tien Tsin. When this is done it will be time enough to consider the future of China.

The following paragraph from an article in the Columbia Herald on "The Rights of the Audience" may well be studied by preachers. Though not written for their distinctive benefit it deals with vital elements in successful oratory:

The audience has the right to hiss and the right to hear. It also has to right to hear some-thing. The obligation upon the speaker is greater than upon the writer. The reading audience may lay aside the book or magazine or newspaper or may skim or skip that which it does not care to read. The hearing audience must hear all. Only between acts can it go out. The speaker wrongs his audience when he serves up cheap and ill-pre-pared food. He wrongs himself as well. The first requisite-indeed the only requisite-for successful public speaking is to have something really With that once possessed all else worth saving. is comparatively easy. The gift of the gab brings laziness as its companion. All preachers, orators, public speakers of every kind are apt to rely too much upon the inspiration of the moment and the looseness and limberness of their tongues. Preparation is overlooked. But even the goods-box orator needs to think in advance. The white heat of public discussion will bring out illustrations, smiles, arguments, buried in memory's vault. Yet, unless they had previously been stored there, no matter what the heat, they would not be forthcoming. Nor can the speaker look down upon any audience. Listening is the highest compliment one man can pay another. To have several at one time listen is an accumulated compliment. Simple courtesy would demand in return something worth hearing.

THE VALUE OF MOTIVE IN THE TEACHING OF JESUS.

There is nothing more characteristic in the teaching of Jesus than His method of tracing all action back to its source in the huma heart. The teachers of His day looked upon the surface, at what was open and manifest, but He, on the contrary, probed into the secret motives of the heart, and found there the source of all actions, good and bad. The righteousness of the scribes and Pharisees was largely a matter of external forms and ceremonies and punctiliousness and scrupulosity in the observance of traditions and customs, but Jesus told His disciples that unless their righteousness exceeded the righteousness of the scribes and Pharisees they should in nowise enter into the kingdom of God. By that He meant that their righteousness should consist in purity of heart, in right motives and purposes; in other words, in a righteous character.

According to the teaching of Jesus sin is a thing of the heart. He who hates his brother is a murderer, and he who looks upon a woman to lust after her is an adulterer. It does not require the formal disobedience in either case to make one a murderer or an adulterer. This is the chief distinction between divine and human law. The latter must deal with overt acts; the former deals with the motives and purposes of the heart. Not that human law does not seek to know the motives which prompt a crime, as for instance the taking of human life, in order to determine the proper degree of punishment, but it does not and in the nature of things cannot call that crime which exists only in thought, desire or purpose. It must wait on overt acts. But God knows the heart as no human judge or jury can know it, and He is able to trace sin to its hiding-place in the heart, where it really and potentially exists before it manifests itself by any outward act.

So far have human law and the sense of justice been affected by Christ's method of tracing crime to its source that no one thinks of regarding that man as a murderer who kills his fellowman by accident; that is, without any purpose in his heart so to do. On the contrary, all men of right feeling could but entertain the deepest sympathy with the one who should be so unfortunate as to take the life of his fellowman unwittingly or without any intention of so doing. On the other hand, whoever deliberately plans and purposes to take the life of his fellowman but fails in his purpose for any reason, is justly regarded as a murderer at heart, although, human law would not treat him as a murderer. In the sight of God, however, where motive counts for character, he is a murderer and will be treated as such.

If this be true in reference to sin, it is equally true in reference to acts of right-eousness or of obedience. Nothing is clearer from the teaching of Jesus than that it is not the deed in itself that counts, but the motive which prompts it. He that gives a cup of cold water in charity to a

disciple because he is a disciple, will have greater reward in heaven than he who builds a church edifice or endows a college to atone for the sinful method by which he secured his wealth or for the purpose of self-glorification. It is on this principle that the poor widow, whom Jesus saw cast her mite into the treasury, gave more than all the wealthy donors. If God knows a man to be a murderer or an adulterer, who has not committed the outward acts corresponding to these sins, but who has the purpose so to do in his heart, so He knows one to be an obedient believer who loves Christ and who purposes in his heart to obey Him in all His commandments, even before he has had opportunity for manifesting his purpose by any outward acts. Because the Disciples of Christ have ever insisted on the importance of obedience to every command of our Lord and have emphasized the value of baptism as an act of surrender to Christ, in which believers secure the assurance of remission of sins, it is sometimes asked by our critics. What is to be the destiny of one who, having purposed in his heart as a true believer to obey Christ in the ordinance of baptism is suddenly taken away before there is opportunity of so doing? In the light of the principle above stated the question is easily answered. God accepts the purpose of the loving, loyal heart as obedience in the absence of any opportunity to give it an outward expression. Any one who could doubt this for a moment has never understood Christ and His most characteristic teaching.

On the other hand, a thousand baptisms will avail nothing to any one whose heart is not right in the sight of God. It is by the same principle that we are able to form a conclusion as to the moral status of those who, believing in Christ, earnestly desiring to obey all his commandments, err in their interpretation of some of them, but who, to the best of their ability, follow their Lord in all His requirements. Any one who knows Christ would esteem the condition of such persons to be infinitely more acceptable in the sight of God than that of one who had a perfect knowledge of His commandments and who had outwardly conformed to them, and who yet, in his heart, made only a partial surrender of his life to Christ. We must make the world understand that we who plead for the utmost loyalty to Christ and who emphasize the value of every ordinance and every commandment which He has given, also recognize and teach the supreme value of the heart with its motives and purposes in all matters of religion. If we fail to put the emphasis where Christ put it, on the motives and purposes of the heart, to that extent we fail in our aim to restore the Christianity of

As in the case of dealing with crime human courts of justice must wait on outward acts, so in dealing with believers, churches which are only human in their judgment must wait for overt acts—the open confession of Christ with the mouth and baptism as conditions of church mem-

bership. This is one reason why, no doubt, the command to be partized is associated with faith in a condition of membership in Christ's church. It is an outward, open and formal submission to Jesus as Lord. It is faith and penitence externalized, so that men can recognize them and act accordingly. It is not wise, therefore, to treat lightly an ordinance that has such deep and solemn significance any more than it is wise to lose sight of the distinction which Jesus Himself makes between the inner and essential conditions of character and the outward and formal manifestation of these inner conditions. To maintain a proper equipoise between the inner and vital, and the outward and formal, is a mark of a true church of Christ.

CHRISTIAN COLLEGE.

Our first page and several columns of our paper, this week, are devoted to Christian College, an institution of high grade for young ladies, located at Columbia, Missouri. This school has an honorable past. A large number of the cultivated Christian wives and mothers in Missouri and in other states have received their education and their Christian impulse at Christian College.

The institution, in the first place, is favored in its location. Columbia is one of the older and wealthier towns of the state, and being the seat of the State University. as well as of Stephens College, a school for young ladies under the auspices of the Baptists, and of Christian College, there is naturally an atmosphere of culture about the place which is stimulating to the students who gather there. Christian College is situated in an almost ideal campus, covered with forest trees, far enough from the business part of the town to be quiet, and has that homelike air which is so attractive to students coming from their own homes for residence during their student life.

Honorable as the record of this institution has been in the past, it has within the last two years under its present managers taken on new life and entered upon a wider career of usefulness. The enterprising principals-Mrs. W. T. Moore and Mrs. L. W. St. Clair-have erected a magnificent building which in commodsousness and completeness of equipment, and in adaption to the ends for which it was erected, compares favorable with the buildings of older and richly endowed institutions in the East. They have proceeded in this enterprise on the supposition that the people of Missouri and of the West desire for their daughters as good educational advantages and as good accommodations as can be found in the East, and they have aimed to supply this demand, not only by the erection of a building splendidly adapted to the needs of such a school, but by so enlarging and improving the courses of study, and the faculty of teachers as to make the institution high grade in every respect. The school is so articulated with the State University of Missouri that those receiving degrees from it, or completing courses of study within it, are given full credit for same on entering the university to pursue any postgraduate work.

This noteworthy advance of one of our institutions in the state deserves the special emphasis which we give to it in our columns this week, and should enlist the patronage and co-operation of the friends of female education throughout the West. Speaking from personal observation, we cannot speak too highly of the mental and moral disci pline which are enforced in the institution and of the religious influence which pervades it as an atmosphere. The Christian women who are at its head possess very superior qualification, both in the way of management and in the way of infusing their own spirit in the students. We can most heartily and conscientiously commend the school to parents who wish their daughters to have, not a mere smattering of learning, but genuine and thorough mental culture under moral and religious influence, and safeguards of the highest character.

hour of Prayer.

MY DUTY TO THE PRAYER-MEETING.

(Heb. 3:12 14; 4:2; 10:25.)

[Uniform Midweek Prayer-meeting Topic, July 18.] CENTRAL TRUTH: Christianity is a social religion and involves the assembly of Christians and mutual help one to another.

A prominent and essential feature of Christianity is that it binds the followers of Christ together in bonds of mutual love and strength. Its teaching is that each one is to look, not after his own things only, but also upon the things of others. Every member is to study how he may help every other member, and so the church is to edify itself in love. This is only saying that love is the keynote of Christ's religion, and love involves the spirit of mutual helpfulness.

One of the most successful methods of helping each other which the experience of the church has found is to come together in stated meetings for the purpose of praying together and of exhorting one another. If each member had to exhort all the other members by visiting them at their homes daily, or even weekly, it would involve a great sacrifice of time and perhaps no little inconvenience to the persons visited as well as to the visitors. A better way is for the members to assemble at some appointed place where they may fulfill this injunction of exhorting one another. This duty, of course, is not to be limited to such meetings, but an assembly of Christians is a special opportunity, and to assemble with other Christians becomes, therefore, a special duty.

The established meeting of the church which best enables us to fulfill this obligation of mutual exhortation is our midweek prayer-meeting. This is its supreme object. Its service is of a social character and all have opportunity of participating. One of the first signs, perhaps, of a decrease in spiritual interest or the waning of faith is to be found in the tendency to neglect this meeting. Hence the author of the Hebrew letter exhorts Christians to "take heed, brethren, lest haply there shall be in any one of you an evil heart of unbelief, in fall-

ing away from the living God: but exhort one another day by day, so long as it is called to-day; lest any one of you be hardened by the deceitfulness of sin." There is a close connection in this writer's mind between "an evil heart of unbelief" and this failure to "exhort one another," a duty which is best fulfilled in the prayer-meeting.

The same writer in the second passage cited above, speaking of the history of Israel and comparing the religious condition of his brethren with that of their Jewish fathers, says: "For, indeed, we have had good tidings preached unto us, even as also they; but the Word of hearing did not profit them because they were not united by faith with them that heard." The reason given here why the people of Israel who perished in the wilderness were not profited by the gospel of promise which they heard is that "they were not united by faith with them that heard." Those careless hearers of the Word were not united withthe obedient hearers by living, active faith; hence the disaster which overtook them. The weaker members of a church would often receive strength from the stronger members if they would attend the stated meetings of the church, and particularly the prayer-meeting, which they are most given to neglecting.

In his further exhortation to the Hebrew Christians to hold fast to the confession of their hope that it waver not, he adds: "And let us consider one another to provoke unto love and good works; not forsaking the assembling of ourselves together as the custom of some is, but exhorting one another; and so much the more as ye see the day drawing nigh." Here again the duty of exhortation is enjoined and is coupled with the duty of assembling together for that purpose. No doubt there was a tendency among the Hebrew believers to neglect the meetings of the church, and this was one cause of their failure to make progress in Christian knowledge, for which they are rebuked in another chapter. Unfortunately, the custom of forsaking the assembly of the saints is all too prevalent in our day. Many excuse themselves from this duty on account of the weather, or weariness from their daily toil, or for social engagements, but the consequences are as certain now as they were at the time this chapter was written-waning of faith and spiritual declen-

The verse following the one quoted above. urging the duty of assembling, gives the following reason: "For if we sin willfully after that we have received the knowledge of the truth, there remaineth no more a sacrifice for sins, but a certain fearful expectation of judgment and a fierceness of fire which shall devour the adversaries." This, of course, is the doom of the apostate from the faith, but the writer here, as in the former quotation, sees a close connection between neglecting the meetings of the church and apostasy from the faith. It is no doubt true that most cases of permanent apostasy have had their beginnings in neglecting to use the means of grace within our reach, prominent among which is the prayer-meeting.

Our duty to the prayer-meeting is not only to attend it, but to go prepared to add something to the interest of the meeting by the spirit of earnestness and devotion which we carry with us, and by participating in such way as we are able. As a rule it may be said that the destiny of any church is in the hands of those who are its regular attendants at the prayer-meeting; hence the larger the regular attendance the higher the spiritual tone of the church and the better its outlook for future triumphs.

PRAYER.

O, Thou who hears and answers prayer, our loving Father in heaven, we thank Thee for the privilege of calling upon Thy name, and we thank Thee for the prayer-meeting in which we come together to pray for and to exhort one another. We thank Thee for the bond of Christian love which draws Christians together and which enables them to exhort one another and to serve one another. If we have been neglectful of meeting with our brethren and sisters in the midweek prayer-meeting, help us to realize our loss and the loss of others by this neglect.of duty and to seek to be more faithful in the future. Increase, we pray Thee, the spirit of devotion in all our hearts, so that our meetings together here on earth may be but a foretaste of that great gathering of redeemed ones in heaven. For Christ's redeemed ones in heaven. sake. Amen!

Editor's Easy Chair Or MACATAWA MUSINGS.

Each successive Fourth of July deepens the conviction in our mind that a day which might be, and which ought to be, highly useful in inculcating a pure and enlightened form of Christian patriotism, and in disseminating information concerning the history of our country and the nature of our institutions, is practically wasted, or worse than wasted, even, in idle dissipation or "excursions," which seem to have no particular object but to benefit the railroads or steamboat lines. No doubt the old-fashioned Fourth of July celebration, with its spreadeagle oratory, is susceptible of improvement. But even that seems to us far preferable to the present method of observing or rather nonobserving our national birthday. Perhaps it was a revolt against the old-fashioned celebration that has resulted in no celebration, and that in the natural course of evolution we shall come to a rational and sensible method of celebrating so great an event as the birth of the greatest republic on earth. Especially at a time like the present, when so many grave problems confront the nation, does it seem important that the people should devote the day to a thoughtful study of our national duty and destiny. What better time could be found for impressing upon the people the vital importance of honesty in official life, of maintaining the purity of the ballot-box, of observing and enforcing laws enacted for the public welfare, of selecting men of high moral character to represent us, not only in the larger, but in the smaller offices in state and city and county, and of keeping alive in the hearts of the people that love of liberty which led our fathers to make such sacrifices for the establishment of this nation? Let us hope that some concerted action among our leading statesmen may lead to a wiser and more profitable observance of our great national anniversary.

Speaking of national perils, an article in the June number of the North American Review, by W. J. Bryan, sounds a needed warning against the danger of commercialism in American politics. One who is accustomed to looking at even political problems from the moral point of view can hardly fail to be impressed with the undue prominence given to commercial questions in current speeches and articles dealing with these problems. Mr. Bryan is entirely right in his warning, but he errs in supposing that the danger of commercialism is limited to one party. On the contrary, it seems to us that the greed for gain is entirely nonpartisan, and seeks refuge and the lever of power in all parties. Gov. Roosevelt, in his speech at the reunion of the Rough Riders in Oklahoma City, uttered a sentiment which we hope will have great emphasis in all parties during the coming campaign: "No nation, no matter how glorious its record, can exist unless it practices-practices, mind you, not merely preaches-civic honesty, civic decency, civic rightesusness. No nation can permanently prosper unless the Decalogue and the Golden Rule are its guide in public as in private life. Don't get into that most foolish of attitude of admiring mere smartness, unaccompanied by moral purpose." He enforces this truth by relating an incident in his ranch life in the West where a cowboy in his employ out of supposed lovalty to his employer, branded a neighbor's unbranded steer with his employer's brand. Roosevelt sent him home, telling him that "a man who would steal for him would steal from him." It is this rigid idea of honesty that is needed just now more than ever in all our public affairs in the cities, in state and nation. It is righteousness and not wealth that exalteth a nation.

One of the most delightful little books we have read for some time is that by Dr. Francis Edward Clark entitled "A Great Secret." It contains chapters on "The Secret of Health," "The Secret of Beauty," "The Secret of Happiness," "The Secret of Friend-making," "The Secret of Common Sense," "The Secret of Success," "What is it to Practice the Presence of God?" In a prefatory note the author explains that his object in the little book is "to present some of the less obvious and less understood results of communion with God." It breathes a spirit of peace, of restfulness, of quiet trust in and communion with God, well adapted to these turbulent times. It is a call to closer fellowship with God. It is an appeal for more godly, living presented in a a most winsome way, without any cant or pietistic platitudes. Young and old alike will relish it if they know anything of that feeling described by Jesus as "hungering and thirsting after righteousness." The feverish fretfulness of the lives of many professed Christians is a constant hindrance, not only to their own happiness, but to the progress of Christianity. We need to find the secret of peace, and we can only find it by doing what this little book urges us to do, and teaches us how to do—"practicing the presence of God"—a phrase which Dr. Clark quotes from Jeremy Taylor. We should be glad to know that many of our readers, during the summer season, have read this little book of Dr. Clark, which can be read through in a single evening, and especially that they are learning to "practice the presence of God."

On one of the unfrequented paths which wind through Macatawa woods we found the other day what seemed to be a tiny bluebird's egg. On taking it up, however, we found it was a mere shell, as the little birdling which erstwhile dwelt therein had found his wings and had flown. As we held the frail shell in our hand, the lines from Dr. Holmes' "Nautilus" came to our mind:

"Build thee more stately mansions, O my soul, As the swift seasons roll!

Leave thy low vaulted past!

Let each new temple, nobler than the last, Shut thee from heaven with a dome more vast, Till thou at length art free,

Leaving thine outgrown shell by life's unresting sea."

What enlargement of life and joy and opportunity has come to this little birdling, which burst its narrow prison walls and is flying to-day in the free air, under the blue sky, singing its sweet notes with its fellows among the branches of the trees! Is there not in this fact a suggestion of our own enlarged future? Is it not in keeping with analogy, with Scripture, and certainly in harmony with the deepest aspirations of our souls, that we shall pass out of our present house of clay by the process which men call death into a larger liberty, into a more glorious life and into the wider activities and more blessed fellowships of the spiritual world? As the wings of the embryonic bird, while it was yet in its shell, were a prophecy of the enlarged liberty and life which it is now enjoying, so are not these desires and capacities of the soul, which the earth cannot satisfy, the prophecy of that larger life and liberty which are promised to us in the revelation

To-day has been a succession of rainstorms at Macatawa, as was the night preceding. The lake never looks more majestic than when a dark strom-cloud is advancing over it like an army with banners. Lashed into fury by the wings of the tempest, its foam-crested billows run before the wind as heralds of the coming storm. How majestically the clouds move, and what sublimity in the deep-toned thunder as it reverberates over the face of the deep! How the trees along the shore bend before the blast, and how the rain pours down, subduing the waves, beating upon the sand and roaring upon our cottage roof! These are the works of God, and the soul feels awed in the presence of these displays of power. To morrow, perchance, the sun will shine again, the blue sky will smile all the brighter,

the birds will sing and nature will join us in observing the Lord's day. The hot days of the past week have sent us a number of recruits for our Christian colony, including C. C. Rowlison and wife, of the Third Church, Indianapolis, F. G. Tyrrell, of Chicago. J. S. Hughes and family, H. S. Earl and one of his sons are also in their cottages. Prof. Graham Taylor's family is here and he was with us and conducted our beech meeting last Lord's day evening.

Edgewood-on-the-Lake, July 7, 1900.

Questions and Hnswers.

Why cannot the church and Sunday-school do the work that the societies and organizations are trying to do, of training the young and saving the fallen; or are the professed followers of Christ neglecting their duty along the line of work which gives rise to the different societies and organizations which are seemingly taking the place of church work in some places?

W. Harry Barron,

Mine La Motte, Mo.

We are not certain as to what "societies and organizations" are referred to in this question, but presumably those having a religious aim and work, as they only are engaged in "training the young and saving the fallen." If such organizations as, for instance, the Y. P. S. C. E. and missionary societies are meant, our reply is that these are not to be considered as something separate and apart from the church, but methods of work which the church has adopted to accomplish the end in view, just as the Sunday-school itself is another one of those methods of work. No one of these auxiliaries should be regarded as taking the place of the church, but as an organization within the church, working in harmony with its spirit and aim, and with its approval. It is easy to overdo the matter of organizations, and to have more machinery than is necessary for the work. In religious matters, just as in mechanics, the simpler the machinery the better, provided it accomplishes

Is it true, as the Dunkards claim, that the Greek Church has always practiced and still practices trine immersion?

H. C. Shropshire.

Brentwood, Cal.

The claim, we believe, is true. It is certain that the Greek Church has always practiced immersion, and does to-day, even in the case of infants.

- 1. Was Saul of Tarsus an inspired and chosen apostle of Christ before he was a Christian?
- 2. Was he a Christian before Ananias immersed him?
- 3. Was Saul a member of the body of Christ before he was an apostle?
- 4. Was he a member of that body before Ananias immersed him?
- 5. Is an individual a child of God as soon as he believes? Tereve.
- 1. Certainly not. He was probably chosen to be an apostle before his conver-

sion, but he was not an apostle and not inspired until after his conversion.

- 2. In spirit and aim he was. In form he was not.
- 3. He was called to be an apostle at the time of his conversion, but his connection with Christ as his follower necessarily antedates his actual apostleship.
- 4. He was not a member of the visible Church of Christ on earth until his baptism, though he had doubtless surrendered his will and his heart to Christ when he asked: "Lord, what wilt thou have me to do?"
- 5. All men are children of God by virtue of their creation in His image, but by reason of sin they must be "born again" and come into the true filial relation with God, through faith in Jesus Christ, manifested in surrender to him in the ordinance of baptism. Baptism is the act of faith by which we declare our acceptance of Christ and our identification with Him as His followers. It has no virtue apart from the fact that it is an expression of the believer's faith and purp se. This faith and purpose are, in the sight of God, the important matter, but the expression of that faith is both helpful to the individual himself and to others as well, as it marks the line between the decided and undecided, as near as any outward sign can mark it.

What immersionist bodies practice restricted communion? C.

All religious bodies, so far as we know, by their teaching, at least, "restrict" their communion service to believers in Christ. A majority of Baptist Churches restrict their communion to those who have been immersed. A few congregations known as Churches of Christ in England do likewise.

What is the meaning of Matthew 12:43-45; especially, what is meant by the vnclean spirit going out of a man, walking through dry places, seeking rest and finding none, and returning unto his house from whence he came out and finding it empty, swept and garnished, goes in and takes unto himself seven other spirits more wicked than himself?

John Childers.

Claremore, Ore.

The spiritual teaching for us in the above passage is that it is not enough to cleanse our hearts of an evil spirit, and permit the heart to remain empty. It must be occupied by the spirit of truth and righteousness, or else the wicked spirit will return and the man will become worse than before. In other words, the Christian life consists, not simply in putting away the evil, but in the actual practice of the good; not simply in the expulsion of an evil spirit, but in the possession of the divine Spirit. It is a positive life, not merely negative. This lesson applies to the man who resolves to break off his evil habits, and thinks to do so in his own strength, but does not propose to become a Christian and engage in active, aggressive Christian work. Such an one will be apt to find himself the victim of other evil passions before long. Only the light can expel darkness. The heart that would avoid evil thoughts and desires must be filled with pure thoughts and holy desires.

CAMPBELL ON THE DESIGN OF BAPTISM.

W. A. OLDHAM.

What did Campbell teach as to the design of baptism? For long years, until recently, he was supposed to teach that the blood of Christ, the procuring cause, met the sinner in the act of baptism and his sins were removed. The instrumental cause was baptism. Mr. Rice says: "He maintains that the sins of penitent believers are remitted in the act of immersion, never before." Mr. Campbell's friends and enemies alike have supposed that so far Mr. Rice correctly represents Mr. Campbell. The latter enters no protest, and thus tacitly admits that he is correctly represented. It is strange that a writer so clear, so pellucidly clear as Mr. Campbell has been misunderstood, and so long misunderstood. Moreover, Mr. Rice twice quotes the passage from the McC lla debate-quotes it to prove that it contradicted what Mr. Campbell was then affirming. So it does. Mr. Rice quotes: "What does he say? 'Paul's sins were really pardoned when he believed.' This is all for which I am contending-that the sins of every individual are really pardoned when he believes. I could shake hands with my friend over this sentiment, and we might have something like Christian union" (Debate, p. 516). Mr. Campbell does not deny that this contradicts what he was then affirming. This is a tacit admission that he had changed.

Mr. Rice in his opening speech says: "In the previous part or this discussion it has been my business to advance views in regard to which we differ from some of our Christian brethren of evangelical churches. I am happy this morning to take my stand on the broad ground on which the great body of Protestant Christians are united." Now, what is that "broad ground"? Here it is, plainly expressed: "Baptism is the external sign, faith is the internal grace; the latter unites us to Christ really, the former connects us with him formally." Mr. Rice correctly affirms that he represents the Protestant world on the design of baptism. "Really pardoned when we believed, formally when we were baptized." But this is precisely the position which has recently been exploited as being Mr. Campbell's position. Mr. Campbell for forty long years thought that he and the other part of the Protestant world differed as to the design of baptism; they were under the same delusion! The fact is that some of Mr. Campbell's professed followers have surrendered to the sectarian world on this point. One of them, at least, has. When Mr. Campbell used the words of the McCalla extract he was undergoing a mental evolution not yet completed. In the Rice debate the evolution was complete, and the issue then as now was this: "Faith for the real, baptism for the formal remission;" Rice and Protestants affirming, Campbell denying the first phrase.

Again, Mr. Campbell asserted that baptism was, among other things, for the formaremission of sins. Nobody denies. But it was also for the real and true remission:

"While, then, baptism is ordained for the remission of sins, and for no other specific purpose, it is not as a procuring cause, as a meritorious or efficient cause, but as an instrumental cause, in which faith and repentance are developed and made fruitful and effectual in the changing of our state and spiritual relations to the divine persons whose names are put upon us in the very act. It is also a solemn pledge and a formal assurance on the part of our Father that he has forgiven all our offenses-a positive, sensible, solemn seal and pledge that, through faith in the blood of the slain Lamb of God and through repentance, we are thus publicly declared forgiven and formally obtain assurance of acceptance and pardon," etc. Keep this passage in mind. There are others of like import, but we shall presently need it.

As illustrations are in order, here are some which Mr. Campbell used:

"Lavinia was the servant of Palemon, and once thought him a hard master. She changed her views of him, and her feelings were also changed toward him; still, however, she continued in the state of a handmaid. Palemon offered her first his heart, then his hand, and she accepted them. He vowed and she vowed before witnesses, and she became his wife. Then, and not till then, was her state changed. She is no longer a servant-she is now a wife. A change of views and feelings led to this change of state; but let it be noted that this might not have issued in a change of state; for Maria, another handmaid of Palemon, changed her views of him and her feelings toward him as much, nay, more than did Lavinia; yet Maria lived and died the servant of Palemon and Lavinia.

"William Aricola and his brother Thomas, both Canadians, were once much opposed to the constituted government of New England. They both changed their views, and as a matter of course, their feelings were changed. William became a citizen of Rhode Island, but Thomas, notwithstanding his change of heart, lived and died a colonial subject of the British king.

"John and James Superbus became great enemies to each other. They continued irreconciled for many years. At length a change of views brought about a change of heart; but this change for more than a year was concealed in the heart, and no overt act appeared. They were not reconciled until mutual concessions were made and pledges of a change of feeling were tendered and reciprocated. From enemies they became friends.

"A thousand analogies might be adduced to show that though a change of state often, nay, generally, results from a change of feelings, and this from a change of views, yet a change of state does not generally follow, and is sometimes quite different from and cannot be identified with a change of heart. So in religion, a man may change his views of Jesus, and his heart may also be changed toward him; but unless a change of state ensues he is still unpardoned, unjustsfied, unsanctified, unrecon-

ciled, unadopted and lost to all Christian life and enjoyment. For it has been shown that these terms represent states and not feelings, condition and not character; and that the change of views or of heart is not a change of state. To change a state, then, is to pass into a new relation; it is not sentiment nor feeling. Some act, then, constitutional, by stipulation proposed, sensible, manifest, must be performed by one or both parties before such a change can be accomplished. Whatever the act of faith may be, it necessarily becomes the line of demarcation between the two states before described. On this side and on that mankind are in quite different states. On the one side they are pardoned, justified, sanctified, reconciled, adopted, saved; on the other they are in a state of condemnation. This act is sometimes called immersion, regeneration, etc."

Until I had copied this extract I had not noticed that Mr. Rice also quoted it almost as I have, for the purpose of showing Mr. Campbell's position. What a pity that Mr. Campbell did not correct thus: "Before baptism the penitent believer is formally unpardoned, formally unjustified, formally unsanctified, formally unreconciled, formally unadopted and formally lost to all Christian life and enjoyment!" If he had thus corrected, then that debate would have ended on the spot, they would have shaken hands, and on the design of baptism at least there would have been Christian union. By inserting formally and tormal where Mr. Campbell never inserted them, where he never intended that they should be inserted, as he had a thousand hints that he ought to insert them, but did not, he is made to appear to teach faith for real, baptism for the formal remission of sins. The whole argument is one huge petitio principii, or begging of the question. It assumes the whole question in dispute by inserting the word formal where Mr. Campbell omitted it.

We have in the last number of the CHRIS-TIAN-EVANGELIST quite a number of illustrations or, as Mr. Campbell calls them, "analogies." Their whole argumentative force lies in this fact: they make clear the thought in the writer's mind, but they do not prove its truth. We capture this whole battery of guns in this way, and turn them on the enemy. . Here is one of them: "The American people cast their ballots for President. A B receives a majority of the votes. This is the voice of the people. The vote is counted and the result announced. All understand the question is settled. This is the real thing. At the proper time the President-elect takes the oath of office and enters upon the discharge of his duties. This is the formal part of the proceedings." Examine well, for we shall turn it on the enemy in a moment. Here is its counterpart: "The people of Kentucky cast their ballots for governor. Mr. Taylor receives a majority of the votes. This is the voice of the people. The vote is counted and the result announced. All understand the question is settled. This is the real tning. At the proper time the governor-elect takes the

oath of office and enters upon the discharge of his duties. This is the formal part of the proceedings, but Beckham is governor and Taylor a fugitive. What is the trouble? Just a little misunderstanding as to the meaning of the little phrase, "the real thing." What is the real thing? Undoubtedly, the office of governor, its honors, emoluments and enjoyments. The casting of the ballots was a step toward the real thing, the taking of the oath and entering upon the duties other steps. Taylor took all these steps but the last. That last step was the boundary line between the real thing and the unreal, between the private citizen and the governor. On one side a private citizen, on the other, governor. Because the last step could not be taken, on account of the legislature, Taylor is now a private citizen, a fugitive. Reader, if you will be so kind and are willing to storm some of these other batteries, please do so. It is a fine exercise, and they can be turned just as easily.

The parable of the prodigal son is a beautiful picture. The party of the opposite part uses it well to illustrate his own thought, but it neither proves it to be true nor refutes the other side. Nothing is said in the whole parable about faith or repentance or baptism. The parable teaches, as God beautifully shows, that the sinner is an object of God's pity, that the sinner is valuable in the sight of God, that God loves the sinner, but to press it beyond this violates one of the fundamental laws of parabolic interpretation: "Do not press the analogy too far," or beyond what the writer intended.

The case of Paul, as presented in the article in the CHRISTIAN-EVANGELIST, begs several questions which should be proved, not assumed. 1. It assumes that Paul was converted before baptism. We deny. 2. It assumes that Paul received the Spirit before baptism. We deny. Meyer, the great German exegete, uses this language, commenting on this very passage: "Which then followed at baptism." What followed at baptism? What followed at baptism Paul was filled with the Holy Spirit at baptism. Meyer elsewhere says: "For the Holy Spirit is only received after baptism (Acts 2:38; 19:5, 6; Ti. 3:5, 6); the case in Acts 10:47 is execptional." The case of Acts 10:47 is the case of Cornelius. Meyer and Campbell are here agreed.

Another fallacy: "Whosoever believeth on him shall receive remission of sins" (Peter). The devils believed, therefore the devils have remission. The priests, who refused to acknowledge him, believed, therefore they had remission of sins. What the the trouble. The old fallacy of ambiguous

middle.

The word belief is ambiguous. In the argument if it were reduced to syllogistic form it would be clearly seen that there are four terms instead of three, as required by the rules of logic. The faith of the devils, the faith of the believing priests, who refused to confess, was dead faith, because it did not lead to obedience. Peter is not speaking of dead faith, but of living faith, a faith whose first sign of life is the act of baptism. To living faith, crowned by this sign of life, baptism, comes remission of sins. The last step taken the believer enters upon the real thing, the enjoyment of remission. If he does not take that step, then like Taylor in Kentucky he can never enjoy the emoluments, the pleasures the rewards of forgiveness. The "instrumental cause," baptism, "in which faith and re-

pentance are developed and made fruitful and effectual in changing the state of condemnation for one of pardon, the state of guilt for the state of innocence, the state of sorrow for the state of joy." Yes, as Mr. Campbell's ninth proposition reads, it is not faith, but an act of faith, an act resulting from faith, which changes our state, and Mr. Campbell did not insert "formally" before "changes."

As to Cornelius. He was baptized into Christ. "Into always denotes change of position; a transition from one state to another. It marks boundaries. A person enters into, not in matrimony. A person is baptized in water, into Moses, into Christ, or into his death," etc. (Campbell Debate). The holy spirit fell on Cornelius to show that he, a Gentile, and consequently all Gentiles was entitled to "the real thing," remission of sins, through baptism, the instrumental cause. Faith, repentance, confession, obedience, all means to the great end, remission of sins. The last step carried him over to the boundary line between the countries called sin and salvation. Mr. Campbell did not insert formally before into.

OUR COLLEGES—III. A Dangerous Choice.

N. J. AYLSWORTH.

We have seen that the rising of the intellect to dominance, which normally takes place in the college course, tends to sweep away the foundation of the childish character, and that this may take place apart from any unsettling environment, and even in an atmosphere which is religious rather than otherwise. The change comes about by a law of mental development, and is as natural as that chrysalis change which transforms the worm into a winged flower. We cannot change this law. We may be broken by it, but we cannot annul it. It speaks in terms of stern command our duty regarding the college, and the parent's duty regarding the choice of an educational institution for his child. In view of this fact, what shall we say of a university which ignores this law completely, provides education for the intellect alone, has professors of national or world-wide reputation who are avowedly agnostic, and has a particolored student body whose moral hue is largely pagan? It is not too much to say that such an institution may prove a spiritual slaughterhouse. Ought all Christians, then, to discard the state university? By no means. Its unlimited resources provided by the state render it possible for it to be a most admirable postgraduate school; but a godless school is no place for the boy of sixteen or eighteen, leaving home for the first time, and facing that profound change which attends the birth of the intellectual life. The state university for such a case ignores a law of the human mind, and the result must be disastrous.

But the case is worse than this. Agnosticism is everywhere. It is in the air we breathe. It lurks serpentlike in the newspaper, in the periodical, in the popular novel; it flits in the conversation of the parlor and of the street; it glances in a look, in an inflection, in a tone. We suck it in as we do malaria. Reverence, that stronghold of religion, is dying out. The truth is that the world is itself on a large scale passing through the unsettlement and peril of an

enormous awakening of the intellect. Popular education and the discoveries of science on working a mighty revolution. The foundations of all knowledge are being examined. Rough hands are laid on the holiest sanctities of the heart. Cold, clear, heartless intellect is having an inning, and it laughs at our darkening skies and the bleeding of the heart. The crisis will pass, and religion will be better buttressed than before; but the very fact that it is now in the balances being weighed fosters doubt, and many souls will go out in darkness. What a time is this to send our youth to agnostic schools? Were it not a stupendous folly, it would be a religious crime. With your left hand give your dollars to convert the low-browed savage, and with your right deliver your Christian boy into pagan hands to be heathenized! What missionary work is this! To-morrow this boy will take your place; how then will it fare with missions? Whiten black Africa; blacken white America-is that your program? Christianize paganism; paganize Christendom—is that your work in the Master's vineyard? There never has been an hour since our world swung into space when it was so important that the birth of the intellect should be presided over by religious influences as now. It is winter without, to the heart; if it be winter also within the college, the boy is lost.

many religious students, and may they not band together for mutual help? They may; but your boy may not be a Christian, and if he is, there may be other influences that will determine his associations. Only the youth of strongest religious nature is safe—nay, even he may stagger and fall at the birth of the intellect. It is very easy to keep warm in a warm room, but it would be sorry work with a stove out doors in zero weather. It is out-doors in such a college, and the little student stove is a poor substitute for the warm room. Frozen to death, will be the spiritual epitaph of many a soul in that bleak region. Let the intellect

But are there not in these institutions

come to its throne; answer its questions; place strong rational foundations beneath faith; reconstruct the childhood character on the manly basis—and your boy may then go to such a place without great danger of harm. But to put him there before all this is to give him a stone when the heart cries

out for bread.

But we have not yet reached the full situ-Who are these young people who are going away to our colleges? They the brightest youth of our land, and they are going away to be clothed with thunder. They will be the leaders of thought and man the responsible positions of the next generation. Before God all souls are equal, but in the arena of battle one shall put to flight a thousand. Our future is in the hands of our educated youth. What they are we shall be. If we surrender them to agnosticism, we are lost. That parent who blinks this question is an enemy in the night, sowing tares in the kingdom of heaven. All may look well now, but—the future! A great Protestant people has just uttered the cry: "I am sick." It has been the leader of American evangelism, its equipment is mag-nificent, and yet this strong warrior that has smitten sin with might for cen uries is staggering and its power to stay is gone. There are denominational diagnoses in plenty, but it is no time for party prattle. There is an enemy somewhere; and to-morrow it may be curs to say: "I am sick." It will be easy to rest in superficial explanations and blink the deeper reasons until it is too late. It is no time to commit stupidities or play with that sharp knife, education. It is an hour for Christian statesmanship; and one of the grave questions which that statesmanship will ask is: "What shall we do with the college boy?"

Christian College: Its History and Outlook **

A Short Outline of the History of Christian College at Columbia,

The first charter ever granted by the Legislature of Missouri for the collegiate education of Protestant, woman was that which incorporated Christian College, Columbia, Mo., Jan. 18, 1851.

In November, 1849, Dr. Samuel Hatch and Prof. Henry H. White, of Bacon College, Harrodsburg, Ky., came to Columbia with the view of inaugurating a "Female Collegiate Institute" of the highest grade. They, in connection with D. P. Henderson and James Shannon, LL. D., who was in 1849 elected to the presidency of Missouri University, successfully carried the project into execution and on the recommendation of Dr. Shannon, John Augustus Williams, of Kentucky, was elected the first president of the newly founded institution. A small house in the town was at first used, but so rapidly did the school grow that its friends were encouraged to secure the necessary buildings. The incompleted residence and twenty-nine acres of ground belonging to the estate of Dr. J. S. Bennet was purchased in 1851 and the building was opened for the regular session in September of the same year. To the original structure, designed as a private residence, have been added during the last 49 years improvements and buildings which make the present college edifice one of the most commodious in the West.

Mr. Williams was succeeded as president in 1856 by L. B. Wilkes, the original financial agent. Mr. Wilkes' administration only extended over a period of two years, but during that time he did very much towards putting the college in the forefront among the leading institutions of the West. His successfor, President J. K. Rogers, completed the work thus begun, and during twenty years governed the institution with wisdom and success. Several times during the war the Union soldiers bivouaced near the college buildings, but whilst other institutions closed their doors, President Rogers allowed neither war nor anything else to draw him from his post. He made a name both for himself and Christian College which will live in the annals of the state.

Pres. Rogers was succeeded on his death by Prof. G. S. Bryant, of Independence, Mo., and the latter resigned in 1884 in favor of W. A. Oldham, of Lexington, Ky. Pres. Oldham was succeeded in 1893 by F. P. St. Clair, an educator of experience and ability whose association with the college meant to the friends of the school larger attainment and greater usefulness. Pres. St. Clair's untimely death occurred only a few months after his election to office, and he was succeeded by his wife, Mrs. Luella Wilcox St. Clair, the first woman president of Christian College, and probably the youngest woman president in the United States. Mrs. St. Clair's administration was one of complete success, during which she changed a young

ladies' seminary into a high-class college for young women with modern methods and aims. On account of a long and severe illness Mrs. St. Clair resigned her position in the spring of 1897 and was succeeded by Mrs. W. T. Moore.

Under Mrs. Moore's administration the attendance by resident students became so large that the college was crowded to its limit, and both years students were refused entrance on account of lack of room. Mrs. Moore's success demonstrated the need of new and larger buildings, and in the spring of 1899, with Mrs. W. T. Moore and Mrs. L. W. St. Clair as co-principals, arrangements were consummated for the beautiful new Christian College, which as a complete educational plant for young women is not surpassed by any school in America. No school has done, or is doing, more for the Christian education of young womanhood than Christian College, whose power for good is growing with the passing

Present Status of Christian College.—Official Statement of the Trustees.

We, the Board of Trustees of Christian Female College, located at Columbia, Mo. desire to make the following full and complete statement of the present status of the college, that our brethren throughout this and other states may be in full sympathy with our work, and this can only come from knowledge.

Christian College in the fall of 1898 was in its forty-seventh year, and was occupying an old brick building entirely inadequate to the demands of the number of students demanding resident accommodations. Besides being old the buildings were unsanitary, water standing much of the time in the cellar, and the walls in the brick wings were in a cracked condition, and there was a question of their safety. The school had never been endowed, and was already burdened by a debt of \$9,000. We realized the deplorable condition of affairs, but felt powerless to do what was necessary to save the school from rapid disintegration. Several times the trustees met with the president, Sieter W. T. Moore, and ex-president, Sister L. W. St. Cl ir, to discuss the question of ways and means for providing the needed building for the school. The result of these deliberations was that Sister St. Cair was appointed financial secretary, and instructed to so'icit subscriptions to the amount of \$50,000, such subscriptions being only due and valid when the above-named amount was assured. Sisters Moore and St. Clair being profoundly interested in the welfare of Christian College, and desiring to assist in establishing a great school for girls in the Southwest, each pledged \$5,000 to the hoped-for subscription of \$50,000.

Sister St. Clair visited a number of prominent members of the Christian Church, and while meeting with best wishes and pro-

foundest faith in Christian College, she also encountered the apathy which meets every worker in our educational cause. To make a long story short, Sister St. Clair, while encouraged by some financial success (especially among the citizens of Columbia), saw that to raise \$50,000 in time to save the school (if it could be raised at all) was impossible.

the only course now open to us as trustees was to borrow an additional \$6,000, with which sum we could erect a small addition to the dormitory to relieve the crowded condition of the building. This would have made our debt \$15,000, all that the college property would carry.

To all those interested this was a poor makeshift. Knowing the deep interest felt by Sisters Moore and St. Clair in the school, and that they were willing and able to take a financial responsibility in the matter, the trustees proposed to turn the college property over to these ladies on the following conditions:

- (1) That they should assume and pay the debt of \$9,000.
- (2) That the property should not pass into their hands until improvements to the amount of \$20,000 should have been made.
- (3) That at any time the present Board of Trustees, or any member or members of the Christian Church, might have the privilege of repurchasing the property for the amount invested in it by Sisters Moore and St. Clair, without interest. (In this event these ladies to leave invested \$5,000 each as a permanent gift to the college.)
- (4) That Sisters Moore and St. Clair should assure the trustees that the school would continue on the same lines upon which it was inaugurated, and fulfill the purpose of its wise and beneficent founders.

Sisters Moore and St. Clair agreed to all these conditions, and as the charter of the college and the Board of Trustees both remain unchanged, we may expect from a combination of the tried forces of the past and the new strength of the present great results.

In March, 1899, operations were begun toward the erection of a splendid new building, and at the end of the year the following has been accomplished: The debt of \$9,000 has been paid in full; a beautiful new dormitory, accommodating 150 students, has been built, equipped and occupied; and these expenditures, amounting in all to \$70,000, have been met or provided for by the principals. The defective parts of the old building have been removed, and the central building (the original college) is to be retained and remodeled, so as to serve the purpose of a conservatory of music.

Christian College stands to-day the only school of the Christian Church (except the two orphan schools) for the exclusive education of girls in this state. With its splendid history of forty-nine years, its present prestige and powers for good, it has no equa as a great educating influence among th

classes of young women who will mold the future of church, society and home.

One thing to which we desire to call especial and emphatic attention is that Sisters Moore and St. Clair have only come into the breach temporarily. They have invested their private resources and assumed a heavy financial responsibility, hoping, by the terms of their contract, to return the property at an early day without interest and with the gift of \$10,000 to some body representative of the Christian Church in this

Until this can be done they feel themselves to be only guardians in co-operation with the present Board of Trustees of this great institution. One of our church schools for girls in a neighboring state is owned by a syndicate of men, all members of the church, and this plan might be advantageously pursued in connection with Christian College. As a business proposition the college was never so well worth being owned by the church as a strong factor in our work as now. By the statement of Messrs. Lacaff and Landmann, builders of the new dormitory, this building could not now be duplicated for less than a \$12,000 increase upon the contract price of a year ago. This increase in valuation, plus the \$10,000 from Sisters Moore and St. Clair would mean an accretion of \$22,000 in the future ownership of this college.

As trustees we desire to say on behalf of Sisters Moore and St. Clair, that while they do not hesitate to carry the responsibility they have assumed, and while we believe they are fully able to do so, at the same time they are perfectly willing and ready to surrender their trust whenever a suitable person or persons can be found to take their place. From the beginning they have occupied an unselfish position in the matter, as anyone can plainly see who will look at the conditions of their contract with the trustees.

Here is, therefore, an opportunity for some consecrated wealth among our people to be invested in a work whose Christian importance cannot be estimated.

Let us hear from the church in this great question of the Christian education of our daughters.

Signed on behalf of the Board of Trustees Christian Female College.

C. H. WINDERS, President.

Columbia, Mo., June 26, 1900.

The New Christian College.

In this issue of the Christian-Evangelist is shown an engraving of the new main building of Christian College, completed in February 1900. This building is of Elizabethan style, built of pressed brick and Bedford stone, heated by steam and lighted by electricity. The students' living rooms are arranged en suite-two students occupying a bed chamber and a study, each room having a large clothes closet with hooks and shelves. The interior finish of the building is in hard wood; floors are of white maple, highly polished, obviating the necessity of unhygienic carpet. Each floor has two suites of bath and toilet rooms. The main build-

ing contains rooms for the accomodation of 150 students, besides those reserved for the use of the family and faculty. Other apartments are a suite of three drawing rooms, library, reading room, public and private offices, private library, assembly room, art studios, gymnasium, infirmary, dining hall 47x49 feet, matron's suite, kitchen, pantry, storeroom, serving room, laundry, etc.

This building has a fine south frontage of 228 feet, with a wing at the west, extending north 112 feet. There are three stories above the ground floor, the roof is of slate and the entire building is practically fireproof. The plan is the result of the best ability of an experienced architect, and for educational purposes, comfort, convenience and perfect sanitation is unequaled by any school for women in the Southwest.

Plans are in hand to continue the improvement of Christian College by building to the west of the main building a chapel (a handsome auditorium seating 1,500 people), and to the east a Conservatory of Music. When completed this group of magnificent buildings will afford the highest educational facilities known to modern educators.

FROM THE FRIENDS OF CHRIS-TIAN COLLEGE.

Allow me to trespass upon your valuable time enough to send my congratulations on the splendid opening of the dear old college. True merit brings its reward, and you certainly have been most graciously remembered. As I wrote our mutual friend some time ago, I would be most happy to be able to see and aid in making the college the leading school of the West. . . . I most earnestly pray for the success of yourselves and the college. A prosperous year is the MRS. J. K. ROGERS. wish of your friend,

It gives me pleasure to express the confidence I feel in Christian College at Columbia, under the management of Mrs. Moore and Mrs. St. Clair. The courses of instruction in the college are apbroved for all courses in the State University. The Music, Art, and Elocution are in my opinion excellent. The moral and Christian influences are of the best. R. H. JESSE.

President of the University of the State of Mis-

I have examined, officially, the work done by Christian College in physics, and I believe it is as thoroughly done as in any female college in the land. The college is approved by the University of Missouri, both for the course in Arts and for the course in Science. Christian College is endeavoring to make her students useful as well as ornamental members of society.
M. L. LIPSCOMB,

Professor of Physics, Mo. State University.

I have pleasure in saying that the Christian churches in Missouri are to be congratulated on the completion and equipment of the magnificent new buildings for "Christian College." I wish also to express my confidence in the thorough fitness of the ladies in charge of this favorite ladies' college, as well as their consecration and their devotion to our Lord, and the special plea made by the Christian Churches of our great state. This great college ought to have a great patronage. Respect'ully,

T. P. HALEY, Pastor Christian Church. Kansas City, Mo.

I have known Christian College from its foundation, fifty years ago, and am quite willing to

bear testimony to the fact-for it is a fact-that it has done as much to advance the educational interests of the young women of Missouri as any institution in the Valley of the Mississippi. More than this: under its present management, with large new buildings of modern architecture, splendidly equipped in every department, it is far better prepared to educate, benefit and uplift in every way the daughters of the Central West than ever before in its long and enviable history.

Very truly, WM. F. SWITZLER, Editor and Historian. Columbia, Mo.

I take pleasure in saying that I have personal acquaintance with both of the ladies who now have control of Christian College. I have known Mrs. St. Clair from the time that she was a schoolgirl in Hamilton College, Kentucky. I have complete confidence in their skill as educators, and in their power to train young ladies to the truest conceptions of a noble life. I believe that if life and health are spared them they will advance the honored institution under their management to a greater and more widespread usefulness than it has experienced in its past history. I recommend them without hesitation or qualification to the confidence and patronage of all with whom my word has an influence

J. W. McGarvey.

Pres. of Bible College, Kentucky University Lexinaton, Ky.

I desire to congratulate you and all the friends of Christian College upon the almostfifty years of blessed history which it has made in the education of young women for happy and useful lives. It has been my pleasure to meet many of the graduates of the college, and I have found that in whatever walks of life their feet have been treading, the flowers of a beautiful Christian womanhood have bloomed along their way. May the Lord continue his richest blessing upon the work of Christian College, and may you be given wisdom and grace from on high to direct the sacred interests that lie upon your hearts.

W. F. RICHARDSON, Pastor of First Christian Church. Kansas City, Mo.

During a recent visit to Columbia I was much surprised to find the new buildings of Christian College so beautiful and complete in every way. All that is necessary for the comfort of young women, while pursuing their studies, is provided. The management is in the hands of two superior Christian ladies who, in mind and heart, have had most thorough preparation for their work. One sees order and intelligent direction on every hand, and a close attachment between teachers and pupils. The institution is now old enough to have valuable traditions, which will increase the college spirit and bring to it a wider patronage. I believe God will bless the faith that has planned for larger things. Parents will show wisdom in committing their daughters to the care of Christian College. LEVI MARSHALL.

Pastor First Christian Church.

Hannibal, Mo.

It will be well for us as a people to send our children to our own schools, at any rate for college work proper. That periodo in the life of a young man or young woman is a critical one. It is the time of imaginary brilliancy and independence; a time when the moral and spiritual influences of home should be kept intact. After that they may take a university course; but in this formative period let us see to it that the surroundings of our children shall be such as to strengthen their faith in the Bible and confirm them in the purity of life required in that sacrde

volume. It gives me pleasure to say that Christion College, at Columbia, Mo., under the wise supervision of Sisters Moore and St. Clair, is a model school for young women. The instruction is thorough and the management and discipline the most homelike and protective.

D. R. DUNGAN, A. M., LL.D., Pres. of Christian University.

Canton, Mo.

The friends of Christian College are to be congratulated on the new career which is being opened up before this institution, under the capable management of Mrs. W. T. Moore and Mrs. L. W. St. Clair. With a new equipment of buildings and apparatus, and new and magnetic leadership, this famous school promises to continue doing for girls and young women an invaluable service.

I feel confident that we are to have in this institution a college of which not only Missouri but the West will feel proud; a college which will rank with famed Wellesley and other schools of the East. Why not? Its location is all that can be desired, its history is fragrant with blessed memories and its promoters are giving to it their hearts as well as their brains.

FRANK G. TYRELL,
Pastor of First Christian Church.
Chicago, Ill.

A few months ago I had the good fortune to spend a week under the hospitable roof of Columbia Christian College in the family and in the larger school family of Dr. and Mrs. W. T. Moore. In renewing my old English friendship with these good people I enjoyed an excellent oppportunity to observe and note the character and management of the school under the present able and efficient administration, and I am expressing myself in moderation when I say I was delighted with what I saw and heard. No pains are spared by these accomplished women to conduct the school on the highest plane of attainable efficiency. I was especially impressed with the tact and skill and management and the teaching ability that characterizes every department of the college. The ideal of manners and morals and religion and education inculcated are of the highest and finest order, and I have no hesitancy whatever in rec-

J. J. HALEY, Pastor of Christian Church. Cynthiana, Ky.

knowledge.

ommending this school to our people everywhere

as one of the very best in the bounds of my

Christian College has made a record in the education of young women that should commend it to the favor and consideration of all having daughters to educate. Through a long series of years it has been sending forth to the various spheres of feminine activity many noble women fully prepared for all duties that might devolve upon them. The institution has now better equipments in buildings and appointments for efficient work than in all its history. The buildings have been enlarged and ample room provided for all college purposes. At the head of this splendid institution are two women, Mrs. W. T. Moore and Mrs. L. W. St. Clair, whose personal attributes, extended culture and wide acquisitions place them among the most advanced educators of our day, and are a sufficient assurance to all parents that their daughters, placed under their tuition, will enjoy advantages equal to the best afforded in our country. Our people especially should take a just pride in this splendid institution and contribute in every way to its maintenance and advancement. J. P. PINKERTON.

Pastor Christian Church.

Jefferson City, Mo.

MY VISIT TO CHRISTIAN COLLEGE.

Last November I spent several days in this school visiting my daughter, who is one of its pupils, and I wish to write a few lines concerning what I observed.

First, this institution is pre-eminently Christian. This characteristic is quietly and lovingly and persistently emphasized in every department. I was as deeply impressed with the sweet, sacred, spiritual atmosphere as if attending one of our great conventions. I do not believe any girl could remain here through a term without being influenced for good by this potent factor.

Second, the thoroughness of the work in every department is patent to the most casual observer. No slipshod method nor slighted preparation is tolerated in teacher or pupil. The work that is done is well done.

Third, the discipline is excellent. Under the present management there is perfect order and system, without even a shadow of intimation of harsh, tyrannical treatment. These two Christian women control and yet hold the respect and love of all the girls. The work moves along without friction.

Fourth, the physical welfare of every pupil is carfully looked after. Wholesome food is furnished, the proper exercise required and hygienic environments obtained.

Parents need not have the slightest fear in placing their daughters in this school. It is all that could be required, and is what its name implies in the full meaning of the two words—Christian and College. E. B. DAWSON, M.D.,

Pastor Christian Church.

Belton, Mo.

Having witnessed the opening of Christian College in the fall of 1851, and having since lived continuously almost within the shadow of the institution, it is a pleasure to say a word in its behalf.

The college has grown from the day of its birth, until now it is without a rival in the state and can truthfully be regarded as the "Wellesley of the West." In looking back over the past, if I were asked what particular force has contributed more than any other to the phenomenal growth and strength of the Christian denomination in this state I would say Christian College. This school, through the army of students sent out from its halls, has ramified the whole state and planted the tenets of the faith in almost every home. While the school is under the Christian Church influence, as its name implies, nevertheless it is not exclusively or strictly speaking a denominational school; the fact is that very many of the most broadly educated women of the West, without regard to denominational bias, are graduates of Christian College and are to-day among its warmest supporters.

Under the madagement of Mrs. W. Moore and Mrs. L. W. St. Clair, two ladies of extensive learning and experience in the education of young women, with a new college building erected at a cost of \$60,000 and furnished with every known facilty for imparting instruction, we hail a future for Christian College unlooked for in the past by its most sanguine friends. To this magnificent seat of learning, under instructors of distinguished ability, will come young women from every section to enjoy educational advantages that other colleges may rival but few, if any, surpass. This child of the Christian Church, and the pride of the state, looks back on a glorious past and forward to a future more bright, more promising and grander than ever.

Respectfully, R. B. PRICE,
President of the Boone County National Bank,
and Treasurer of the Missouri State University.

Excerpt from open letter to L. B. Wilkes, in Register-Review, June 7, 1900:

"Now as to Christian College, let me say that I am not officially connected with that institution and never have been. There are others much better qualified to speak than I am. But let me say that there are some of the same men on the board of trustees now that were there when you were one of its members, and I believe in my heart that they have been growing in grace and in the knowledge of God's truth and are better men now than they were then. I also know that the two women at the head of Christian College are among the most cultured, refined Christian women in the Church of God. Their business enterprise, when the old building became untenable and inadequate, surprised and delighted all who understood the real condition of things. I honor the memory of President J. K. Rogers. He was a man after my own heart, and he lives today in the hearts of a thousand women he educated at Christian College. I believe if he were living he would heartily commend the work of Christian College now."

G. A. HOFFMANN.

Excerpt from open letter to L. B. Wilkes in Register-Review, June 7, 1900:

"But as to its religious character, and this is the feature in which more people are interested, let me assure Bro. Wilkes it is still "Christian" College. The-charter, as I remember it, provides that three-fourths of the Board of Trustees shall be members of the Christian Church. No doubt Bro. Wilkes had something to do with this wise provision. I have been a member of the board five years and during that time every member of the board has been a member of the Christian Church. Some of the present members were members in the days of Bro. Wilkes and I think they will say the institution was never more truly Christian, not even under the management of Bro. Wilkes, than it is at present.

The young ladies are required to attend Sundayschool and Sunday morning service and are allowed to attend the other services, which they frequently do, especially the Sunday evening service. They have a Young Woman's Christian Association which meets every Sunday afternoon. Also an auxiliary to the Christian Woman's Board of Missions; both of these are in a very prosperous condition. For two years, the junior and senior, the young ladies are required to take regular work in the Bible College, and a failure to do the required work here would deprive them of their diplomas. Bro. W. T. Moore, who is not a stranger to Bro. Wilkes, is teacher of Ethics and Christian Evidences and I think he can be trusted to give Christian instruction.

I have seen as many as ten of these young ladies come forward at a single service to confess Christ. This not during a protracted meeting or after a special effort upon the part of some member of the faculty to impress them with their duty, it was not even known to the faculty that they were coming. I have seen them come by twos and threes and fives at our regular service when nearly all their schoolmates would be in tears. I speak of this to show that the religious atmosphere of Christian College is healthy and challenge any institution to show a larger per cent. of conversions each year from among the students. Several years we have sent nearly every one of them back to their homes Christians. There are other facts that might be presented but surely this is sufficient."

C. H. WINDERS.

Pastor First Christian Church, Columbia, Mc

The Outlook for Christian College.

Christian College has never had a broader, brighter outlook than now. With a faculty of twenty-five able and experienced instructors and officers, an ideal college home, and a Christian atmosphere which leads its students in the "paths of righteousness," we may expect the fruits of its labors to be indeed of the highest order.

Before the close of the past school year more than sixty students engaged rooms for the coming session, so that when September rolls round the halls of the new college promise to be filled with a company of bright-faced girls eager to begin the ascent of Mount Parnassus.

Such a school as Christian College is not only a matter of local pride, but is an institution to which the state may point as one of the brightest gems in her crown of education.

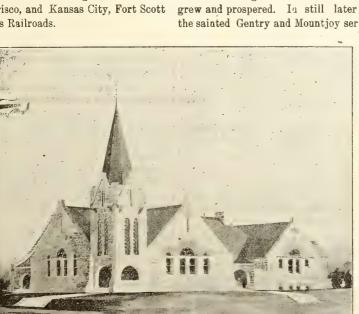
Columbia (Mo.) the Home of Christian College.

Columbia is a most beautiful and attractive little city of 6,000 inhabitants, midway between St. Louis and Kansas City. It is conveniently reached from the east, north and west by the Wabash Railroad and connecting lines. The opening of the Missouri Midland Railroad renders access to it easy from the south and southwest. This road connects with the Missouri, Kansas and Texas Railroad at McBaine and affords a direct route to Columbia to persons living on that line and to those living on the Missouri Pacific, Frisco, and Kansas City, Fort Scott & Memphis Railroads.

being inaugurated, and these marks of the best civilization, together with good roads, pure air and desirable climate, make Columbia an ideal place for students. From the rigorous North to the enervating South girls come to Columbia, finding in Christian College an educational home of the highest value.

The Church of Christ at Columbia,

This church was founded in 1832, with some eighteen charter members, the brethren meeting in a small brick chapel west of the court-house. In that day Marcus Wills was preaching up and down in the land, and occasionally occupying the Columbia pulpit. Between the years 1843 and 1846 the venerated Samuel Church was the pastor. Shortly after this, in the '50's, President Shannon conducted the State University affairs and preached on Lord's days for the congregation, T. M. Allen dividing the labors with him from year to year. The location of the church was changed to the present site in 1861, a substantial brick church having been erected. This was dedicated by Moses E. Lard in a famous meeting. After this began the era of J. K. Rogers and L. B. Wilkes, through whose faithful services Christian College and the Christian Church grew and prospered. In still later times the sainted Gentry and Mountjoy served the



FIRST CHRISTIAN CHURCH, COLUMBIA, MO.

Columbia's proud boast of being the "Athens of Missouri" is well sustained by her array of institutions of learning. The State University is located here and with the scope given by its vast endowment and fine faculty is a strong factor in Columbia's great future. The town is devoted almost entirely to the interests of education since, in addition to the university, there are two colleges for young women, two academies, an excellent high school, public schools, private schools and private classes.

A commodious and modern hospital has been recently completed in Columbia and will be equipped with the best means known to science for the care of the sick and afflicted. A splendid system of sewerage is just brethren, followed by J. B. Jones, B. C. Deweese, W. A. Oldham, J. H. Foy and J. S. Shouse.

In 1892 the foundation of the present building was laid and a year or two after the church entered into as handsome a sanctuary as the state affords. The congregation being composed of excellent citizens, and having had the best of teaching and example has a healthy conscience and a mind to work. During the past dozen years its Sunday-school constituency and its church membership have been thoroughly organized into various active societies, so that it has come to be a pleasure to lend a hand in benevolent enterprises and in the establishment of missions. Five years ago last

month Bro. C. H. Winders came among us and he has shown him elf to be a workman of whom none need be ashamed. At the time of his arrival our membership was 464. Over 400 have been added since, but on account of dismissals and deaths we can



C. H. WINDERS,
Pastor First Christian Church, Columbia, Mo.

report but 646. Although having erected a \$30,000 building all has been paid off but \$2,800 and that is provided for.

Under the present administrati n I can truly say we have a live, working church. Of course, there is room for improvement. Where is it that there are no idlers in the vineyard? Surely not here, and still our membership is largely spiritual, while our preachers and officers are clean and capable as well as good, earnest men, watching the interests of the church and laboring for its welfare. The inspiration derived from the hundreds of students attending services from the university and from Christian College, to say nothing of the other educational institutions, can only be imagined by those who are similarly located. 'Tis a joy to meet with them and to aid them in their search after truth. But there is always room for one more, and if not we will make room. With a seating capacity of 900 some of us are seriously contemplating expansion. We feel that we cannot, dare not stand in the way of such vigorous growth. Our schools are doubling their numbers, and as they mass their forces the church will endeavor to keep step with them. Although many of our members have no personal relation to the colleges, there is absolute harmony between the students and the citizens, and on the Lord's day they literally sit and sing together in heavenly places.

J. W. Monser.

Marquette, on Lake Superior,

is one of the most charming summer resorts, reached via the Chicago, Milwaukee & St. Paul Railway.

Railway.

Its healthful location, beautiful scenery, good hotels and complete immunity from hay fever make a summer outing at Marquette, Mich., very attractive from the standpoint of health, rest and comfort.

For a copy of "The Lake Superior Country," containing description of Marquette and the copper country, address, with four (4) cents in stamps to pay postage, Geo. H. Heafford, General Passenger Agent, Chicago, Ill.

Our Budget.

- -All eyes are upon China.
- -"Why do the heathen rage?"
- -The oldest and newest civilizations of the world have collided in China.
- —The massiveness of the Chinese population, if cemented by an anti-foreign spirit, would tax the military resources of the world.
- —But China is divided; she is in the midst of one of the greatest revolutions of the ages. The missionaries of the cross have gotten in their work and the old empire is crumbling to pieces.
- —She may defy the armies of the world for awhile, but she must eventually acknowledge the supremacy of the Christian religion and of the Western civilizations. The "Far East" is disappearing.
- —The collection for Foreign Missions for the week ending July 5th were \$4,854.61. Gain over last year, \$330.67.
- —We are glad to report that Bro. Rains is able to return to his work from Battle Creek, Mich., where he has been recuperating for several weeks. He says that he is about well again.
- —The Missionary Intelligencer for July is an exceptionally interesting number. Do not forget that this is the mouthpiece of our Foreign Society and that you are not posted on our foreign work if you do not read this magazine. The war upon foreigners in China greatly intensifies interest in our missionaries and missions in the foreign field.
- —"On the Rock," cloth-bound, for seventy-five cents, is a great offer of a great book. This is the book that has always sold for \$1.50. This offer expires July 23.
- —The Christian Endeavor convention for the state of Pennsylvania will be held in Philadelphia next November, and the Endeavorers of Philadelphia are showing their interest and wisdom by beginning to prepare for the event in good season. We commend their enterprise.
- —Business and Christianity for June continues the reputation of this unique magazine for original features, exhilarating news and striking Church Extension arguments. Send to G. W. Muckley, Kansas City, Mo., for a copy.
- —The Students Missionary Campaign Library arranged by the Foreign Board, Cincinnati, O., should command the attention of all our preachers, Bible Schools and Endeavor Societies. It contains lectures, biographies, convention reports, history, and, in fact, everything to instruct and interest young people in the cause of worldwide evangelization. It consists of sixteen of the very best modern missionary books, bound in uniform size, and will be furnished at lowest cost for cash. All orders should be addressed to the Foreign Christian Missionary Society, Cincinnati, Ohio, Box 884.
- -The quiet citizen and the conservative church member ought to learn a lesson from the great St. Louis street car strike as well as the street car companies and the strikers, and that is that indifference to crime, public moral and industrial conditions is in itself criminal. Good citizenship means an active interest in public morals, public rights, municipal reforms, economic measures, industrial conditions and other matters of public interest. It is time for preachers to post up on the issues of the day-condition of the masses, the brotherhood of man and the Fatherhood of God. Keep the leaven of righteousness at work in the business domain and strikes will be less frequent if not wholly prevented. "Public and Private Rights" advertised in this paper would be a good book for you to begin with.

- —Brethren who expect to attend the Missouri state convention at Moberly, Sept. 17-20, are requested to send their names as early as possible to S. B. Moore, pastor of the Central Church, of Moberly, that homes may be provided for them. Lodging and breakfast will be given free; dinner and supper will be served at the church.
- —Only a very few days remain in which to take advantage of our offer of "On the Rock" for seventy-five cents. We cannot fill any orders reaching us on or after July 23, but prior to that date we will send the fine, cloth-bound edition, 358 pages, for seventy-five cents, postpaid. This is just half the regular price.
- -The Open Air Association of America, with headquarters at 123 Amity Street, Brooklyn, New York, have issued a circular letter urging all ministers of the gospel and Y. M. C. A. workers to use every opportunity possible this summer for holding out-door services, and if any suggestions are wanted on how to make these meetings attractive and successful, a letter addressed to its secretary, Miss Eloise V. Prentice, at above address, will secure the desired information. The The suggestion for out-door services is good for many reasons, but it takes both wisdom and pains to make them spiritually helpful. However, that does not argue that they should not be held. We wish that the multitudes from our crowded cities could be reache! in that way every summer.
- —C. M. Kreidler has been in North Tonawanda, N. Y., since last October. Reports of the work show that there have been nearly on hundred persons brought to Christ at the regular services of the church. Over \$800 have been raised for missions and \$2,200 have been expended on the enlargement and beautifying of their building. The local auxiliary to the C. W. B. M. has increased from a membership of thirty-five to nearly one hundred and fifty. An enthusiastic Junior Endeavor Society has been organized. All the departments of the work are active and aggressive.
- —Dr. B. B. Tyler's address until July 23 will be Worcester, Mass. Address all letters intended for him in care Rev. F. A. Nichols, pastor of the church in Worcester.
- —The general tone and spirit of the church news reported in the New England Messenger indicate a healthful condition of things in our brotherhood throughout New England.
- —The Gospel Messenger, edited by Cary Es Morgan, Richmond, Va., in the interest of the churches of Christ in Richmond and Manchester is to have a vacation from July to September. The Gospel Messenger is among our best local papers, and seems to be about the best patronized by advertisers of any church paper we have yet
- —During the past few months we have made a number of splendid offers of first-class volumes at startlingly low prices, but our offer of "On the Rock," cloth edition, for seventy-five cents, promises to be the most popular of them all. We are compelled, however, to limit this offer to July 22. We cannot fill any orders reaching us after that date. Lest you forget the matter, you had better send your order immediately.
- —The Fountain Park Assembly, Remington, Ind., opens July 28 and continues until August 12. The sixth annual program of this assembly is just out, and provides a rare course of lectures; sermons and entertainments. Among the prominent men who will appear before the assembly this session is Dr. B. B. Tyler, of the correspondence staff of the Christian-Evangelist. The railroads are offering low rates to the sessions of this assembly, and one of the best sessions in its history is anticipated by the management.

A PURE GRAPE CREAM OF TARTAR POWDER



Mighest Honors, World's Fair Gold Medal, Midwinter Fair

Aveid Baking Powders containing

- —The Foreign Society has received \$1,700 on the annuity plan. This fund now amounts to \$87,190, or only \$12,810 short of the \$100,000 the society hopes to complete this year on this plan.
- —The receipts for Foreign Missions to July 1st, amount to \$132,569.64, or a gain of \$18,838.03. There is no reason why the \$200,000 should not be raised for Foreign Missions by Sept. 30th.
- —We have a few copies of "Forty Yeary in China," by R. H. Graves, D. D. This is a famous book—one of the standard volumes on China and the Chinese. In view of present disturbances in the Chinese Empire, all literature on China is now of special importance. The regular price of this volume is \$1.50, but we now offer it for \$1. It is handsomely bound in cloth, contains 316 pages and is profusely illustrated:
- -We ask our readers to give Bro. Oldham, whose second article on "Alexander Campbell and the Operation of the Holy Spirit" appeared last week, a patient hearing, as he presents the passages from Mr. Campbell's writings which seem to him to sustain his position. When he has furnished us the additional article which he promises we shall have something to say on the subject, not in any spirit of controversy, and perhaps not in the way of direct reply to Bro. Oldham, but in bringing out another view of the subject and another side of Mr. Campbell's teaching. Mr. Campbell, like the rest of us, entertained views at one time in his life which were modified by further research and by deeper religious experience. It is due to him and especially to the cause which he sought to advance that there be a full presentation of his views on the subject under consideration. We will only state here that the difference between the propositions that the Holy Spirit operates only through the Word, and that He operates only through the truth, is too manifest for any man of Mr. Campbell's spiritual insight to have overlooked. Tru h is conveyed far more effectively in life than in mere words. Jesus taught this when he said: "Let your light so shine before men that they, seeing your good works, may be constrained to glorify your Father which is in heaven." This constraining power of good works, of pure lives, is none the less the power of the Spirit because it has been transmuted into life and operates by example on the minds and hearts of men. To affirm any proposition that excludes this method of the Spirit's influence in conversion and sanctification would be to contradict, not only the Scriptures themselves, but the plainest facts of our religious experience.

-At the recent congregational meeting of the Central Church of Christ, Dayton, O., where I. J. Cahill ministers, the financial reports showed a total of \$7,690 raised during the past year in all departments of the church; \$625 contributed to missions, 80 people added to the church, all at regular services.

-E. T. McFarland, of the Fourth Church and S. R. Moore, of the Compton Heights Church, were out of the city last Sunday and their pulpits were supplied, the former by A. J. Marshall, of Carondelet, and the latter by Geo. Stoll, of this city. Bro. Sornborger preached at Carondelet and the assistant editor of this paper at Ellendale. At the First Church special services were held in respect of the departure of Bro. Cook, the assistant pastor, who goes to a pastorate in Ohio. Bro. McFarland will be out of the city for three or four weeks on a vacation, which he very much needs. Bro. Sornborger has been called to preach for the Carondelet Church for three months and the church will be aided in this work by the kindness of the state board.

-In a letter from our faithful brother, J. F. Callahan, concerning the duty of the church toward our "Old Guard," he says:

I wish you to observe that there is no little stir about the way of helping the "Old Guard." Many are suffering in silence. In battle it was hand to hand; now with them it is too often "hand to mouth." We need an arousing on this line of practical Christianity like that of ninety years ago on the restoration of primitive practice, ancient order, etc. See how the board is short of funds even to deal out a pittance to appeals from embarrassed friends of old preachers. to "go" ahead, but are prone to forget to "do" unto others as we would have them do unto us. want to see a fair trial of the Golden Rule.

-Clark Braden has issued a tract of eight pages, book size, in which he boldly accepts the challenges published by Mormons for a public discussion of their leading religious tenets. In this tract Clark Braden publishes a list of endorsements of leading men, churches and church papers of the Disciples of Christ long enough and strong enough to forever settle the question as to his ability and worthiness to meet any Mormon representative in any community, town or city. If they now refuse to meet him in debate it may be fairly concluded that it is because of their conscious inability to defend Mormonism in his presence. If any church or community is troubled with this sect they cannot do better than to send for Clark Braden to come to their rescue, or scatter R. B. Neal's tracts thereabout. Either will do the work.

-The briefest yet clearest statement of parliamentary rules that we have yet seen is that prepared by Rev. George F. Robertson, Uniontown, Pa. It is a vest pocket, manilla-paper folder, with about all that one needs to know about parliamentary matters on the the two inside pages. The points on one side and explanations on the other are alphabetically related.

On the Rock ...

We are closing out the Twenty-eighth Edition of this great work, by D. R. Dungan. In all the literature of the Disciples of Christ no work has been so widely circulated as this. The Twenty-eighth Edition is handsomely bound in cloth, printed on fine book paper and contains 358 pages. Notice the reduction in price:

\$1.50—REDUCED—\$.75

There is only one condition attached to this offer, and that is that your order must reach us before July 23. This time limit is absolute. No order will be filled, at this low price, after that date. Send your order at once.

Christian Publishing Co., ST. LOUIS

-All persons expecting to attend the Kentucky state convention at Carlisle, beginning August 20th, are requested to send their names to F. M. Tinder, of that city.

-Word was received here lately that C. H. Berry, who at one time served as pastor for the Homer and Sidney Christian Churches, had abandoned his wife and family and left for parts un-known with a woman who sarg in one of his revivals. A Homer friend received the word from Berry's heart-broken wife at Paris, Ill. - Homer Enterprise.

The facts mentioned in the foregoing paragraph should be known and noted by our brethren every-

-We have not vet caught up on our correspondence. We have hosts of letters and news items in this paper, but we are still behind and beg the indulgence of those whose contributions have not yet appeared.

-We have received a tribute to the life of the late Prof. L. C. Woolery, who died at his home in Morgantown, W. Va., June 25th, which will appear in our next issue. It seems like a great loss to the cause of righteousness that strong men like Prof. Woolery should be called away at the noontide of life, but God knoweth best. The bereaved family have our sympathy in this deep

-The article in our Family Circle this week, entitled "The University of Adversity," will be found to be particularly interesting. It was written by a young man in this city of Jewish blood and is notably original and philosophical. We are sure that our readers will be glad to hear from him again should he be pleased to extend his acquaintance with us.

-The interest which that very interesting magazine, How to Grow Flowers, has created in the improvement of villages in many places is highly commendable. Village improvement associations have been formed and the streets and public vards in many villages have been made as attractive as a park or flower garden. How To Grow Flowers is published in Springfield, Ohio, and is a magazine we take pleasure in commending to our readers, and parties interested in the improvement would do well to send for their recently published issue illustrating work done in various places by village improvement associations.

-Some whose articles have not appeared as promptly as expected when sent have been writing to know the cause. As we have frequently stated, we often get snowed under with copy, especially when we get out a special edition. It simply becomes a mathematical impossibility to publish all that is sent for publication, and at such a time we have to make such selections as will keep the paper as representative in every way as possible. Among the articles withheld at such a time are often contributions from our ablest writers; and, at times, editorials. The St. Louis Letter has not appeared for weeks, giving preference to others. If those who write would remember how many others want to be heard but cannot, and would be more brief, there would be more room. We find it difficult to keep some of our regular correspondents within prescribed limits. They will exceed their bounds in spite of our repeated injunctions. But we will not despair. We shall give you a hearing at the earliest opportunity.

Rest and Health to Mother and Child.

Rest and Health to Mother and Child.

MRS. WINSLOW'S SOOTHING SYRUP has been used for over FIFTY YEARS by MILLIONS of MOTHERS for their OHILDREN WHILE TEETHING, with PERFORT SUJUESS. It SOOTHES the CHILD, SOFTENS the GUMS, ALLAYS all PAIN; CURES WIND COL.IO, and is the best remedy for DIARRHEA. Sold by Druggists in every part of the world. Be sure and ask for 'Mrs. Winslow's Soothing Syrup' and take no other kind. "Twenty-five cents a bottle.

Women as Well as Men Are Made Miserable by Kidney Trouble.

Kidney trouble preys upon the mind, discourages and lessens ambition; beauty, vigor and cheerfulness soon

1-1

disappear when the kidnevs are out of order or diseased.

Kidney trouble has become so prevalent that it is not uncommon for a child to be born afflicted with weak kidneys. If the child urinates too often, if

urine scalds the flesh or if, when the child reaches an age when it should be able to control the passage, it is yet afflicted with bed-wetting, depend upon it, the cause of the difficulty is kidney trouble, and the first step should be towards the treatment of these important organs. This unpleasant trouble is due to a diseased condition of the kidneys and bladder and not to a habit as most people suppose.

Women as well as men are made miserable with kidney and bladder trouble, and both need the same great remedy. The mild and the immediate effect of Swamp=Root is soon realized. It is sold

by druggists, in fifty-cent and one dollar sizes. You may have a sample bottle by mail free, also pamphlet tell-Home of Swamp-Root. free, also pamphet tell- Home of Swamp-Root, ing all about it, including many of the thousands of testimonial letters received from sufferers cured. In writing Dr. Kilmer & Co., Binghamton, N. Y., be sure and

mention this paper.

An Open Letter.

The most casual observer cannot fail to see that many of our millionaires and multi-millionaires have gleaned their millions off of the public by the use of public rights, and yet there is not that outspoken opposition to this class of wrongs that the crime demands. The public conscience is exceedingly dull toward this unjust and oppressive system of robbery, and this fact has led to the most daring boldness on the part of franchise grabbers and others who prey upon the rights of the public. It is also equally noticeable that some of the greatest industrial upheavels our country has yet known has "happened in connection with some business founded upon some one or other of our public utilities or rights.

These and other observations have led the writer to prepare a small book (64 pages) on Public and Private Rights in the hope of drawing attention more particularly to the importance of public rights in contradistinction to individual or private rights. The importance of this distinction in civil government cannot be overestimat d. Our courts recognize a distinction between public and private rights in judicial affairs, but the dis-tinction has not been carried out to its legitimate ends in civil governments as it should have been. There is need, therefore, that the people should know to what extent this principle applies in a just government.

In addition to emphasizing this principle io my book I have also endeavored to give a brief sketch of some of the leading civil and economic reform measures of the day. As it is now these measures are treated so separately that too much reading is required to get knowledge of them. In my book they are gathered together in such relation as they seem to sustain toward each other, so that the reader may get a perspective of what leading men are advocating for the relief of our country from the evils of which we complain. Believing that I have been of some service to many at least in the preparation of Such a commend it to your prayerful attention. The book will be sent postpaid to any address in the United States for 15 cents. Address the writer United States for 15 cents. Adat 1522 Locust St., St. Louis, Mo.

W. W. HOPKINS.

Desronal Mention.

The permanent address of Elmer T. Davis is 927 Orville Ave., Kansas City, Kansas.

Near the end of Bro. J. G. Waggoner's first year at Princeton he was unanimously called to the permanent pastorate of the church. This is

Daniel E. Motley, Ph. D., of Baltimore, state evangelist for N. C., is at Asheville for a season and will preach for the church at that point during his stay.

- H. Elliot Ward, of Los Angeles, reports a semiannual rally of the church of which he is pastor, July 1st. On July 5th a reception was tendered to the 51 new members of the church.
- G. W. Archer, of Baldwin, Miss., is paralyzed from his arms down, having lost all feeling and We regret the misfortune that has befallen Bro. Archer and pray for his recovery.
- Bro. C. W. Cauble, pastor of the church at Dyersburg, Tenn., for the past year, has been granted a leave of absence for three months, and will take a summer course in the University of Chicago.
- G. F. Assiter has just returned from England and is looking well. He reports an enjoyable trip and is now ready for active work in this country again. He has returned on account of his wife's health.
- H. A. Northcutt delivered an address to the graduating class of the "American School of Osleapathy" in Kirksville, Mo., June 29. There were 183 graduates. There are 750 students in attendance at this school.
- J. Preston Lewis, pastor of the Church of Christ in Petersburg, Va., has written and pub-lished a tract of 32 pages on the action of bap-tism, with an introduction by Cary E. Morgan, pastor of the church in Richmond, Va.
- C. H. Strawn, of Paris, Mo., writes that the fifth Sunday in July is not engaged and that he could hold a 10 days' meeting by beginning Tuesday night before and holding till the Thursday night following, at that time. Write him about it.

Edgar Delett Jones, of Erlanger, Ky., reports the total offering for Home Missions at Petersburg, Pt. Pleasant, Florence and Bullittsville (all Boone County Ky., churches) to be \$91.27, which he says was more than three times apportion-

Rev. Thomas L. Kincaid, of Bluffton, O., and Miss Leoti Shackelford, of Des Moines, were married by C. Durant Jones, June 27. Sister Kincaid has been an active member of the East Side Church and Bro. K. is a young minister of great promise. They will locate in Iowa.

- G. L. Wharton, who has just returned from India, lectured at Lynnville, Ill., Sunday evening, July 1st. A collection of \$10.68 was taken for the famine sufferers. This is the second contribution in the past two months to this work by that church. Those who heard Bro. Wharton, it is said, will never forget him. A. R. Adams is the pastor of this missionary church.
- A. R. Hunt, of Savannah, Mo., reports two weddings, baptistery improvements planning, the gift of a fine rocker from the C. E. Society of his church, thirteen dollars raised by the Junior C. E. and \$6 by the Hackberry Mission Bible school, for the India famine sufferers. Bro. Hunt de-livered the oration for his town on Independence Day, and July 16th begins a meeting with the church in Hamburg, Ia.
- W. A. Moore, pastor of Beulah Church, this city, has gone on a vacation of three weeks. will spend the time in Iowa visiting friends and churches. His first visit will be at Harlan. At Kamrar he will dedicate a new church building about the 15th of the present month. He will also visit his old pastorate at Webster City. Henry F. Davis, corresponding secretary of the Bible-school board, will fill his pulpit at Beulah next Sunday morning.

Jeu Hawk, who is now taking some post-graduate medical studies in the New York Polyclinic in New York, expects to leave there about the first of August, when he will have finished his course. On his way back to St. Louis he would like to visit some of the churches and speak to them in the interest of his contemplated mission to China. Brethren desiring to communicate with him on the subject will address him a 214 East 34th Street, New York.

- J. Carter from Rock Rapids to Olive, Ia. Nelson G. Brown from Earlville to Burlington,
- John P. Sale from Akron to Galion, O E. S. Muckley from Watertown, N. Y., to Bellefontaine, O.
- T. H. Goodnight from Bushnell to Eureka, Ill. Ernest C. Nicholson from Englishville to Ballards, Mich.
- Chas. A. Dotson from Builton, Ore., to Francis, Wash.
- W. B. Harter from Clay Center to Aurora, Neb. C. E. Lowe from Des Moines to Ft. Madison, Ia. D. S. N. Connor from Canon City, Col., to
- Skidmore, Mo. C. F. Stevens from Trenton, Mo., to Chicago,
- Ill. J. B. Lockhart from St. Joseph. Mo., to Clancy.
- Chas. Scoville from Gainesville, Tex., to Butler,
- J. V. Coombs from Irvington to Culver, Ind. | Boonville, Tenn.

Discouraged

Men, who have suffered the tortures of dyspepsia, will find encouragement in the following letter. It points the way to certain help and almost certain cure. In ninety-eight cases out of every one hundred in which Dr. Pierce's Golden



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W. A. Dameron from Arapahoe to Norman, 0. T.

Carles C. Robinson from Indianapolis Ind., to Macatawa, Mich.

Simpson Ely from Kirksville to Brookfield, Mo. Geo. C. Waggoner from Green Fork, Ind., to

ON THE ROCK. LAST CHANCE. LAST CHANCE.

This is our last advertisement of 'On the Rock' at half price. As previously announced, our offer of this great book expires July 23. After that date we will not sell it. Until that time we are offering the edition in cloth 358 pages which regularly sells for \$1.50 for only Seventy-five Cents. This is just half price

> REDUCED TO \$1.50 75c.

Doubtless most of our readers are familiar with this work, or have heard of it. While fascinating as a story, it is at the same time an unsurpased treatise on the subject of baptism, and a treatise in a form that will be read where the ordinary tract or book on the subject would be refused or thrown aside. One patron writes us: "Send me a copy of 'On the Rock.' I have six copies loaned out now, but I need at least one more." This shows the value placed on the book by those who know it well.

REMEMBER that this offer positively expires on July 23. If you wish to take advantage of it, the only safe thing to do is to send your order AT ONCE, before you forget it. You will never again be able to purchase this work so cheaply.

CHRISTIAN PUBLISHING COMPANY. ST. LOUIS. MO.

Correspondence.

English Topics.

DANGEROUS DRIFTS.

More and more fickle are the movements of our most trusted public leaders. The cross-currents of our English affairs bewilder my soul. The latest pirouette performance is that of Mr. John Morley. To think that he of all our great men should go twirling about on the light fantastic toe, despising the old landmarks, scandalizing the grand traditions of Gladstonian Liberalism and rushing down the slopes of Socialism to the bottomless abyss of the most rabid Revolutionism is equivalent to thinking that henceforth order, stability and political sense are hustled out of existence. I like Mr. John Morley for his honesty; but I dislike Mr. John Morley for his unreliability. We are getting in politics into a position analogous to that religious condition which drove Manning, Newman and Faber into popery. Those Anglican clergymen found all their Protestant infallibilities had vanished, and so they could not find any mooring for their souls in the Protestant Church. They took the Pope for their infallibility. Hopeless fallibility is the ascertained curse of modern public life. Gladstone's followers in great numbers lost confidence in bim, and now Salisbury's droves of dupes are discovering that they have been dished, deceived and deluded. Well, then, if after Lord Salisbury's regime is over, and if it is now fairly realized that Liberalism is dead, it should next be realized that Radicalism is drifting into Morleyism-what will be the consequence? I think it is easy to forecast one result at least. A tremendous struggle will come on between two new parties. A new kind of Toryism will crystallize itself into a league under Mr. Balfour, and a new kind of Socialism will be developed under the lead of Mr. Morley. Between these there will be a long and fierce conflict. And it will at last reduce itself into a struggle between the "haves" and the "have nots." The men of property will be compelled to fight for their proprietary existence with the swarms of lacklanders, good and bad. The difficulty will be that in each of the coming parties there will be a good and an evil section. Unfortunately, the blackguards on each side will tend to take the lead, and the noble spirits will lie in the background looking on. Covetous, greedy, unscrupulous landlords and speculators, with the gin millers and lawyers and pensioned generals, will snatch at power on the Tory side; while the captains on the opposite side will not be the genuine reformers and Christian Socialists, but the agitators and anarchists and infidels. What is beyond this prospect I cannot guess. Poor humanity is preparing for itself a rehearsal of Armageddon. Christ and Beelzebub will at last settle the outcome between themselves. Why do I thus reflect on the last great speech of Mr. Morley? Because that able leader has uniformly expressed his passionate antagonism to the Christian religion. And yet he is rapidly becoming the only possible leader of the Liberalism of to-morrow. That being so the Christian churches will be compelled to fling all their influence into the scale against Liberalism, while the vast majority of them have no sympathy with Toryism on its unscrupulous side. Does not this consideration indicate that we are about to drift into a fearful quagmire?

DEAD AND RESURRECTED QUAKERISM.

A very singular phenomenon in modern religious life is attracting attention in thoughtful minds. The Spectator, the able London organ of the Broad Church, has been animadverting on it in an article of a kind which I am surprised no journalist has produced before. It is printed out in this article that the Friends or Quakers are rapidly decreas-

ing and will hardly exist at all in the next generation. Of course, those characteristics of Quakerism which are strangling it are obvious enough. A close community, which demands from its children a certain overstrict renunciation of the pleasures of the world and a certain separation from even innocent ways of ordinary life and fashion, constrains the boys and girls to slip away as from prison into paradise at the first opportunity. But to some extent this occurs also in all circles which are at all puritanical, and yet the Puritan sects continue to increase by receiving countless recruits through the attractiveness of spiritual life and power. What is singular is that the principles of Quakerism are everywhere being adopted, while the Quakers themselves are dying out. Their distinctive ideas are included under lost doctrines. The first and central idea is that a Christian should follow the inner light: that is, the best opinion which Christ generates in his heart. The second doctrine is an inevitable result out of the first, that religion being purely spiritual and self-generated, or generated by the Holy Spirit in the individual, there can be no necessity for forms or ceremonies, for a ministry, or for what is ordinarily known as a Christ, is a thought which prevails with thousands, just as the first doctrine does. For Christians in these days seem to sit more and more loose to their churches. These two doctrines are spreading all through the churches of all denominations and are every day producing a spiritual independence which, as multitudes of ministers sorrowfully testify, tends to develop into religious anarchy. The faith in sacerdotalism has vanished; the great ceremonials have become mere acts and proclaim theoretical or traditional belief, and no church has as a church a reverence derived from anything but opinion. The loyalty felt for country far surpasses in enthusiasm the loyalty felt for any church. Then, moreover, the belief that philanthrophy is the essence of Christianity, and that each man owes a greater debt to his brother man, whom he sees and knows, than to a God whom he cannot see or know, has become the conviction of the greater part of the nation, and is upheld by great numbers even of those who in reality care not a straw or make never a sacrifice for their brother man. These doctrines come direct from Quakerism and have permeated the community so that some millions are Quakers at heart who would be indignant if dubbed with the name. These despise the Quakers and would on no account join the Society of Friends, and yet they are practicing their cardinal tenets. The result of unconscious Quakerism is disastrous, as is the effect of the influence of Plymouth Brethrenism on vast numbers of people who would by no means class themselves with any of the cliques or coteries of Darby, Newton, Macintosh, Muller or any other of the cardinals of Plymouthism. When a sect dies out, the good it has accomplished dies also. but the evil it has done remains. Here is one more of the curses of sectism, in addition to the long list too well known. Quakerism has played itself out as a farce which worked spiritual benefit in its protest against materialism, but it leaves a bad legacy of mysticism and indifference to the necessity of concrete forms of obedience to the will of Christ.

THE SPIRITS IN PRISON.

Among the texts often explained in anything but a satisfactory and conclusive manner is 1 Peter 3:19: "He went and preached to the spirits in prison." Canon Wilberforce, who is perhaps the most eloquent regular preacher in London, took this text for his sermon at the recent World's Temperance Congress. He delivered the discourse in Westminster Abbey to a vast congregation. I must say it was a magnificent specimen of his oratory. But he commenced it



by a most dogmatic pronouncem nt, which I will quote: "Much ingenuity," said the Canon, "has been expended by the representatives of certain phases of theological thought in vain endeavors to explain this glorious incident away. When they succeed in arguing the sun out of the heavens upon such a day as to-day, they will succeed in eliminating from the hearts and hopes of men the glorious lesson of this incident. It is direct, intelligible, historical and conclusive." This is a very strong utterance on the part of Canon Wilberforce. I think it is much too strong. Exegesis and criticism are somewhat set at defiance by this assumption that all who decline the positive view thus expressed are hopelessly wrong. But while I do not think the Canon is justified in thus hurling his dictum at the heads of others and in skipping all argument against what he called the "missionary descent of Christ into hades," I have, in examining during these many years all the most learned efforts by commentators on the other side, felt painfully convinced that they succeed poorly in the function of "explaining away." I am still looking for a really satisfactory interpretation of Peter's famous words. I must do Canon Wilberforce justice, though I disapprove of his over-dogmatism. He did not introduce his text in order to discant upon it hermeneutically, but only to use it as a homiletic jumping-pole with which to leap into his subject. Desiring to expatiate on the awful hell of the drink traffic he exhibited Christianity as the great agency which alone could descend with missionary success into this dark prison. And his sermon was a truly sublime effort.

WILLIAM DURBAN.

43 Park Road, South Tot'enham, London, June 21, 1900.

The Lands of the Long Day.

A GLIMPSE OF DENMARK.

It has never been my lot to travel much in Europe by rail, though in some other ways I have been about the continent a little, but from casual glimpses of stations and cars I had formed rather an unfavorable estimate of European railways as regards comfort. Whether or not this hasty condemnation would be justified by long experience is a question. At least it was not substantiated by an all-day ride from Paris to Frankfort-on-the Main. The old-fashioned European railway car, built like a series of non-communicating omnibuses joined at the sides and with a door at each end of each compartment, is being developed, perhaps under the influence of the American example, into into a corridor-car, not essentially unlike the most up-to-date product of our own car factories. We started with the corridor and only recently learned to introduce the compartment feature. They started with the compartments and are now adding the corridor. The corridor represents the free intermingling and social indeterminateness which characterizes American life; the compartment embodies the idea of the segregation of classes, the social barriers between man and man, and the general inflexibility which is generally conceived to distinguish European society. Conclusion: the Americanization of Europe and the Europeanization of America are two correlated processes which are operating simultaneously for the production of a thoroughly cosmopolitan civilization, and this fact is exhibited even in the construction of railroad cars. (The philosophical reader may develop this suggestion ad libitum. The writer is at present aiming to tell a story of travel, not to construct a philosophy of history.)

As I was saying, it was a good train. It had a well-conducted dining car, sleeping cars, automatic chocolate-distributors (drop ten pfennig in the slot) and all the other conveniences of civilized life. I cannot wouch for the merits of the sleeping cars. The name of them in French means only "bed-wagons," which is rather noncommittal, but the German name assures you that they are also "sleep wagons," and that is much more comforting. But whatever the virtues of these continental sleeping cars, I finished my journey on that train late in the evening and for the night ride to Gottingen I had to take a slow train with only day coaches. Here I distinguisted myself as a patrician by going second-class while every one else in he train went third or fourth. This reckless luxury of mine seemed to interest the conductor mightily. He was a fatherly old man, and at every station he came into my compartment, which of course I had to myself, and woke me up to ask me how I was sleeping. It was two o'clock, I remember, when he came in to tell me that there would be time to get a cup of coffee at the next station.

The little German city of Gottingen is a place of the most venerable antiquity, and it looks its age. It is full of old timbered houses with red tile roofs, curious gables and projecting upper stories, and the whole is embowered in lilacs and hawthorne. The old inhabitants say that the climate is uniformly abomina le. It was during my two days there. Nothing in the city pleased me better than a pair of stone lions in front of the Rathhaus. They are so old that no one pretends to know when they began to be, but they still present some youthful qualities. There is a certain brisk canine alertness about their features which partly suggests the vigilance of a good watchdog and savors still more strongly of the impertinent curiosity of a ratterrier. Like Riki-tiki-tavi, the mongoose in the Jungle-Book,

they appear constantly to "want to find out," for purposes either of public weal or private satisfaction. In a celebration of the anniversary of the battle of Sedan a few years ago, the lions were painted red to harmonize with the rest of the decorations and a tinge of the pigment still lingers in the whiskers of one of the beasts. This heightens his appearance of culpable inquisitiveness. It makes him look as if he had been caught stealing the raspberry jam.

But Gottingen's real fame at the present day is wrapped up in its university. In theology its brightest stars are Wellhausen, Smend and Shultz. In physics it gives well-authenticated proof of having constructed the first electric telegraph, fifteen years before Morse made his discovery. In mathematics it ranks with Zurich and (almost) with Paris. In dueling it ranks with Heidelberg and Bonn. The famous friendship between Bismarck and the historian Motley dated from the days when they were fellow-students here.

It is only a few hours by rail from this old university town to the busy modern city of Hamburg. Here my bicycle was waiting for me, stamping its tires and champing its handle-bars, so to speak. After a stay of only a few hours, I mounted it and started on my bicycle trip toward the Land of the Midnight Sun. From Hamburg to Kiel is a pleasant sixty-mile ride across Schloswig-Holstein from the shore of the North Sea to the shore of the Baltic. It is a thinly populated country, with fewer pastures full of black-and-white cattle than I had expected to find and more moorland, heather and ground-pine.

From Kiel one may enter Denmark either by proceeding by land straight north into the Peninsula of Jutland, or going by sea across a corner of the Baltic to the large Danish island of Zealand, which almost blocks the channel between Jutland and Scandinavia. I chose 'the latter route, and after a delightful five hours' sail over a summer sea stepped upon Danish soil at Korsor.

On the boat I fell in with a couple of German wheelmen, teachers in the Hamburg schools, and we journeyed together for a couple of days. We had a merry time trying to learn Danish together by the inductive method. It is a barbarous sounding language to one unacquainted with it. In fact, most languages are so, except French and Italian. But the chief difficulty which one encounters in conversing with these northern peoples, whether Dane, Swede or Norse, is that they do not talk with their hands, and they do not understand any one who relies chiefly upon that means of communication. The art of pantomime has not been developed here as among the Latin races. In Italy I can go into any hotel and, without uttering a word, order a bed and something to eat and drink by the use of three simple signs, little jerks of the head and thumb, which can be made as quickly as the words can be spoken, and are universally understood. But here in Scandinavia one must have words.

So my German friends and I, all being at the start equally innocent of Danish, hastened to get words by inducing the waiter at our first hotel to tell us the name of everything on the table and in the room. It is said that a good deal of English is spoken in Denmark, and there seems to be more truth in the statement than there usually is in such claims-such, for instance, as those about the prevalence of French in Italy and English in Holland. The fact that the Princess of Wales is a member of the Danish royal family has less to do with the case, I suppose, than the close commercial relations which subsist between the two countries, but at any rate there is a surprising amount of English spoken in the shops and restaurants in Denmark.

My German friends had some virtues as traveling companions which all Germans do not possess. They did not drink beer to excess, and they took baths with most un-German regularity. The chief inconvenience about riding with them was that they stopped to eat five times a day. But they were good companions, intelligent, well informed and interested in everything from sausage to cathedrals, and they had a cheerful way of singing good old German songs as we rode. One evening after a hard afternoon ride we found ourselves seated about a well-loaded table, the German end of which was well garnished with bottles and glasses. It was then that one of my companions rose almost to eloquence as, patting that part of his anatomy which is most natural to pat under those circumstances, he exclaimed with emotion, "Die Welt ist schoen."

It is a charming ride of sixty miles across this Danish island from our port of debarkation to Copenhagen. The fields and pastures look rich, and an air of prosperity pervades the country. Most of these descendants of the warlike Danes, who harassed England in the days of King Alfred, seem to have settled down into the quieter industry of making butter and cheese.

At the town of Roskilde, which lies somewhere near the center of the island, is a cathedral which contains the tombs of all the Danish sovereigns for several centuries. It is to Denmark what St. Denis is to France. The churce is a relic of the days when Roskilde was the metropolis and capital of the kingdom and Copenhagen was a fishing village. As in the Dutch cathedrals, there has been some reconstruction of the interior to meet the requirements of the Protestant service, and whitewash and paint have been used to give it a cheerful look. The general effect is quite Dutch, but it escapes the ugliness which marks most of the Dutch churches. It was an ecclesiastical highday when we were there and we attended a service in the cathedral. The minister, who delivered his discourse from a high pepperbox pulpit fastened against one of the pillars, was clad in a black gown and white neckruff of the Puritan pattern, which gave him a striking likeness to the pictures of Governor Winthrop. The theology of the sermon was sound so far as I could tell. An old gentleman of genteel aspect and attired in full evening dress (it was then eleven A. M.) strolled idly about the church during service and doubtless discharged some function which he considered im-

Copenhagen is a handsome and spacious city, especially notable for its excellent harbor, its Danish mastiffs, its Thorwaldsen statues and its pretty girls. In the latter particular I do not claim to be a close observer, but it is my opinion, as the result of somewhat extensive though entirely casual observation, that the average of female beauty is higher in Copenhagen than in any other city in Europe. It is no wonder that the good old chi dren's game of "Copenhagen" (only children play it I believe) bears the rame it does. No doubt it originated here, and it couldn't have started in a place where its charms would be more potent.

W. E. Garrison.

Copenhagen, Denmark, 5 June, 1900.

ESTEY PIANOS & AND ORGANS

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B. B. Tyler's Letter.

The city of Brockton is about eighteen miles from Boston and has a population of probably 40,000. It is in Plymouth County and is eighteen or twenty miles from Plymouth Rock. The principal industry is the manufacture of shoes. There is not an open saloon in the place and the mayor is a Social Democrat. Now and again a man is seen on the streets in a state of intoxication; where he obtains liquor is a puzzle-but he gets it. The testimony is that an earnest effort is made by those in authority to enforce the law against the sale of intoxicants. Municipalities in Massachusetts vote annually over the question of license. The people of Brockton, who have the franchise, decided a year or two ago to license liquor saloons by a majority of thirteen votes. After a year's experience the voters decided by a majority of 2,000 against the license system. It is not probable that Brockton will try the licensing of liquor stores again soon. Even with a man now and again on the streets in an intoxicated state, the moral condition of the community is much better than when there were open saloons. By their fruits the saloon is condemned. I heard John J. Ingalls, of Kansas, say, some years ago, at Prohibition Park, Staten Island, New York, that NOT ONE WORD CAN BE SAID IN FAVOR OF THE LIQUOR BUSINESS, and Mr. Ingalls was not a Prohibitionist. In the same speech he maintained that "prohibition does not prohibit "

Haverhill, Mass., has a mayor who is a Social Democrat as well as Brockton. I saw a man a few days ago in a hotel, in the last-named city, with a Debs button on the lapel of his coat. Eagene V. Debs will receive a few votes for President of the United States, no doubt, in these cities. Haverhill has a population of probably 35,000 and is a manufacturing town. It is said that the two gentlemen who are in the executive chairs of these cities are proving their fitness for the responsible positions to which they were elected. They are good men and free from fanaticism. No radical reforms are attempted. The mayor of Brockton worked as a plumber at the time of his election. The late Edward Bellamy seems to be an authority with this variety of Democrats. His books, "Looking Backward" and "Equality," are the publications to which one is referred who desires to know the aims of the Social Democrats. It is pretty certain that all Democrats who desire office will be "Social" from this time until after the November election, and so also will Republicans be who hunger for official plums. But this ought to be said of the members of the Social Democratic party-the rank and file, as far as I have met them-they are in dead earnest in their desire to bring in better economic conditions.

A modern shoeshop is a place of great interest to a man from the agricultural parts of our country. The making of a shoe is a complicated process to the uninitiated. In a factory of 500 workers it is probable that not a man knows how to make a shoe. He knows how to make his part of a shoe, but nothing more. The work is almost all done by machinery-machinery which seems to possess a degree of intelligence. In any great modern manufacturing establishment one's appreciation of the inventive faculty of the latter-day American is marvelously enhanced. But the condition of the operatives is even more interesting than is the machinery in the factory. The effect of the work must, in many cases, be intellectually dwarfing. The wages of many of the working men are comparatively small; their hours of toil are frequently long. Generally, too, they are not so healthy in appearance as are outof-door workers. Notwithstanding, there is no such bitterness of feeling toward men of prop-

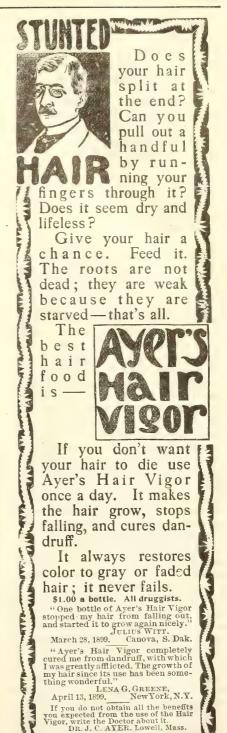
erty as in some parts of the West. The fact is, in New England, as in every part of our country, the majority of those who are rich began life at the bottom of the financial ladder, and the intelligent, self-respecting workingman cherishes the hope that at sometime he himself may be a capitalist. Why not? Other men have gone from the bottom to the top, and why may not this man?

Referring to the problem of improved social and economic conditions—one of the most encouraging signs of the times is the wide-spread interest in the study of questions relating to the physical, intellectual, social, moral and spiritual improvement of men. This means ultimate improvement. In fact, the condition of the laboring man in the United States to-day is better than at any time in the past. If you doubt the correctness of this statement, read Mc-Master's "History of the People of the United States," published by the Appletons. As discouraging as the situation sometimes appears, progress has been made and the outlook is encouraging.

It is certain that we are learning to live together more peacefully and helpfully. The fraternity taught by Jesus will yet be realized as a fact in the history of the race. The social teaching of the Son of God will dominate men. There is more in the first two words of the Lord's Prayer to improve the lives of men in their business relations and experiences than can be found in the words in all the platforms of all the political parties in this year of grace, 1900. The words "Our Father" mean that all men are brothers. When we really learn this lesson we will seek each other's welfare. The capitalist will then consider the welfare of the laborer and the so-called workingman will consider the interests of the capitalist. To learn the lessons contained in these words will lead different classes of men to bear each other's burdens and in this way fulfill the law of Christ. The real friend of the poor man is the one who faithfully and freely preaches the doctrine of the Christ. A true Church of Christ in a given community is the best friend of the workingman-it is also the friend of the capitalist.

There is a good congregation of Disciples of Christ in Brockton. The place of meeting is on Crescent Street, near Lyman. There are from seventy to seventy-five members. The location of the chapel is good; the ground on which it stands is paid for. There is a small debt on the building, but the church is not embarrassed thereby. Soon plans will be put in operation looking to the erection of the main building. In the course of a year or two, unless some unforeseen event should interfere, a house of worship will stand on Crescent Street with sittings for 400 people, bearing on its front the name CHURCH OF CHRIST. The pluck of New England Disciples excites my highest admiration. They have conviction and courage. Their desire to understand the Bible is unusual. To teach such persons is a privilege. Their questions excite thought in the mind of the teacher. On their faces is an expression of inquiry as they listen to sermons and Bible expositions. There is not a more interesting place in which to work than New England.

G. A. Reinl is our preacher in Brockton. He is one of my New York boys. He was ordained in May, 1895, by the church on West 56th Street. He has been in Brockton more than four years. He was born in New York more than 30 years ago. His father was a German, his mother a native of Austria. Before Bro. Reinl became acquainted with the Disciples of Christ he had his eye on the ministry in the Presbyterian Church. For five years he was active in a mission sustained by the Birch Presbyterian Church, Dr. Van



Dyke, pastor, in New York. To obtain an education he has labored diligently. For a time Bro. Reinl lived in the West. He graduated from the Parkville Academy, Parkville, Mo., thirty miles east of Kansas City. The school of Ashley S. Johnson, by correspondence, has enabled him to understand the Bible better. While he was yet in New York he listened to lectures in the Union Theological Seminary. Bro. Reinl preached a little more than a year and a half for the Green Point Mission in Brooklyn. It is his purpose to study in Boston University next year. To secure their chapel the Disciples in Brockton, with their young preacher in the lead, have practiced real self-denial. Do you wish to help them to complete their building? This is a good place to put some of the Lord's money.

COLUMN TO THE REAL PROPERTY.

-AVE

WY DOG

Brockton is proud of her hospital, and well she may be; and Disciples are proud of the fact that Miss Grace B. Beattie, one of their number, a native of Prince Edward Island, is at the head of it; and well may they rejoice in this fact. She is a noble woman.

B. B. T.

Chicago Letter.

June was a month remarkable in Chicago for very cool weather and the Prohibition Convention. A year ago the thermometer registered 90 in the shade the first week; this year it did not rise above 86 on the warmest day, and blankets were in requisition every night. Church attendance in all parts of the city was uniformly good through the whole month. Lake Michigan is a great equalizer of temperature; it moderates the heat of summer and the cold of winter. But there are days when the lake slumbers, and the hot breath of the "sunny South" coquettes with the sky-scraping buildings, and sets the telephone wires to humming: "There'll be a hot time in the old town tonight." In other words, Chicago is not an ideal summer resort -- not vet.

The problem of religious work for the summer is up again. It is one problem in one section of the city, and an altogether different problem in another. Its solution depends upon the character of the man who studies it. For example, Johnston Myers, of Impanuel Baptist Church, like Dr. John Mathews, formerly of St. Louis, does not take a summer vacation. He crowds on more steam, varies his methods somewhat and succeeds in reaching the people and doing good. This year his colleague, Dr. P. S. Henson, of First Baptist Church, goes to Europe and leaves a pulpit supply. To enable him to make the trip and rest both mind and heart-for Mrs. Henson died quite rscently-the church presented him with a purse of \$1,100. Query: Is this an exclusively Baptist practice, or is it in accord with New Testament teaching? Doubtless both these men can easily justify their procedure. This much can be affirmed at all hazards: a vacation for preacher, merchant, manufacturer, clerk, stenographer or any other worker, at some season of the year, is a wise investment of time and money.

It is not one bit sagacious, and therefore not admirable, to run blindly on with the conventional service in a hot audience room, where the perspiring, fanning few sit heroically, wondering how much longer the sermon will last! The wheels may be kept going, but they will find no grist. We submit that some of us have lived here long enough to know that the summer is hot: that religious zeal and the efficiency of stereotyped methods decline as the mercury rises; and now we should have sense enough to demand new methods and resourcefulness enough to invent them. Yet the proposition to build a roof-garden on a new church is taken as a bit of vulgar sensationalism! Why, bless you, the devil has had the roof-garden lo these many years! He uses it along with other hot-weather devices for his purposes; let us use it for ours. The same house can be used for revelry, or for worship; the same pen can sign a pardon, or a warrant for execution. The same method of reaching the people can be used for their demoralization or for their salvation. If the preacher finds that his audience has gone off on wheels, let the stupid old saint put his choir on wheels and go after them! If he does not, the lost audience may continue hereafter as they do here-to scorch!

The writer was once invited to speak at a Labor Day celebration, on Sunday afternoon, in a beergarden. He accepted with alacrity, only sorry that such opportunities were few. An out-door service is inspiring. The stars shining afar lend majesty, the winds are musical and the trees and grasses add many a silent charm. Truly, "the groves were God's first temples," and an annual return to these primitive places of worship, with their wide aisles, lofty arches and conscious ease and freedom will help to keep our religion fresh and natural, reverent and inspirational.

When the Massachusetts delegation to the Prohibition Convention entered the hall bearing a huge canteen on a pole, and flags with "Anticanteen" printed on them, the convention stood on chairs, threw hats and banners into the air and yelled as if it had elected its ticket. If it should turn out that there is very much of such sentiment in the country the present admisistration will rue it. The results of the convention have already been before the public several weeks. Judging from present indications this party of reform will poll a larger vote than ever.

Dr. Hiram Van Kirk has gone East for a few weeks before leaving for his new post of duty as dean of the Berkeley Bible Seminary, California. Dr. E. S. Ames is an instructor in Chicago University for the summer. Angus McKinnon, office editor of the Christian Century, spent last week in Des Moines and Kansas City. W. M. Forrest made a recent trip through Kentucky. Chas. Clayton Morrison, pastor Monroe Street, has entered the University. FARNK G. TYRRELL.

Macatawa, Mich.

The Land of Evangeline.

Monday morning, June 11, I left my home and loved ones at Muncie, Ind., and began my long journey to Acadia. Having four hours to wait at Union City, Ind., I spent them very pleasantly with Bro. M. Small and his interesting family. Thirteen years ago I ordained Bro. Small in Liverpool, England, and am glad to know that he is now so able a preacher and that he ministers to so large a church as at Union City. At 3 P. M. I arrived at Columbus, O., and lectured at night in the Central Church on "Spiritualism." Bro. R. W. Abberley is the pastor of that church, and perhaps there is no abler preacher among the young men in our brotherhood. I have special reasons for loving him, for he is one of my spiritual children. I baptized him in Liverpool, England, and ordained him in Lincoln, Neb. My time with him and his consecrated family was all too short.

Among the many interesting people that I met in Columbus was one of my former parishioners from Omaha, and the father and mother of our talented E. T. Williams. They were very uneasy about their son in China. Let us trust that God will care for our missionaries in these troublous times.

Tuesday night, June 12, I lectured in Ashland, O., and spent some delightful hours with old friends. Bro. S. V. Williams is the efficient pastor at Ashland, and is much beloved by the people. He is a son of the pioneer, S. V. Williams, of Southern Illinois, and wears worthily the mantle of his father.

Wednesday morning I resumed my journey via Cleveland and Buffalo, reaching Boston at 10 A. M., Thursday. The scenery in Western Massachusetts is indescribably beautiful. Excepting the Highlands of Scotland, I have never seen anything so beautiful as the Berkshire hills. My stay in Boston was too brief for me to call upon any of our members, but I spent some time in reviewing familiar scenes in the city. Twenty years ago, when I was a very young preacher, I spent six weeks in Boston, and May 23, 1880, we organized a church of thirteen members, that has since changed and grown into all our churches in and about Boston, and has refuted the old superstition of the unlucky number.

Nineteen years ago Bro. F. N. Calvin and I started the New England Evangelist in Worcester, Mass., and published it for one year in the interest of the New England mission work. But these were long years ago, and such changes have come that I passed through Worcester and Boston as a stranger in a strange land.

But the most difficult thing was to pass through

Portland, Me., without stopping. This beautiful city was for two years our home, and memories came crowding in thick and fast when, at 11 P.M., we came into the Union Station, just below the Western Promenade. We lived in Portland when the Christian Endeavor Society was organized there, and I have preached many times in Dr. Clark's old church at the corner of May and Danforth Streets. He had outgrown it, and they built him a new church. Our brethren leased the old building and refitted it, and I assisted them in their first meeting in it. But adieu these memories. The King's business requires haste, and I must go on. We passed through Brunswick, Gardiner, Augusta, Waterville, Bangor and Oldtown, and reached Vanceboro at 8 Friday morning. Brunswick is the seat of the famous colllege where Longfellow and Hawthorne were educated, and was the home of Harriet Beecher Stowe when she wrote "Uncie Tom's Cabin," and Oldtown was the early abiding-place of two of our well known preachers—George Campbell and J. W. Robbins. When a New England evangelist I held meetings at Gardiner and Vanceboro.

At 9 A. M. we passed into New Brunswick and reached St. John at noon. At the station I was welcomed by brethren L. A. Miles and George F. Barnes, the president and treasurer of the Mari-time Mission Board. At the hospitable home of Bro. Miles I found every comfort that a tired traveler could need. St. John is a very interesting city to a Western man. We have one good church and a flourishing mission there, and it is the headquarters of the Maritime Mission work, and of The Christian, the provincial paper. At 7 A. M. Saturday I boarded the steamer

Prince Rupert and had a delightful forty-mile ride over the Bay of Fundy, reaching Digby, N. S., at 10 A. M. Here, upon the threshold of Acaa, we will pause for a week. Halifax, N. S., June 19, 1900. A. MARTIN.

"Commonly Used Drug."

DR. WOOD REFERS TO COFFEE.

Dr. Jas. Wood, of Philadelphia, speaking of the effect of coffee, says: "These symptoms bear silent but impressive witness to the terrible injury which is being wrought by this commonly used drug."

If health is worth anything it is worth looking after carefully. Any person who dricks coffee and has any sort of ailment that can be traced back, through even a very long line of disturbances, to the nervous system, may depend upon it that coffee is the cause of the difficulty.

The drug contained in coffee has a direct action upon the nerves, differing in different people. The effect may show in one person in the shape of dyspepsia, in another person in weak eyes, in another, palpitation of the heart, in another, kidney or bowel trouble, in another, bad complexion or eruptions on the skin, in another, a general feeling of lassitude and weakness at times. All of these and a long list of other disturbances come directly from a disturbed nervous system, where the nerve matter-the delicate gray substance that is contained in the nerve centers and in the brain-has been destoyed, to an extent, and not replaced from the food.

That is the exact work of coffee with highly organized people. Such people feel the loss of coffee for a time, unless something is given to take its place. This is the mission of Postum Food Coffee; it not only furnishes, when properly made, a delicate coffee flavor in itself, but carries with it the phosphate of potash and other elements required by Nature to rebuild the nervous system and reconstruct the tearing down work that has been going on from the use of "drug coffee." (We use the words "drug coffee" because all regular coffee is in reality a drug; and its continued use will, in ninety cases out of a hundred, bring on trouble of some kind.)

Postum Food Coffee is sold by all first-class grocers.

Cincinnati Letter

It was the good fortune of the writer to be sent on a mission to the larger colleges during the month previous to their commencements. Everywhere there were signs of increase. No previous year has seen anything like this last in attendance or financial prosperity. Half a million does not seem much in these days of millions, yet it has been large for us, reckoned on the percentage basis, and is larger still when it is looked upon as a prophecy of an awakened consciousness of our greatest need as a people. Most of these schools are making for stronger courses also. It takes money to provide a high grade course. No class of men are more truly missionary so far as financial sacrifice is concerned than our college professors. Many of them are sticking to their posts when the publi: schools would gladly pay them onehalf more. It is time that we need quality with our increasing quantity. Mere numbers do not make a great college. The popular normal school can get numbers easily with its short and rush course. The real test of a school is a graduate. Larger endowment will grant larger salaries, bring more highly educated men, cut teaching hours and in every way add to efficiency. The Disciples must needs train scholars before they take first place among the Chistian bodies, and that means the generation now ready for college must receive the instruction.

A WORKING BOYS' HOME.

Boys growing out of one of our down-town miscions within the last few months gives its added exhortation from another field the Disciples have scarcely touched—that of institutional philanthrophy. The Home now has about thirty boys in residence and turns others away almost every day. No one can tell the extent of its good done. The The homeless boy in a large city is, indeed, in pitiable circumstances. They come from box, alley and saloon and find a home and a motherly heart-and whose heart responds to a mother more than a boy's. Many of them need that worse than clothes. The Home is now chartered with a board consisting of good business men and a minority of preachers. Its fruits guarantee its

THE SCHOOL OF PASTORAL HELPERS.

The latest star in our educational firmament is the School of Pastoral Helpers, being inaugurated by Bro. A. M. Harvuot of the Central Church. If inquiries are any index, its success is insured from incipiency. This project has long been maturing in Bro. Harvuot's heart and his experience well fits both him and his field for the work. This city affords excellent laboratory advantages, and the practical will be most emphasized. Every young lady applying should have at least the equivalent of a high school education and be sure she has a heart for humanity. Three young ladies received instruction during the spring and demonstrated the practicability of methods proposed. The cost to the students will be moderate.

NEWS NOTES.

Geo. A. Miller, of Covington, and A. C. Gray, of Mt. Healthy, are spending their vacation studying at the University of Chicago. F. M. Rains expects to be back at his desk in a few days, which news will be welcomed far and wide. The Home Board voted in favor of aiding the work so promisingly begun by a few ardent spirits lately ir Newark, N. J. B. W. Huntsman, of Australia, graduated at Kentucky University in June and immediately took up the work of the Fourth Church. He will also oversee the Delta Mission. The colored brethren on Walnut Hills are purchasing a building under the leadership of their father in Israel, Bro. King. Sec. C. C. Smith, who has been about sick from overwork, is fully recovered. Our secretaries are indefatigable workers. Sta. H., Cincinnati, O. ALVA W. TAYLOR.

Illinois, Attention!

Our missionary year closes with July 31st, and the books will close that day. This is to urge the churches and ministry that have not sent offerings to favor us at once and remit to our treasurer. J. P. Darst, Peoria.

Our state jubilee convention will be held at Bloomington, Oct. 2, 3, 4, and we have secured the great Coliseum building that will seat over three thousand people. We expect five thousand Disciples during the sessions. The railway associations will probably give us a one-fare rate and we trust that our ministry will generously advertise. Programs and announcements will be sent

Unless you send your statistical report this month to your district secretary your church cannot be properly represented in our yearbook.

Those of the ministry that are not properly represented in our yearbook will do all concerned a favor by informing me at once. I'do my best to keep track of removals as shown in our papers, but cannot make our list accurate unless brethren aid me. It only costs a postal card to tell of a removal. To preachers that have come into the state I shall be grateful if they will so inform me. I want your name correct and you will want your railway certificate. Help me and yourself, please. J. FRED JONES, Sec.

Stanford.

Steamers to Macatawa Park and Holland, Michigan.

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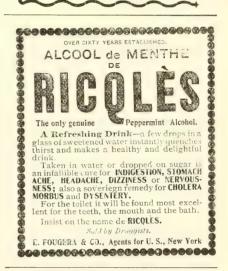
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No other medicinal product can be advantageously employed in so many of the common ills of humanity; a pleasant and refreshing beverage, it of the common ills of humanity; a pleasant and refreshing beverage, it effectually relieves indigestion, head-ache, biliousness, constipation, and eliminates wric acid. 50c. and \$1. Trial, 25c. Pamphlets on request.

Tarrant's "Dermal," a dainty antiseptic powder for nursery, toilet, after shaving, cures chafing, best foot powder, 25c.

At druggists, or mailed on receipt of price by TARRANT & CO., Chemists, New York.



In a notice of Wheeling Through Europe, by W. E. Garrison, published by the Christian Publishing Company, *The Outlook* of New York says, "This sketch of travel breathes the grateful aroma of health, freshness and youthful buoyancy.'



MISSOURI BAPTIST SANITARIUM,

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A homelike Sanitarium and hospital for the cure of mild nervous cases; surgical and all non-contagious cases. X-Ray machine connected with the surgical department. Service is good in all departments. Non-sectarian in its benefits. Ambulance service to all trains if notified. Three acres of ground; many advantages which makes it the most desirable in the West. For rates, etc., address

DR. B. A. WILKES, Superintendent and House Physician.

THE WAR IN CHINA

The great insurrection in the Chinese Empire, which threatens to involve the United States and the other great nations of the world, has naturally aroused an increased interest in the "Flowery King-The American people want to know more of the situation in the Orient, and are eagerly looking for literature on the subject.

FACTS ABOUT CHINA.

We recently published a booklet, entitled "Facts About China," by Wm. Remfrey Hunt, of Chu Cheo, China. Mr. Hunt has been for many years a resident of Central China, and is thoroughly ac-quainted with the country and its people. The following are some of his topics:

astness of Chinese Empire, History and Age of China, The People of China, Populousness of China, Climate and Products,

Classic and Sacred Systems, Strange Manners and Customs, Some Absurdities of Heathenism, Lauguage, Education and Literature, Missions in China.

"Facts About China" is concisely and tersely written. The purpose of the author is to convey information and to instruct and not to entertain or amuse. Nevertheless, the book is thoroughly interesting. A map of the Chinese Empire is included in the book.

PRICE TWENTY-FIVE CENTS.

THE CHRISTIAN PUBLISHING COMPANY, ST. LOUIS, MO.

Hiram Jubilee Commencement.

Hiram has enjoyed the honor and pleasure of celebrating the fiftieth anniversary of her existence as an institution of learning and the thirtythird commencement of her college life.

This commencement season was certainly a jubilee in every way. It was a season of great rejoicing. An unusully large number of the friends of the institution were present from all parts of the land, and never were they so happy as when it became evident that the Jubilee Endowment Movement was an assured success. It was the time, too, of liberation from past limitations, especially of a financial nature.

Hiram, like all of our colleges, has had to contend constantly with the financial problem. Her life has been a struggle for existence. The success of the Jubilee Endowment Movement will release her from this struggle to a great extent and enable her to give more of her care and energy to the intellectual and moral development of her student life.

The week opened with the usual commencement services of Sunday: The baccalaureate sermon, preached by Pres. Zollars; the ordination service at 3 P. M., conducted by R. Moffett and Prof. McDiarmid, and the anniversary of the Christian Associations in the evening.

On Monday evening the literary societies held their commencement exercises. These were marked by great enthusiasm on account of the large number of visiting alumni present.

Tuesday was undergraduate day. Besides speeches by representative students addresses were made by A. B. Philputt, of Indianapolis, Ind., and Pres. C. L. Loos, of Lexington, Ky. Both addresses showed carefulness of preparation and were delivered with great vigor and earnestness.

Wednesday was alumni day. Addresses were made by Roland Nichols, of Worchester, Mass.; Frank W. Norton, of Niagara Falls, N. Y.; F. A. Henry, of Cleveland, O.; W. M. Forest, of Ann Arbor, Mich.; Miss Cora Allen, of Cincinnati, O., and J. K. Baxter, of Mt. Vernon, O. An original poem was read by Miss Adelaide Frost.

This was the most enjoyable alumni meeting that the writer has ever attended. There was enough reminiscence to make the fellowship delightful and enough sound, sober thought on the educational problem to impress all present with its magnitude and importance.

Thursday was commencement day proper and the great day of the feast. It was without a doubt the greatest day in Hiram's history.

At an early hour the Tabernacle, enlarged on purpose for the occasion, was filled to overflowing. A considerable portion of the day was spent in raising money. At the morning session Pres. Zollars divulged just enough of his knowledge of the situation to create in the audience a feeling of assurance that the endowment movement had been a success. The last thing in the afternoon he stated the full results of the movement. These were far beyond the expectations of the most hopeful friends of the institution. The movement began with an effort to raise \$250,000. The president was able to state that \$225,000 had been raised.

The speakers of the day were J. A. Lord, of the Christian Standard, Hon. T. W. Phillips, of Newcastle, Pa., Pres. Loos, of Lexington, Ky., and J. H. Garrison, of the Christian-Evangelist. A jubilee poem was read by Mirs. Jessie Brown Pounds, of Cleveland, O.

The college sends out into the world this year the largest graduating class in its history. The graduates, numbered 32 from the regular classical, philosophical and scientific courses, 17 from the literary course and two from the conservatory of music

Friday was eclectic or pioneer day, in many respects the most enjoyable of all. The program consisted of an historical address by B. A. Hinsdale, of Ann Arbor, Mich., and five-minute speeches by the pioneers of the institution. A large number of the old friends were present, too many to mention here. Their speeches were full of pathos, humor and reminiscence and gave the young man a much better acquaintance with the early struggles and life of the institution than could be obtained in any other way.

The inability of Prof. H. L. Willett and Gov. F. M. Drake to fill their places upon the program was greatly regretted by all. Prof. Eugene Feuchtinger, the head of our musical department, furnished the music for the entire program and deserves great credit for the admirable manner in which he did his work.

The only tinge of sadness in the whole commencement was that caused by the sudden and and unexpected death of Prof. Pierson, which occurred the week before. Prof. Pierson, had been connected with Hiram as student and teacher for twenty-five years. He had a wide acquaintance, not only among the friends of Hiram, but also throughout the state as instructor, lecturer and preacher. His funeral services were held on Monday of commencement week.

Prof. Wakefield, his lifelong friend, delivered a very beautiful and appropriate memorial address. Short addresses were made by Prof. Newington, a classmate of Prof. Pierson's, Prof. Bancroft and others.

The alumni have inaugurated a movement to endow a chair of English in memory of Prof. Pierson.

The college will strive to secure an able and experienced man to fill his place on the faculty by the opening of next year's work.

The friends of 1 iram are delighted with the success of the jubilee commencement. They feel that it marks the beginning of a new epoch in Hiram history.

E. E. SNODDY.

Hiram, O.

Feeding for Health.

DIRECTIONS BY A FOOD EXPERT.

A complete change in food makes a complete change in body. Therefore if you are ailing in any way, the surest road back to health is to change your diet. Try the following breakfast for ten days and mark the result:

Two soft boiled eggs. (If you have a weak stomach, boil the eggs as follows: Put two eggs into a pint tin cup of boiling water, cover and set off the stove. Take out in nine minutes; the whites will be the consistency of cream and partly digested. Don't change the directions in any particular) Some fruit, cooked or raw, cooked preferred, a slice of toast, a little butter, four heaping teaspoons of Grape-Nuts with some cream, a cup of properly boiled Postum Food Coffee.

The Grape-Nuts breakfast food is fully and scientifically cooked at the factory, and both that and the Postum Coffee have the diastase (that which digests the starchy part) developed in the manufacture. Both the food and the coffee, therefore, are predigested and assist, in a natural way, to digest the balance of the food. Lunch at noon the same.

For dinner in the evening use meat and one or two vegetables. Leave out the fancy desserts. Never overeat. Better a little less than too much.

If you can use health as a means to gain success in business or in a profession, it is well worth the time and attention required to arrange your diet to accomplish the result.

Golden Rule Side of Christianity.

The Disciples of Christ, dating from early in the present century, have had a remarkable growth in numbers and influence. Their influence has been due more to the observance of the Commission than to that of the Golden Rule.

"Teaching them to observe all things whatsoever I have commanded you" fell into the background early and persists in staying there despite
the efforts of many who wish to see the Restoration go on until a more symmetrical development
of the "Ancient Order" is reached. With these the
writer would work and wait, hoping for times
more propitious, when the excitement of outward
acquisitions allure less and that attainment of
calm, pure and deep character—like a river wide
—bear upon its bosom a mighty army heavenward, helpful to humanity, having the Golden
Rule inscribed upon its banner, wrought with
golden threads of love in every heart and proved
invincible everywhere. Excelsior!

It may be impracticable to begin this Restoration movement generally, or insist upon the importance of it, without some special experiments—like Sheldon's Daily. Apply and IMPROVE.

The Millennial Harbinger, 1838, page seven, has a few words of special importance and worthy to be read and reflected upon by all who would see the Church of Christ "setting the pace" for "greater things" early in the coming century:

"The morality of this age, like its doctrinal views of the new institution, is far below that standard of Christian excellence propounded by the precepts and example of the divine Founder of the religion of immortality. Jesus intended that all men should know his disciples, not by the singularity of their profession, but by the superior purity of their lives—the heavenborn excellence of their characters. He intended that they should appear worthy of the renovating hope of the resurrection of the just as well as cherish it, and boast of it before the world.

"Most unfortunately, both for the church and the world, the attention of Christendom has for ages been turned away from the sweet enjoyments of Christianity, its pure and peaceable and holy temper, its divine intimacies, its holy communions, its hallowed conversations and its guileless, spotless innocence of behavior, to the weak and beggarly elements of speculative, scholastic and polemic theology. . While men are all their lives seeking or getting religion, or hungering and thirsting after excitements, rather than after righteousness and true holiness, they cannot have better morality or religion than such as we daily witness."

The influence of the church varies, and sometimes and in some localities seems to prevail for good through the wise and steadfast adherence to genuine Bible teaching and the Christian daily walk and conversation of many of its members. But too often and in many places the church has no great influence for good upon the world. It has live leaders and lively services, up to date in all respects. "One thing thou lackest."

The world wants a good time. It is selfish. It sees and enjoys rivalry—"competition is the life of trade." It pays and prays well for fine church buildings, believes with Gen. Anderson that different churches (sects) are beneficial. "They spur one another up." Is there no need to bring up the reserves? Who can undertake this better than the Disciples of Christ? And the time is at hand. Even as 96 years ago. In many places there are soul-longings for the sincere return to UNITY OF FAITH and the PRACTICE of BENEVOLENCE—HUMANITY.

J. F. CALLAHAN.

Your Best Friend can give you no better advice than this: "For impure blood, humors, scrofula, salt rheum, dyspepsia, weak nerves, tired feeling, rheumatism, malaria, catarrh, take Hood's Sarsaparilla and be cured."

Constipation is cured by Hood's Pills. 25c.

Evangelistic.

CANADA.

Walkerton, Ont.-One confession June 10.-W. M. M. LOGAN.

ALABAMA.

Birmingham.-There were seven additions to the First Church here yesterday, and most of them heads of families.—O. P. SPIEGEL.

MISSISSIPPI.

Since last report the following additions to the church on my regular work: In Greeville, one by letter; in Greenwood three were baptized .-- G. A. REYNOLDS.

NEBKASKA.

Blair, July 2.—Our meeting progresses finely, two weeks old; 17 to date. Moved to a big tent yesterday. J. S. Beem is the hustling pastor and is pushing things as only a "hustler" can. He has had 53 added in seven months. Pray for us.—C. E. ATWOOD AND WIFE.

KENTUCKY.

Newtown, July 2.—We began a meeting here yesterday. We start off with good audiences. We look for good results. S. B. Moore, of St. Louis, is doing the preaching. There were 10 additions in a short meeting at Kenton, closing on the 30th ult. The writer did the preaching.—W. G. WALKER.

TEXAS.

Just closed a few days' meeting at Colorado, with nine baptisms and three from other sources. Am now at Snider, same state. Fine interest. I can engage for one more meeting this summer. Address me at this place or Nevada, Mo.—D. D. Boyle, evangelist.

Palestine, July 3.—The meeting here has been in progress two weeks, with large audiences, splendid interest and 40 additions to date. We will continue at least over another weeks.—B. R.

will continue at least over another week.—B. B. SANDERS.

IOWA.

Estherville, July 2.—Three additions since last report.—H. Morron Gregory.

Hamburg, July 2.—We had a good day here yesterday. One added by letter. We observed Children's Day here the second Lord's day in June. Although our church and Bible-school were organized only last February we have taken part in every good work as follows: Raised for Iowa missions, \$6.25; for Home Missions, \$5.30; for Foreign Missions, \$7.90, and for Children's Day, \$19.44. We expect to begin a tent meeting here this month. A. P. Hunt, of Savanah, Mo., will do the preaching.—H. W. CIES.

Chanute, June 25 .- Three additions here last Sunday; two by letter and one confession. The church gave me a unanimous call last Sunday to remain another year.—W. T. ADAMS.

Topeka, July 3.—Three in June; one immersion,

one by letter, one by s atement.—FRANK ABRAM POWELL.

Winchester, June 20.—Two added here since last report; one baptized, one reclaimed. Robert E. Callithan was married to Clara E. Westlake at Leavenworth, June 20. Bro. Callithan preached his first sermon last October, since which time be has added 22 at Bigelow, and at Vermillion he added nine in five trips. He is now vermillion he added nine in five trips. He is now employed at each place. Do not ask him to resign and come to you at higher wages. He has refused to do so in one case. Sister Clara, late of Illinois, taught school last year in Irving. She is well prepared by grace and education for her present position.—H. E. Ballow.

Barberton, June 30.—At the close of our first week in our tabernacle meeting here 30 persons take their stand for a Church of Christ.—O. L.

Washington, June 29.—The Wilson-Huston meeting closed night before last with 121 added. meeting closed night before last with 121 added. Of this number 111 were confessions. The "desert" of Ohio has "blossomed like the rose" and we are much encouraged. There was no evangelistic "clastrap" used in the meeting but only the earnest preaching and singing of the gospel by consecrated men. Bro. Allen Wilson has the qualifications of a successful evangelist. The same can be said of Bro. Huston, who in his leadership of the large chorus manifested marked ability. Personal work entered prominently into the suc-



GREAT TRAINS

"BURLINGTON-NORTHERN PACIFIC EXPRESS" to Kansas City, St. Joseph, Portland, Puget Sound. Northwest, via Billings, Montana.

"NEBRASKA-COLORADO EXPRESS," one night to Denver, for Colorado, Utah, Pacific Coast. Also for St. Paul and Minneapolis. 2.05 P.M. DAILY.

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L. W. WAKELEY, General Passenger Agent.

cess of the meeting, Bros. Wilson and Huston setting the example. Bro. Wilson's booklet, The Soul Winner is an excellent manual for personal workers, both in a meeting and in regular work. We hank God and take courage. One confession last night at prayer-meeting. present.—A. A. HONEYWELL. There were 175

ILLINOIS.

Khnkakee, July 1.—Two by letter, two confessions and four baptisms to-day. We rejoice.— W. D. DEWEESE.

Princeton, June 23 -One excellent young man

made the good confession and obeyed the gospel last Sunday evening.—J. G. WAGGONER.

Champaign, June 26.—Three by letter last Lord's day; 17 in the two months we have been here. These two cities having the State University with over 1,600 students offers a fine field of limitless possibility. We can just about have whatever we are willing to put forth effort to reach.—WM. P. SHAMHART, minister.

St. Joseph, July 2.—Two confessions since last report, one from the M. E.'s; 32 additions since taking the work bear in Lorentz.

report, one from the M. E.'s; 32 additions since taking the work here in January. Children's Day was observed; collection, \$13. Our Bible-school in fine condition, just adopted the Loyal S. S. Army Plan. Plans are now on foot to improve church property. All departments of church worklare up to date, with thanks to the Lord for his blessings. Preached the memorial sermons for G. A. R. Post at Catlin, June 10, and to the secret fraternities of St. Joseph, July 1; also two township S. S. addresses.—H. J. HOSTETLER.

Cabool, July 2.—Just closed a three weeks' meeting at Cabool with 23 accessions. Go next week to Mt. Grove.—D. B. WARREN, E. E. DAVIDSON.

Canton, June 30.—Just closed a two weeks' meeting at Newnan Chapel, with 22 additions; 18

meeting at Newnan Chapel, with 22 additions; 18 by confession, one from the Baptists and three from the Methodists.—C. A. Hicks.

Kahoka, July 2.—I recently closed a short meeting here with 12 accessions; eight of them by confession and baptism. At the close of the meeting the church presented me with a very handsome clock, stating that they desired to bring me to time. Baptized two at my last appointment at Mt. Sterling, Ia.—J. D. Greer.

Joplin. July 4.—During June we received nine additions here; five were by letter, one by statement, one by reclamation and two by conversion.

ment, one by reclamation and two by conversion. This makes 63 since Jan. 1, and 183 since Jan. 1, 1899. Almost \$12,000 in sight for the new church building. We expect to begin work on it soon.—W. F. TURNER.

-Just closed a meeting at St. Joseph, July 3 .-Hyde's Valley, South St. Jeseph, with 23 additions. Bro. L. K. Kelso led the singing. The Town Site Company gave us a lot upon which to build. We will begin the new church at once.—Z. A. Mc-KENZIE, pastor of M:tchell Park Christian Church.

HENZIE, pastor of Mitchell Park Christian Church. Union Star, July 2.—Good meeting yesterday, with two more additions, making 15 so far this year at regular services. Notwithstanding the warm, short nights, our Tuesday evening prayermeeting is largely attended and interest increasing. We are planning for a great meeting in September.—W. A. CHAPMAN.

Excursions to Denver.

Denver, Colorado Springs and Pueblo are in-Denver, Colorado Springs and Pueblo are included in the territory to which homeseekers' excursion tickets will be sold by the Iowa Central Railway on the first and third Tuesdays in May, June, July, August. Only one fare plus two dolars for the round trip. Ask coupon ticket agents as to territory to which tickets are sold, dates of sale, limit and other information, or address Geo. S. Batty, G. P. & T. A., Marshalltown, Iowa.

Summer Excursion.

COLORADO, UTAH.

The Union Pacific will place in effect on June The Union Pacific will place in effect on June 21st, July 7th to 10th inclusive, July 18th and August 2nd, summer excursions of one fare for the round trip plus \$2.00, from Missouri River to Denver, Colorado Springs, Pueblo, Ogden and Salt Lake. Tickets good for return until October 31st. For full information address J. F. Aglar, Gen'l Agt., St. Louis.

The Iron Mountain Shortens its Time to Texas.

Train No. 51 now leaves St. Louis 2:21 P. M., daily, shortens the time by several hours from St. Louis to Dallas, Fort Worth, Austin, San Antonio, Houston and Galveston. Through Pullman Buf-fet Sleeping Cars will be operated on this train ret sieeping Cars will be operated on this train from St. Louis to San Antonio, and reclining chair car service to Dallas and Fort Worth. A delightful feature of this train is the daylight ride along the Mississippi and through the beautiful Arcadia Valley. Time of other trains remains the same excepting train No. 57 for Delta, Columbus, Cairo and Shveveport³ which now leaves at 8.00 A M 8:00 A. M.



Say a Kind Word When You Can.

WILL H. DIXON.

Just say a kind word when you can, brother, As you're passing o'er life's troubled way; It may lighten the cares, and the troubles he bears, Of some soul whom you meet with to-day. Life's burdens and cares are oft crushing On the heart of some poor fellowman, Yet our eyes are so blind and our words oft un-

So just say a kind word when you can.

Just say a kind word to the children, Starting out on the highway of life Soon enough will come cares, temptations and snares,

And down the way some may fall in the strife. And, brother, speak kind to the aged; Long and hard is the race they have ran. Just a word that you say may cheer them to-day; So just say a kind word when you can.

Yes, say a kind word to the preacher; Let him know you remember him still, With your help and your prayers in the burdens he bears;

Just help him along up life's hill. Ah! there's many a trouble and heartache, Crushing down some poor fellowman, Yet our eyes are so blind, and our words oft un-kind:

SO JUST SAY A KIND WORD WHEN YOU CAN. Peoria, Ill.

kind:

The University of Adversity.

ERSKINE.

There are many universities in America from which the privileged ones may graduate. But to-day I want to speak on a university so large that it would require a lifetime to read all the names of its students, which has a net enrollment of 1,500,000,000 students.

I never saw any one with either a diploma or certificate of graduation from this school. It is a vast labyrinth of classrooms, with an expert faculty fully equipped in each of their respective lines. Its curriculum embraces an infinite number of various experiences. Its tuition fees can not be paid in legal tender, currency coins nor negatiable notes of any description, no matter what bank or government stands in back of it. The cradle is its entree and the grave its diploma.

There are no forty-minute recitations in this school. In this place of education there is no need of a Waterbury or an Elgin movement watch, to which you with impatient eagerness look up to see if the time is up. In this university forty minutes never comes.

The faculty of this university cannot boast of a million-dollar building donated by some generous friend, but its building is the edifice of the human soul. The text books are not studied by the brain-power within a certain time, but it is studied by heartpower for a lifetime.

In this school you won't find the vexing text-books of Kant, Hegel, Schliermacher, Plato, Aristotle, Butler or Berkeley, but the text-books are within the comprehension of all those who are in the school; they are the lessons of life.

This is the university of adversity, the college of experience, the high school of life. The course leads to the degree of perfection. Adversity is the mold in which character is formed; it is the whetstone of life, the dumbbells of common experience, the gymnasium of history.

The optimism of adversity is the doctrine which lights up like a torch-the path of duty. To be well rounded it is necessary to burn out the personal dross by the sure fire of adversity. The more gold is burned the better the quality the less alloy and dross you will be likely to find.

When the cutting pressure of trouble comes upon us, remember, we are becoming diamonds, and the greater the cutting the better the diamond.

Trouble makes a man out of us -the man we ought to be. The best man in the world to-day is not living easy. We must remember that rich men are not, as a rule, the best (morally) men. Experience is the discipline book of humanity. What the world needs to-day is not intellectual giants, but disciplined giants. Men who know by practice rather than by theory, although the theory might contain the principles of practice; yet it is not the practice itself. Experience is the horseman that breaks youth in the ways of the world.

There are many in the world who exceedingly deplore all the suffering in this world. They are called, philosophically, pessimists. There is no cloud but what they can see, and a cloud as small as a man's hand would mar all the pleasure of looking at the heavens. They would forget to look with admiration at the silver lining which the sun casts while reigning behind the clouds.

The road to pleasure is peril and pain; no satisfaction without suffering. Napoleon compressed this wonderful doctrine into four words: "No egg, no omelet," meaning that without the breaking of an egg omelet could not be made.

Have you ever thought that all our standard works were wrought in perilous times? Blind Milton wrote Paradise Lost and Paradise Regained. Exiled Dante wrote immortal works under banishment. Prisoner John Bunyan, while in the Bedford jail, wrote Pilgrim's Progress. Fontenelle, Voltaire, Cowper, Cobden, Sir James Graham, Lord Beaconsfield, Goldsmith, Bentham Addison became the fixed stars of literature by failure in something else.

Madam Guvon became the sweetest character in the French prison in her time. Camoeus, the great poet, died in the pauper home, and this was the inscription on his gravestone: "Here lies Luis de Camoeus; he excelled all the poets of his time; he lived poor and miserable and he died so. 1579.

The world's best music was born out of the womb of sorrow. Mozart's Requiem was composed while the eminent musician was in a fatal disease. Palsied Handel made his name immortal. Beethoven was stone deaf; Schubert died with only sixtythree florins in his possession.

Michael Angelo sculptured the most beautiful ideas while being persecuted. It

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took suffering to make the name of Job a synonym with patience. Judaism Christianity are the two vast religions, and yet they seem to have more martyrs than all the combined religions together.

Then, since suffering is so beneficial, let us suffer, not because we have too, but because we are made better by it.

"A lump of woe affliction is, Yet thence I borrow lumps of bliss, Though few can see a blessing in't— It is my furnace and my mint."

When They Were New.

Pins made, 1450. Needles used, 1545. First cast iron, 1544. Matches made, 1829. First newspaper, 1494. Coal used as fuel, 1834. First gold coin, B. C. 206. First steam railroad, 1830. Window glass used in 694. Electric light invented, 1874. First insurance, marine, 533. First wheeled carriages, 1659. First illuminating gas in 1792. Musical notes introduced, 1338. Bible taanslated into Saxon, 637. Gunpowder used by Chinese, 80. Old Testament finished, B. C. 330. Bible translated into Gothic, 872. Photographs first produced, 1802. Paper made by Chinese, B. C. 220. Tobacco introduced into England, 1538. -Christian Commonwealth.

If "a good name is rather to be chosen than great riches," how important, when buying a piano, that you get one with a good name from a reliable house-that will last an ordinary lifetime and give you no trouble or expense.

As there are so many worthless makes on the market that are dear at any price, we would advise our readers befor purchasing to investigate the merits of the Jesse French, Starr and Richmond Pianos-the three leading and most popular makes in America, made by the Jesse French Piano & Organ Co., St Louis, Mo., one of the largest and most responsible firms in the country. Prices moderate—terms reasonable, and best of all you will get an instrument that will last and give satisfaction with the privilege of seeing and testing it before any money is paid.

Wrecked.

A. P. ATEN.

So soft and low the breezes blow, Off from the land of beauty straying; Gently their odorous breathings flow, Wantonly with each pennon playing. Loose the cable and set the sail, High up the loyal colors nail;

With joyous songs on the voyage starting. Adieus be waved in careless parting.

So swift and sure the ship glides on Out on the bright blue waters gleaming; Life is a joy and cares all gone. On each are the happiest visions beaming No fear of the gathering storm-cloud's wrath, No nameless terror for them it hath,

No dread of the heavens cleft asunder By lightning flash or deep-toned thunder.

So wide the waste, so high the wave And bitter the tempest fiercely blowing; So deep is the opening ocean grave,

So dense is the darkness around them growing.
"Too late! too late!" is the wailing cry That pitiful pierces the midnight sky;

No power can save from the storm-tossed ocean And the billowy waves in wild commotion.

So desolate the rocky shore
Where fragments lie of the good ship Pleasure, In sound of the sad and solemn roar

Of the tossing sea that holds her treasure. Careless the hearts that sailed so free Out on thy peaceful waves, O sea; But cold are the hearts beneath thy breaking,

Wrapped in the sleep that knows no waking.

-In The College Outlook.

"Living Epistles."

T. H. EDWARDS.

To be living epistles we must exemplify a life that shows Christian activity transforming the individual characters so we will possess a vital force that should grow with a spiritual intensity each day, week and year as the fleeting moments speed on the swift wings of time.

To be lights in the world that will shine on and on until the perfect day, we must be imbued with that wisdom which becomes effectual by a sincere and honest investigation of the Word of God, for we are told to be "wise as serpents, yet harmless as doves;" that kind which emanates from a spirit of love the world can see and approve of with convincing proof that is the real Spirit of Christ in influencing the world to accept of the Master's tidings and to obey his commands; but a mere cursory or parrot-like perusal of the Bible will never fit us for that drawing power among men Christians should

Paul says to Timothy: "Study to show thyself approved unto God, a workman that need not be ashamed, rightly dividing the Word of truth."

It is surprising when one comes to listen to or interrogate the majority of Sundayschool teachers to find how poorly prepared they are to elucidate the lesson to their classes, and consequently fail to make any lasting impression upon their ears or hearts. Why? Because they do not study to gain what Paul exhorts Timothy to possess; they do not realize their responsibility to God.

Now there is a difference between wisdom and knowledge; one may know that which is debasing and hurtful, altogether lacking in wisdom; some are wise in their own conceits. which detracts instead of attracts. wisdom from God tends to make one humble, obedient, kind, just and reverential. If we possess such virtues, then it necessarily follows we are living epistles. Wise persons will hear and always strive to be wiser by applying their minds to attain the greatest good, to fully understand, to know whereof they speak. The fool thinks he knows it all; men like Newton, Franklin, Socrates, Galileo, Darwin, Huxley, Herbert Spencer and others of profound knowledge, learn from the simplest things, for they feel they know nothing in comparison to what may be found out. The sophist claims to have attained all. The man that has no reverence for the Creator lacks real true religion.

There is too little heed paid to the true worship and holy reverence for the Deity at this day. There must be a higher and holier conception of "our Father who art in heaven" to be living epistles-read and known of all men. Are we as professing Christians so living, and are we satisfied with our present efforts in what we are doing for Christ and humanity? Are we as Disciples, who in a peculiar sense claim to have no other creed or doctrine for our guide and rule of conduct but thus saith the Word-are we a great light set upon a hill? Are we accomplishing in accordance with our pretentions and opportunities what we may and should for the upbuilding of Zion and the kingdom of Christ upon earth? If not, then why do we boast?

Let the reader, whoever he or she may be, throw the searchlight of God's Word upon their hearts and see if they be living epistles according to the teaching and example of the great teacher, the perfect Christ.

Quincy, Ill.

The fire which destroyed the immense Swamp Root medicine plant of Dr. Kilmer & Co., July 1, was the most disastrous which has ever occurred in Binghampton. However, the Kilmers resumed business next morning, though not at the old stand, which is a heap of smouldered ashes. While the firemen were yet pouring water on the burn-ning Chenango street establishment, the Kilmers were arranging to do business somewhere else.

That this great industry might not be crippled for a moment, through the courtesy of other prominent firms and citizens, the large factory and adjoining buildings on South street were va-cated for the benefit of the Swamp Root people, and possession was taken immediately, and here, by Monday, July 8, this new, temporary factory will be turning out Swamp Root, the great Kidney Remedy, in quantities of about 60,000 bottles per day, and in two or three weeks' time the full capacity of more than four times that amount will be produced. The immense demand for Swamp Root will thus in no way be interfered with.

On the old site, with adjoining property which

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STOCKHOLDERS' MEETING.

Notice is hereby given that a meeting of the stock-holders of the Standard Adding Machine Company will be held at the office of the Company, 903 Aubert Ave., St. Louis, Mo., on Tuesday, July 31st, 1900, at 9 o'clock a.m. for the purpose of voting upon the proposition: To increase the Capital Stock of the Company from \$150,000 to \$290,000.

By order of the Board of Directors.

F. M. CALL,
A. H. DUNGAN,
R. R. HUTCHISON,
JOHN Q. MCCANNE,
F. X. CRAFT.



The Bear Lion's Sister.

J. BRECKENRIDGE ELLIS.

This week we begin a continued story, "The Lion's Sister," written by Mr. W. M. Thackery, which I have arranged, not changing any of his words (for Mr. T. was a first-rate author), but leaving out a great deal, and putting pieces together that Mr. T. scattered along as he pleased. The story will run about two months, if I am not mistaken, and I am very sure you never read it before. Save all the papers. The style is charming, as you will now observe.

When the king of Paflagonia died he left his brother regent of the kingdom and guardian of his orphan infant, Giglio. The unfaithful regent took no sort of regard of the late king's will, but had himself proclaimed sovereign of Pafigonia under the title of King Valoroso XXIV. Prince Giglio, by reason of his tender age, did not feel the loss of his crown and empire. As long as he had plenty of toys and sweetmeats, a holiday five times a week, and a horse and gun to go shooting when he grew a little older, and above all, the company of the king's only daughter, poor Giglio was perfectly contented. This only child, Princess Angelica, was a paragon in her parents' eyes and in her own. It was said she could play the most difficult pieces at sight, that she she knew every date in the history of Paflagonia and every other country, that she knew English, French, Hebrew, Latin and Crim Tartar. And now I must tell you about the accomplishments for which the princess had such a wonderful character. Clever, Angellica was, but as idle as possible. Play at sight, indeed! She could only play one or two pieces and pretend that she had never seen them before: she could answer half a dozen dates, but then you must be sure to ask the right ones. As for her languages, I doubt if she knew more than a few phrases in each, for all her pretense; and as for her embroidery and drawing, she showed beautiful specimens, it is true; but who did them?

One day, when the Princess Angelica was quite a little girl, she was walking in the garden of the palace with her governess holding a parasol over her head to keep her sweet complexion from the freckles, and Angelica was carrying a bun to feed the swans in the royal pond. They had not reached the pond when there came toddling toward them such a funny little girl. She had a great quantity of hair blowing about her chubby cheeks, and looked as if she had not been washed or combed for ever so long. She wore a bit of a cloak and had only one shoe on.

"You little wretch, who let you in here?" asked the governess."

"Dive me dat bun," said the little girl; "me hungy."

SCHOOLS, COLLEGES, ETC.

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Summer Schools, 590; total, 1593.

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"Hungy! what is that?" asked Princess Angelica, and gave the child the bun.

"O, princess!" says the governess, "how good, how kind you are! You to give her the whole of your bun!"

"I didn't want it," said Angelica.

"But you are a darling little angel, all the same," says the governess.

"Yes, I know I am," said Angelica. "Dirty little girl, don't you think I am very pret-

"Oh, pooty, pooty!" says the little girl capering about, laughing and singing as she munched her bun. "O, what fun to have a plum bun! how I wis it never was done!" At that Angelica and Giglio and the king, who had come into the garden, laughed very merrily. The little girl ran to the flowerbed and pulling a few polyanthuses and rhododendrons, made a wreath and danced before the king and everybody was delighted.

"Who was your mother, little girl?" said the king.

The little girl said: "Little lion was my brudder, great big lioness my mudder, neber heard of any udder." And she capered on her one shoe, and everybody was exceedingly diverted.

So Angelica said: "My parrot flew out of its cage yesterday, and I don't care for any of my toys, and I think this funny little dirty girl will amuse me. I will take her home and give her some of my old dresses."

"Oh, the generous darling!" says the governess.

"Which I have worn ever so many times and am quite tired of," Angelica went on; "and she shall be my little maid. Will you come with me, little dirty girl?"

The child clapped her hands and said: "Go with you, yes! Have a nice dinner and wear a new dress!" And they all laughed again and took the child to the palace where, when she was washed and combed, she looked as handsome as Angelica, almost. Not that Angelica ever thought so. That the little girl might not become too proud, the governess took her ragged mantle and one shoe and put them in a glass box with a card upon them, upon which was written: "These are the old clothes in which Rosalba was found when the great goodness of her Royal Highness, Princess Angelica, received the little outcast." And the date was added and the box locked up. For awhile Rosalba was a great favorite with the princess. But then the princess got a monkey and afterwards a doll and did not care for Rasalba any more. As she grew older, Rosalba was made a little lady's maid to the princess; and though she had no wages, she worked and mended and put Angelica's hair in papers, and was always up early and to bed late, and at hand when wanted, and in fact a perfect little maid. And so the two girls grew up.

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s the New Testament method, Acts 17:11. Our mail course will help you. Terms only \$1.00 per month. Trial lesson free. Write Prof. C. J. Burton, Christian University, Canton, Mo.

Sunday - School.

W. F. RICHARDSON.

PETER'S CONFESSION AND CHRIST'S REBUKE.*

We are not told how long Jesus tarried in the borders of Tyre and Sidon after healing the daughter of the Syro-Phænician woman, but we may take it for granted that, since he did not find the rest for which he sought in his journey thither, he very soon departed. Instead of returning to Galilee he passed through the country to the north and made his way into the region known as Decapolis, or "The Ten Cities," a tract of country inhabited by a Gentile population, and lying to the north of Perea and northeast of Galilee. His progress was attended with acts of mercy so a bundant as to bring from the grateful people the confession: "He hath done all things well." And these uncircumcised Gentiles, we are told, "glorified the God of Israel." Of the many miracles wrought by the hand of Jesus during this journey but three are described for us in detail. One was the healing of the deaf man in Decapolis, who also had an impediment in his speech. The second was the feeding of four thousand men, besides women and children, a miracle very similar to the one we have recently studied. The third was the healing of the blind man at Bethsaida Julias, on the northeast shore of the Sea of Galilee, near to the spot where the five thousand had been fed.

After his tour through Decapolis Jesus returned to the western shore of the lake, but landed at Magdala, not choosing to return to the cities of Capernanem and Bethsaida, where most of his mighty works had been done. But his Jewish enemies found him here, and the Pharisees and Sadducees, burying for a time their hereditary feud. combined against the Savior and demanded from him a sign to prove his divine authority. He knew it would be useless to grant their request, since all the signs of his wonderful life had failed to produce faith in their hearts. So he told them that no sign should be given them but that which Jonah gave to the wicked city of Nineveh. The ancient prophet preached repentance and righteousness to the Ninevites, and so had Jesus preached to them. The story of Jonah's marvelous experience in being rescued from the living death in the belly of the whale had added emphasis to his proclamation of Jehovah's will. And so would the story of Jesus' death and resurrection bring to the proclamation of truth that emphasis which alone could make it effective for the turning of men's hearts from sin.

Leaving Magdala, the Master and his disciples went by boat to the northeastern shore of the lake, and passing through Bethsaida Julias, where the miracle already referred to was performed, took their way into the region about Cæsarea Philippi. This city lay near the base of the lofty Mount Hermon, whose snowy summit was the glory of the Syrian landscape. Here was located the ancient Phoenician city of Laish, which became known as Dan after its capture by that tribe of Israel. Later still, when it passed again into the hands of the Gentiles, it received the Greek name of Paneas, in honor of the god Pan, to whom a temple was erected. Herod Philip, tetrarch of the province, had recently changed the name to Cæsarea Philippi in honor of the Emperor Tiberias and himself, and had erect d a splendid temple for the worship of his royal master. Near to the city a giant spring burst from the very heart of Hermon and formed one of the chief sources of the River Jordan. It was fitting that at this very spot, whence started the sacred river of Israel's

*Losson for July 22—Matt. 16:13-26. Parallel passages—Mark 8:27-38; Luke 9:18-26.

promised land, that confession should first be fully voiced which, repeated by unnumbered myriads as the centuries should come and go, would finally swell into a river of loving praise and testimony, blessing every shore it touched, and touching every shore.

The time had now come to decide finally the attitude of his disciples toward himself. If the two years and more during which they had been his constant companions had failed to reveal to them his true nature and office, it was hopeless to expect them to ever learn. He must know whether they were blind like the Pharisees and Sadducees, whose refusal to recognize him was striking confirmation of the statements afterwards written by the beloved disciple, that the Light of the world shone in the darkness and the darkness comprehended it not. We may not know with what eager and anxious heart Jesus asked his disciples: "Who say ye that I am?" The answer to his first inquiry he doubtless heard with little surprise: "Who do men say I am?" He knew that the multitude had never risen higher in their estimate of him than to reckon him a prophet, like Elijah, Jeremiah or John the Baptist. Had the twelve read aright God's message through him? Peter's reply gave unbounded joy to the Spirit of Jesus: "Thou art the Christ, the Son of the living God." The anointed Savior and the sceptered King was this lowly Nazarene now become to his chosen disciples, and he receives the homage with royal grace. Like a king he bestows a largess upon his faithful subjects, and the glad heart of Peter hears with awe his Master's wo:ds: "Blessed art thou Simon, son of Jonah, for flesh and blood hath not revealed this great truth unto thee, but my Father who is in heaven. And thou art fitly named Peter, a stone, for thou hast just declared the mighty foundation rock upon which my church on earth shall rest, and thou wilt be notable among the living stones which shall first be builded thereupon. Not the unseen world itself, with all its principalities and powers, shall prevail against that church, but it shall stand forever. And, because thou wast first to proclaim this foundation truth, so shalt thou be permitted, as a keeper of the gates, first to invite men to enter in that they may enjoy its heavenly fellowship. Thy word shall be with authority, for my Spirit shall guide thee, so that what thou forbiddest shall be forbidden in heaven, and what thou permittest shall be permitted in heaven." Such, in a very free translation. I take to be the meaning of Jesus' words. The history in the Book of Acts of Apostles is an inspired commentary on this wonderful confession of Peter and the words of Jesus in reply. The church is built upon the Messiahship and Sonship of Jesus, and to Peter was granted the privilege of first proclaiming the terms of salvation to the Jews on the day of Pentecost, and to the Gentiles at the house of Cornelius. To this the apostle refers when he says (Acts 15;7): "The Lord made choice among us that the Gentiles should by my mouth hear the Word of the gospel and believe.'

But it was not yet time for this proclamation. So Jesus tells the disciples to tell no man that he was the Christ. They themselves were not yet prepared for this proclamation. "When their own faith was confirmed beyond all waveling by the mighty fact of his resurrection, when their hearts had been filled with the new Shechinah of God's Holy Spirit and their brows with final consecration had been mitred with pentecostal flame, then, but not till then, would the hour have come for them to go forth and teach all nations that Jesus was indeed the Christ, the Son of the living God."

Before the coronation must come the crucifixion. Hence, Jesus begins to prepare them for this dread ordeal by telling them that his going to

DRUNKENNESS CURED.

An eminent St. Louis physician has given a post tive answer to the oft asked question, is cannot be resisted by a vast number of the human race? The physician in question is Dr. Ozias Paquin, who for years has been a practicing phy sician in the City of St. Louis. He has answered this question by taking five of the worst drunkards that could be found and cured them of all further appetite for intoxicating drinks. The five cases were all beyond middle age and they had sunk into the deepest pit of drunkenness, with the odor of drink about them so obnoxious that it was almost impossible to stand within speaking distance. He not only cured them of all desire for intoxicating drink, but at the same time placed upon their cheek the flush of healtn and into their eyes the light of happiness, and took from their person the odor of whiskey. It was almost a miracle, for he had raised five cases from degradation into the sunshine of health and happiness. Dr. Paquin has cured hundreds of patients who were relapses from other treatments, and in every instance he cured these patients, and they have remained cured for months and years. It can therefore be said that the Paquin Treatment is a permanent cure, and not a temporary one, for the patient never relapses to his former condition. We know of no more humane work being done at the present time than that which Dr. Paquin is doing, and it is the duty of every reader to assist Dr. Ozias Paquin in his noble work, and if any reader has brother, sister, husband, father or friend in whose system lurks the disease of drunkenness, he shou'd at once send their name to Dr. Paquin or see that they either visit or place themselves in communication with the Ozias Paquin Immune Co. Suite 1113 Chemical Bidg., St. Louis. The reader thas does this will certainly be doing a christian act, for no matter how many other treatments have unsuccessfully been tried, the method known as Ozias Paquin Treatment will perfect a cure, dispelling all desirs for drink, and at the same time will place the constitution in a robust and healthy condition. five cases from degradation into the sunshine of

Jerusalem would be the occasion of his death. He does not yet tell them that he will be handed over by his own people to the Gentiles, nor that his death will be that of the shameful cross. This added horror he will reveal to them later, when their hearts have become somewhat accustomed to the shadow of the death that now seems impossible. Peter, impetuous as ever, will not have it so, and rebukes his Master for suggesting so unlikely and unworthy an end of all their hopes in him. The reply of the Master is one of the severest ever made to one of his followers: "Get thee behind me, Satan: thou savorest not the things that be of God, but those that be of men!" Peter had fallen from a divine height of faith into a satanic depth of unbelief and presumption. He would not have it that the way of life should be through the low valley of death-that the path of glory should be by way of the grave. His rebuke of the Master had in it the same opposition to divine wisdom and grace that characterized the efforts of Satan in the wilderness to turn the Sa vior aside from the ordered course of duty. Peter must be rudely awaked from his dangerous dream of selfish exaltation as the reward of righteousness. The Lord, therefore, ends the controversy by declaring that the way of self-denial is the only way of following him; and that he alone who is willing to lay down life itself for truth's sake has learned how to live, and has any assurance of the life that is eternal. Many there are who must needs yet learn this lesson.

Looking for a Cool Place

where you may spend the summer in comfort? There are numerous resorts in Michigan which have the required conditions of cool, pure air fresh from Lake Michigan. Send for a folder issued by the Pere Marquette Railroad (formerly the Chicago & West Michigan Ry.) so long favorably known as a particularly desirable route to Petoskey, Bay View, Charlevoix, Traverse City and other Michigan resorts. The Illinois Central R. R. runs a through sleeper from St. Louis at 12:30 p. M. every day but Sunday to Bay View, etc., via Kensington and the Pere Marquette. Reaches the resorts at 7:30 next morning, in time for breakfast at your usual hour. All ticket agents sell via the Pere Marquette. H. F. Moeller, Acting General Passenger Agent, Grand Rapids, Mich.

Christian Endeavor.

BY BURRIS A. JENKINS.

TOPIC FOR JULY 22.

THE NEEDY AT OUR DOOR.

(Luke 16:19-31.)

Good literature must have the quality of universality. It must appeal to general experience. With this test our Lord's parables may be placed far forward on the list of the world's great literature. They appeal to us all as true. This Dives and Lazarus—do we not see them every day? Are they not in every eity—yes, and almost in every church?

Lazarus may have been a very foolish man The poor are usually foolish. They toll and spend their large earning in the busy season—glass-blowers, when the orders are full, builders in the summer months, and then, when winter or the slack days come, they starve. Like the five foolish virgins, they lack foresight, prevision. You may go into the veriest hovel in our city slums and, even though the cupboard may be empty, you will find, on the center table—with marble top—a red plush album and a piano lamp. Where food is not, these articles are. The foolish spendthrift poor!

When the evil days come, they appeal to us for aid, silently or with importunity, and we say: 'No; you had the same chance that I had, shall I now share my hard savings with your prodigality?' Listen, Friend Dives, great or small: Have we never paid too dearly for a trinket, you or 1? Have we never spent a feelish dollar, you and I? Who are we that we should not share? Who are we that we should not bear with the foolish spendthrift?

"We are fools and slight!

We mock thee when we do not fear.

O, help thy foolish ones to bear— Help thy vain worlds to bear thy light!"

This must be the confession of us all.

Send them, then, to the Charity Organization Society. Well, that is a good society. Scientific charity is quite worth while. It does great good; but after all, is there not danger of a pure mechanical and heartless ministration, an aloofness of cold investigation? No less of the scientific charity, but more of gentle, kindly help. Is it not possible that there are many needy at our door who sigh for the touch of a vanished hand of tenderness and the sound of a voice of compassion that is still? What the needy want as much as money—yes more—is friendship, sympathy, kindliness. In giving, let us give ourselves.

There is a preacher in one of the richest churches in one of our great cities who is constantly giving away what he has. He scarcely can live within his large salary. "He seldom," said his wife to me one day, "owns an overcoat. The ladies of the church are right now laughing about the necessity of taking up a subscription to buy him an overcoat." Well, such charity may be foolish; but it covers a multitude of sins. That man gives freely, unselfishly, his own heart. God, I believe, blesses such gifts. Such a soul as that will never lift up eyes out of torment and beg a drop of water for the tongue.

Rheumatism

and drugs and doctors fail to cure you write to me, and I will send you free a trial package of a simple remedy, which cured me and thousands of others, among them cases of over 50 years' standing. This is no humbug or deception butan honest remedy that you can test without spending a cent. It recently cured a lady who had been an invalid for 52 years. Address JOHN A. SMITH, 627 GermaniaBidg., Milwaukee, Wis

Book Notes.

Last Call! Our great offer of "On the Rock," handsomely printed and bound in cloth, for only Seventy-five Cents, positively expires July 23. We are compelled to make this time limit absolute. Until that date we will send this great book, postpaid, for seventy-five cents—just half the price at which it has always been sold—but on and after July 23 we cannot fill any orders. Remember, please, that July 23 is close at hand; it is just one week from next Monday. If you want a copy of the book, your only safe plan is to order it IMMEDIATELY, the very day you read this notice. Otherwise you may forget about it until it is too late.

You have an intimate friend who is a Pedobaptist. You have tried to convert this friend. Perhaps you have often argued the subject with him. But he is still unconvinced. The next thing for you to do is to present him or lend him a copy of 'On the Rock." Rest assured that if you can persuade him to commence reading the book he will finish it without any persuading, and that when he has finished it he will read it again, and when he has read it again he will probably know "the way of the Lord more perfectly." "On the Rock" is distinctly a great book, and for a few days we are making a great offer on it. We will send the cloth edition, which regularly sells for \$150, for only 75 cents, provided your order reaches us before July 23. Remember that this date is close at hand, and that you must not delay if you wish to take advantage of this wonderful offer.

"Facts About China" is the title of a little work by Wm. Remfrey Hunt, of Chu Cheo, Central China, which every one should read at this time. What do you know of China? Precious little, if you are the average man or woman. Just now the eyes of the world are on the Orient. Great things will transpire there within the next few months or even weeks. We will send this valuable work, full of information about China and the Chinese, for only twenty-five cents.

A more extended work on China is "Forty Years in China," by Rev. Dr. Graves. It is a handsome volume of 316 pages, well bound and profusely illustrated. The price of this book has always been \$1.50, but we have a few copies in stock which we will sell while they last, for \$1.00, cash with order.

A great national election is upon us. Romanism can be depended upon to get in some of its dirty work during the campaign. There are yet a great many Americans who do not comprehend the height, breadth and thickness of the iniquity of Romanism. All such should read the "Debate of Roman Catholicism," held by Alexander Campbell and Archbishop Purcell in Cincinnati. It is a wonderfully enlightening book, which has had a revival during the past few months. Price (formerly \$1.50) is now but \$1.00, postpaid.

"Alexander Campbell's Theology," by Winfred Ernest Garrison, is a new and handsome volume, just issued by the Christian Publishing Company. The aim of the book is best expressed in the following extract from the prefatory note:

"It is of little consequence that a theologian is attacked by his enemies and defended by his friends. But it is of much importance that he be understood; and he cannot be understood—his strength cannot be appreciated, much less his shortcomings be reasonably condoned—without an acquaintance with the conditions under which he worked and the influences which worked upon him. It is hoped that this attempt to view Alexand:r Campbell's theology from the historical standpoint may contribute something to the understanding of it."

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ILLINOIS CENTRAL R. R.

The Illinois Central's Chicago-St. Louis line, over which the Daylight Special and the Diamond Special trains are run, has been changed between Clinton and East St. Louis, the new line now being from Clinton via Springfield and Litchfield instead of via Decatur and Pana as formerly. This is brught about by the recent acquisition by the Illinois Central Railroad Company of a portion of the St. Louis, Peoria & Northern Railway. It gives to the "Central" a first-class through line over its own tracks for the entire distance between Chicago and St. Louis, reduces the distance by six miles and brings Springfield, the thriving State Capital of Illinois, on to a through main line. From Chicago to Clinton the line continues to be via Gilman, Gibson and Farmer City. On this line the "Daylight Special" has been newly and elegantly equipped, and has had added to it two new features of radical interest, namely, a

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A through coach is now run between St. Louis and Freeport on local trains leaving St. Louis and leaving Freeport, in the morning. This is a first-class line for such points in Northern Illinois as Bloomington, El Paso. LatSalle, Mendora, Forreston and Freeport and, as good consection is made by this through car at Freeport with the Central's through Limited trains to and from the west, it is also a first-class line for Galena, Dubuque and local points west in Iowa. Connection is also made north bound with trains for Munroe, Dodgeville and Madison, Wisconsin.

Full particulars concerning the above can be had of any agent of the Illinois Central and connecting lines.

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"Alexander Campbell's Theology" is a volume of 302 pages. It is one of the handsomest volumes ever issued by the Christian Publishing Company. Price, \$1.00.

We are glad to announce a steadily increasing, volume of business in our book department despite the fact that at this season of the year there is generally a decrease. This means that our people are reading more books than they ever did before. We are kept exceedingly busy sending out first-class literature. Quite lately we have received a number of orders for "Alexander Campbell's Works"—the set of eight volumes and three pamphlets—comprising all the works of Campbell that are now in print, which we sell for \$8.00. This special offer is deservedly popular, as at regular catalogue prices these books cost over \$14.00.

"Christian Science Dissected" continues to have a splendid sale. This booklet, dealing with the fakes, follies, frauds and fallacies—if we may be pardoned the alliteration—of Mary Baker Eddy and her followers, is receiving high praise from the press and from prominent preachers and physicians. It is not a deep or abstruse volume, but a plain, practical and exceedingly lively discussion of the claims of Christian Science. The price is twenty-five cents.

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Literature

MAGAZINES.

The Century Company announces the discovery of a new romantic novelist in a young New Yorker, Miss Bertha Runkle, whose maiden effort is to be The Century's leading piece of fiction for the next eight months, beginning in the August number. It is described as a dramatic romance of love and adventure, and is entitled "The Helmet of Navarre." The scene is Paris during the seige by Henry of Navarre, and the action occupies but four days of the week preceding the Sunday when Henry entered the city to give his adhesion to the Catholic Church and accept its ecclesiastical rites-the occasion of his saying that Paris was worth a mass. The story is full of vigorous action, and the plot is said to be one of fascina ting interest.

13 The Ledger Monthly for July has on its cover a tiny maiden asleep in a big armchair with one hand hanging down from which a toy picture book has dropped to the floor. "Tired Out" is the title of this pretty picture of home life, which every mother will want to frame and hang up. The contents of the July number of the Ledger Monthly are unusually varied and interesting. "Gloucester Fishermen and Their Fishing Craft." with photographic illustrations of scenes at the fishing banks and by the seaside and in the harbor, is especially attractive at this time of summer outings. "Views in Paris in 1900" afford all who stay at home magnificent views of the great Exposition and of the famous buildings and monuments of the French capital. "From Cannibals to Christians in Forty Years," by P. W. Thompson, gives a most interesting account of the remarkable Indian colony of Metlakahtla in Alaska, one of the most remarkable achievements in the work of civilizing and Christianizing the Indians in the history of America, and all the work of one man, brave William Duncan.

The July number of the Popular Science Monthly contains among other articles a paper by Simon Newcomb, the astronomer, entitled "Chapters on the Stars;" a new paper by Dr. Haffkine, the discoverer of the preventive against the plague on "Preventive Inoculation;" an article on the recent solar eclipse by Sears P. Langely of the Smithsonian Institution, and articles on New Sources of Roentgen Rays, on the Massachusetts Institute of Technology, "Malaria and the Malarial Parasite," by Dr. Patrick Manson, and on Washington as Explorer and Surveyor." Now published by McClure, Phillips & Co., New York.

The cotton manufacturing industry in the United States is treated of in two articles in the July Review of Reviews. Mrs. Leonora Beck Ellis tells of the rapid progress that the South has made in the establishment of "Cotton Mills in Cotton Fields." Miss Jane A. Stewart, on the other hand, explains the steps taken by New England cotton manufacturers to protect themselves against this new competition in the South. The Northern mills are now giving special attention to the making of higher grades of cloth, such as have formerly been imported from Europe, and textile schools have been opened for the training of expert workmen.

In the July number of the North American Review, the editor furnishes his readers with a well-nigh unprecedented collection of masterly articles, many of which bear the names of writers of world-wide fame. It becomes more and more evident each month that the Review is essential to the equipment of Americans who would understand adequately the trend of contemporaneous tendencies and events. Wu Ting-Fang, the

Chinese Minister at Washington, shows in a brilliant article how there may be "Mutual Helpfulness between the United States and China." The story of "The Struggle for Reform in China" is told in a graphic way by Mr. Charles Johnston, a retired member of the Bengal Civil Service. Mr. Poultney Bigelow, who has twice visited the Flowery Kingdom, gives an admirable account of the conditions which surround Christian "Missions and Missionaries" in that distant land. General C. H. Grosvenor, who has so often been the spokesman of the administration, contributes "A Republican View of the Presidential Campaign," which is an aggressive reply to Mr. Bryan's pro nouncement in the June number of the Review. This number is filled with unusual y strong arti-

Do you read what people say about Hood's Sarsaparilla? It is curing all forms of disease caused or promoted by impure blood.

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via Missouri Pacific and Rock Island Route. new through sleeping car line will be operated between St. Louis and Denver over the above lines on and after June first. This is the shortest and quickest through sleeping car line between these points, leaving St. Louis 9:00 A. M., daily, and are riving Denver 11:00 next morning.

On the Rock

We are closing out the Twenty-eighth Edition of this great work, by D. R. Dungan. In all the literature of the Disciples of Christ no work has been so widely circulated as this. The Twenty-eighth Edition is handsomely bound in cloth, printed on fine book paper and contains 358 pages. Notice the reduction in price:

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an established success.

Though but two years have elapsed since the inauguration of our Continental Limited, we have just added another train to the east (via a new route) which appeals especially to business men. With a through sleeper for New York this train maintains the following fast schedule:

EAST BOUND.

| Lv. St. Louis | p. | m, |
|-----------------------------|----|----|
| Ar. Detroit11:35 | p. | m. |
| Ar. Niagara Falls | p. | m. |
| Ar. Buffalo 7:50 | p. | m. |
| Ar. New York (D L & W) 7:30 | a. | m. |
| WEST BOUND. | | |
| Lv. New York (D L & W)10:00 | a. | m. |
| Lv. Buffalo 8:30 | p. | m. |
| Lv. Niagara Falls 9:23 | p. | m. |
| Lv. Detroi: | | |
| | | |

The sleeper to leave for New York at 11:30 is placed in the Union Station at 9:30 p. m. Our service to the east via the West Shore and Fitchburg, somewhat accelerated, will be continued on the following schedule:

EAST BOUND.

| Ŀιν. | Dt. Louis | а. | шо:50 | μ. | ш. |
|------|---------------|-----|-------|----|----|
| Ar. | Detroit8:10 | p. | m9:30 | a. | m. |
| Ar. | Toledo9:50 | p. | m8:40 | a. | m. |
| Ar. | Niagra Falls | | 6:08 | p. | m. |
| Ar. | Buffalo 4:00 | a. | m7:00 | p. | m. |
| Ar. | New York3:15 | p. | m7:40 | a. | m. |
| | Boston 5:20 | | | | |
| | WEST BOU | ND. | | | |
| Ĺν. | Boston1:00 | p. | m6:40 | p. | m. |
| v. | New York 3:00 | n. | m8:15 | 'n | m |

Lv. Buffalo.......2:00 a. m....8:15 p. m. Lv. Toledo...........6:30 a. m......5:10 p. m. Lv. Detroit.......7:40 a. m.....3:20 p. m. Lv. St. Louis.......7:15 p. m.....7:15 a. m. Two sleepers on the morning train, the "Cont-

nental," one to New York, one to Boston. The Continental Limited is the only solid train between St. Louis and New York. Sleepers, coaches, baggage, express and mail cars run

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men is the addition of an entire train each way between St. Louis and Chicago, leaving both cities at 11:30 p. m., with compartment and open section sleepers, arriving Chicago 8:00 a. m., and southbound at St. Louis 7:56 a. m.

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Marriages.

CARPENTER—POYNTER.—At the home of the bride's parents, June 27, Mr. Walter O. Car-penter, of Stillwater, Oklahoma, and Miss Emily E. Poynter, of Savannah, Mo.; by A. R. Hunt.

COLEMAN—ADAMS.—Married at the home of J. H. Ellis, Savannah, Mo., June 20, Charles V. Coleman and Mrs. N. A. Adams, both of Evona, Mo., by A. R. Hunt.

DIRR-DRERMEN.-Chas. H. Dirr to Bertie Drermen at Des Moines, June 12; J. M. Lowe offi-

EPPERLY-POINTER .- In Des Moines, June 6, Russ Epperly to Mae Painter; J. M. Lowe officiating.

HORNE — HEFFERMAN. — Mr. Jno. Horne, Guelph to Miss Hefferman, Walkerton, at the home of the bride; W. McM. Logan officiating.

HUNTOON—BROWN.—Roy M. Huntoon to Anna M. Brown at bride's residence, June 5, near Mitchellville, Ia.; J. M. Love, Des Moines, officiat-

SCHAAL—BOYLE.—Wm. F. Schaal, of Davenport, Ia., to Miss Maule Boyle, of Des Moines, at Des Moines, April 24; J. M. Lowe officiating.

WALKER-BULLION .- William A. Walker to Miss Imogene Bullion, of Schuyler Lake, N. Y., in Des Moines; J. M. Lowe officiating.

WILLIAMS - BAUKHEAD. - Married, home of the bride's parents, Mr. and Mrs. L. J. Baukhead, Wednesday, June 20, Paris, Texas, Mr. D. Williams and Miss Elizabeth Baukhead; J. N. Crutcher officiating.

WISSER-TOLTON.—On June 26, at six o'clock A M. at the home of the bride, Dr. J. J. Wisser, of Walkerton and Miss Edna A. Tolton, daughter of Jno. S. Tolton, of Walkerton; W. McM. Logan officiating.

Obituaries.

D. L. BERRY.

The subject of this notice was born in Miller County, Mo., April 7, 1837, and died at his home, Hustonia, Mo., June 3, 1900. He became a disci-Hustonia, Mo., June 3, 1900. He became a disciple of Jesus at the early age of 19 years and was a faithful follower of Jesus until his death. He married Miss Sarah E. Prigmore, Dec. 13, 1855. To this union were born eight children, six of whom are living in the church. He had been in poor health for several years, but no immediate danger was apprehended. I have known Bro. Berry 26 years and can say truthfully "he was a good man." While he had lived in this community from his boyhood none critized his character. ity from his boyhood none critized his character and devotion to his Lord. It was my privilege to and devotion to his Lord. It was my privilege to talk to the people on the occasion of his funeral. If one may judge of the qualities of a man by the spirit of the people who attended his funeral (and they were many), then David L. Berry had "the spirit of the people who attended his lanetal (and they were many), then David L. Berry had "the crown of life" which the Lord offers to all who will live godly in this world. May his example be emulated by all.

C. A. Hedrick. Sweet Springs, Mo., June 27, 1900.

COOK.

Grandma Cook was born in Allegheny County, Pa., Sept. 10, 1824. She came to Iowa early and spent her life there. She was a woman of unusual Christian character. Left a widow many years and spend for her howehold rearing her abil ago she cared for her household, rearing her dren and grandchildren in the way of the Lord. She died at Winterset, Iowa, May 23, 1900, where funeral services were conducted by the writer in the presence of a large company of friends. She was humble in prosperity, patient in adversity and minterious in death

was humole in prosperty, particular victorious in death.

"Life's work well done,
Life's crown well won,
Then comes rest."

J. M. Lowe.

DEAN.

Sarah Rosalie Dean was born in South Canaan, Litchfield County, Coun., Oct. 30, 1833, and died in Monroe, Ashtabula County, O., June 13, 1900, aged 66 years, seven months and 14 Tays. In 1834 her parents came to Monroe, O. On Sept. 10, 1858 she became the wife of E. B. Sill, of Alden, Eric County, N. Y., where they resided for a few years and then came back to Ohio. Two children, Dora E. and John L., came to bless their home, but were called to the spirit-land many years ago, their father being called to follow

them five years ago. At the age of 17 she accepted Jesus as her Savior and has ever been his faithful disciple. She was a member of the Christian Church at Riggs, O., of the Union Aid Society and of the King's Daughters. Her sufferings were great at the last, but borne with true Christian fortitude and resignation. The community feel her loss, but rejoice in a hope of meeting her again. meeting her again.

LONGNECKER.

Mrs. L. J. Longnecker, who was born March 29, 1847, entered into the rest that remaineth for the people of God, June 26, 1900, at her home in this city. She was for many years a member on the Church of Christ and in all the affairs of life faithfully performed her duties. As a wife, she was constant and true; as a mother, full of love and elevation; as a neighbor and friend, agreeable and appreciative. Out from her soul had gone those streams of influence incident to the life that now is. Let us hope that on the bosom of these streams shall be borne up to the throne of God at the last day precious fruitage—new souls for the kingdom of precious fruitage—new souls God at the last day precious for the kingdom of peace and joy.

W. R. JINNETT.

Atlanta, Ill., June 30, 1900.

POWELL.

On May 8, 1898, that noble man of God, Bro. E L. Powell, passed from earth to heaven. On the 2nd of May, 1900, Sister Jennie E. Powell joined her husband in that happy land to abide with him ner nusband in that happy land to abide with him forever. Sister Powell was born in Harrodsburg, Kentucky. I knew her as a dignified senior at Daughters' College, Harrodsburg, and as a lowly "Prep." I worshiped her afar off. But I soon found that she was gentle and loving, and that I could nestle under her wing. Some time after her graduation she was married to Bro. E. L. Powell. After Mr. Carr and I returned from our six years' study in foreign lands we were located for thirteen years in Boone County, Missouri. During that time I had the happiness of renewing my association with Sister Powell. I found her to be even more beautiful than when I knew her as Miss Jennie Daniel, the gentle ideal of my girl-hood. As a wife she was faithful and true and sympathetic and helpful; as a mother she was kind and loving, bu ever firm and watchful and wise in discipline. She was a close student when young, and although she raised a large family that claimed much of her time and care, she continued to be a student throughout life. She infused her culture and refinement and piety into her children and such are cultivated even without the classic lore of the schools. Truly they can rise and call her blessed. Although a woman of fine literary taste she performed cheerfully and lovingly in the sweet spirit of service, the multitude of daily and laborious duties devolving upon the woman who is at the same time wife and mother and housekeep-As a church worker she was untiring and she was especially devoted to the C. W. B. M. She was indeed a rare combination. None knew her but to love her. Her sister, Mrs. Nannie Orr, of Benjamin, Texas, writes: "I shall sorely miss my dear sisters's loving, helpful letters." She was a noble Christian woman, as near perfection, I think, as humanity ever reaches, and I rejoice that the sweet memory of her friendship rests as a benediction upon my busy life.

MRS. O. A. CARR. Carr-Burdette College, Sherman, Tex.

RICE.

John D. Rice was born in Murrey County, Tenn., on Nov. 20, 1812, and died at Saratoga, Cal., May 31, 1900, after being confined to his bed three years. His father, Ebenezer Rice, was a native of Vermont and his mother, Catherine Baldridge Rice, was a native of North Carolina. His father removed early from Vermont to Tennessee as a missionary to the Indians. In 1833 J. D. Rice removed to Illinois and from there to Saratoga, Cal in 1882, where he resided until his death. He was the oldest of 12 children, four of his brothers being well-known preachers of the Christian Church. They were Elbert Rice, for many years pastor of the church at Jacksonville, Ill. and Allen, Virgil and Joe Rice, who were well known in Missouri. He leaves one brother, Wm Rice, of Saratoga, Cal., and two sons and three daughters. He became a Christian in early life and was identified with the Christian Church until his W. A. RICE. death.

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SHIFFLEIT.

Bro. Nelson Shifflett was born in Virginia July Bro. Nelson Shiflett was born in Virginia July 23, 1824. He came to Ohio, Ill, and at 20 marr ed Mary Hunt in '49. To them were born seven children, three of whom are living, William, in Madison, S. D., Harry and Mrs. J. L. Jones, Webster City, Iowa. The mother died Feb. 15, 1865, and later Bro. S. married Miss Eliza Ogden, whose only surviving daughter is Mrs. Hattie Splane, of Kasara Ill. Her method died 1906 and the father. beer, Ill. Her mother died in '96 and the father married Mrs. Roxanna Thompson who, with the children, most tenderly cared for the venerable father in his last illness until death released him June 25, 1900. He obeyed the gospel under the ministry of Bro. J. C. Stark nearly 40 years ago. On coming to Princeton, four years ago, he identified himself with the Church of Christ at once and was faithful and true to the end. J. G. WAGGONER.

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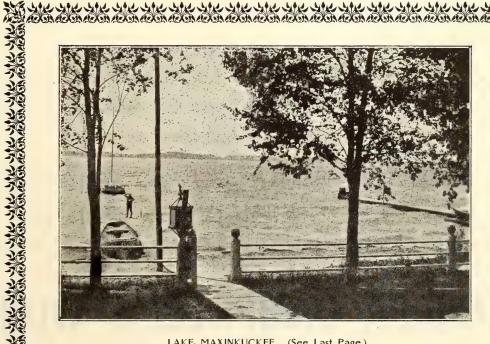
THE of RISTIAN-VANGELIST.

A WEEKLY FAMILY AND RELIGIOUS JOURNAL.

Vol. xxxvii

July 19, 1900

No. 29



LAKE MAXINKUCKEE. (See Last Page.)

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Vol. xxxvii.

St. Louis, Mo., Thursday, July 19, 1900.

No. 29.

CURRENT EVENTS.

The trunk line railroads have adopted a more humane rule for their conductors in case of passengers having neither tickets or money or refusing to pay their fares. They are to be ejected as usual, but with the least force necessary, with no harsh treatment nor abusive language, and only within station limits, and that not at unreasonable hours nor in such weather as would endanger life. This is far more humane than throwing a passenger from a moving train regardless of weather, place or results, as is sometimes reported to have been done. Under the new regulation the conductor is not allowed to eject a child, or a person of unsound mind, or a person who cannot take care of himself or herself. Verily the leaven of righteousness in the meal is working.

The trial of Alexander Jester for the murder of Gilbert Gates, in 1871, is now in progess at New London, Mo. This trial is being prosecuted by John W. Gates, who is now in Europe. The prisoner, Alexander Jester, is now an old man. The father of Gilbert Gates is still living and present at the trial as a witness. Mrs. Gates is also living, but will not appear as a witness, neither the sister of Alexander Jester, who is the one that gave out the information leading to the identity and rearrest of her brother for the crime. Both the prosecution and the defense have able counsel, and the trial is attracting wide attention. That so much incriminating testimony as prosecution is able to present after so many years is somewhat remarkable. And yet, the defense will insist that even the death of Gilbert Gates is not a known fact, much less that he was murdered by Alexander Jester. The result of the trial will be awaited with great interest by the legal fraternity and others.

The Transvaal war is not concluding so rapidly as England had expected. On the 13th General Roberts reported a reverse of considerable moment to his forces at Nitral's Nek, within eighteen miles of Pretoria. Two British guns and about two hundred prisoners were taken by the Boers. The casualties were heavy. There was also a strong resistance at other points. Lord Roberts' reports indicate that General Botha is making an attempt to recapture Pretoria. Lord Roberts has been sick, but is reported better. It is said that he will not be able to spare any more troops from South Africa for China. The situation is still serious in the Transvaal and the end of the war is not yet in sight. General Both

evidently has not given up the fight, and it is thought that he is supported by a considerably large force.

Late news from Cape Nome, Alaska, is to the effect that the reports of gold findings have been greatly exaggerated, and as a result thousands of people have been lured to a barren shore in a helpless condition. Everything in the way of necessities of life are held at an exorbitant price, and the outlook for the people, many at least, is distressing. Gold has been found in spots along the shore and a few have succeeded, but the majority are prospecting in barren sand. Those who have made the largest profits out of the reports are the transportation companies. The indications now are that unless the government shall provide transportation back to the states, between the ravages of disease and the rigors of an arctic winter the population now at Cape Nome will be greatly reduced before another season opens up. There ought to be some prohibitory laws against such impositions upon the public by transportation companies. To lure people to a barren shore at exhorbitant costs and leave them there to perish with cold, and hunger and disease is a crime deserving of the severest punishment. It is the business of good government to protect the innocent against such frauds.

A dispatch from Admiral Remey, dated at Che Foo, July 16, confirms the defeat of the allied forces at Tien Tsin on the 13th in their attempt to relieve that city, in which 30 Americans, 100 Russians, 25 French and 58 Japanese were killed. Among the Americans killed are the names of Col. Liscum, and Capt. Davis, of the marines. But the returns were yet incomplete when the dispatch was sent.. It is becoming more and more apparent that nothing short of a vast army will be able to cope with the Chinese forces now in possession of Tien Tsin and Pekin, and the sooner this army can be mobilized the less difficult will be the task. Whether the Imperial Government in Pekin stands or has fallen is yet unknown. It is not improbable that a great deception has been palmed off upon the world. The Empress Dowager may have surrendered, or pretended to have surrendered, or to have been dethroned by Prince Tuan, to avoid responsibility for the lives of the foreign ministers.

The trial of persons accused of being accessory to the murder of William Goebel has begun at Georgetown, Ky., with the trial of Caleb Powers. After much delay a

jury of the following political complexion was installed by the court: One Prohibitionist, two Independents, one Republican and eight Democrats. Of the Democrats some are said to be Brown and others Goebel Democrats. Of the professional or civil aspect of the jury eight are famers and four merchants. In the very nature of things such a trial as this will be attended with intense interest and partisan feelings, but it is to be hoped that no injustice or further destruction of life will result from the animosities engendered by the political strife through which Kentucky has so recently passed.

It is now reported that when Admiral Seymour found it necessary to retreat from his advance upon Pekin his wounded, whom they could not care for, were at their own request shot by their comrades in preference to being left in the hands of the Chinese to be tortured to death. It is known that persons taken by the Chinese have been subjected to the most cruel tortures imaginable. Even the bodies of the dead foreigners were fearfully mutilated. It is reported that the Russian Minister was cast into a caldron of boiling water before life had yet left his tortured body. And what is still worse, reports say that the foreigners in Pekin, seeing that they could no longer defend their wives and their children, first took their lives themselves and then fought the Chinese until they were killed. This seems like a moral impossibility, and yet the horrors of torture and shame to which they had been subjected or knew that they would suffer if taken by them may have made such a death preferable to them. Sure wrath is being stored up against somebody for that awful day of accounts.

The notification ceremonies of the Republican party took place at Canton, Ohio, on the 12th inst. Senator Lodge made the notification speech and President McKinley, standing on his front porch and addressing a large assembly of people, made his response. The passage in his speech which seems to have excited the greatest enthusiasm was his reference to the policy of the administration in regard to our new possessions. On this point he said:

"I cannot conclude without congratulating my countrymen upon the strong national sentiment which finds expression in every part of our common country and the increased respect with which the American name is greeted throughout the world. We have been moving in untried paths, but our steps have been guided by honor and duty. There will be no turning aside, no wavering, no

retreat. No blow has been struck except for liberty and humanity, and none will be. We will perform without fear every national and international obligation. The Republican party was dedicated to freedom forty-four years ago. It has been the party of liberty and emancipation from that hour; not of profession, but of performance. It broke the shackles of 4,000,000 slaves and made them free, and to the party of Lincoln has come another supreme opportunity which it has bravely met in the liberation of 10,000,000 of the human family from the voke of imperialism. In its solution of great problems, in its performance of high duties, it has had the support of members of all parties in the past and confidently expects their co-operation in the future."

The notification of Governor Roosevelt of his nomination for the vice-presidency took place at Oyster Bay, his summer home. The speech was made by Senator Wolcott, and a brief response by the Governor. These occasions, together with the recent visit of Adlai Stevenson, vice-presidential nominee of the Democratic party, to Lincoln, and his enthusiastic reception by the people, with speeches by himself, Mr. Bryan and others, may be said to be fairly open the presidential campaign of 1900.

No authentic word has yet been given to the world from within the walls of Pekin, but rumors are of the most distressing and sickening character. If reports are true of the massacre of foreigners in Pekin the bloodiest chapter in human history since the days of Nero has been enacted within the gates of that city in this the closing year of the 19th century. Word comes from Shanghai that the foreigners in Pekin have suffered every kind of torture, and last of all a cruel death. But these reports are not authentic, coming only from Chinese sources, and these having been so conflicting in the past that in reality no one yet seems to know what has happened or been enacted in Pekin, but all fear the worst. The fighting at Tien-Tsin continues with terrible slanghter of Chinese lives and also of heavy loss to the allied forces, but no attempt has yet been made to estimate the full results of all the battles or of the almost continuous fighting at that city. Admiral Seymour has again been wounded and the allied forces have not been able to more than hold their ground. No attempt at the further relief of Pekin has been or can yet be made for some time for want of large reinforcements. Japan is throwing troops into China most rapidly and seems willing to undertake the subjugation of the Boxers, but the powers are yet not fully agreed as to how far Japan may be trusted in the matter. Japan is not in favor of the dismemberment of China, but agrees in the open door and will insist on a strong part in the settlement of the present lamentable insurrection.

The news from China during the past week has caused an alternation between hope and fear. Most of the news has come from Chinese sources and has proven to be thoroughly unreliable. Not a word has come from the ministers themselves to bring assurance to their countrymen that

they are still living. At this writing it is believed that the worst fears concerning the safety of foreigners in Pekin is to be confirmed. The Chinese Minister at Washingto, who has all the while maintained an optimistic air, has been given a cipher dispatch from Secretary Hay to Minister Conger, of Pekin, as a test of the truthfulness of his theory concerning the safety of the ministers. Secretary Hay does not believe that he will get any response from his dispatch. Minister Wu Ting Fang professes to believe that he will. An alarming cablegram has been received from Consul-General Goodnow by the State Department to the effect that "the Boxers and soldiers were bombarding the legations for a final attack upon the 7ht of July." The Consul adds that fears of the worst are generally entertained. The concentration of allied forces still continues, as also does the bombardment of Tien-Tsin by the Chinese army, where a victory was reported against the allied forces a few days ago. Russia has withdrawn her objection to Japan's sending a large force to China, and she herself is said to be marching an army 30,000 strong on Pekin. It is certain that we are on the eve of important developments, and that in a little while we shall know the worst. It is reported that an international congress will be held at London as soon as the insurrection of the Boxers is put down, to decide on the future of China. It is believed that Great Britain, Germany, Japan and Italy will stand by the United States in its effort to maintain the integrity of the Chinese Empire. Minister Hay has made a strong representation to the powers of Europe that this is the desire of this government, and that our only purpose in sending troops to Chi a is to preserve life and restore

As we go to press the gravity of the situation in China deepens. The allied forces at Tein-Tsin have been defeated at great loss and may have to retire to Taku. The Chinese are armed with the most effective of modern implements of warfare and are under the control of strong military generals. The United States now has ten thousand soldiers in China and enroute for China, and word comes from Washington that twelve thousand more will be immediately ordered from the Philippines. The other nations are likewise making extensive military preparations, and all realize that the matter of reaching Pekin is going to be a momentous task. The fears of a general uprising throughout China against foreigners are now freely expressed, and reports say that England has decided on the arrest of Li Hung Chang should he attempt to go from Canton to Pekin via Shanghai and Taku on the ground that he is strongly suspicioned of being in sympathy with the Boxers and antiforeign movement. The dispatches from Washington indicate a strong probability of an extra session of Congress being called to consider the situation and to authorize the equipment of a larger army for the demands of the situation. The government still adheres to the position that we are not in a state of war with China, and will hold to this view, in common with other nations, until it is known that the government at Pekin was in some way implicated in the uprising against foreigners. But since the battle at Tein-Tsin on the 13th instant, in which the allied forces were repulsed, it seems that a state of war now exists, even if not officially or technically declared. At all events, the situation is exceedingly precarious, and something must be done and that right quickly.

Addressing the students of the University of Michigan and the citizens of Ann Arbor on "The Present Crisis in China," a few days since, President Angell gave the following intelligent statement of the causes underlying the present trouble in that country. The statement is of sufficient importance at the present time to justify a quotation of considerable length:

"The first cause lies in the great difference of the fundamental ideas and ideals of life held by the two peoples. The Asiatic reverses the past, the European looks for the golden age in the future; the European believes in improvement and invention, the Chinese cling to the same plow used 4,000 years ago; the difference in religious beliefs and thoughts is responsible for a vast chasm set between the two peoples, and finally every person of either side has a certain consciousness of superiority over the other. Even my house servants looked down on me with contempt while I was in China.

"Then there are special causes for which the Chinese view with dissatisfaction the coming of the foreigners. China never wished to admit them, but was forced to do so much against her will, and the sore still rankles. The foreigners have tried to introduce Western ideas-the telegraph, the railway and improved methods of mining. The Chinese think that these would desecrate the graves of their ancestors and bring from the earth and the air the most malign influences. The interesting coincidence here is that a great pestilence actually did follow the first railroad in the empire. The newspapers have exaggerated the effect of the work of the missionaries upon the uprising. The Chinese object to the missionaries primarily because they are foreigners, not because of fear for their religion. It is probably true, as the natives assert, that some converts go into the church in order to secure the immunities assured to them by treaty regulations. A more serious cause is the widespread rumor that the great powers are going to bring about an immediate partition of the empire. Finally, a reaction has set in against the reform measures suggested by the late emperor and his followers and the conservatives of all classes are up in arms to guard against change."

An ærolite or meteoric stone is said to have destroyed a large storehouse belonging to Hodge & Mabry, at Bellefontaine, Miss., on the night of July 11th. While the appearance of an ærolite in the heavens is not so infrequent, yet it rarely happens that one becomes destructive to property. This stone fell out of the heavens between nine and ten o'clock at night. It had the appearance of a ball of fire and exploded before striking the house.

"THE PARAMOUNT ISSUE."

One of the great political parties of the country has recently defined what it understands to be "the paramount issue" in politics at the present time. This issue is not oce which exists between the people of this country and foreign powers, but it is an issue between the political parties of this country. Whether "imperialism" a real issue or a false issue does not lie within the province of this article to decide. It is a good thing to have and to state a "paramount issue" in politics. The success of a party must depend upon its ability to distinguish those issues which are vital and fundamental to the welfare of the republic from those which are of minor importance, and upon the fidelity with which it deals with those issues. Time will tell which of the various parties whose platforms are now before the country have seized upon the issues that are really paramount in our national political life.

Christianity also has its "paramount issue." As between itself and all the unbelieving world that issue is whether Jesus of Nazareth, who was born at Bethlehem, brought up at Nazareth and crucified at Jerusalem, is the Messiah and the Son of the living God. If this be true, Christianity is the divinely given and the one universal religion of the world. If it be not true, then Christianity is false, being based on a falsehood. This is "the paramount issue" as between Christianity and the world. It was that which the earliest converts to Christianity were required to confess when the apostles and early disciples went everywhere preaching Christ. The supreme issue was: Is this Jesus of Nazareth the One of whom the prophets spake, and is He really and truly the Son of God, with the authority to speak for God; and is He in truth the Savior of the world? When men were convinced of the truth of this claim they confessed Christ, and through the initiatory ordinance of baptism enlisted as his disciples and sought to carry out his will.

Hence, the great question of the first century was: "What think ye of Christ; whose son is he?" This was the issue that divided men-divided believers from unbelievers; Christians from non-Christians. This truth was what united men-united all who believed on Christ and were willing to follow Him as their divine Leader. They had their differences of opinion, no doubt, about a number of questions which came up and which were more or less closely related to Christ, but their fellowship together was based on their common faith in a common Savior. It was the clearness and sharpness of this issue and the single-heartedness and whole heartedness with which it was urged in the first century that gave such marvelous success to Christianity. The apostles and first preachers of the gospel knew what "the paramount issue" was and they stuck to it even when it involved persecution and martyrdom. This is "the paramount issue" now-the supreme issue between Christianity and the world.

But professed Christians have some issues among themselves, just as the political par-

ties have. What is "the paramount issue" between ourselves as religious reformers and other religious people? It is not in the inspiration or authority of the Scriptures, nor in the Lordship of Jesus, nor in the necessity of faith, of regeneration and of purity of heart and life. On these great questions evangelical Christians at least are agreed; but unfortunately, they have allowed themselves to be divided about a great many inferential doctrines and theories and about forms of church government and of public worship. We are agreed with all evangelical Christians in accepting the great fundamentals of Christian faith and doctrine. We differ from them in holding that what was "the paramount issue" in the apostolic age. between the church and the world is "the paramount issue" still, and that the church should have maintained its unity in Christ and under Christ in spite of differences of opinion and doctrine which do not invalidate Christian character: and that having lost such unity it should restore it by returning again to "the paramount issue." the foundation truth of Christianity, on which Christ said he would build his church. This involves, incidentally, the abandonment of human creeds as bonds of union or bases of fellowship, the surrender of party names and the return to the simplicity and the power of the original gospel and to the unity of the apostolic church. Is this return to Christ and to the unity for which He prayed practicable, and is it right? The people known as Christians simply, or as Disciples of Christ, hold that it is both practicable and right, and they make it "the paramount issue" of the age. On this issue the battle-lines were formed more than fourscore years ago, and the success which has attended the efforts of those who have sought to rally believers around the standard of Christ as the center of unity, the source of power and their only Leader is now the wonder and the problem of the religious world.

Let us see to it that we are not sidetracked on minor issues. Let us beware that we do not formulate unwritten creeds and traditions and make them tests of fellowship and barriers to progress. Let us keep "the paramount issue" before the world. Let it be known far and wide, among all nations and in all the languages of earth, that we are pleading for freedom from the tyranny of human creeds and for a return to Christ, in whom alone we can find both liberty and unity. This is what the people want. They are weary of denominational strife and of party shibboleths, of sectarian divisions, and long for that mutual fellowship, that liberty of thought, that unity of the Spirit which Christ gives to those who are committed to Him and to Him alone. As long as we keep this issue paramount, so long will we continue to prosper and grow, and the pleasure of the Lord will rest upon us. Departing from this supreme issue and permitting ourselves to be diverted from this great work to pursue party issues, we will find that our glory has departed and with it our success and our mission in the world.

hour of Prayer.

TAKE TIME TO BE HOLY.

(Psalm 11 9:9-11; Heb. 12:14-17.)

[Uniform Midweek Prayer-meeting Topic, July 25.]
CENTRAL TRUTH: Holinass of life, which is
essential to our well-being here and here after, can
be attained only through careful and thoughtful
attention, and by a diligent use of all the means
of grace.

Let us understand at once what it is to be holy. Holiness is wholeness, soundness, completeness. Sin spiritually maims, wounds, defiles, disables man. Christ's mission is to restore wholeness, moral health, spiritual robustness, the normal exercise of man's moral and spiritual nature and the proper use and control of the body.

Any one, therefore, who prefers health to sickness, strength to weakness, wholeness to imperfection, should aspire to holiness of life and of character. But merely to desire it is not to attain it. Holiness, or sanctification, is an attainment which requires time, self-denial, self-control, discipline, and a patient persistence in the cultivation of those dispositions and habits which go to make a whole and complete character. It is just here that so many fail. They would like to be as good as some others whom they know; they even aspire to be like Christ; but the cost at which so desirable an end must be gained is more than they are willing to pay.

In the psalm referred to above, some of the essential conditions of holiness are mentioned.

"Wherewithal shall a young man cleanse his way?"
The answer is:

"By taking heed thereto according to thy word."
"Taking heed" to one's way, considering it and comparing it with the Word of God is the first step toward improvement in life. Most people perish by traveling in the wrong way, because of heedlessness. They do not stop to think. They do not raise the question: "Is this way in which I am going according to the Word of God?" "Is it the way of holiness, that leadeth to everlasting life?" If men would only stop and ponder their way, especially the young, there would be far less moral tragedy in the lives of people about us.

The psalmist adds to the above answer:

"With my whole heart have I sought thee: O, let me not wander from thy commandments."

· Here is another essential condition of holiness:

"With my whole heart have I sought thee."

Whole-hearted seeking of the Lord and of the way of righteousness is the only way to attain unto holiness of character. The whole-hearted seeker after the Lord is not likely to wander far from His commandments. Then we are told how the psalmist pursued his search for purity of life:

"Thy word have I laid up in my heart, That I might not sin against thee."

This takes time for reading and meditation. It is not casual reading of the Word, but pondering thereon, which impresses it upon the heart and upon the memory. The Quiet Hour movement, in which so many young people are enlisted, is but a return to the

method which this psalmist and which holy men of all ages have pursued—the setting apart a little corner of the day for the quiet study of the Word of God, with meditation and prayer. We do not see how it is possible for any one, young or old, to make any progress in the divine life without these moments of quiet solitude when the soul is brought face to face with God.

The passage from the Hetrew letter reminds us of how close the connection is between being at peace with God and with our fellowmen. The inspired writer exhorts us to "follow after peace with all men and the sanctification without which no man shall see the Lord." It is a bad sign when a man who claims to be religious cannot get on with his neighbors. It is a poor kind of religion that does not enable a man to live in peace with his fellowmen. Right relations with God is certain to bring us into right relations with our fellowmen. The passage, too, teaches, not only the duty of holiness or sanctification, but that it is absolutely essential to those who would see the Lord; who would have a true vision of Christ and enjoy fellowship with him. This is in perfect harmony with the saying of Jesus: "Blessed are the pure in heart, for they shall see God." It is only in the atmosphere of holiness that the soul can have a vision of God and enjoy communion with Him.

This passage from Hebrews also enjoins the same duty of careful examination of ourselves and of our ways in order to avoid "falling short of the grace of God." It requires this watchfulness to avoid those sins of the flesh to which we are exposed. We are reminded of the example of Esau, "who for one mess of meat sold his own birthright." Esau is called a "profane person" because he exchanged his birthright, carrying with it spiritual privilege and blessing, for something to gratify his appetite. In other words, Esau fed his lower nature at the expense of his higher. Are there any of us who do that? Are there any persons in the prayer-meeting to-night who, in order to enjoy fleshly ease or to gratify an appetite or passion, whether of greed or lust, deny themselves spiritual privileges and blessings? Let each one of us examine his own heart and answer this question for him-

But whatever may have been true in the past, let us from this hour turn our faces more resolutely to seek after holiness of character, oneness with the Lord and right relations with all our fellowmen.

PRAYER.

O, Thou holy and righteous Father, who hast called us into fellowship with Thyself through Jesus Christ, Thy Son, we thank Thee for whatever desire Thou hast awakened in us after purity of heart and holiness of life. We thank Thee that through Christ, whom Thou hast sent to be our Deliverer, we may escape the corruption of this present world and become partakers of the divine nature, being transformed into the likeness of Him who is our Leader and our Pattern. Lead us, we beseech Thee, to forsake all our sins and seek to perfect ourselves in holiness of character, that we may enjoy Thy fellowship and Thy peace on earth and share Thy presence and glory in the world to come. Through Jesus Christ our Lord. Amen!

Editor's Easy Chair Or MACATAWA MUSINGS.

Summer resorts, summer assemblies and summer schools are now the order of the day. They come from the feeling which is no doubt founded in right reason, that recreation or vacation need not and ought not to result in either mental or religious dissipation or inactivity; that the end of a summer outing can best be obtained when there is a little mixing up of intellectual and religious stimulus with our rest. We are in receipt of a little pamphlet containing the programme of the Maxinkuckee Assembly, located at Maxinkuckee Lake, Culver, Ind. This Assembly begins July 26th and continues until August 13th, and the bill of fare it offers is quite attractive. Among the popular speakers are ex-Gov. Cumback, Hon. Sam'l M. Jones-he of the "Golden Rule"-C. N. Howard, O. W. Stewart, President E. V. Zollars, J. P. Lichtenberger, Prof. J. W. McGarvey, J. B. Briney, A. J. Frank and others too numerous to mention. J. V. Coombs is president of the board of directors and also one of the lecturers. Beside the programme the pamphlet contains an eloquent description of the beauties of Maxinkuckee Lake and grounds. There ought to go out from such an Assembly, and no doubt will, many healthful streams of influence for the healing of society. A picture of the lake will be found on our first page this week.

Speaking of summer assemblies, we have our Macatawa Park Assembly, as usual, beginning with the first Snnday in August and reaching over the second. It is not a pretentious affair nor very elaborate. It is understood that the people come here mainly for rest and recreation, and the programme is arranged so as not to interfere seriously with that purpose. On each week-day of the Assembly there will be a Bible lecture at ten o'clock in the forenoon, followed by a "quiz," and in the evening of each day a popular lecture by well-known speakers. Prof. Lloyd, of California, who gave our Bible lectures once before, will be with us again this year. Those who heard him before will be glad of the privilege of hearing him again. The lectures will be by Rev. J. C. Cromer, of St. Louis; F. G. Tyrrell, Chicago, Ill.; Rev. C. L. Kloss, St. Louis, Mo.; Geo. H. Combs, Kansas City, Mo.; Prof. F. F. Frederick. One evening is to be devoted to a musical and literary entertainment. Our Assembly here is made up almost wholly of the people who are here for the summer, no special effort being made to induce a large attendance from the outside to attend these exercises. All who come, however, will be made welcome. The volume entitled "The Teachings of the Books," by Rev. J. M. Campbell and Prof. H. L. Willett, is made up of lectures previously delivered in this Assembly, and is one of the most helpful books we have read. Each book of the New Testament is taken up in turn, and is subject first to an historical treatment by Prof. Willett and this

is followed by its spiritual teaching, by Dr. Campbell. We know of no volume issued in modern times that is likely to prove more helpful to one wishing to get a comprehensive knowledge of the New Testament. It is published by the Fleming Revell Company and can be secured also from the Christian Publishing Company.

The poet is right. There are "thoughts that lie too deep for utterance." Human speech is at best an inadequate contrivance for expressing thought. It is a wonderful instrument, indispensable to human progress, but every one is conscious, at times, of feelings, of thoughts, that refuse to be embodied in any words at his command. In moments of meditation, when alone, looking out, it may be, on a vast stretch of blue waters, bounded only by the dim and distant horizon, or gazing with rapture upon some radiant sunset, when the evening sky and clouds are painted with a glory all divine; or, as last night, watching the full moon rise over the trees and shed her soft radiance over the placid lake, one's soul must be partially dead, at least, not to recognize the all-pervading Presence and to feel the magic touch of that invisible but ever-guiding Hand which is seeking to lift us out of the bondage of the material and bring us into fellowship with the spiritual. But can we adequately express these thoughts and emotions? Poetry can come nearest doing it, but there are few poets. Art is an effective mode of expression, but there are few artists. Painting and sculpture are but efforts of gifted souls to express thoughts which lie too deep for utterance in speech. Music is another mode of expressing feelings which can find utterance in no other way. What, after all, are art, music, oratory, architecture, literature, but efforts of the human soul to express itself? But what poet feels that he has sung his sweetest song? What artist has ever put on canvas his highest ideal? Evermore we feel that there is more in us than has ever found expression.

Is not this desire of the soul to express itself in forms of beauty and utility a manifestation of the divine image in which it was created? Through all the aeons of recorded time God has been seeking to disclose himself to men. The material creation is but a sublime theophany-a manifestation of God's wisdom and power and goodness. "The heavens declare the glory of God and the firmament showeth his handiwork." He has been expressing his great purposes in the ongoings of human history. He has spoken to men through human speech, for "holy men of old spake as they were moved by the Holy Spirit." By types and symbols, by dreams and by allegories, by history and by prophecy, God sought to express Himself so that men would understand His character and His will. But God had a thought too deep for utterance in human speech, and so "the Word became flesh and dwelt among us." "God manifest in the flesh" gave for the first time an adequate expression of His character and of what He would have men

be. All human progress consists in coming to a better knowledge of God and in progressive assimilation to His character. He who would shut God out of human life only so far as He may be able to express Himself in human language, has never come to any just conception of the many avenues by which God is seeking to enter into our lives and remodel them and transform them into His own image. As the all-surrounding air seeks to enter into our houses through every crack and crevice, amd by every open window and door, so does the all-encompassing influence of the divine presence seek admission into our souls through the ear, the eye and touch, through reason, through conscience, through imagination, through all the powers and susceptibilities of our complex being. Let us see to it that we keep both the highways and the byways of access to the soul open for all pure and divine influences, which come as angel visitants to woo us onward and upward to higher and holier lives. So shall God best express Himself in our lives and characters, and through us convey a saving message to our fellow-

Some of the later arrivals at the Park, known to our readers, are T. P. Haley and wife, who are quartered at the Macatawa Hotel; Geo. H. Combs, also of Kansas City, who joins his family here, and Mrs. J. J. Haley and her daughter Helen, and their son Sidney, whose health is very poor. W. Palmer Clarkson, of St. Louis, has also joined his wife here. It has been a week of clatter and turmoil at Edgewoodon-the-Lake, for we have been in the hands of carpenters and painters. A summer cottage is never finished. But quiet has now been restored, and we hope to be able to rest and work undisturbed. Macatawa Park is flourishing, and we never saw it look fresher and fairer than it does now.

Edgewood-on-the-Lake, July 14.

Questions and Hnswers.

- 1. In an editorial note, replying to Bro.Old-ham, you said: "The truth or the Word of truth is a much broader phrase than the writ-Word." Will you please explain that statement, and show us the how and the where of this broadness? Or, do we know anything of the truth, or the Word of truth, outside of the uritten Word? For answer I prefer plain statements instead of speculative philosophy.
- 2. Again, do you endorse A. B. Jones' position on real and formal forgiveness? Do you think he represents or misrepresents the p sition of Alexander Campbell?

D. W. Pritchett.

1. It ought not to require much reflection to convince any one that truth is broader, higher, deepeg than any verbal expression of it. There are truths to be communicated which cannot be put into words. This was one of the principal reasons that made the incarnation necessary. God could not fully manifest himself in words, and so he became "manifest in the flesh;" that is, in a human personality. "In him was life, and the life was

the light of men." Many a skeptic and unbeliever has been won to faith and obedience by the pure, unselfish, consecrated life of another. Jesus recognized this fact when he said: "Let your light so shine before men that others seeing your good works may be constrained to glorify your Father which is in heaven.' Character is one of the mightiest forces for righteousness in the world, and character is only truth embodied and exemplified in a life. The old saying that "example is better than precept" is only another way of saying truth is better conveyed by life than by verbal expression. The two methods, of course, should supplement each other, but it would be a fatal mistake to deny to truth any method of expressing itself except in words. This we know was the Lockian philosophy, but the world has gotten beyond that philosophy. Every recognition of the value of personal influence is also a recognition of the fact that truth, which is only another name for reality, is broader than words.

2. We believe that the point that Bro. Jones is aiming at, by the distinction which he makes between "real and formal forgiveness," is a true one, though we would not like to commit ourselves to every argument or statement he has made. We think the source of much confusion on this point arises from the different meanings which we attach to the phrase "remission of sins," which is the phrase used by Bro. Jones. Remission of sins, in New Testament usage, must include at least two things: First, the putting away of the sins themselves-the cessation of sinning; and second, the taking away of the guilt of sin. The latter without the former would avail nothing. With the putting away of actual sins is involved, of course, the putting away of the love of sinning. This twofold sense of remission of sins is recognized in the couplet of the old hymn, "Rock of Ages:"

"Be of sin the double cure, Cleanse me from its guilt and power."

Also in the lines of another familiar hymn:

"Take away the love of sinning, Take my load of guilt away."

This is the twofold sense in which we must have remission of sins to enjoy peace with God, here and hereafter. Now our queriest and all of us are agreed in believing that remission of sins, in the sense of the putting away or cessation of sinful acts, together with the love of sinning, is an inward moral or spiritual process, accomplished by faith and repentance, prior to baptism. In view of this changed moral condition, God offers to take away the guilt of those sins which are no more practiced in our lives, and baptism is the means by which he pledges to us this blotting out of the guilt of the past. This is the distinction, as we understand it, which Bro. Jones is making by the use of terms "real" and "formal" remission of sins. The formal part is for our benefit, in helping us to a knowledge of forgiveness, and in declaring to the world our changed purpose and life. It is an adaption of divine wisdom. to human need and should be looked upon always as a provision of God's grace and

not as our denominational friends seem to regard it, a work of law. Those religionists who believe in baptismal regeneration would, of course, make no distinction between the actual sinning and the removal of the guilt of sinning. Both of these are accomplished in the act of baptism, according to their theory. But we are not baptismal regenerationists. We hold that there is nothing in baptism to change the moral nature of man, but that this change is effected by the power of God through faith and penitence. We must never lose sight of this ditinction, whatever terms we may use to make it apparent. Alexander Campbell always made it, though by using the terms "regeneration" and "conversion" in different senses in different portions of his writings he has sometimes laid himself open to the charge of baptismal regeneration, which is wholly false. He certainly did make the distinction between "real and formal remission of sins" at one period in his life, though it is easy to quote passages from his writings which would ignore it. We do not idoubt, however, that Mr. Campbell always, in his own mind, made a clear distinction between the moral change, resulting in the putting away of sin from the heart and life, and the formal act of the remission of sin's guilt in the act of baptism.

- 1. Where did Luther say, "I pray you leave my name alone and do not call yourselves Lutherans, but Christians; who is Luther?" etc?
- 2. Where did H. W. Beecher make a statement credited to him in which he says: "On earth for convenience sake we are called Presbyterians, Congregationalists, etc. Let us speak the language of heaven and call you simply Christian?" Mr. Lee quotes this in "Why I Left the M. E. Church."

C. C. Redgrave.

1 & 2. We cannot verify these quotations, or give the works from which they are taken. Perhaps some of our readers can do so.

Is it scriptural to celebrate the Lord's Supper by returning thanks for the loaf, then immediately for the cup, then pass both tothe church, the cup closely following the loaf?

A Disciple.

We cannot say that the practice is either scriptural or unscriptural, because there are no specifications in the Scriptures as to the exact method of administering the Lord's The general custom of offering thanks for each emblem separately, distributing the loaf before thanks are offered for the cup, seems to be in more close conformity to the record as we find it in the New Testament, if we feel ourselves bound by the exact order there observed. But in such case, we should also recline at the Lord's table, after the ancient method, instead of sitting erect on our seats as we do. More attention should be given to the spirit in which the institution is observed, we think, than to the distinction between the different methods observed.

THE RECENT GROWTH OF AMERICAN COLLEGES.

B. A. HINSDALE.

A year or two ago one of a small company of young men of business in which I happened to be for the time turned suddenly to me with the question: "How is it in education, Mr. Hinsdale? Is it the same as in business—everything tending to run into a few great establishments?" While I was familiar with the fact that the large schools as a class were outstripping the small ones, still this sharp putting of the question caused me, when opportunity offered, to institue a closer examination into the matter.

In one feature there is evidently no parallelism between college education and business. Colleges and universities are not being compounded or agglomerated into large institutions; they are not pooling resources and work, or forming educational trusts. So much is certain. Nor does it seem likely that the pooling movement or trust movement, so prominent a feature of business, will appear in the educational world. It is true enough that Hon. L. D. Harvey, superintendent of Public Instruction of Wisconsin, contended before the National Council of Education a year ago that we need a university trust, but what he meant by the name was an "organization of graduate work in the state universities supported largely by taxation." He argued that many of these institutions aim now to carry on many lines of graduate work which result in duplication of equipment, instruction and experimentation, and that if an understanding could be reached among the institutions interested or a trust be formed whereby this duplication could be arrested it would save large resources of men and money for undergraduate purposes that are now greatly needed and at the same time greatly strengthen graduate work itself. While something can be said in favor of this scheme, there is probably little likelihood of it being carried out. Moreover, if it was carried out to the letter it would not give us a college trust save in a very limited sense of the word.

But this is a merely formal difference after all. Colleges and universities may not be merging themselves in trusts, and may not be likely to do so, and yet there may be a decided tendency for college and university students to flow together in a comparatively small number of great schools.

The number of students in attendance upon colleges compared with the whole population has fluctuated considerably at different times. The well-known inquiry into the subject made by President Barnard, of Columbia College, in 1870, showed that the ratio in New England alone at four different periods were as follows: 1826, 1 to 1,513; 1838, 1 to 1,294; 1855, 1 to 1,686; 1869, 1 to 1,927. Here was a gain from the first date to the second one. And after that a steady loss. Within the limits given the population of New England had increased in that time more than 50 per cent. President Barnard claimed that a similar declen-

sion had taken place throughout the country after 1838, and his discussion of the statistics of New York sustained the claim so far as that state was concerned. He found the explanation of the loss of interest in the general adherence of the colleges to the old, rigid course of study. He held that the traditionary type of college education had ceased to satisfy the needs of American society, and that the colleges were losing their hold in consequence; and he found confirmation of his theory in the growth of institutions that gave modern studies the largest encouragement and that carried the principle of election of studies farthest. For illustration he pointed to Harvard and Cornell Universities and to the University of Michigan. Dr. Barnard's statistics have never been challenged, but have rather been universally accepted; and no doubt the weight of opinion to-day, however it may have been in 1870, would incline to his explanation. But, fortunately, Dr. Barnard wrote on the eve of a better day. Attendance upon the schools of a higher grade was about to enter upon an increase. Thus the Commissioner of Education printed in his report of 1897-'98 a table showing that the number of students in such schools to a million of the population of the whole country increased from 1872 to 1898 as follows: Undergraduate, collegiate and technical students, from 573 to 1.193; graduate students, from 5 to 74; law students, from 49 to 163; medical students, from 142 to 328; theological students, from 83 to 147. The total gain was, from 853 to 1,875 to a million, or fully 125 per cent.

In respect to the main point, these statistics tell their own story without note or comment. They show an extraordinary growth in the attendance upon colleges and universities. They also suggest these important questions: "Have the various kinds of institutions grown together in equal measure?" "Have some one class of institutions grown more rapidly than the others?" "And if so, what class?" These questions, which are but forms of one question, can all be answered together. In the comparison which follow the statistics embrace only college students proper.

In 1880 the three of Connecticut reported students as follows: Trinity College 101; Wesleyan University, 173; Yale College, 687, making a total of 951. In 1898 the corresponding numbers for the three institutions were, 134, 315 and 1,724, or a total of 2,171. At the first date the ratio of Yale students to all others was, 687 to 264; at the second date the same ratio was, 1,334 to 449. Or, once more, while Trinity and Wesleyan together gained but 70 per cent, Yale gained 125 per cent.

The Massachusetts institutions that reported in 1880 and 1898 will be put in a tabular view:

| Anherst College | 389 | 369 |
|---------------------|----------|--------|
| Boston College | 186 | 180 |
| Boston University | 107 | 417 |
| College of the Holy | Cross 91 | 20 |
| Harvard College | 886 | .2,240 |
| Tufts College | 63 | 274 |
| Williams College . | 227 | 359 |
| Total | | |
| | | |

In 1880 the Harvard students were to all others as, 886 to 1,013. In 1898 they were to all others as, 2,240 to 1,804. Or, at the one period, they were 44 per cent, of the total number, while at the other period they were 55 per cent. While the growth of Harvard was extraordinary, 157 per cent. still the result in Massachusetts is less striking than in Connecticut, owing in great part to the growth of Boston University and Tufts College. No explanation of the growth of these two institutions is at hand further than the important fact that Boston University is a coeducational institution.

Brown University had 247 students in 1880, and 759 in 1898. The gain was a little more than 200 per cent. Dartmouth College counted 247 and 571 students at the two periods; Bowdoin College, 149 and 243; Bates College, 138 and 261; Colby University, 149 and 231.

In the old Middle States similar results are obtained. Going to the West, we are confronted by the extraordinary number of small schools teaching in the aggregate a large number of students; still the general fact is the same as at the East. In Ohio the University of Cincinnati counted 104 students in 1880; 286 in 1898. The corresponding figures for Ohio State University were 124 and 970; Ohio Wesleyan University, 270 and 629; Western Reserve College (Adelbert College at the later period), 66 and 332; Oberlin College, 324 and 424; Dennison University, 65 and 221; University of Wooster, 181 and 247; Kenyon College, 66 and 89.

Indiana University grew from 183 to 944; two of its leading competitors, Wabash College and Asbury University, from 96 to 124 and 212 to 429 respectively.

In 1880 the University of Michigan counted in the department of the arts 521 students and in 1898, 1,534. The corresponding figures for all the colleges in the state, the university included, were 1,131 and 2,464. Three new institutions with 107 students were established in the course of the period. The three leading competitors of the University taken together barely held their own, gaining only nine students.

College attendance in Wiconsin increased from 748 to 2,135, but the State University increased from 340 to 1,329. The total gain was less than twofold, while the University gain was more than threefold.

College attendance in Illinois, and throughout the Middle West also, has been profoundly affected by the establishment of the University of Chicago. Still, the tendency is the same here as in other states. Northwestern University increased from 183 students to 551; Knox College from 105 to 331; Lake Forest University from 75 to 96; Illinois University from 259 to 696.

It is unnecessary to extend these inquiries farther. The main point is perfectly clear, namely, that the strong and especially the great schools in the period under consideration made an extraordinary growth, both absolute and relative. No doubt the later statistics were made up with more care than the earlier ones, but this in no way affects

the result. Besides, if we had the statistics of the last two years the conclusion to which all the figures point would be materially strengthened.

Moreover, this growth is quite irrespective of the character of the school as regards origin and control. The great schools have grown phenomenally, no matter whether they are the old colleges of the East or the new State Universities of the West.

The significance of these facts can hardly be mistaken. It is that the small and particularly the weak schools are unable to compete with the large and strong ones. With the growth of the strong schools the elevation of the college standard, the greater ease and quickness of transportation, as well cheapness, and the consequent extension of travel, and the increase of wealth, which enables a constantly increasing number of students to incur expenses that but a short time ago were wholly beyond their reachthese forces, together with the enhanced valuation that is now placed on the best education, especially as a preparation for certain careers, as for example teaching, are working in the interest of the wellequipped colleges and the universities with prodigious power. Students are all the time looking more and more to the standing prestige of the college that they attend, or think of attending. Even the strong preferences of parents, such as grow out of denominational feeling and prejudice, are in many cases overborn. What a well-informed writer said a year ago of the denominational colleges of the West may be said of a majority of them throughout the country: "They are falling behind. The better one knows them, the more this fact is borne in upon one. The struggle for existence becomes harder with each year."

Such is the showing at the close of each year. What the future will bring forth is mainly a matter of speculation. It seems certain, however, that a considerable number of colleges can never recover the ground that they have lost, either absolutely or relatively, but must continue to decline, until they will take their place among secondary schools, or, in some cases, even cease to exist. It is not impossible, or perhaps improbable, that there will be a revulsion of opinion and practice which will check the centralizing tendencies of the times, and so check the growth of the great schools; but it seems quite clear that such schools will play a part in the future to which we have not been accustomed in the past. Still, there is little reason either to hope or to fear that they will come to hold a place in the educational world comparable with the place that the great business corporations hold in the business and industrial world. There is much reason to think that the advantages attending centralization are sooner reached in an educational institution than in a business establishment. Schools of second rank, and even of third rank, will continue to be useful, possessing as they do advantages peculiar to themselves, separate and apart from those that grow out of accessibility to considerable numbers of stu-

dents; and the more useful they will be if their number is only limited by natural selection and the wise self-restraint of founders and contributors, so that they may be able to bear up strongly in the intense competition to which they will be subjected.

The University of Michigan.

OUR COLLEGES—IV. The Solution of a Vital Question.

N. J. AYLSWORTH.

Ninety years ago a young man landed on these shores, looked about him and then spoke. Had God touched him? I know not, but his voice was strangely prophetic. His word was "Christian Union"-a strange, unwelcome sound in those days. With wonderful eloquence of tongue and pen he pressed this duty on an unwilling church. With clearest insight he discovered what hindered its accomplishment, and pointed out its necessary basis and conditions. Most of his utterances are now household words in the churches of Protestant Christendom and Christian union is the recognized goal of the church. Has he done all this? Probably not; but he saw it all in the early dawn, when it was yet dark, and he has wrought most mightily to its accomplishment. wisdom rose well-nigh to inspiration. He was so great that he cried in the sublimity of unselfishness: "You must not call me master: one is your Master, even Christ," and not an institution among us bears his name. A great infidel came to this country and with high-sounding words challenged the leaders of i's Christian hosts to meet him. It was this man, and he alone, who went forth, sling in hand, to meet this Goliath, and he slew him utterly in the presence of all the people.

But this master-mind wrestled with another question-that of education. He saw with clear, prophetic eye the defects in college training; and after much travail of soul he brought forth the college of the Bible. As his plea for Christian union is yet the newest and wisest word spoken on that subject, so his idea of college education is the new, wise thought which the Christian world needs most to lay to heart in this perilous hour. Alexander Campbell is not outgrown. The Christian world has not yet overtaken him, and his thought will be still young after another fifty years. He has solved for the world its mightiest problem in Christian statesmanship, that of the basis of Christian union; he has solved for Chrisendom its greatest problem in education. His word is the one wisest, completest thing spoken on that subject in all this century.

We call the college the student's alma mater (fostering mother). Ah, there is the thought—motherhood! Never in all his life has the boy who kisses his mother farewell to go to college needed a mother more than then. But the mother who rocked his cradle cannot help him now. Other hungers, other dangers are to be his. There is to be another birth, and where a birth is there should be motherhood. The incoming of that new, mighty, masterful force, the in-

tellect, must not sweep away the Paradise of the childhood faith and leave the heart a desert. The cable of the hanging garden must be inwrought with strong thongs of reason before that beautiful world fall to earth a ruin. The youth must be carried safely from childhood's to manhood's faith. The college must be a home—a bower of the heart—as well as a training school of the intellect. Unless religion be a fable the college that ignores this violates a law of the human mind. If Christianity be true every college for youth must have the Bible in its course or be a pitfall and a snare.

Our colleges are modeled on this plan, introducing religion into the body of their instruction, grounding the pupil in Christian evidences and giving him some general knowledge of the Bible; and the wisdom of this course has been abundantly vindicated. They are doing their work most happily. The youth who goes to them is safe. Is he a Christian? His faith is deepened and firmly established on its manly basis. Is he unconverted when he goes from you? He will almost surely return to you a Christian. Hundreds go to these colleges out of families that are not religious and become Christians, and perhaps even preachers or consecrated missionaries. These colleges are veritable alma maters, cherishing mothers, where motherhood of the soul is found in this great, orphaned world. They are sheltering homes and the best and most inspiring nurseries of spiritual manhood. And vet. President Zollars estimates that they are receiving but a small proportion of the patronage of our people. The pledging of our plea for Christian union was a master stroke of spiritual genius: the inauguration of the Christian college was another such stroke. The one is everywhere recognized among us; the other is largely ignored. Why this difference? The answer is that one has been preached constantly, while the other has been left to shift for itself. It is time that our pastors began to teach the people on this subject. He is not the true pastor who conducts the services of the church, visits the sick and buries the dead. Weighty questions, which are destined to try us as a people are at our very door. In their answer lies our destiny. Here the pastor must speak with no uncertain sound. tions do not fall from dangers which they see, but from those they little suspect. fall of a great nation is the surprise of a Belshazzar feast. It is so, too, that movements go out and great peoples are lost. The question of the support of our colleges is at our door. If we blink it it will be ours in another generation to say: "I am "I am Christian fathers, there is no place in all this land where your son or daughter will be so safe for Christ and for nobility of life as in our colleges; and if you do not send them there our colleges are lost; and if our colleges are lost, we are lost.

A cry has gone up from our educational institutions—a pleading; strenuous cry. It means danger. It means that a new hour has struck in our history. We have brave men at the head of these institutions. They are of the stuff that heroes are made of. They will not wince at toil or hardship. They do not want ease or luxury. But they stand where they see how the battle is going; and if their cry is not heard it will be ours, like Esau, to weep bitterly when

it is too late.

THE SPIRITUAL SIDE OF OUR PLEA.

Alexander Campbell on Remission of Sins.

A. B. JONES.

The debate between Alexander Campbell and N. L. Rice was held in Lexington, Ky., in the autumn of 1843. Mr. Campbell was then fifty-five years old. He had been a conspicuous figure in religious society as preacher, writer and reformer for twentyfive or thirty years. His views on all important points of Christian doctrine were, it is to be presumed, thoroughly established. The discussion was entered into with great caution and deliberation on both sides. One whole year was consumed in arranging propositions and preliminaries for the de-The correspondence that brought about the debate was all published with the This correspondence serves to throw much light on the attitude of the disputants toward the topics discussed. There were six propositions considered in the debate. We are at present to deal with but one of these, and that is the following: "Christian baptism is for the remission of past sins." The question is now and here raised in as emphatic a form as we can make it-What did Mr. Campbell mean when he affirmed that proposition? Did he mean. in the broad, unlimited, unqualified sense, as a certain school of thinkers in our own ranks now teach, that baptism is for both the real and formal remission of sins? Did he mean that there is no remission of sins, in any sense, before baptism; or did he mean that baptism is the outward, formal, legal act of obedience that completes the process of our transition from the world, and our induction into the kingdom of Christ? Did he mean anything different from his declaration on this subject in his debate with Mr. McCalla, twenty years before, in which he held that "Paul's sins were really pardoned when he believed—formally pardoned when he was baptized?"

In direct and unequivocal answer to all these questions it is here affirmed that Mr. Campbell's position on this subject in 1843 was precisely the same that it was in 1823. We now undertake to make good this assertion. Let it be understood, however, that while Mr. C. always held to the idea that baptism is for the "formal" remission of sins, he held and taught that this was a very important point in Christian doctrine and practice. A capital point he made before the world in his plea for reformation was that the "ordinances" of Christianity were neglected; that they had been relegated to an unimportance wholly incompatible with the sacred Scriptures. In the preliminary correspondence to his debate with Mr. Rice Mr. Campbell says, page 17: "Allow me, then, to say that the three great topics which have occupied public attention for some twenty-five years, so far as our purposed reformation is concerned, are:

"1. The ordinances of Christianity.

"2: The essential elements of the gospel

"3. The influence of human creeds as

sources of alienation, schism and partyism in the church."

The correspondence prior to this debate shows that Mr. Campbell was anxious to make an issue with Mr. Rice on the weekly observance of the Lord's Supper, but failed to do so, the Presbyterians conceding that the weekly observance was legitimate and not unscriptural.

But let us direct our attention now to the single point of Mr. Campbell's attitude on the design of baptism in this debate.

The simple fact that Mr. C. affirmed that "Christian baptism is for the remission of past sins" proves nothing on the special point of the present investigation, for the reason that whenever it was proved by the Scriptures that baptism was for either real or formal remission, the proposition was sustained. Mr. Campbell did not choose at that time to make the distinction. It was not important for him to do so. He affirmed that baptism was for the remission of sins; and he proved it clearly by scriptural arguments that have never been answered. In the meanwhile, his opponent proved just as clearly from the Scriptures that sins are remitted without and independent of baptism. Mr. Campbell complained that Mr. Rice did not follow him and answer his arguments. Mr. Rice could not do it Nor could Mr. Campbell answer Mr. Rice's arguments. His failure here is as patent as Mr. Rice's failure. When Mr. Campbell quoted the Scripture, "be baptized for the remission of sins," Mr. Rice could not answer; and when Mr. Rice quoted the Scripture, "he that believeth is not condemned," Mr. C. could make no reply. And all this for the simple reason that one passage refers to formal remission, and the other to real remission.

Did Mr. Campbell have any mental reservations on this subject in his discussion of this question? Did he understand that there was a real pardon on the ground of faith in Christ, and yet that there was a formal remission in law, that was of vital importance; and that it was to make this appear that he affirmed that "baptism is for the remission of sins?" We assert that he did; and trust to the debate for the proof of the facts. The preliminary correspondence shows that they had much difficulty in formulating the propositions to the satisfaction of both parties. It looked several times during the year's correspondence that the debate would fail because of their inability to agree on the exact wording of the propositions. The first proposition which Mr. Campbell submitted on the design of baptism was as follows: "You affirm that there is no indispensable connection between baptism and the remission of sins, in any case; we affirm that there is."

Notice the careful, cautious wording of the proposition-"We affirm that there is an indispensable connection between baptism and the remission of sins"-simply a "connection." This verbiage indicates a mental reservation, beyond doubt. And then, on page 15, he submits another proposition on the same subject, still more thoughtfully and cautiously worded: "There is a scriptural

connection of some sort between baptism and the remission of sins of a believing penitent"-"scriptural connection of some sort." This guarded, limited way of speaking of the design of baptism is characteristic of Mr. Campbell's writings; but not characteristic of the writings of some other men, who have very inadequate and super ficial views of Mr. C.'s teachings on this su b ject, and of scriptural teaching as well.

In this correspondence prior to the debate Mr. Campbell distinctly states that he stands ready to defend what he teaches and practices. "I will defend what I teach and practice, in plain and definite propositions,"

is his language.

The eyes of our understanding will be still further opened on this subject by the third proposition he offers on the design of baptism, which is as follows:
"Personal assurance of the remission of

past sins, to a believing penitent, is the chief design of baptism; or, if you prefer it, baptism is for the remission of sins.

It is impossible to mistake the meaning of Mr. C. here. When he says "baptism, is for the remission of sins" he means, "the chief design of baptism is personal assurance of the remission of past sins." If I buy a piece of property by positive contract and stipulations it is mine in equity, and the deed, which is executed to me afterwards, is the formal "assurance" in law of my ownership. So Mr. Campbell held that baptism is the "assurance" in law of that "real pardon" granted to every "believing penitent" -baptism is the deed to his remission of sins.
And that Mr. Campbell was clear in his

own mind, and bold and confident in taking this position, is made most manifest in the following paragraph of this correspondence,

page 28:
"Christian baptism is designed to confer personal assurance of the remission of sins on every legitimate subject; or, Christian baptism is for the remission of past sins. This is my doctrine on the subject, and this I will defend. You may use all that I have written upon the subject, if you please; but such is the concentrated view which I propose."

Here Mr. C. not only makes it clear that he holds to the doctrine of "baptism for remission" in a sense only, in a limited way, but he opens wide the door of investigation into all his writings, for his opponents to prove the contrary. And yet, we have preachers by the score in our own ranks who stand side by side with our religious opponents and quote the same passages from Mr. Campbell's writings to prove that he held to "baptism for the remission of sins" in an unlimited sense, Mr. C.'s protests to the contrary notwithstanding!

Additional light may yet be thrown on Mr. Campbell's idea of the design of baptism by still another form in which he presents his proposition in this correspondence, page 39: "That to a proper subject, baptism is for induction into the Christian covenant, or for the remission of sins." It will be seen that all along Mr. C. wanted an explanatory clause connected with the statement, "baptism for the remission of sins."
Why did he want this? Because he held to "baptism for the remission of sins" only in a qualified way. As he expressed it in 1835, in his allusions to Mr. Meredith: "It was in his allusions to Mr. Meredith: always alleged by us that 'in a given sense, and under certain limitations, and for certain ends, remission has been connected with bap-We never went further than this: tism." our opponents said we did, but no man can show from our own language that we have ever transcended the words above quoted from Mr. Meredith."

We are now prepared to consider this subject in the light of Mr. Campbell's utterances during his debate with Mr. Rice.

Our Budget.

- -Are you campaigning for Christ?
- -Do you know the greatest issue of the day?
- -Is Christ your Leader, or are you looking for another?
- -Is the platform upon which you stand from heaven, or from men?
- —It is the duty of every man to pray, vote and work for the kingdom of God.
- —We had an excess of more than twelve columns of matter in type, of which our columns would not admit last week.
- -We have made some headway on our leftover copy this week, but we are still far behind. Many excellent articles still waiting for the light.
- —Watch the columns of this paper for state and national convention news from this time forward. The brethren in Kansas City, are at work, and no needed work on their part will be lacking in the production of a great convention.
- —O. J. Smith, in "The Coming Democracy," has discovered a new 16 to 1. He says: "We are sixteen millions of voters. One million, perhaps, are interested through spoils or privileges or the expectancy of such favors in bad government. The other fifteen millions are interested in good government." That is to say that of the 16 million voters in the U. S. one million vote in the objective case and 15 millions in the subjective case, their opinions to the contrary notwithstanding; otherwise we would have "good government."
- —Neither pains nor expense seems to have been spared in the preparation of the 49th annual catalogue of Christian College, Columbia, Mo. From the printer's standpoint it is about as handsome as the art can produce. From the college standpoint it is as complete as the most exacting seeker after knowledge could desire. The halftone cuts of the buildings, rooms, students, etc., etc., are fine. The history and prospectus of the college are highly satisfactory. Send for a copy. Mrs. W. T. Moore and Mrs. L. W. St. Clair, coprincipals.
- —The 20th Century Quarterly, Washington, D. C., abounds with the utterances of the Ecumenical Conferences, recently held in New York City, on the awful results of the liquor and opium traffic in the Foreign Mission fields and of the condemning evidence of the army canteen and the growth of saloons in Manila since it fell into the hands of the American army. There are facts enough cited in this one issue of the Quarterly to put the nation and the entire church to shame. Send to Rev. W. F. Cratts, Washington, for a copy of this magazine.
- .—Parties writing to the church in Winterset, Ia., are requested to address the "Church of Christ," in order to avoid confusion.
- —Bro. W. H. Waggoner conducted a missionary institute at Grant City, Mo., last week. It was well attended and highly appreciated by all, and without doubt will be of great value to the church in the way of increased offerings for the different missionary enterprises. All the churches need Bro. Waggoner's work. The program of the Nodaway Valley district, which is to be conducted at Grant City Aug. 28-30, is full of good things, and the best convention in the history of that district is expected. All who intend attending the convention are requested to send their names and addresses by Aug. 15th to W. H. Harris, Grant City, Mo.
- —The annual camp meeting of the Christian Church in Arkansas will convene at Mineral Spings on Friday evening before the first Lord's day in August. One of the principal speakers of the meeting will be T. F. Wener.

- —The Weekly Visitor, Hutchinson, Kansas, gives an encouraging state of affairs in the Church of Christ in that city. D. Y. Donaldson is the pastor.
- —The Christian Messenger, Portsmouth, 0, is full of announcements for the various activities of the Church of Christ in that city. Geo. P. Taubman is the pastor.
- —The Bible Student, Lockney, Texas, in addition to local church news finds considerable space for leading articles on its pages. It is edited by G. H. P. Showalter.
- -Evangelists Jamison and Helm, the former of Sioux City, Ia., and the latter of Dallas, Texas, recently held a successful meeting in Alton, Ia. The Alton Democrat speaks in the highest praise of Elder Jamison's sermons and Evangelist Helm's singing.
- —It will be to your interest to turn to the advertisement of the "Student's Miisionary Campaign Library" in this paper and learn of the opportunity to supply yourself with the best missionary literature of the day at a most reasonable cost.
- —In another place we print a beautiful and loving tribute to Alexander Procter, by his friend and brother, George S. Bryant, of Independence. The article was written for the Kansas City Times and is copied from that paper. We reprint it because we are sure that our readers will appreciate it, and because it is better to scatter some of our flowers along the pathway of the living than to leave them all for the coffiin and the grave. Bro. Procter still lives, though in great feebleness. May his last days on earth be made bright and peaceful by the presence of the Master, whom he has so long and faithfully served.
- —The Searchlight, published at Worcester, Mass., says that Dr. B. B. Tyler's letters, appearin the Christian-Evangelist, are alone "worth the price of the paper per year to New England readers." While our Eastern brethren hold these letters in such high esteem they are not their only admirers. Dr. Tyler is a capital letterwriter and he is admired as such wherever the Christian-Evangelist circulates.
- —According to the published report of the financial affairs of the Church of Christ in Dayton, O., the total collections of the church for church purposes amounted to \$3,894.93; and for building purposes, \$4,814.56.
- —A conference of the League of American Mothers will be held in Chicago, August 1-3, to which all mothers and the thousands of league members from all over the country are invited. For full information concerning the summer conference, entertainment and railroad rates, send a stamped envelope with inquiry to Mrs. Andrea Hofer Proudfoot, national organizer of the League of American Mothers, 9333 Prospect Ave., Chicago, Ill.
- —We desire to call the reader's attention to the advertisement of a new tract or booklet in this paper entitled "Public and Private Rights." This tract or booklet of 64 pages was written by the assistant editor of this paper and will put you in possession of some of the newest proposed economic reforms of the day. It is suggestive, helpful and hopeful. Whether you concur in all of its conclusions or not you will not regret its reading. The advertisement will give you some idea of the contents of the book.
- —The Northfield Summer Conferences and Bible lectures are to be held as usual this summer. The season opened June 29th and will be continued until Sept 1st. Every effort will be made to make the season as profitable as in the days of the noted person who founded, managed and inspired these conferences and Bible studies.

- —H. O. Breeden, pastor Central Church of Christ, Des Moines, Ia., says: "It was recently my pl asure to examine the manuscript of the forthcoming text-book on 'The Book of Revelation,' by Jasper S. Hughes. It is a clear, strong, stirring work. In it is condensed the ripe fruit of many years of study and research. It is keenly discriminating and incisive and peculiarly felicitous in its interpretation of the mooted passages of that mysterious book. The author is vigorous in his style and especially strong in his presentation of the literary setting of the revelation. In my opinion the book will be popular and appreciated by the students of the 'Books of the Bible."
- —It is doubtful if any one ever read a more interesting series of articles on education and our colleges than the one now appearing in our columns, written by Brother N. J. Aylsworth. They are fine thoughts clothed in elegant language.
- —There is no local church paper that comes to us more regularly and shows greater persistency to live than the Redwood Christian, edited by J. D. Robinson, Eureka, Cal.
- —The Lighthouse, published at McKeesport, Pa., for July contains an interesting account of the church in Steubenville, O., established originally by Alexander Campbell in 1830. The present pastor of the church is J. W. Kern, who enjoys the distinction of preaching to one of the largest audiences that assembles in Steubenville.
- —The next Congress of the Disciples of Christ will be held at Lexington, Ky., the last week in March, 1901. The committee in charge of the program is F. D. Power, chairman; Hiram Van Kirk, secretary; S. M. Cooper, R. C. Hieronymous, H. O. Breeden. If any one has a topic for discussion, a name for the program or any other suggestion, address Hiram Van Kirk, the University of Chicago, Chicago, Ill.
- -The last article by Bro. Oldham prove i to be, not an additional article concerning the Holy Spirit, as we had supposed and announced, but a stricture on some recent articles by another contributor on Mr. Campbell's position on the distinction between the "real and formal remission of sins." That question is best determined by a thorough examination of Mr. Campbell's published works, and if this discussion should accomplish nothing more than to excite renewed interest in his writings, leading to a more general reading of them, it would prove a source of mental and spiritual enrichment to many. We do not care to discuss this question, however, and drop it now with this statement: Whatever use the terms "real and formal" in connection with the remission of sins may serve in clearing up any misapprehension that may exist in the minds of some, when we have arrived at a clear understanding of the subject they can be dispensed with as they ordinarily are in the discussion of this subject, and as they are dispensed with in the New Testament. The existence of extreme views on any question is certain to give rise to a new set of terms to define and to defeat such view. When they have accomplished their purpose they pass out of use. The tendency of some writers among us to an overemphasis of baptism has given rise to this effort to distinguish between the moral change which consists in a new disposition and new affections, and the marking of that change by the overt act of obedience in baptism. This does not affect the correctness of our historic position as to the relation of baptism to remission of sins. It is simply a change of emphasis, not so much from the original statements of the fathers as from subsequent statements. Concerning Mr. Campbell's position in relation to the Holy Spirit we shall have something to say soon.

—According to Dun's Commercial Review there were 5,362 failures with liabilities of \$100,570,134 for the first six months of the year 1900. This is considerably in excess of the failures for a like period since the panic. We wonder how many domestic failures and spiritual shipwrecks have occurred since Jan. 1st, 1900?

—The annual catalogue of the Carr-Burdette College and Conservator of Music, Sherman, Texas, for 1899-1900 and for 1900-1901 presents the claims of an institution of learning and an equipment that one who has daughters to educate where the climate is an essential factor cannot afford to ignore. The success of this college has commanded wide attention and the equipment of the building and efficiency of the faculty will continue to make it an attraction to parents who have daughters to educate, and especially those whose health requires the influence of the milder southern climate.

—The following sad message from Dr. R. B. Turner, Canton, Mo., is dated July 11, 1900:

DEAR BRO. GARRISON:—Bro. B. H. Smith passed quietly away at 6 A.M. His death was peaceful and quiet, like the brave, courageous Christian. He had made all arrangements, even to the selection of the Scripture to be read at his funeral, which by his request will be conducted by Bro. J. H. Hardin. Suitable obituary will follow.

Bro. Smith belonged to a class of preachers of whom but few remain, but to whom the churches of Christ owe much. They were strong men in the restoration of primitive Christianity movement and the establishment of Christian colleges, and their names will not be soon forgotten.

—J. H. Hardin, pastor of the church in Liberty, Mo., sends us the following message in relation to the departure of Bro. B. H. Smith, of Canon. Mo.:

B. H. Smith, of Canton, Mo., the mighty preacher and eminent educator, is dead. He died July 11, after five years of inactivity and suffering, caused by paralysis. He was buried at Canton, July 13. The writer preached in fulfillment of a promise exacted by Bro. Smith several years ago. E. J. Lampton, Louisiana, Mo.; L. H. Stine, Quincy, Ill., and Pres. Cook, of Lagrange, Mo., participated in the services. A competent person will prepare an extended sketch of his life for our papers.

"Fallen on Zion's battlefield, A soldier of renown."

-The following bit of news from Bruce Brown, Denver, Col., will be found interesting:

Last Sunday farewell services were held in the Central Church building. It will be torn down to give place to a skyscraper. W. B. Craig, who was pastor when the building was erected, spoke in the morning and B. O. Aylesworth in the evening. Both delivered magnificent addresses to as many people as could be crowded into the house. After buying our new location, the finest in the city, we have \$24,800 left as a nucleus of a building fund. The South Broadway unanimously voted to invite the Central to meet with it until the new building is completed and the pastor the Central to be the pastor of both churches until that time. The matter will be voted on by the Central July 22nd.

—The American School for Study and Exploration in Palestine is to open in October, 1900, under the direction of Prof. C. C. Torrey, the recently appointed Professor of Semitics at Yale University. It will be located at Jerusalem, and will be of great help to special students of Biblical Antiquities, and will, no doubt, lead to new and important discoveries in even that muchstudied land. According to the plan of the Archæological Institute it will be supported by contributions from twenty or more of our leading colleges, and students from any of these institutions will be admitted on certificate. Other applicants will have to show a working knowledge of Latin, Greek and Hebrew, as well as French and German. Its managing committee consists of Drs. Wm. Hayes Ward and John P. Peters, of New York; Prof. H. G. Mitchell, of Boston Universi y, and Prof. Theo. F. Wright and I. Henry Thayer, of Cambridge.—Treasury of Religious Thought.

-Rev. Dr. Wilbur F. Crafts thus answers the latest canteen fallacy:

Numerous papers are arguing that the administration has done a beneficent work in nullifying the anticanteen law on the ground that the beer-selling canteen keeps soldiers from whiskey-selling "dives" outside. No proof is given that at any specific place outside saloon has been displaced—in fact they have increased—but the sufficient and crushing answer is that where most of our soldiers have been through all this anticanteen controversy, in Manila, Cuba and Porto Rico, the President and War Department have had full control of saloons on the outside as well as inside.

—According to the Lewiston Journal, Maine, the Free Baptists and Methodists of East Franklin propose to unite on the following basis:

1. It is asked that the Methodists concede

every offer Snnday to the Free Baptists.

2. That the Free Baptists dissolve their church organizations.

3. That the Methodists dissolve their Sunday-

school.
4. That the Free Baptists dissolve their Sunday school

day-school.
5. That the Methodists cease all denomina-

tional work
6. That the Free Baptists cease all denomina-

tional work.
7. That one society, that shall be known as the Undenominational Christian Endeavor, shall

be organized.

8. That one Sunday-school shall be organized, to be known as the Undenominational Christian

Endeavor Sunday-school.

9. That the time shall be equally divided bytween the Free Bantist and Methodist preachers.

tween the Free Baptist and Methodist preachers.

10. That all money collected from the Sunday-school shall be used to advance Sunday-school

11. That all money collected from the Young People's Society of Christian Endeavor shall be used to advance Christian Endeavor work.

12. That the ministers' salaries shall be paid by subscription and collections, each paying what and to whom he prefers.

13. That in the near future a Christian Endeavor chapel be built with the funds now on hand and what may be collected hereafter for that purpose, to be owned and controlled for all

time by sald society.

14. That the peace of God and the fellowship of his Spirit be with this effort.

The fraternal spirit manifested in these articles of agreement are commendable, but for a basis of unity a much shorter and simpler platform could have been found.

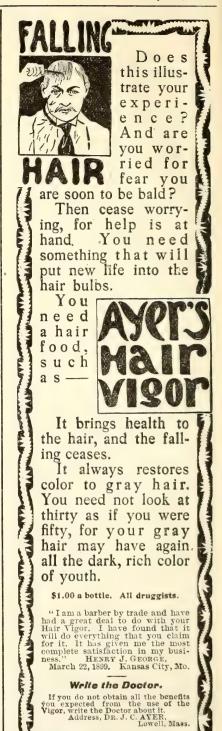
—The Inter-Ocean's New York correspondent gives the following account of "a new church founded in Brookly:"

A new church, with a creed of its own and composed of persons of various denominations, has been organized in Brooklyn. Its formation is the result of services held during the last two months under the leadership of the Rev. James S. Brockinton. The Brooklyn presbytery some time ago appointed Mr. Brockinton to look up the possibilities of establishing a Presbyterian Church in Leffert Park. Several meetings were held by the presbytery to form the church, but as a quorum could not be secured no definite steps could be taken. Mr. Brockinton, however, continued preaching, and finally the people decided to form a church of their own. The organization will be known as the Union Church, and Mr. Brockinton has been chosen as pastor. The creed of the church as given out is: "God our Father; Christ Jesus the Savior of all who truly believe in him; the Holy Spirit, author of regeneration and sanctification advocate; the Bible, God's Word, authentic record, our guide; unity. Go teach all nations, baptizing them in the name of the Father, the Son and the Holy Ghost. There shall be one fold and one shepherd. A cordial welcome to all God's neonle of every tribe and nation."

God's people of every tribe and nation."

Members of the presbytery are said to be surprised at the organization of the church with a creed of its own, and the Presbyterian Union for Church Extension has appointed a committee to see if the church cannot be made Presbyterian.

It is strange that they were so soon tempted to become the very thing they sought to avoid in their organization, viz., sectarianism.



—The American Bible Society has received from its agent, in Japan, the Rev. Henry Loomis, his annual report, in which he states that the first effects of the completion of treaty revision and the abolition of extra territorial jurisdiction have been helpful to Bible work. In every important city in Japan, where any Christian work is being carried on, Scriptnres are on sale in the most prominent places.

- MANDOON

—In our issue of June 7th there appeared an article by Dr. J. Harvey Moore, of St. Louis, who has just been appointed eye surgeon for the Missouri School for the Blind, upon the subject of "cross eyes." It was headed "Two Thousand Cross Eyes." If any of our readers failed to read it and are concerned either by reason of a defect in their own eyes or in the eyes of friends or acquaintances, upon request a copy containing the article will be mailed free of cost. Address request to Department "A," Christian-Evangelist.

On last Sunday the assistant editor preached in the Fourth Christian Church of this city in the absence of the pastor, E. T. McFarland, who with his wife is visiting his parents at Columbus, Ia.

-The Ladie' Aid Society of the Church of Christ in Hermon, Ill., has aided the church in the repair of its house of worship. S. A. Ennefer is the pastor.

-The church at Troy, Mo., has called Bro. Assiter to its pastorate and further correspondence with that church for the pulpit is unnecessary. Bro. Assiter has just returned from England and may feel complimented on finding himself in demand so soon after his return.

-The West Virginia Christian, published by the West Virginia Christian Publishing Co., is a commendable journal, edited by J. A. Canby, J. W. Yoho and A. R. Bryan. In type, paper, make-up and matter it compares most favorably with some of our older state journals.

- he Messenger, Lexington, Ky., announces the return of J. W. McGarvey, Jr., from a tour of Egypt, the Holy Land, Turkey, Greece and other parts of Europe. His trip covered about 20,000

-The summer days always bring a certain quietude among the churches of this city, and what is true of St. Louis is true of other cities. Many of the leading members of the various churches leave for a vacation or a rest, and this breaks into the arrangements of churches to a great extent, often necessitating a reorganization of activities for the summer months. Some churches close up entirely for the hot season, others for the Sunday evening service only, but the majority of the churches keep at work throughout the season. The attendance at all the services, as a matter of course, drops down and the interest runs less swift, but there are no closed doors for the season, no cessation of hostilities against that wicked one. In the fall, with cooler weather, all the churches are always in line for a new and greater campaign of righteousness for the Master.

Desronal Mention.

T. P. Haley and wife, of Kansas City, Mo., are spending a few weeks at Macatawa Park, Mich.

Major B. R. Davidson and wife and daughter are summering at Macatawa Park.

Geo. R. Beardslee recently visited Milroy, Ind., and Mt. Vernon, Ohio, preaching for the churches

at each place. Claiborne Hall, of Athens, Ill., would like to correspond with singing evangelist Hawes. Will Bro. Hawes write him as above stated?

R. E. McKnight has been assured of his popularity as a minister of the gospel by being in demand for public addresses on public occasions. He is located at Sumner, Wash.

Mr. and Mrs. A. R. Hunt, of Savannah, Mo., were recently presented with some valuable presents by their congregation in honor of the fourth anniversary of their marriage.

Eld. A. Flower, of New York City, is spending the month of July at Bickleton, Washington, on a visit to his only brother. We are indebted to him for a good list of subscribers recently from the City of New York.

Daniel Trundle, who who was at Florence, Col., has accepted a call to preach again at Elma, Wash. He was at Elma six years ago. He regrets leaving Florence, but a successor has been secured and the church will not suffer a pastorless interim.

W. R. Seytone, having resigned the pastorate of the Church of Christ in East Palestine, Ohio, a very tender farewell reception was tendered him, in which not only the members of his flock, but other ministers of the city and members of their flocks, were present and participated in the ex-ercises. The Ministerial Alliance of East Palestine also gave public testimony to their appreciation of Bro. Seytone's ability and life as a minister of the gospel.

PUBLIC AND PRIVATE RIGHTS

By W. W. HOPKINS

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CHRISTIAN PUBLISHING CO., 1522 Locust St., ST. LOUIS.

- H. C. Bowen says that the Endeavorers are taking a religious census of the cities of Bellevue and Dayton, Ky., and will place the information gained in every home.
- D. L. Dunkleberger announces that he is at liberty to hold some protracted meetings this fall and winter. The meetings are badly needed and Bro. D. knows how to hold a good meeting.
- J. P. Lewis recently organized a church of 45 members at Petersburg, Va. Bro. Lewis has recently published a tract on the action of baptism which he will mail to any address for ten

D. M. Johnson, of Ingalls, Okla., says that there is a fine opening in that city for a flou ishing mill, and the brethren want the place filled with a member of the Christian Church. Write to Bro. Johnson for particulars.

Guy B. Williamson, singing evangelist, is now assisting S. M. Martin in a protracted meeting in Lebanon, O. Preparations have been made for a great meeting. The operahouse has been rented for the meeting.

The sermon recently preached by the pastor of the Observatory Hill Christian Church, Bro. John A. Jayne, Allegheny, Pa., on "The Secret of Character Building," was published in full in the Pittsburg Press, July 9, together with a double column half-tone cut of the pastor.

The Harvard (Neb.) Church has given its present pastor, Samuel Gregg, a unanimous call for another year, at an increased salary. Bro. Gregg delivered the memorial address before a crowd, also the Fourth-of July speech at Harvard.

Claris Yeuell, of Selma, Ala., says: "My field sends over \$40 for Home Missions as against \$17 last year. I am preparing to make my annual trip among the Northern churches, and have a new lecture, "The Race Problem." Those who wish to Those who wish to hear it, address me as above stated.'

W. H. Willyard, of Charlestown, Ind., says: "I can locate two young, energetic and consecrated pastors in fields of usefulness, where the harvest is white and a great work can be done if they can afford to work on small salary for the first year. It they will take hold of the work and push it vigorously, from \$500 to \$700 can be raised now, and even more can be raised the second year. Let me hear from those who want to labor for the Master, who are not afraid to make some sacrifice themselves for the work of our Lord and Master.

Rev. R. H. Crossfield completed, just before he started on his European trip, a long and very difficult course in philisophy as prescribed by the Wooster (O.) University. Since returning from his visit abroad Mr. Crossfield has received his well-earned degree of Ph. D., and is now a full-fledged Doctor of Philosophy. Dr. Crossfield is

one of the most accomplished young ministers of his or any denomination of Christians.—Owens-boro (Ky.) Daily Enquirer.

W. B. Harter, Clay Center to Aurora, Neb. A. Shedmore, Marion to E. Liberty, O. A. Shedmore, Marion to E. Liberty, U.
A. B. Carpenter. Chandler to Norman, Okia.
David Lyon, Des Moines, Ia., to Florence, Col.
Robt. L. Wilson, Kansas City to Slater, Mo.
G. L. Cook, St. Louis, Mo., to Geneva, O.
J. W. Carpenter, Washington to Astoria, Ill.
Geo. H. Combs, Kansas City, Mo., to Macatawa, Mich.

W. R. Seytone, E. Palestine to Toronto, O. E. L. Barkham, Hubbard to Hermoson, Tex. Geo. B. Mathews, Chandler to Perkins, O. T. C. P. Pawn, San Bernadino to Riverside, Cal. Jas. E. Hawes, Harmony to Ada, O. Barton Z. Riggs, Dallas, Ore., to Spokane, Wash

Burris A. Jenkins from Indianapolis, Ind., to Buffalo, N. Y.
A. J. Bush from Abilene to Alvin, Kas.
Robt. W. Elder from Denver to Ft. Collins, Col.
W. A. Wherry from Norman, O. T., to Des

Moines, Ia.
R. A Hopper from Franklin to Lebanon, Ky.
T. F. Weaver from Texarkana, Ark., to Van
Allstyne, Tex.
H. J. Crockett from Mankato, Minn., to Des

Moines, Ia.

Geo. W. Sweeney form Chicago, Ill., to Oakland, Cal.

Isaac Kelloe from Phillipstown to Trumbell, Ill. W. R. Seytone from E. Palestine to Toronto, O. W. L. McIlvaine from Centerville to Farmington, Wash.

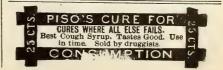
W. G. Oram from Randolph to Shelby, O. O. M. Olds, New Haven, Ia., to 1619 Dodge St., Omaha, Neb.

Steamers to Macatawa Park and Holland, Michigan.

Daily Service, June 5th.

After September 3, Steamers will leave Chicago, daily 7 P.M.

Steamers arrive in Chicago in the morning in time for all trains west and south. Tickets sold at all stations, on Pere Marquette and G. R. & I. Railways. For further particulars or information apply to Chicago Office or General Office in Holland, Michigan.



Correspondence.

The Lands of the Long Day-II.

SOME SWEDISH SCENES.

Before leaving Denmark there are one or two other matters which call for remark in addition to the language, the pretty girls and the museums. One is the architecture, particularly in the matter of towers. The Danes seem to have a special predilection for curious towers. No classic or conventional model restrains them. The problem with every tower-builder is apparently to devise something radically different from every other existing tower. In consequence a large Danish city like Copenhagen, when seen at a bird's eye view, presents a diversified and characteristic appearance. There is the glittering copper dome of the Marble Church. There is the massive round tower of Trinity Church, like the "keep" of a Norman castle. The black and-gilt tower of Vor Frelser's Kirke has a special stairway wrapped around it on the outside, and at each upward turn the diameter of the tower diminishes be the width of the stair. Most curious of all is the tower of the Exchange, which is topped off with four dragons whose entwined tails, held aloft, form a spire. In addition to these may be mentioned twinneedle spires of the Cathedral of Roskilde, which will recall to every traveler the similar pair of spires at Lucerne. The windmills of Denmark, which are almost as numerous as those of Holland. are always roofed with a domelike cap of the shape of a pineapple cheese.

I cannot consider that I have done my duty by Denmark until a good word has been said for her children. Nothing goes further toward determining the flavor of a visitor's impression of a place, be it a single home or a whole kingdom, than the demeanor of the children; and in Denmark one cannot take this factor into consideration without raising his estimate of the whole country. In the first place, one sees more signs of home life in Copenhagen than in any other city in Europe, so far as I have gone, and that is unquestionably the reason why the children behave so charmingly. I will give one illustration where many might be given. One evening I was looking for the residence of a man whose exact address I did not have. Thinking I was near the place, I inquired of a gentleman who was playing with his children, six or eight of them, in his front yard. He did not know exactly, but gave me some general directions and detailed one of his boys, a little chap of about ten, to act as guide. Together we hunted for perhaps half an hour, but without success, though the youngster was diligent in ringing doorbells and making inquiries, always with his cap in his hand. When at last we gave it up and were parting, I emphasized my thanks by offering him, as delicately as possible, a coin worth about a dime, which he with courtly grace declined. He lifted his cap, I lifted my hat, and we parted; and I felt very much as if I had been tendering a sixpence to the Prince of Wales.

It is possible that the reader does not appreciate how near together Denmark and Sweden lie. I am sure I did not until I saw them both in the same glance. A beautiful road runs along the Danish shore of the Oresund for twenty-five miles from Copenhagen to Helsingor, with the Swedish coast in full sight across the narrow sound all the way. At Helsingor one visits the castle of Kronberg, the guns of which used to command the narrow strait through which all the traffic of the Baltic passed. Until forty years ago Denmark levied toil on every ship which went through. More interesting but less historical is the connection of this castle with the story of Hamlet, for

here is the "platform before the castle of Elsinore," where Shakspere makes the ghost of Hamlet's father appear, and on a hill at a little distance is a column which is supposed to mark the tomb of Hamlet. It might also be remarked that there is a "Hamlet Bicycle" which is extensively advertised in Copenhagen. The castle, the column and the wheel make about equally plausible claims to authentic connection with the melancholy Dane.

The passage by ferry from Helsingor in Denmark to Helsingborg in Sweden is about equal to the crossing of New York Harbor from Twentythird Street to Jersey City. But here one steps into a different country and is saluted by the officials in a new language, which they must know in advance that you will not understand. Harrowing reports had come to me, on very good authority, about the strictness of the Swedish customs officers in regard to the admission of bicycleshow one had to deposit the amount of the duty and how there was very little chance of getting it back, even if the wheel were taken out of the country again a few days later. Instead of this the gentlemanly official merely required me to sign my name to something in Swedish, presumably an egreement not to sell the bicycle in Sweden. I signed and have kept the promise-if I made one.

My route in Sweden gave me a ride of about three hundred miles in the western part of that country, following the coast in a general way, but sometimes dropping back twenty or thirty miles into the interior. The first hundred miles of that journey lay through a fairly well cultivated and apparently prosperous section, though even here there was more sand than is conducive to the best results in either agriculture or cycling. Farther north the country becomes broken and hilly. Scrubby woods take the place of fields, and towns become infrequent and insignificant. masses of granite and gneiss, lying in irregular ridges and knolls, lend a certain desolate picturesqueness to the scenery, which is otherwise devoid of attractiveness. Along the coast there are productive fisheries, but what the inhabitants farther inland do to earn a living is more than I can imagine. Certainly, they do not live on the tourists, for that section of Sweden is not much frequented except at a few favored spots, and the hotel rates are astonishingly cheap. When one pays the equivalent of seventy-five cents for supper, bed and breakfast at a really good hotel it would almost seem that the tourists were a burden on the community rather than a means of

About the middle of this route through southwestern Sweden lies the city of Gotenburg, the most important place in the country after Stockholm, and known especially by reason of the "Gotenburg system" for regulating the liquor traffic. The system is similar to that which is in force in Norway, and has the same features of governmental control and governmental absorption of all profits above a certain small per cent, but in its actual workings it is here considered to be somewhat more effective than the Norwegian system.

Gotenburg has the general appearance of a Dutch city, with its numerous canals and high-gabled houses, as well it may, for it was planned and built by Dutch traders. It looks very much as Rotterdam would if the latter were modernized somewhat and washed.

The ride along the Gotha River, north from Gotenburg, presents some of the best scenery in southern Sweden. Granite hills, partially wooded, rise on both sides of the valley. I know of few more picturesque scenes in any land than that

which one sees from the grand old castle of Bohus, which crowns the summit of a lofty island at the point where the river divides to enter the sea through its two mouths.

Forty miles more along the same river, with charming scenery and a wretched road—sometimes merely a casual rock-strewn track in the sand and always hilly—brings one to the famous Falls of Trollhattan, universally acknowledged to be the finest cataract in Sweden and ranked among the half-dozen finest in Europe. The many mills which utilize the water-power destroy the picturesqueness of the total effect, and instead of a cloud of mist and spray one sees a cloud of factory smoke. Besides, it is difficult to get a view of the whole, for the river loses itself among a dozen islands and the falls, by which the river drops something over a hundred feet in all, are scattered along for nearly a mile.

But, though less impressive as a whole than one has a right to expect, the many small falls which make up Trollhattan are as swift and strong and beautiful as one could desire, when viewed in detail at close range. One charm about the place is that you are constantly discovering new bits after you thought you had seen it all. I spent more than a day there and am not sure now that I saw all of the falls.

There was one spot, just in front of my hotel window, which particularly delighted me. The river, having gotten clear of the islands, is crushed together between rocky walls and makes its final plunge through a gorge so narrow that one could easily toss a pebble across. Distances across water are sometimes deceptive, but I am sure that a pebble can be tossed across here, for I nearly dislocated my arm trying, and at last succeeded.

The reader whose strong point is geography will perhaps remember that the Gotha River is a part of the great waterway which, under the name of the Gotha Cana, connects the eastern and western coasts of Sweden, the Baltic Sea with the Cattegat. The locks by which steamers are lifted around the falls of Trollhattan are, in their way, perhaps, unsurpassed in the world. By eleven locks in succession steamers ascend a stairway over a hundred feet in height. The locks are really more interesting and more of a wonder than the falls. A waterfall may be very beautiful, but it never appeals to me as being wonderful. Cliffs are common enough, and when one occurs in the bed of a river there is nothing for the river to do but to fall over it. But to see a large steamer go upstairs to get above that same waterfallthat may or may not be a beautiful sight, but it is much more marvelous.

That part of Sweden which lies between Trollhattan and the Norwegian boundary has not yet emerged from the primitive condition in which the earth was a desolation and a waste. Sand, granite, heather and a few stunted pines are the chief elements of the scenery. Loose sand and irregular stones are the sole ingredients of the road, which is absurdly hilly considering the fact that there are no really large hills to be surmounted. The most interesting feature in this somewhat dreary situation is the people, whose constant courtesy is a delight. The Swede lacks much of the natural companionableness, the facility for easy acquaintance, the Gemuthlichkeit, which characterizes the German, but he has a sturdy reliability and straightforward honesty combined with a respectful politeness which I have seldom seen surpassed. The Frenchman has the reputation of being the polite man of Europe, and so he is in a way. No one can be so exquisitely polite to his friends and guests as a Frenchman, and no one can be so rude to strangers. The Swede

knows how to be polite to strangers. My appearance as a cyclist must have been very surprising in some of the remoter districts, but I do not remember that I was even stared at in an objectionable way in Sweden.

Nearing the Norwegian boundary the scenery improves, the trees have more size and dignity and the roads are letter. Suddenly the road comes abruptly to the shore of a beautiful fjord -I had almost called it a lock, so like was it to those narrow arms of the sea which indent the western coast of Scotland. In particular it reminded me of Ballachulish, where I had ferried across one evening at this same twilight hour, and here, too, I must be rowed across. My strongarmed oarsman took me over in a quarter of an hour. At the end I offered him half a krone. He looked puzzled and declined it, demanding as his modest guerdon a coin worth a cent and a half. Then I knew that I was not in Scotland, for the canny Scot at Ballachulish had charged me a shilling because I was a wheelman.

Just beyond the fjord was the boundary stone and a little Norwegian customs house. I knocked and rang, but no one came; evidently it was not the custom officer's day at home. So I entered W. E. GARRISON. Norway unannounced.

Fredrikshald, Norway, 11 June, 1900.

B. B. Tyler's Letter.

This letter is written in Plymouth, Mass. Here the Pilgrims landed in 1620. Their voyage across the Atlantic occupied more than nine weeks. Plymouth is an interesting place with a population of possibly ten thousand souls. Its quietness is sometimes almost oppressive. For me it is an ideal resting-place. From my window I look out on the placid waters of the bay in which the Mayflower cast anchor. Even the Atlantic is pacific at this point. Tourists contribute to the support of the resident population of Plymouth. It is said that about 25,000 travelers came to the place during the season. There is some manufacturing here, as in every town and city in New England. The largest cordage works in the world are in Plymouth. Almost every place possesses something which can only be described by the use of a word in the superlative. There are woolen mills and cotton in the old town. Shoes are manufactured and iron is worked. There is labor enough, with good wages, to keep the people in comfort. The people of Plymouth are well dressed, well fed, w-ll behaved. Some one told me that there are, on the average, about sixty or sixty-five persons in the county jail. This seems to be a large number, but it is probable that in Plymouth County persons are confined in the jail who often, in other places, are permitted to enjoy liberty. Law is enforced i. this part of the world with unusual

Pilgrim Hall is the center of interest for visitors. It was erected by the Pilgrim Society in 1824 as a monument to the Pilgrim Fathers. It was rebuilt in 1880 and made fireproof by Mr. Stickney, of Baltimore, born in Boston. The place is full of Pilgrim and other mementoes. Here, for instance, is a clock once owned by John Hancock, still marking time, and an ancient sofa which belonged to the same old rebel, on which probably he and Samuel Adams more than once sat while they plotted treason against the hated English Government. It is said that there are not more than four copies of John Eliot's Indian Bible in existence, one of which is in Pilgrim Hall. Probably not a man on earth can read this Bible. Those for whose benefit it was made have perished and their language is no more. Here is a portrais of Edward Winslow, the only one in existence, so far as known, of any person who came to America in the Mayflower. Daniel Webster's On a day's or a summer's outing

Uneeda Jinjer Waufer

is just the thing for a lunch or a nibble. And take along some Uneeda Biscuit.

NATIONAL BISCUIT COMPANY



home was not far from Plymouth. His portrait, life size, adorns Pilgrim Hall. Ralph Waldo Emerson was married in Plymouth. The house in which the nuptials were celebrated is pointed out. One house remains in the town which sheltered one of the Mayflower Pilgrims. Peregrine White deferred his birth until after the completion of the historic ship that he might have the honor of being the first pilgrim born in America! Bright boy was Peregrine! His cradle is in Pilgrim Hall. This prococious lad was so well pleased with the new world that he remained in it eighty-eight years. There are interesting relics of the redoubtable Captain Myles Standish. The Captain was small in stature, but he was a good fighter. He held a commission from Queen Elizabeth and under her flag rendered military service in the Low Country before he came in the Mayflower to North America. Captain Standish was not noted for his piety. He was not even a member of the Pilgrim Church-which, by the way, was called "The First Church of Christ." It is probable that Standish was a Roman Catholic. His daughter, Leora, was religious. One day she found time to do a piece of embroidery in which she worked the following:

"Leora Standish is my name; Lord, guide my heart that I may do thy will! Also, fill my hands with such convenient skill As will conduce to virtue, void of shame, And I will give the glory to thy name."

The Pilgrims wrote their most interesting verses for their tombstones. Those of their number who died the first year after the landing were interred in unmarked graves on account of a fear of the Indians. They were unwilling that the Indians should know how great their mortality was. After 1621 the remains of deceased Pilgrims found sepulture in what is known as Burial Hill. You will be interested in some of the inscriptions on the grave stones. Here is one on a stone that marks the resting-place of a child one month old:

> "He glanced in our world to see A sample of our miserie.'

On the gravestone of a child aged one year and seven days is the following:

> 'Heav'n knows what man He might have made. But we-He died a most rare boy.'

A girl named Fannie Crombie died, after which some one, on her gravestone said this about her:

"As young as beautiful! and soft as young, And gay as soft! and innocent as gay.

Mrs. Plaskett taught a private school for small children, at the same time, as was the custom of her day, doing her spinning. Her mode of punishment was to pass skeins of yarn under the arms

of the little culprits and hang them up on nails. The house in which she taught remains, with the nails still in place on which she hung the juvenile rascals. TOf course, this woman had a pretty rough time. She prepared her own epitaph, and this is the way it reads:

'Adieu vain world! I've seen enough of thee; And I am careless what thou sayest of me; Thy smiles I wish not, nor thy frowns I fear; I am now at rest, my head lies quiet here.

A worthy monument is erected to the memory of Captain Myles Standish at Duxbury, where he owned a farm on which he lived, and here he died at the age of seventy-two. His will, still in existence, shows that he was a man of more than average intelligence and that he was financially in good condition. Nor did he employ John Alden to court Priscilla Mullins for him! The Captain did his own courting. His first wife came in the Mayflower, with her husband. His second wife was as doubtless she had before she became Mistress Myles Standish, history fails to record the fact. After she became the Captain's wife she had a name good enough for any woman. If John Alden was not employed to court the beautiful Priscilla for the Captain, then he did not play the Captain false, as Professor Longfellow would have us to believe. It is painful, of course, to be compelled to condemn the Harvard professor, but it is a privilege to stand up in vindication of John!

Did any one ever believe in the damnation of

The Rev. Nathaniel West wrote a poem entitled "The Simple Cobbler of Agawam." In the 181st stanza, the souls of unbaptized infants having forcibly pleaded their innocence of Adam's sin, the divine Judge is represented as replying:

> "A crime it is! Therefore, in bliss You may not hope to dwell: But unto you I shall allow The easiest room in hell!"

> > B. B. T.

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beatness cannot be cured by local applications, as they cannot reach the diseased portion of the ear. There is only one way to cure Deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube gets imflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed Deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by catarrh, which is nothing but an inflamed condition of the mucous surfaces.

which is nothing but an inhamed condition of the mucous surfaces.

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Texas Letter.

I see that the Prohibition platform says Mc-Kinley is a "conspicuous example of a winedrinker at public banquets and a wine-serving host in the White House." This was not my impression of the President. My information was that however guilty he was in the matter of the army canteen, etc., yet in his personal habits he was all right. Have I and thousands of others been deceived? If so, turn on the light that we may see the man as he is.

Oak Cliff, one of our beautiful suburbs, is happy over their new house. For several years the congregation has been much hindered because of the little house they had. But such is the case no longer, for it has been remodeled at an expense of \$2,000, and is now adequate to their wants. J. C. Mason preached for them on opening day, and S. D. Perkinson followed with a short meeting, and the work is taking on new life. G. D. Smith, one of our Central elders, is their worthy pastor.

A new congregation is to be organized in our city. Several years since we established a mission school at the corner of Washington and Thomas, and it is this which has grown into the new church. At the first meeting almost a half hundred were enrolled, and we hope to increase the number to 100 before the final organization. We own a lot and chapel there. B. F. Wilson will preach for them half time and give the other half to city evangelization. The outlook for them and for the work in the city is good.

Another new congregation has been organized by one of our evangelists, D. A. Leak, at Fate, with 38 members. One of their first acts was to make a missionary pledge of \$25. This shows them headed in the right direction. R. E. Grabel will preach for them.

Two of our young preachers have recently become entangled in Cupid's net. Edwin D. Hamner was married June 20 to Miss Susie Smith, of Huntsville. The bride is a sister of G. Lyle Smith, our Terrell pastor. And on June 27 Philip F. King, of Corsicana, was married to Miss Mary Frances Thomas, of Hillsboro. They left at once for Chicago University, where they take special courses for the summer.

The great meeting at Gainesville, after 26 days, has closed with 206 additions. Charles Reign Scoville was the evangelist, Prof. Wilson the singer, and J. B. Sweeney the pastor, with a strong church at their backs, and I am not surprised at the glorious results. I would have been surprised had they not been "glorious," for these are the men and conditions which God delights to bless.

Tom Smith is doing a fine work at Smithville, which will result in another new church of about 50 members, and a pastor located for half his

A. J. Bush moves from Abilene to Alvin, where he has a little fruit farm on which he proposes to spend the closing years of his life. He richly deserves one of earth's most pleasant retreats, for his has been a life of unselfish devotion and ceaseless labor in the vineyard of the Lord.

Add-Ran is happy in the prospect of the Girls' Annex, a \$10,000 building, with a capacity of 100 boarders. This building is now going up, and will be ready by Sept. 1st, and the prospect is, so say those who ought to know, that it will be full.

The third annual camp meeting of Northwest Texas will be held near Spring Creek in Throckmorton County, August 2-22. The place is ideal for camping, with high ground, fresh water, wood and grass. Every convenience for living will be provided and meals only 25 cents. Randolph Clark and R. R. Hamlin will do the preaching, the former to the church and the latter to the world, and the singing will be in charge of Bro.

and Sister Douthit. If you wish to attend by by rail, write John Ransom, Seymour, for transportation to the grounds. M. M. DAVIS.

833 Live Oak St., Dallas, Texas.

New York Letter.

We are glad to say that the American Christian Missionary Society, upon the recommendation of the Board of the Eastern Conference, has decided to support a preacher at Newark, N. J., upon the condition that the Church Extension Board lend the Newark mission money with which to secure lots on which to build a chapel. And this no doubt will be granted if the mission will proceed at once to put up such a building. The Newark brethren have decided to raise a fund for that purpose immediately. It is to be hoped that this may be done without delay so that the work can be undertaken early in the fall. The brethren at Newark are a noble band and the outlook for the work in the city is full of promise. Now, as this work is getting into shape to open up auspiciously, the churches of the Atlantic Coast states should rally to the help of their executive committee and do one of two things in addition to what the American Missionary Society is doing, viz., either support a strong general evangelist in the East or else select some neglected city and open and support a missionary in it. Perhaps the latter would be the better thing to do the present year. There are a number of places about New York City that should be opened in this way as soon as possible.

But let all this work be done with the co-operation of the American Christian Missionary Society which show a strangely sympathetic interest in our Eastern work. The executive committee of the Atlantic States Conference and the American Christian Missionaay Society will work together to redeem the populous cities of the East to Christ our King. Bro. B. L. Smith, our general secretary, is anxious to see this work prosper. On his recent trip to the East we held two conferences concerning the work in general and that of the Eastern states in particular which will no doubt bear good fruit in the future. On his return from Porto Rico he reported Bro. Erwin as doing excellent work at San Juan-in fact he says ours is the most inviting mission in the city and the outlook is full of encouragement. His Sunday-school work is prospering, having opened up a branch school besides the main school that was opened in the beginning. A number of persons have been baptized and others are seeking the way of salvation. We are delighted to hear these goodly reports of our mission work and hope the churches will not allow the work to fall back, but will push it forward and increase its power for good.

Just think of it! There are 60 churches in the Presbytery of New York, and they report just 141 adult, baptisms during the year ending May 1st, 1900. These churches have an enrolled membership of 24,892, and they together with their pastors (and they have some of the ablest speakers in the land) worked twelve months and gained only 141 persons to Christ upon a confession of their faith. Or, to average it, the following are the facts and figures: One church with a membership of 415, 16 officers and a pastor, giving his whole time to the work, were able to win two persons (plus) to Christ by twelve months' labor. Of course, we would not be so ungenerous as to say this represents anything like all that these good people have done-far from it. But the chief business of the church is the saving of lost men, and we who are stewards of the manifold grace of God should not forget our great mission to a lost world. But what is the trouble? Has

the gospel lost its power? Is it faithfully preached in the light of the commission of Christ and the history of conversions in the Acts of the Apostles? Or has worldliness so encased the conscience of the average New Yorker that he is impervious to the gospel sword? It is to be feared some truth is implied in all these except the first one, for there are thousands of evidences that the gospel has not lost its power to save men. What is true of the Presbyterians is largely "true of all denominational churches in New York. Too many Christian people seem to be wasting precious time and strength in an endeavor to save their creeds and human systems of church government, whereas this energy should all be directed toward saving men.

Bro. J. S. Myers has returned home to Philadelphia after three months' successful work in the Southwest organizing, evangelizing, etc. During this time the Lord used him in adding 260 souls to the churches where he preached. Upon his return to Philadelphia the church for which he preached formerly gave him a most cordial welcome and left behind them after their visit tokens of their hearty good will in the form of a handsome clock and candelabrum, Dr. E. E. Montgomery making the presentation speech. Bro. Myers is unsettled as to what he will do, though for the present he is supplying different pulpits. It is reported that the First Church, Philadelphia, has called Bro. Frank, recently of Fulton, Mo., and formerly of Nicholasville, Ky. Other ministerial changes have taken place recently in our Eastern field. E. S. Muckley has resigned at Watertown, N. Y., and accepted a call to the church at Bellefontaine, O., and B. A. Jenkins, of the University of Indianapolis, has accepted a call to the church at Buffalo, on Richmond Ave. We are sorry to loose men like Myers and Muckley. but are always glad to welcome such men as Frank and Jenkins. They will do us good in the East. I only wish we might flood the Eastern

Mr. Robert C. Ogden, advertising manager of Wannamaker's store, and withal a thoroughgoing Christian man, said in a recent address in this city, discussing "Some Difficulties that the Plain Man has with His Bible:" "Church organizations are passing through a period of readjustment, and in the process many may lose their faith. For more than 2,000 years men have been discussing the Bible and are discussing it to-day more than ever. Many things taught us in youth must now be set aside as erroneous. While scholarship has been of great benefit to us it has also put a good many difficulties in our way. Conflicts among the scholars aggravate our difficulties; and good men of to-day destroy what good men of the past have done. Now, theology and the church should be absolutely separated, for there is a higher plane for the Church of Jesus Christ than that of theological discussion and dispute. When the church gets to discussing theology it gets beyond its limit. The trouble is we have been putting some product of the human mind before us, such as man-made creeds, catechisms and confessions instead of the pure gospel. The gospel must go to pieces that a logical system may be main-How does this sound from a Presbyterian layman? It is evident that other people are beginning to make the plea we have made so are beginning to make the product long. May such advocates increase.
S. T. WILLIS.

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no other kind. Twenty-five cents a bottle.

Richmond Letter.

I have just returned from Williamsburg, Va., where I went to preach the baccalaureate sermon before the graduating class of William and Mary College. I found such a wealth of historic interest attaching to the old college and the old town that I thought your readers might care to know about it.

The college, named after the king and queen, which fact is perpetuated yet in the college colors, orange and white, was established at what was then called Middle Plantation (now Williamsburg), in 1693. In its antecedence it is the oldest of American colleges, the agitation for its organization beginning in the Virginia Assembly in 1619, a year before the Pilgrims landed at Plymouth Rock. The enterprise was delayed, however, on account of the Indian massacres. In its actual operation it is second only to Harvard.

It received its charter direct from the Crown, under the seal of the Privy Council of England. In this it is unique among American colleges, as it also is in its coat-of-arms, which it received from the College of Heralds in London. This bears the date 1694, and is perpetuated yet in the seal of the college.

The first Greek letter society, the Phi Beta Cappa, was organized there December 5, 1776.

Three presidents of the United States have taken their degree there, Thomas Jefferson, James Monroe and John Tyler, whose son, Dr. Lyon G. Tyler, is now president of the institution. George Washington took his engineer's degree, the only degree he ever received, from William and Mary College, and was at one time its chancellor. Of the Cabinet officers furnished by Virginia to the Federal Government, nine have been William and Mary men. Four out of the five judges appointed from Virginia to the Supreme Court of the United States were from the same institution. Among these was John Marshall, who belongs to the nation and to all our future.

Lieutenant-General Winfield Scott took his degree there. Of the twenty-seven United States Senators from Virginia between 1789 and 1860. sixteen were educated at the old college. Of the four Speakers of the House of Representatives furnished by Virginia, three were from the same institution. Virginia has had three Ministers to England, two of them were from William and Mary; and four out of the six Virginia Ministers to France were from the same institution.

The old college bore a most vital and honorable part in the Revolution. It was Richard Bland, an alumnus of William and Mary, who announced the startling doctrine in a pamphlet published in 1766, that "America was no part of the kingdom of England, and had never been united with it except by the common tie of the Crown." It was Dabney Carr, another alumnus, who urged the appointment of committees of correspondence between the colonies in 1773. This was the first step looking toward united action. It was Payton Randolph, another alumnus, who was made president of the first Continental Congress, which met in 1774, thus permitting himself to be made the mark of British resentment. 'It was Thomas Jefferson, another alumnus, who in 1776 wrote the Declaration of Independence. In 1786 it was John Tyler, Sr., another alumnus, who carried through the Virginia Legislature the proposition for the Convention of the States at Annapolis, which led to the Constitutional Assembly at Philadelphia. In 1787 it was Edmund Randolph, another alumnus, who gave direction to the proceedings of the Philadelphia Assembly by submitting the Virginia plan.

This is only an extract from the record. Surely, it is a noble history; and to stand in the chapel, surrounded by old portraits and distinguished names, is almost like treading on holy ground.

The town of Williamsburg is one of the most interesting places, historically, in the whole There are scores of homes there practically as they stood in colonial times. The streets retain their old names-Duke of Gloucester, Nassau, Engiand, France, etc. Bruton Parish Church is these, the successor to the old Jamestown Church. This is perhaps the oldest church in the country, having been organized in 1632. They have several communion services in silver; among them the Jamestown silver, bearing the date 1621, and having the inscription: "Mixe not sacred things with profane;" also a service presented to the church by King George III. The font from which Pocahontas is said to have been baptized is in use yet.

There is a regular gold mine in the old church and in the old homes of the town for the antiquarian, and another one in the records in the old courthouse, built in 1767, for the historian. It is but seven miles to Jamestown in one direction. and but twelve to Yorktown in the other. The old Powder Horn, which was built during the administration of Gov. Spottswood, is still standing. The headquarters of Gen. Washington and Lord Cornwallis and Lafayette are used as homes and are in good repair.

An interesting thing in connection with old Benton Parish Church is the fact that at the very beginning fees were all fixed; for b rial in the chancel, 1,000 lbs. of tobacco or £5, payable to the minister; for burial in the church, 500 lbs. of tobacco, payable to the parish; for a funeral sermon, £2, payable to the minister; for regular christenings and burials, three lbs. of tobacco each, payable to the clerk of the parish; for digging a grave, ten lbs. of tobacco, payable to the sexton. The minister's salary was fixed at 1,600 lbs. of tobacco and cask annually. What this "cask" was for or what it was I have not been able to find out, though I have my sus-CAREY E. MORGAN, picions.

Pastor 7th St. Christian Church. June 28, 1900.

American Enterprise at Paris.

Among the striking and original exhibits at the Paris Exposition of 1900 few have occasioned more favorable comment than the great map of the United States, 18x15 feet, exhibited by the well known advertising agency of Lord & Thomas, Chicago and New York. This map is constructed to show at a glance the various details concerning state areas and population, number of publications in each, circulation per issue, percentage of circulation to population, value of publishing plants, number of employes, average hours of labor, average wages paid and cost per inch for yearly advertising. Information of this nature is of especial value to advertisers, showing as it does the locations in which to place advertising to reach the greatest number of people and secure best re-

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General Immigration and Industrial Agent, LOUISVILLE, KY.

Tribute to Dr. Procter.

To the Editor of the Kansas City Times:

Would you mind if one that has been intimately associated with Dr. Alexander Procter for a long time should think aloud about him in your columns? The space would be highly appreciated by his friends, whose name is legion, and would also show him that though absent from his accustomed place, there are hearts thinking about him, loving him; we would like to tell him we miss him-miss him on the street and in the church; miss his kindly face, benignant smile and spiritual counsel. His long ministry in Independence-nearly forty years-has made his form familiar and has given the community a large interest in his welfare. We love him, the Christian Church of the state loves him as the child loves the parent. I will tell you why Missourians love him. He was born in Missouri, he has spent his life in Missouri, he is a Missourian, proud of his state, of its hills and valleys, of its birds and flowers, of its boundless resources and of its people. It was here he learned to wield the ax and direct the plow; it was here he learned to swing the cradle, as every man knew to his shame who attempted to follow his wide and rapid swath, or to match the broad sweep of his scythe.

It was in this state that he built and developed the large frame that has so long baffled victoriously the enemy of his full, abundant life. It was in Missouri he made his first attempts to tell the wondrous story of the cross, which led him on from heights to heights until he seems to stand in vision on the lofty mountains of God. It was from this state he went in 1845 to Bethany College. West Virginia, as one chosen from among many. Mr. Campbell had made an offer to the state to educate-footing all expenses-one young brother who should give his life to preaching the glad tidings. Mr. Procter, though not an applicant, was chosen and sent. It was to this state he returned in 1848, and to which he has been giving the sum total of his energies, having multiplied the few loaves given him to an abundance that has fed multitude upon maltitude. Who can count the good he has done or measure the high ideals he has implanted in the hearts of old and young?

Although the entire Christian Church of the state has been to some extent educated and strengthened by his loving service, yet but few places ever had him as a minister. The roll is easily called-Lexington, Glasgow, St. Louis, Kansas City, Paris, Independence. In the last mentioned place he has married a whole generation of young people and sent them on their way in love and hope; his consoling word has accompanied these same young people as they laid away in the last resting place all that was mortal of fathers and mothers—a whole generation of them -and he has called quite two generations to walk in the footsteps of his Master-in paths that are righteous and ways that are holy. It is here he has wept with those that wept and rejoiced with those that rejoiced.

These are some of the reasons why Missourians in general and the people of Independence in particular loves the man who sits patiently in his easy chair watching the squirrels in his trees, and occasionally strolling into his yard to pet his flowers. This leads me to tell you another thing about Mr. Procter, which is no secret to those who know him. He is a most ardent lover of nature. He loves the ocean, the mountain and the sky; he loves to watch the coming of the storm, and see the great mass of blackness torn to fragments by the winds; he rejoices in the play of the lightning, as it leaps from mountain cloud to mountain cloud, or strikes the earth with its zigzag tongue. These wonderful exhibitions of power are not more attractive to him than nature in all her more quiet moods. The gentle coming on

of spring, the full burst of life in summer, the harvest of autumn time, the winter snows and diamond sleets all express themselves in his responsive spirit. In short, he loves nature in all her moods, and never ceases to hold communion with her. Whether it is the daisy, the rainbow, the storm or the quiet sky, he uses them as a mighty set of symbols with which to spell "God." To him nature is one sublime parable and speaks the love of God to man. After having told you thus much, you need not be told that Mr. Procter is conversant with most of the best that men have had to say on such subjects. He has always kept in close touch with students of nature, of men and of God, and h's religion roots itself in the gamut of being. He feels-

"The world's no blot for us,

Nor blank; it means intensely, and means good."

His faith sends its minutest fibers down into the truth that "God dwells in all," and that man is his image. In this little confidential talk I have not mentioned Mr. Procter as a preacher. This is a short story easily told, for he had but one theme—the man Christ Jesus—but to him this short story is the sum of human history. It makes but little difference from what point in the circumference of thought he takes his departure, he is sure to take the radial line and end with Christ, the ideal man. If at times he says things that shock, it is to exalt his Master the more.

One of his favorite texts is: "Till we all come in unity of faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." He is not a preacher of the law, but of righteousness. He does not call attention to the depths to which one can sink, but to the heights to which one can rise. Let us sum his message in one short sentence: God is life, light and love, and Jesus is God incarnate—follow him. Now, in closing, may I hope that I have given no offense in trying to interpret the heart of one so pure, the intellect of one so strong, and the life of one so simple and helpful.

GEO. S. BRYANT.

Independence, Mo.

The Great Famine in India.

In the last 122 years there have been 17 famines in India. There have been eight famines since the reign of Queen Victoria began in 1837. The official report of these famines will give some idea of their severity. From official sources I am able to give the following:

In the famine of 1837-8, 8,000,000 people were affected and 800,000 died. 1860-1, 13,000,000 were affected and upwards of 1,000,000 perished. 1893, a quarter of the population died in some districts. Deaths were enormous; nearly the whole of the laboring population were swept away. 1866, nearly 1,000,000 perished. 1868-'9, 1,250,000 died of hunger. 1876-'8, the mortality exceeded 5,250,000. 1896-'7, 4,500,000 were in receipt of relief at one time. Over 3,000,000 of human beings perished in that miserable time, although £90,000,000 sterling were expended for relief.

Far greater, however, than any of the above is the present famine now devastating India. The extent of the affected area and population is variously reported as being from 60 to 90,000,000 people, greater by far than any famine of the century, while more than 6,000,000 are actually driven from home by starvation.

Notwithstanding the British Government is engaged in many enterprises at home and abroad, the starving in India have been and are being he ped in a colossal way, the like of which has never before been seen. They are now expending \$150,000 daily to keep the people alive. Besides what the British Government is doing, the whole civilized world is pouring in money and provision-

most generously. Hundreds of thousands of dollars have been sent from America.

I am writing this, however, to say that the need is still most urgent. The rains are coming, but it will be three months before harvests will furnish food. The many months of famine have left the starving millions in a most deplorable condition. Their homes are desolate. They have nothing to begin with. In fact, now is the most distressing condition, so far, in all these months of misery and death. Seed grain, blankets, clothing, cattle, ploughs, with daily bread, are needed, and if not in some measure supplied the lives saved through the past months will finally be lost. It is not enough to have eaten yesterday, we must eat today and to-morrow also. Unless the gifts pour infor three months yet, millions will perish. Now is the time when help is needed most. The misery is indescribable. It is heart-rending. The appeal is to all humanity, but especially to all Christian people. It is the greatest missionary opportunity of the century. Swami Vivakanda said at the World's Fair in Chicago that America was sending the gospel to save starving souls, but cared nothing for the starving bodies. This is as true as most of his utterances. The offerings of American Christians during the last and the present famine is the reply. The free use of the express companies, railways, telegraphs and cables answer eloquently. Let those who have never given do so now, and those who have given once may give Let those who have never given do again and so have the blessing of saving starving souls and bodies. Answer now, for "they're dying to-night, dying where the palm trees grow." G. L. WHARTON.

Hiram, O., June 30, 1900.

Facts About Flour.

MADE WHITE BY LEAVING OUT THE PART WHICH HELPS DIGEST.

Modern methods of milling separate the parts of the wheat berry that contain the diastatic element, and furnish only the white flour, made up entirely of starch.

One of the principal elements needed to digest this starch has been left out in the process, and therefore the person who eats much white bread is almost sure to have intestinal troubles, for the starch does not digest properly and must, of necessity, decay and cause all sorts of trouble.

Grape-Nuts Food, on the contrary, is made up of the entire wheat and barley, and the processes of digestion, as shown in the human body, are copied as exactly as possible, in a mechanical way, by the use of moisture, time and warmth. No chemicals or other ingredients are used, but the simple methods scientifically arranged.

In this way the starch of the grain is transformed into grape sugar, and the Grape Nuts Food, which appears in a granular form, shows on the outside of the little granules glittering specks of this grape sugar, which is not put onto the food from the outside, but is a result of the change of the starch into grape sugar, which works out to the surface, very much as the sap of the hickory or maple tree will frequently show in the shape of white sugar on the sawed-off ends of logs.

A handful of Grape-Nuts held to the light will show the little glittering particles of grape sugar. It is naturally and scientifically predigested, therefore the food agrees with the weakest sort of a stomach. It must not be used in large quantities at one meal, for it is concentrated, and overfeeding of even the choicest food is not advisable.

Being perfectly cooked at the factory, the food can be served instantly, either dry or wet, cold or hot. When wanted hot, hot water, milk or cream can be poured over it. There is a definite, distinct and undeniable gain in the nervous energy and vitality when Grape-Nuts food is used.

Missionary.

C. W. B. M.

What hath God wrought through the Disciples of Christ during this century? We who are older in the Disciples' faith have heard this discussed so often from its individuality or individual bearings, we feel it is useless to discuss it further than their women have made their impress on the century. For, when a good brother's proverbial barrel of sermons runs low he will invert the barrel, mount its head and tell us of our Baraks, Sampsons, Gideons, Davids, and Jepthahs, who through faith waxed valliant in the fight, put to flight or muffled the guns of ecclesiastical error, of victories won of which we are no less proud than they and how we feel ourselves rather an "Uncle Sam" among our religious neighbors. It is, however, an inspiring history of a century, causing our neighbors to search the Scriptures "to see if these things be true."

What God hath wrought through the Disciples' women, too, has made its impress on the century and we sing of our Sisters Burgess, Pearre, Christian, White, Lou Payne, Hedges, Bantz and others, not forgetting we have a Moses in our ranks, and we will not hear so much of the "infused knowledge" of this Moses as enthusiasm born of her "inspiration."

While our women did church work, contributed of their means, they did not work with a wholeheartedness until Isaac Errett saw the possibility wrapt in the Disciples' women, seized the opportunity to organize them in their unique way, 'woman's work officered and controlled by women," laying special stress on this feature as an individuality in their work. This liberty of action has shown its wisdom in the phenomenal advance strides the Disciples have taken since their women became coeducators in all work. God is leading women to great fields of religious culture through the Woman's Board. He leaves his impress silently in the program of their literary clubs, invading their domain with a sentiment for his Christ that shall speak later when God shall call them for a more perfect literature, an impression none but women can create where all the gallantries of the mixed club are put aside. The activity of the Disciples' women in the significance of the threefold policy of the leaven, by invading the territories of Noah's sons, leavening the whole world, has created a desire among sister organizations to remodel their societi s along our lines of work and methods. Yet we hear the echo of good brethren saying: "Have we not the power to lead about a sister, a wife, as well as other apostles and the brethren of the Lord, and Cephas? (1 Cor. 9:5.) Just what provoked this retort from Paul the Scriptures are silent; so are we, further than it was a matter between the brethren. "'Tis true, 'tis pity 'tis, tis true," such a spirit of egoism should be found in this year of the Lord nine-

With the spirit of "Uncle Sam's" research to relieve oppressed humanity from the thraldom of university skepticism, the Disciples' women found a means of expansion covered with the dust and mold of a century, hidden away in the archives of Virginia University, laid there by the father of "American expansion" until some Christ-loving woman discovered and saw' the feasibility of the Bible Chair movement.

All religious people and educators say the Disciples' women have made the "hit" of the century in solving the problem of how Christian people are to overcome the question of religious culture and education at our universities. The wisdom of this movement is so manifest, the Disciples' women will soon establish a Bible Chair

at the University of Calcutta, the greatest mart of heathendom and the center of their learning. It has been hinted, too, the Disciples' women may take the initial step in Christian union. Already we hear the cry coming from Christian people in heathen lands, "there must be a spiritual union;" on this plea there have come to the Woman's Board in India, Baptists, M. E.s, Episcopals, and lastly a converted Jewess. They have discovered that after all we may be mistaken in our former conceptions of the nature of the union, as were the Disciples in the nature of the kingdom, and when we unite spiritually we will practically speak the same things as the apostles did ic the adjustment of Christ's kingdom. We are told, among all Women's Boards there is a stronger sentiment of union, their differences are becoming more personal, rather than spiritual, as was Paul's in the quotation. Tae promise of redemption was made to woman. Is there no significance in Gen. 3:15? Woman's identity is wrapt in Christ, the seed of Woman, not man. And God is redeeming this promise in the wonderful things he has wrought during this century.

MISS ELIZA TURPIN.

1900

Gain

Carrollton, Mo.

No. contributing-

LOSS X

The Home Offering.

Comparative statement of receipts to the American Missionary Society for the month of June, 1899 and 1900:

1899

| Churches, C. E. Societies, Sunday-schools, L. A. S., Individuals, Other contributions, | 480 24 29 1 37 5 | 10 21 40 | 13 14x 8x 1x 3 |
|---|---------------------------------|------------|----------------------------|
| Amount contributed l | 1899 | 1900 | Gain |
| Amount contributed b | oy— | | |
| Churches. | \$7,665.48 | \$8,000.41 | \$334.93 |
| C. E. Societies. | 120.36 | 45.34 | 75 02x |
| Sunday-schools, | 147.92 | 127.32 | 20,60x |
| L. A. S., | 5.00 | 121102 | 5.00x |
| Individuals, | 1,389.79 | 835,90 | 353.89 |
| | 121.00 | 099.90 | 121.00x |
| Bequests, | | | |
| Annuities, | 650.00 | | 650.00x |
| Other contributions, | 97.75 | 262 06 | 164.31 |
| Total | 810 197 30 | \$9.271.03 | \$926 27¥ |

The above statement shows a small decrease over the same period last year except in church offerings.

It has been predicted from the first that there would be a reaction after the great gain of last year. We did not expect as large gifts would be made this year as in the Jubilee Year to the permanent fund, but we did expect a gain in receipts for present use. Upon this basis the board made its appropriations for the year. It enlarged its work, which it thought it had a right to do. Has the field been too greatly enlarged? We find ourselves immediately after our collection without money to pay our missionaries; we lalso find a decrease over last year in receipts. 5 Shall we recall part of our evangelistic force or shall we come to the Kansas City Convention in debt? all say: "Neither!"

A band of missionaties doing the work ours did last year shall neither be recalled nor crippled for lack of means. Our growth last year was greater than the combined growth of all the religious bodies in the United States. Our per cent. of gain per missionary was greater than the combined per cent. of gain per missionary of all the religious bodies. God blessed] us wonderfully. Shall we withdraw from the fields God has honored with an hundredfold increase? Dare we do it? Our plea belongs to America, yet the regreater part of the territory is not even entered. Again, the money we cast on the water in American missions last year will bring six per cent. to Foreign Missions this. Every dollar spent in the United States in converting souls and in [enlarging our church will bring the first year better returns in actual cash than money invested in bonds for all

Perfect Construction. Fair Dealing.

Singer machines are so simple that a child can understand them; they are so strong that a bungler can hardly get them out of order. Every part is made with such scrupulous care, from the best materials, fitted in its place with the utmost exactness, and tested and re-tested so many times before leaving the factory, that it never gets the "fits" which try a woman's patience, destroy the fruits of her labor, and consume her time in vexing attempts to coax the machine to a proper performance of duty. Singer machines are sold directly from maker to user; they are guaranteed by the maker, always ready to furnish parts and supplies in any part of the world, and not by a middleman totally unable to render this service. Buy a sewing-machine of the Present, and not one of the Past.

Get a Singer. You can try one free. Old machines taken in exchange.

The Singer Manufacturing Co.

Salesrooms in every city in the world

our missionary interests and will increase in its interest-bearing value with each recurring year.

No, we must not decrease our outlay for the cause in America. Shall we come to the convention burdened with debt? No, for it will cripple our efforts in the year to come. There must be no backward steps.

How can we keep our force intact?

1. Let every church which remembered us last year, do so this. Six hundred and fifty churches have given us so far this year which did not give last. If all prove true which did give last year, this will greatly aid.

2. Let each church be determined its offering shall be equal to or beyond last year's. If it has already sent an offering which was smaller it will be an easy matter to supplement.

3. Let every one which gave us last year a personal gift, do so this. Did you give us \$100 last year? Send us a check for \$100 this. Did you join with the 4,500 who gave \$1 each last year? Do so at once this.

4. Let all those who love the cause of "primitive Christianity" send us a personal offering.

Let preachers, members, all with one accord pour money into the treasury of the American Christian Missionary Society and we will keep every worker in the field, come to Kansas City out of debt and make a report of victories won for Christ which will make all hearts glad.

BENJ. L. SMITH, Cor. Secs.

Send all money for Home Missions to Benj. L. Smith, Y. M. C. A. Bldg., Cincinnati, Ohio.

Receipts for Foreign Missions for June.

Comparing the receipts for Foreign Missions for the month of June, 1900, with the corresponding month last year, shows the following: 1900

| | 1099 | 1900 | Gain |
|-----------------------|-------------|-------------|------------|
| No. of contributing | | | |
| Churches, | 147 ` | 215 | 68 |
| Sunday-schools, | 2,291 | 2,405 | 114 |
| C. E. Societies, | 19 | 2 9 | 10 |
| Individual Offerings, | 65 | 123 | 58 |
| Amount, | \$31,584.59 | \$35,726.46 | \$4,141,87 |
| Comparison of sour | ces of rece | eipts: | |
| | 1899 | 1900 | Gain |
| | | | |

| | 1899 | 1900 | | Gain |
|----------------------|-------------|------------|------|---------|
| | \$ 2,426.15 | \$3,417 21 | \$ | 991.06 |
| Sunday-schools, | 27,933 42 | 30,352 74 | 2 | ,419.32 |
| C. E. Societies, | 105 74 | 274 58 | | 168.84 |
| Individual Offerings | 460.03 | 487.10 | | 27.02 |
| Miscellaneous, | 38 20 | 512 86 | | 474.66 |
| Annuities, | 500.00 | 100.00 | Loss | 400.00 |
| Bequests, | 121.00 | 581 97 | | 460.97 |

Gain in regular receipts, \$4,080.90; gain in bequests, \$460.97; loss in annuities, \$100. Send to F. M. RAINS, Treas.

Box 884 Cincinnati, O.

Notes and News.

Michigan.

The first district M. C. M. S. held its convention with the mission church at Adrian June 27-29. The C. W. B. M., S. S. and C. E. were represented besides the general district work. Prof. G. P. Coler, Ann Arbor; Chas. B. Newman, Detroit; H. C. Patterson, Indianapolis: Alex McMillan, state corresponding secretary; J. M. L. Campbell and wife, Detroit, district managers; Lucy H. Weeks, Ann Arbor, and several others had papers or delivered addresses. The meeting was a splendid one for the first in several years. Adrian is a place of 10,000 or 12,000 and the writer has charge of the mission here. The convention will help us G J MASSEY

Adrian, Mich

C. W. B. M. Quarterly Meeting.

The union quarterly meeting of the C. W. B. M. at the Central Christian Church, Tuesday, June 19, was well attended and an enjoyable program presented. "Snapshots from Home Fields" and "Kodak from Foreign Fields," brought the work and workers clearly before us. The "Junior Congress" suggested some practical ideas in relation to this important branch of our work. and the address by Bro. W. A. Moore, of Beulah Church, on "Some Incentives to Missionary Effort," gave inspiration and encouragement, for which we owe him a debt of gratitude only to be repaid by increased zeal and earnestness in the work. The reports from the auxiliaries showed increase in membership and in receipts both for general fund and special work.

MRS. J. D. ANDERSON.

Burris A. Jenkins at Buffalo.

The pastoral labors of Burris A. Jenkins with the Richmond Avenue Church of Christ, Buffalo, commenced on Lord's day, July 1, 1900. Before proceeding to the platform, and at the request of the official board, the Rev. Anson G. Chester addressed him in hearty words of welcome, to which he most appropriately responded. A novel feature in this greeting was the rising of the congregation and the stretching forth of their right hands, in response to the request of the speaker to that effect, in token of their acceptance of Bro. Jenkins as their pastor. The two sermons delivered by him upon this first day of his pastorate were received by large congregations with great satisfaction and made an impression which is likely to remain. We feel that we have drawn a prize in Bro. Jenkins, and that his pastorate is sure to be successful. May God add his blessing!

ANSON G. CHESTER.

Can Sleep Now

SINCE LEAVING OFF COFFEE.

"Up to five years ago I had used coffee all my life, but was finally forced to give it up on account of the way it acted on me. Right after drinking it I would be taken with a dizzy headache and sour stomach and have to make a cup of strong tea before I could go about my work.

Two years ago I started on Postum Food Coffee and since finding how to make it properly I would not exchange it for the best coffee I ever saw. My old troubles have disappeared entirely. I have gained considerable flesh, and what is still better, sleep perfectly at night, which was not the case while using coffee.

When I first used Postum, my husband complained of its being tasteless, so I tried to use more of it, but as that did not help matters I tried more boiling, which proved to be the right thing, and now it is delicious." Mrs. W. A. Eckels, Siston, Cal.

Ohio Notes.

We are now at the beginning of the dullest season in our state mission work. From this time on until November, receipts are the smallest of any season of the year, and about the only way funds can be gathered at all is to go into the field after them. Work among the churches usually goes slower at this season of the year than at any other time, and results are not gained so rapidly in our mission work. Nevertheless, we enter this season with a very bright outlook. A number of our missions are having additions quite regularly, and the outlook throughout the state is hopeful.

The work on the Rossford building has so far progressed that it is now being used for services. Of course, the building is not completed, but it is enclosed, and makes very comfortable summer quarters. L. A. Warren, the pastor, has taken hold of the work with spirit, and we may look for excellent results.

W. D. VanVorrhis, formerly of Lowell, Ind., has taken charge of the work at our South Akron mission. Brother VanVorrhis is a graduate of Hiram College and of Butler University, and has taken postgraduate work at Chicago University. He is one of the best educated of our young men, and few men have a stronger personal influence for righteousness than he. We feel confident that Brother VanVorrhis will make a success of the South Akron work. There are some hindrances to the work here, but this is a growing suberb of the rapidly growing city of Akron. Our mission is the only church in that immediate section of the city. There is at present a little doubt as to whether they will be able to hold their present building site. The school board is looking for a location for a large school building, and have taken options upon all the property about there, including the lot on which our chapel is located. We may lose the location, which is a most excellent one, but if we do we shall immediately purchase another lot and begin to build.

O. L. Cook, our state evangelist, has begun work at Barberton. Many Disciples live here, who have been members of our churches in other places. A number have gone into other churches, but will be ready to take hold earnestly with our people as soon as the work is thoroughly started. We have no building, but the people interested in the establishment of a church in this thriving new city have purchased a lot in one of the finest locations that could be found. Lumber has been purchased and a tabernacle about 60 feet square has been erected. It is more like a wooden tent than anything else, and is a very comfortable place for meetings during the hot summer weather. The expense in all is about \$168. I visited there on Sunday last and found a small but enthusiastic gathering of people and a determination on the part of all to make the work succeed. Brother Cook is just the man for this kind of work. The Clark fund has agreed to pay the salary of the pastor for the first year, while the church is providing for a building. It is one of the most hopeful outlooks we have found in Ohio.

The Bedford Church is planning to build during the summer. They will dispose of their old location and buy another in the heart of the town and put upon it a building worth about five or six thousand dollars. A little more than \$3,000 of this money is already subscribed. E. E. Curry, the pastor there, is pushing matters with might and main.

The building enterprise of the Glenville Church is moving on successfully. They report that finances for the building are coming in nicely and that the work is rapidly progressing. They expect to be able to use the Sunday-school room upon the first Lord's day in August.

The meeting now being held by State Evangelist Allan Wilson, at Washington C. H., is moving on to increasing success. The last report was by telegraph, and showed 94 accessions; 88 of them by baptism. This has proven a hard field, but the meeting has been very successful and has strengthened the church materially. They close Wednesday of this week.

S. H. BARTLETT, Cor. Sec. 240 Bell Ave., Cleveland, O., June 26, 1900.

Kansas for Christ-Christ for Kansas!

Brethren of Kansas, did you know that this has been one of the most successful missionary years we have eyer had? The foundation of work so ably laid during the ministry of Bro. O. L. Cook. as field superintendent, has been strengthened and built upon by his worthy successor. The many church difficulties settled, congregations put to work, church houses redeemed from mortgage debt and sale, pastors located and general allround enthusiasm and improvement speak eloquently of Bro. W. S. Lowe's untiring efforts. Six days out of every seven in the field, absent from home and family, sacrificing, laboring, living for Christ's sake. More money has been expended in the field than for many year previous and less expended in office work. The missionary year must close Aug. 1st, two months earlier than usual. This will cut off the usual August and September offerings from this year's work and record. It is necessary that we close the year out of debt. To do this will require energetic action on the part of our brethren over the state. Gladden the hearts of those who have sacrificed so much by coming promptly with your apportionments and gifts for the cause. Gladden your own hearts by doing your duty. It is God's call-will you answer? The great-hearted people of Kansas heard India's call for bread and were touched. The call for the bread of life from our own people is borne to our ears. Let us bring of our abundance to the Lord's work that they may be filled. Shall we not appreciate the great and supreme privilege and blessing of preaching the gospel in Kansas-our Judea? Brethren, what will you do before August 1st?

F. W. EMERSON.

919 Madison St., Topeka, Kan.

Eastern Ohio Ministerial Associa-

CANTON, O., SEPT. 4, 5, 6, 1900.

PROGRAMME.

1. President's Address, "Tenter Hooks," Robert Moffett, Cleveland, O.
2. Corresponding Secretary's Report, F. M. Green Kent, O.
3. Modern Psychical Phenomena, A. Wilcox, Youngstown, O.
4. Elements of Success in Evangelistic Meetings, P. H. Welshimer, Millersburg. O.
5. Ploneer Work, Lathrop Cooley, Medina, O.
6. What has been Settled by Historic Criticism? Prof. G. A. Peckham, Hiram, O.
7. The Ecumenical Missionary Conference, W. W. Sniff, Cleveland, O.
8. The Problem of the Country Church, A. Baker, Braceville, O.

er, Braceville, O.
9. "The Old Testament Under Fire," A. M. ham-

9. "The Old Testament Under Fire," A. M. Chamberlain, Alliance, O.
10. The Scope and Purpose of the Sermon or the Relative Importance of the Sermon and the Service, L. G. Batman, Mansfeld, O.
11. The Book of Daniel, M. L. Streator, Canton,

0 12. Why this Loss? G. A. Hoffmann, St. Louis,

Note.—It is desired that every member of the Association be present if possible.

Those members who find themselves unable to be

present are requested to write a letter to the secretary to be read to the Association.

We would be glad to hear from every one no viving who has ever been a member of the association. No name is dropped from the roll of membership unless by request, or for immoral conduct. Each member who pays fifty cents a year towards the expenses of the Association is counted an active member.

F. M. GREEN, Cor. Sec. member. Kent, O.

Missouri Bible-school Notes.

Marshall has remitted first quarter in the new year. Hannibal has sent in their \$75 pledge in full, enabling us to meet every obligation for June, with funds in the treasury. What a favor if others would do us likewise.

Bro, John Giddens reports that the work at Green Springs is so well alorg toward the new house that there will be no further trouble. He is now at Montevallo. The prospects for a great year's work are bright with one of our men.

The Boys' and Girls' Rally Day this year will be kept by more Missouri Bible-schools than ever before, and should be made a great day by them all. B. L. Smith, Y. M. C. A. building, Cincinnati, Ohio will furnish you the needed supplies free gratis if, you will order them, and you should do so.

The Home Department is becoming more and more an actuality with us, this department being organized at Liberty and Bowling Green, where J. H. Hardin and S. W. Marr, with their superintendents, always seek the very best means by which to advance the kingdom of God.

Our July board meeting, with every member present, took in consideration the districts, the field force, the funds in prospect, and have outlined the work as given in my last notes.

R. B. Havener, our evangelist in the southwest district, has just revived the school at Edgewood and has revived the church generally at Calhoun. The house had been closed for a year, but now all the departments are at work and W. W. Warren has been called to their help, and you know what that means for the little band. Their Bible-school is again on its feet with a good superintendent, and we have hopes for Calhoun once more. This is the work that zeal can do. While holding the meeting he talks Bible-school, and the revival of one revives the other, thus saving the school and church to the brotherhood, and our county super intendents, knowing the field, should use our evangelists to this good end. Will they not kindly do so, helping all at once?

Mt. Zion, Marion, is one of the best country schools in all Missouri, and its efficient superintendent, L. C. Hendren, and the minister, C. S Brooks, are two of our best friends. The church house is undergoing general repairs, and will have one of the most attractive auditoriums in the West when completed, this week, but there is to be no cu'ting off in its giving to good work.

If any of those writing for souvenirs failed to receive them, or if any to whom we promised to send them did not get them, notify this office without hesitation and you shall be supplied by return mail. Hear? The first quarter is now due, and I hope the schools will not wait for the notice.

H. F. DAVIS.

Commercial Bldg., St. Louis, Mo.

State Mission Notes.

There are some men who know how to give you a happy surprise in such a hearty way that it adds to the pleasure of the astonishment. This is true of Brother W. F. Richardson, pastor of the First Church, Kansas City, when he came into the office and turned in a check for \$197 for state mission work from the First Church. He was as happy in giving this good help as we were in receiving it. I was not in the office at the time but the office secretary received such a shockof joy-that she had to write me of it at once, and I had a good big piece of a regular old-fashioned Methodist love feast, all by myself. This is by far the largest contribution to State Missions this year, and is the result of a great mission rally in which over \$1,400 was obtained for mission purposes.

Other churches have gone beyond their apportionments lately, such as Monroe City, which sent us \$35, and Odessa, which sent us \$30. At the

first of these we are not surprised; they have been among the warmest friends of the work for a number of years, constantly increasing their contributions till it has reached this handsome sum. The latter, though, was a real, genuine surprise. It is more than twice as much as the church has given for a number of years. To say that we are grateful to these friends for their help is to feebly express our feelings. May God bless them all. But for these generous helpings our work would have been in the closest straits, but we shall now be able to pay the men up to date.

But this is not all that is needed. We need the money for the next three months for the men already employed. We must also increase our force. We must help another place in St. Louis. We ought to put an extra man in Jasper county at once. Several preachers have written me, splendid men, saying that they are ready to go if their support is assured.

But there is the difficulty, the money is not in sight: Have we not some great-hearted, generous friend of God in the state who would support a men in that section for the next three months? \$150 will do it, and what a glorious investment it would be! Both the Methodist and Baptist people have found men among them willing to do this, and they are doing a noble work. What of us? Are we any poorer than they? Are we less liberal than they? Have they any more of the real spirit of sacrifice than we? I cannot believe it. Surely, God has blessed some of us with the means, and we ought to give it for that purpose. The population of that county is nearly double what it was a year ago. Twelve months ago there were 17 saloons in Joplin, now there are 40, more than twice as many. We are moving to build a \$15,000 house in that place, but there is room for the immediate organization of another church. W. F. Turner says it ought to be done and done now. Then there are the towns spoken of in Bro. Oldham's letter. there not a message in these things that will strike the heart of some one with the means? I am praying hourly for the means to enter this field. Who will answer? T. A. ABBOTT.

1123 Oak Street, Kansas City.

A Call for Our Colored Brethren.

The publicity committee of our next National Convention has received the following for publica-

A CALL TO THE MEMBERS OF THE CHRISTIAN CHURCHES OF THE UNITED STATES (COL.)

DEARLY BELOVED BRETHREN IN CHRIST JESUS— Greetings: The Annual National Conventions of the Christian Churches will meet in Kansas City, Missouri, October 11th to 18th, 1900.

Being a part of this great organization and believing that we can learn to perfect our work better by always being in touch with our (white) brethren, and realizing how much we who attended the Jubilee Convention at Cincinnati, Ohio, last year were benefited by thus being in touch, we resolved then to meet with our other brethren each year wherever they meet.

The matter of rates on the railroads being also a thing of much difficulty, worry and annoyance when small bodies are to be accommodated, has along with a great many advantages which can be derived and which cannot now be mentioned, impelled us to the taking of this step.

Without commending ourselves for wisdom, foresight or judgment, we believe that this is the best step yet taken to get together a representative gathering of our colored brethren with the least trouble.

The white brethren have already extended to us every courtesy with promise of further assistance

to make our meeting a success and the colored brethren of Kansas City, Mo., and Kansas City, Kan., have written that they are willing to give free entertainment and do everything in their power to make our meeting a success.

We, therefore, the executive committee of the G. C. M. S. (colored), send out this invitation to all our brethren to meet us in Kansas City, Mo., for organization and work, October 11th, 1900, at which time we hope to also report the raising of \$1,000 for Christ and humanity.

Every delegate and visitor is asked to come prepared to contribute one dollar and every congregation to send at least five dollars.

Information on program and business can be sent to and obtained from Prof. T. Augustus Reid, State Normal School, Frankfort, Kv.

On entertainment and homes, from Eld. Wm. Alphin, 933 Walker Avenue, Prof. John R. Smith, 1009 Nebraska Avenue, or Eld. Wm. Hancock, 1119 Oakland Avenue, Kansas City, Kansas.

On railroads and transportation, from Bro. G. W. Muckley; T. A. Abbott, A. A. Buxton, publicity committee, Kansas City, Mo., or from the state evangelist or state corresponding secretary of (white) C. M. S. of your state.

Read everything published in our papers by our other brethred on the conventions. It will have the same general bearing on our work.

And we, then, as workers together with him, beseech you in the name of Christ Jesus to meet us in Kansas City, Mo., at the time appointed.

EXECUTIVE COMMITTEE: Dr. M. F. Robinson, Kentucky, president G. C. M. S.; Jas. R. Lauderback, Virginia, vice-president G. C. M. S.; J. H. Hart, Ohio, secretary G. C. M. S.; D. Ritter, South Carolina; Mynor J. Mace, Ind.; E. Joseph Myers, Ohio, treasurer G. C. M. S.; Wm. M. Richards, Kentucky; R. A. Spencer, Virginia; W. W. Cordell, Ohio; Mary L. Mead, Kentucky, president National C. W. B. M.; J. T. Brent, Ohio; Minnie A. McDuffy, Ohio; T. Augustos Reid, Kentucky, general secretary.

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STOCKHOLDERS' MEETING.

Notice is hereby given that a meeting of the stock-holders of the Standard Adding Machine Company will be held at the office of the Company, 903 Aubert Ave., St. Louis, Mo., on Tuesday, July 31st, 1900, at 9 o'clock a.m. for the purpose of voting upon the proposition: To increase the Capital Stock of the Company from \$150,000 to \$200,000.

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A Cruel Accusation.

To charge the Christian missionaries in China with istigating the present riots in that country is most cruel and unjust. It is no new thing to charge all calamities and misfortunes that come upon heathen countries upon the few Christians who are trying to spread a knowledge of Christ around there. In the early days of Christianity every drowth and every plague that visited the countries where Christians lived was charged to their account, and for these things the innocent had to suffer every form of torture and finally martyrdom, and be it remembered to their everlasting credit that they suffered all these things uncomplainingly and even gladly, counting it all joy to suffer shame for his name.

It was this same condition of affairs that made it possible for Nero to fire Rome and then incite the mob to murder the Christians for his own crime. That the old, cruel, false cry is taken up to-day shows a survival of things other than the fittest.

We are reminded of the Oriental proverb: "First, the missionary, then the consul, then the general." That this order of events is often the case we cannot deny, and that Christianity has been misunderstood and suffered much on this account is also true; but to blame Christianity for the evil that follows the consul and general is quite as unreasonable as to charge them with burning Rome.

Modern commercialism and militarism take early advantage of the opening made by missionaries, and entering these localities, begin their methods, that are not Christian, and the missionary has to bear the blame.

Every mission opens up a little center for commerce, and then comes the trade of his own country and the evils it brings, and the heather look upon this as the fruits of Christianity. When, as is so often the case, the same ship that brings the missionary brings the saloon, more deadly than the cannon, it is not so strange that the pagan associates them in after times. If it is true that within one year after the American flag was hoisted in Porto Rico and the American missionary landed there that the three saloons grew to be three hundred, will not these people in their history associate the flag, the missionary and the saloon? We cannot hide the fact that these results do hinder our missions and becloud the splendor with which Christianity would otherwise shine.

Now as to the Chinese charges, all the people, whether native or foreign, that are slaughtered are Christians. But do we thus judge that they are murdered because of their religion? We know that the Chinese as a nation are totally indifferent as to religion. When the old Chinese philosopher said to the missionary: "All Joss good; your Joss good for you; my Joss good for me-all Joss good," he [voiced their sentiment on religion. But they believe that the missionary is merely the agent of the secular government by which it achieves its aggressions, and as they hate foreign aggressions their vengeance falls on the missionary. Because of this suspicion they declare that these Christian nations have taken possession of nearly all of their ports and are now threatening to apportion among themselves the entire country; hence the terrible slaughter at this very moment.

The church is confronted with enormous diffi-culties. She cannot abandon her missions. She cannot cease to "go" into every nation. What is

to be done? This is true: until Christian nations are This is true: until Unristian nations are Christian in reality—Christian politically, commercially, socially—the slaughter of Christian missionaries will inevitably continue. It is the old, old story—the innocent suffering for the guilty.

AMAGE J. J. MORGAN. guilty.
Woodland, Cal.

Evangelistic.

Salt Lake City, July 9.—Three added here by letter yesterday.—W. H. BAGBY.

WASHINGTON.

Palouse, July 7.—One added by confession and baptism since last report.—E. C. WIGMORE.

ENGLAND.

Southampton, June 29.—Eleven unreported ad ditions; seven by baptism.—LESLIE W. MORGAN.

Cripple Creek, July 9.-Two additions since yesterday, making four since my last report.—JOE S. RILEY.

Auburn, July 8.—Two additions by letter since last report.—W. C. McDougall.

Selma, July 1.—One by baptism; \$20 raised on church debt at Plantersville. Two by baptism at Cleveland Mills by E. V. Spicer.—CLARIS YEUELL.

MASSACHUSETTS.

Worcester.—Four confessions July 1. Bro. B. B. Tyler began a two weeks' meeting with us on July 8. Services held in a tent in the Highland Street district of our city.-Newton Knox.

NEBRASKA.

Fremont, July 9.—Three confessions at our regular service last night.—FRANK EMERSON JONES.

JONES.

I preached my farewell sermon to the Lexington Church of Christ on June 24th. We had one added by letter on that day; also three added by confession and baptism at last report. I resigned here in order to accept the work at Saybrook, Ill. I will be at Eddyville, Neb., July 1st, and will begin my work at Saybrook July 8, 1900.—T. A. LINDENMEYER.

MISSOURI.

Wellsville, July 9.—Two added yesterday, and our work moves on.—Herbert J. Corwine.

Farmington, July 5.—One baptism since last

report. A good collection at Mine La Motte and Doe Run on Children's Day. The old church here is torn down and a modern brick and stone structure is to take its place. Have also made some valuable repairs on building at the Doe Run Mission lately.—A. M. HARRAL.

Des Moines, July 6.—Six additions recently at Collins—four last Lord's day.—T. S. HANDSAKER. Shenandoah, July 6.—Six added last week and two this; five of these by primary obedience Some time since our people bought a parsonage on which there was an encumbrance and our moneyed men say that this mortgage must come off right away, and I think it will. We are also planning for substantial improvements, both of the church building and parsonage, shortly.-J. H. WRIGHT.

Hamburg, July 10.—Began our meeting here aturday. We had Clark Braden with us over Saturday. We had Clark Braden with us over Sunday. He delivered four lectures, redhot and to the point. Mr. Braden broke up an infidel league here 10 years ago. He has also cleaned up some of the Mormons in Fremont County. Our large tent is filled every night. Eld. A. R. Hunt will come next week and take charge of the meeting.—H. W. Cies.

KANSAS.

Hoisington, July 7.—We had one baptism at prayer-meeting this week; this makes five additions since I last reported.—J. N. McConnell,

itions since I last reported.—J. N. McConnell, minister.

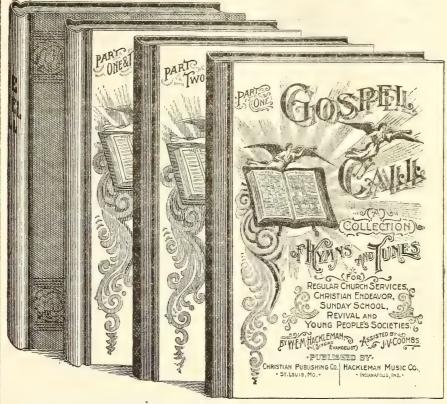
Elk City, July 6.—One more addition here last Lord's day. The writer delivered an oration on the Fourth at La Fontaine.—S. W. NAY.

Belleville, July 9.—One confession yesterday at regular services.—C. Henderson, pastor.

Augusta, July 8.—At Douglas last Lord's day I took the confession of two ladies, probably 50 years of age, and baptized them Monday morning. The sister of one of them I baptized over 20 years ago.—C. W. YARD.

Ft, Scott, July 8.—At our last service at Corinth four persons united by relation, one a preacher from the Volunteers, Bro. J. A. Davis, who will preach in accordance with the New Testament; also his wife, and two from the Adventists.—J. H. Speer.

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Snider, July 5.—Our meeting here starts off with good indications. Six to date. Many more are expected; pray for us. Correspondents will address me here until the 15th.—D. D. BOYLE, evangelist.

ILLINOIS

Milton, July 9.—Two added by baptism yester-day.—C. B. Dabney. Kankakee, June 8.—One added to-day by letter.

-W. D. DEWEESE.
Lynville, July 9.—Large audiences yesterday and one added by letter.—A. R. Adams.

Sullivan, July 9.—Two large audiences yesterday and two accessions. We dedicate July 22, Z. T. Sweeney officiating.—E. W. BRICKERT.

Ipava, July 10 .- Two added here last Sunday, also two two weeks ago, making six my last three appointments here; total, 13 since coming here. One added at Summum lately. We think the work at both places is on the up grade.—J. E. DEIHL, pastor.

Princeton July 5 —Three excellent young peo-ple obeyed the gospel here Sunday evening. The

work is growing.—J. G. WAGGONER.

Barry, July 9.—One confession here yesterday;
12 other additions here of late, 10 of whom were baptized by J. Q. Dabney, in the country.-N. E

McLeansboro, July 10.—Our meeting of three weeks closed Sunday night with 15 additions; 11 baptisms. Bro. W. H. Willyard is a power in the pulpit and an all-round hustler. We heartily recommend him to churches that want an evangelist who is not afraid to work. He labored under great disadvantages last week on account of the extreme hot weather and the celebration, but we feel that our meeting was a success. One of our Methodist preachers was fully convinced that we throng. We are going to have regular services from now on.—N. A. UTLEY.



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J. H. STARK

Am I true to the trust my Savior has given,
As toilsomely on thro' life's journey I go?
Is my back toward the world, my face toward
heaven?

Do I daily kind deeds in Jesus' name do?
Do I frequent the place where brethren oft gather
To sing the sweet songs in praise of our Lord?
Do I send a request to my Heavenly Father,
Desiring my will with His to accord?

My Savior has bidden me trust in His leading
And do whatsoever I do in His name,
From the storehouse of truth my soul ever feeding,

May lean on His word and His promises claim.

In the rush and the noise, the strife and the worry
Of business affairs that vex and annoy
Do I take time to drop a word that is cheery,
In the name of my Lord, to give some one joy.

Do I give of my means to publish the story— The gospel of Christ—at home and abroad? Am I striving to climb from grace into glory By faithful adherence to God's blessed Word? Am I shunning all appearance of evil That my daily example may tell for the right?

Do I love to do right rather than revel

In pastimes that're sinful, in pleasures that blight?

Dear Father, do take my poor, sinful weakness
And in place of it give me pure, simple trust;
Take from me pride and give me the meekness
That will entomb self 'neath humility's dust.
Help me to daily, thro' faith in my Savior,
Earnestly work, for the night draweth nigh;
Striving to live in thy blessed favor,
Take me at last to thy saints' rest on high.
Oelwein, Iowa, June 18, 1900.

"Unto the Least of These."

MINNIE E. HADLEY.

"No, mother, I shall not go to Pierre Ribeaut's party to-night. Our new minister's powerful Christian sermons have wrought a great change in both my mind and heart since I ordered that elaborate party dress from Madame Hernaud's, four weeks ago. It's just as he says: 'Plainness and simplicity will characterize the dress of every real Christian.'

"The woman who spends two hundred dollars for a dress," continued Marion Wright, her large black eyes flashing with an enthusiasm growing out of intense earnestness, "does so because she prefers her own happiness to others," and not for the employment it affords, as the same amount invested benevolently for cheaper dresses would offer quite as much of the latter.

"For my part, I'm sick to death of all these furbelows, this fuss, finery and frivolity, which the social world demands of us. I tell you, mother, its positively appalling to look about us and see what a small proportion of the great mass of professing Christians are genuinely so at heart!"

The elaborate piece of embroidery work slid from Mrs. Wright's lap to the floor, and a shadow of perplexed surprise and displeasure darkened her face as she looked toward her daughter, who also had stopped work at her writing desk and sat thoughtfully gazing at a beautiful copy of "The Christ," by Hofmann, which adorned the wall of their handsomely furnished library.

"Marion," said Mrs. Wright at length, "I cannot understand why you should suddenly become so dissatisfied with the Christianity which your own mother has practiced for almost forty years, and which all of your friends and acquaintances are practicing and professing to-day. It cannot be that they are all wrong and you alone are right.

"I am not saying that they are all wrong, mother. They may be all right so far as they go, but how many of the members in our church to-day even make any attempt to fulfill the law of Christ?"

"The science of theology has been elaborated from the first great commandment of Christ: 'Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind,' and the church has studied it assiduously, as it should, but how about the second great commandment: 'Thou shalt love thy neighbor as thyself'-the elaboration of which is sociology or social science? Is it being either studied or practiced when thousands of professing Christian women will spend fifteen hundred dollars a year for clothing and men who are also professed Christians will squander that much and more on a single evening's entertainment, as Pierre Ribeaut is doing to-night? Why, fifteen hundred dollars would endow a permanent scholarship in the Hampton Institute, or send one hundred boys from the slums of New York City to Western homes where the most of them would become honest, industrions and useful citizens. Think of the good that would grow out of such an expenditure!

"No, mother, I shall not mock God by attending any party that grows out of such lavish expenditure nor by countenancing any man who, like Pierre Ribeaut, makes long prayers on Sundays, gives large donations to the church to be popular and then grinds and starves his poor, oppressed employees six days out of the week to make it all back again. Such men are liars and hypocrites!"

Marion brought her plump white fist to the desk with a bang as she uttered the last expression and her beautiful black eyes shot forth tremendous volleys of righteous indignation.

Mrs. Wright answered with a deep, prolonged sigh. There was no use trying to persuade her daughter. She knew that very well. But for weeks she had been cherishing, away down in her heart of hearts, the secret hope that somehow this

party might open up a new future fo Marion.

Ever since Morgan Wright's death, ter years ago, it had been the widowed mother's ruling ambition to make a brilliant match for her daughter, not only because they were in need of a larger income, but also because Marion's dark, flashing beauty, exquisitely musical voice and brilliancy of mind seemed to entitle her to something more than the average man.

The party was given in honor of Hareld Ribeaut, who had long been absent in Australia, and who, owing to his father's rapidly declining health would arrive on the evening train and in a few days assume full control of the immense manufacturing business of his father, Pierre Ribeaut, king of money-makers.

Mrs. Wright had secretly hoped that some affinity might develop between the wealthy young millionaire and her superior daughter, but Marion's recent repugnance for his father, her ideas of dress reforms, incumbent duties toward the poor, etc., seemed to reduce such a match to a mere myth, and the mother's prolonged sigh was but the final expiration of the last breath of a dying hope.

So it was decided; and eight o'clock of the same evening found Marion Wright entering the door of the large stone church which stood just across the street from her home. It was prayer-meeting night and the same faithful few were in attendancesome twelve or fifteen good old souls, each of which Marion knew and loved, a few zealous young people, and to-night there was a stranger, a large stalwart man, with darkauburn hair and a thick growth of likecolored beard. He was kneeling in one of the back pews as Marion entered, apparently engaged in the profoundest religious devotions, although the services had not yet begun.

"He must be puzzled with the solution of some perplexing moral question," thought Marion as she noticed him pacing to and fro in the vestibule after the meeting was over. But just then something [happened which caused her to forget all about him, for just as she stepped upon the sidewalk a little ragged urchin darted out from the depths of a shadow and seized her hand.

"Mother's a dyin'," squeaked a hoarse little voice. "An' she wants yer to come. Ef yer got any close es'll do Iter bury er in, she says will yer bring 'em? She's only got ther ole calicer she's been wearin'."

It was little Jamie Davis from "Factory Flats," the homes of Pierre Ribeaut's em-



ployees, and one of the poorest quarters of the city.

Marion had made the acquaintance of the needy family but a few weeks before and learned that Mrs. Davis had killed herself by long hours and hard work in the factory. Her wages were uncommonly low and Jamie and Meg, aged ten and six respectively, were dependent upon her for support.

"Wait here just one minute Jamie."

Marion's home was only a few steps from the church, and the next moment she stood at the open door of her room, where the first thing that met her eyes was the white silk party dress which had just come from Madam Hernand's.

A pair of sharp scissors, guided by her iconoclastic spirit, letting out a puff here and ripping off a furbelow there, very quickly reduced the fussy, stylish party dress to a plain white silk shroud for Mrs. Davis. Bundling up a few other necessary articles, she rejoined Jamie and they were soon hastening along the beautiful residence street in the direction of Factory Flats.

As they passed the Ribeaut mansion it was easy to discern that the festivities had already commenced. Gorgeous lights streamed forth from the large windows and beautiful strains of music were wafted upon the night air.

A very dandified and foppish looking young gentleman with an air of the most exalted self-importance had just emerged from a cab and was entering the yard.

"Ha, Ribeaut, is it you?" she heard one of the gentlemen accost him.

"And that's the renowned Harold Ribeaut," thought Marion, "the business man who is to assume control of all those immense factories. Great God! What are we coming to when such men are given power to crush the very souls of those who serve them?"

They had reached the poorer quarters of the city, where the lights were dim and the passengers few, when Marion was seized by the vague perception that some one was following them. All the way along heavy footsteps had sounded just behind them, and now as she stopped to rearrange her bundle the footsteps stopped too, and she seemed to discern in the darkness the stalwart figure of the stranger seen at church.

They hastened onward in silence to their destination, where poor Mrs. Davis already lay a corpse.

Marion, assisted by the willing hands of some of the neighbor women, had arrayed the body in its last earthly garment, and the mournful watch was already begun, when a gentle rap at the outer door startled them, and the next moment a strange man had stepped upon the threshold. It was the auburn-haired stranger again. Immediately his eyes were riveted upon Marion, who held the sleeping, curly-headed Meg in her lap, with the little tear-stained face pressed close to her bosom, while the other arm was thrown lovingly about the stricken form of heart-broken Jamie who was crying bitterly, with his head upon her shoulder.

It was a beautiful picture, such as angels mighs well have envied, and no wonder that the stranger stood gazing at her a few moments without uttering a single word.

"I understand there has been a death here," he said in low sympathetic tones, "and have come to offer assistance. If you have not yet arranged for an undertaker I will gladly attend to the matter as I have a somewhat personal interest in the deceased."

He was a young man, apparently not more than thirty, and his kind blue eyes beamed so lovingly upon the little children that Marion's confidence was immediately won.

"You are very kind," she said. "We are in need of a man's assistance."

"I understand that it's the old story," he continued, "another victim of overwork at the factory. As I am something of a sociologist, and as you are better acquainted with conditions here, I should like to ask if you think it possible for the employer of these people to institute any sudden and definite reform that would work for the betterment of their conditions?"

"Most assuredly I do," answered Marion, with quick flash of her large black eyes. "O, if I were only in young Harold Ribeant's shoes for just one week!"

"May I ask what would be the consequences?" he inquired with an interested smile.

"I should increase the starvation wages of these poor people at least 25 per cent.; I should cut the working period from fifteen hours down to eight; I should give them houses to live in instead of pigpens and ratholes."

"Anything else?" he asked, still smiling, as Marion paused for breath.

"Yes; I should then build for them a 'Palace of Delight' for social gathering and æsthetic culture, such as Walter Besant speaks of in his "All Sorts and Conditions of Men," and which is actually realized in London to-day."

"I hope your ideas may also be realized," he said, looking more serious, "and very soon, too."

"And now I must bid you good-night. I shall send an undertaker at once. May God bless you in your noble work of benevolence!"

It all seemed like a strange dream to Marion when, next day, she tried to recall the words of her new acquaintance.

About noon of the same day, what was her surprise when a message boy delivered the following note:

"My Dear Miss Wright:—Your visions of reform have already become realities. I have increased the wages of my employees 25 per cent.; the working day is shortened to eight hours and I have one hundred thousand dollars ready for the 'Palace of Delight.' If agreeable to you I shall call this evening and give you definite information concerning my plans."

Harold Ribeaut.

Marion could scarcely credit her own enses and during the remainder of the

DRUNKENNESS CURED.

An eminent St. Louis physician has given a positive answer to the oft asked question, is drunk enness a disease, or is it simply a temptation that cannot be resisted by a vast number of the human race? The physician in question is Dr. Ozias Paquin, who for years has been a practicing physician in the City of St. Louis. He has answered this question by taking five of the worst drunkards that could be found and cured them of all further appetite for intoxicating drinks. The five cases were all beyond middle age and they had sunk into the deepest pit of drunkenness, with the odor of drink about them so obnoxious that it was almost impossible to stand within speaking distance. He not only cured them of all desire for intoxicating drink, but at the same time placed upon their cheek the flush of health, and into their eyes the light of happiness, and took from their person the odor of whiskey. It was almost a miracle, for he had raised five cases from degradation into the sunshine of health and happiness. Dr. Paquin has cured hundreds of patients who were relapses from other treatments, and in every instance he cured these patients, and they have remained cured for months and years. It can therefore be said that the Paquin Treatment is a permanent cure, and not a temporary one, for the patient never relapses to his former condition. We know of no more humane work being done at the present time than that which Dr. Paquin is doing, and it is the duty of every reader to assist Dr. Ozias Paquin in his noble work, and if any reader has brother, sister, husband, father or friend in whose system lurks the disease of drunkenness, he should at once send their name to Dr. Paquin or see that they either visit or place themselves in communication with the Ozias Paquin Immune Co., Suite 1113 Chemical Bidg., St. Louis. The reader that communication with the Ozias Paquin Immune Co., Suite 1113 Chemical Bidg., St. Louis. The reader that for the present the case may seem, and no matter how may other treatments have unsuccessfully bee

afternoon two pictures were constantly coming and going before her mental vision—one was of the fashionable dandy seen at the Ribeaut mansion, the other of the plain, Christian sociologist seen in the hovel; and it was not wholly a surprise when, as she descended to the parlor later at the announcement of Harold Ribeant, she found the latter awaiting her instead of the former.

Harold Ribeaut had been converted to Christianity in the wilds of Australia and on arriving in the city that evening had preferred to attend prayer-meeting and there invoke God's blessing upon the great work which he was about to undertake, before appearing upon the scene of revelry, the lavish expenditure for which he could in nowise approve. As he waited in the vestibule he heard little Jamie's plea for aid and was impelled by a stronger desire to minister to the dying woman than to appear at the party. The young Mr. Ribeaut to whom Marion had taken such a dislike was a distant relative from a neighboring city.

The long rows of neat, white cottages for Harold Ribeaut's employees were soon constructed; a few years later the "Palace of Delight" was completed and it thus became the crowning object of Harold Ribeaut's life, with the assistance of his wife, Marion, to make better and happier the lives of those who served him.

His aim is to study the needs and wants these people, to think of their happiness as well as his own, thereby fulfilling the law of Christ, who has said: "Inasmuch as ye have done it unto the least of these, my brethren, ye have done it unto me."

Washington C. H., O.

If you don't feel quite well, try a bottle of Hood's Sarsaparilla. It is a wonderful tonic and nvigorator. It will help you.

Some Day.

Some day, when I shall reach the end of life And lay my burdens at His pierced feet, I shall forget my toils and paid and strife And bask in heaven's sunlight, pure and sweet.

Some day the pearly gates will open wide And I the Savior's blessed face seall see And He who here has been my guide Will then my everlasting portion be Lynnville, Ill.

"Judge Not"-III.

T. H. BLENUS.

If God will punish those who encroach upon his divine prerogatives he will most certainly condemn those who in their conduct trample upon the rules of justice and equity. There can be nothing more unjust than to usurp over our equals a right which we do not possess, and the exercise of which is strictly forbidden us. What is more unjust than after erecting this tribunal without authority to disregard in our decisions every rule of right and equity, to condemn on the most vague reports and frevolous surmises, to condemn without investigation, and from the impulse of unhallowed passion? What can be more unjust than to constantly do to others what would overwhelm us if they did it to ourselves.

Love, the queen of the graces, cannot reign in the hearts of those who inhumanly and unrighteously judge their neighbor. What is a Christian without charity? An uncharitable Christian is an anomalous character. It is an evil heart destitute of the the very first principles of a vital faith in Christ and a desire to imitate him which is perpetually occupied with the real or imaginary failings of a brother or a neigbor. The Apostle James has written: "He shall have judgment without mercy that hath shewed no mercy." Instead of cultivating the disposition of passing judgment on those around us our deepest care should be employed in repairing as much as possible the evils of life, in cherishing the sentiments of sympathy and love and in striving to bring under the favor and approbation of God the erring, the straying and the sinful. Without the mercy of the Almighty One the most righteous would despair of salvation; without it the repentent sinner would in vain flatter himself with the hopes of forgiveness.

In our present state of existence, where human nature is so frail, where the very best have their weak side and the strongest armor has its open joints, and where so many events happen which give occasions to the passions of men to manifest themselves, there is great scope for the exercise of the spirit of meekness and forbearance. Many opportunities present themselves to us to throw a veil over those infirmities which sometimes are inseparable from the best natures and to frame an excuse for those errors and indiscretions which do not proceed from a bad neart. To the errors of his friends Christ was gentle and mild. When his disciples were prompted by a a fal e zeal, of which many of his so-called disciples are equally as guilty to-day, they asked him to command fire from heaven and

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consume a city which rejected him. The rebuke he administered was: "Ye know not what manner of spirit ye are of; the Son of Man came, not to destroy men's lives, but to save them.

The benevolent, tender hearted, sympathetic follower of Christ is neither censorious nor vainglorious. He looks with candor upon all. He often condescends to the prejudices of the weak, and often fogrives the errors of the foolish. His maxims are, not to give offence, not to take offence. He molds his life by the divine injunction, "forbearing one another and forgiving one another; rejoicing, not in iniquity, but rejoicing in the truth, loving one another with a pure heart fervently;" and shows himself to be endued with that "wisdom which is from above and which is indeed first pure. then peaceable, gentle and easy to be entreated, full of mercy and good fruits, with-out partiality and without hypocrisy."

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The Lord is My Shepherd.

"The Lord is my shepherd; I shall not want." I shall not want rest. "He maketh me to

lie down in green pastures." I shall not want drink. "He leadeth me

beside the still waters." I shall not want forgiveness. "He re

storeth my soul."

I shall not want guidance. "He leadeth me in the paths of righteousness, for His name's sake.

I shall not want companionship. though I walk through valley of the shadow of death, I will fear no evil, for Thou art with me.

I shall not want comfort. "Thy rod and Thy staff they comfort me.

I shall not want food. "Thou anointest my head with oil."

I shall not want anything. "My cup runneth over."

I shall not want anything in this life. "Surely, goodness and mercy shall follow me

all the days of my life.' I shall not want anything in eternity "And I will dwell in the house of the Lord forever."

The Twenty-third Psalm, with Comments by Mrs. John R. Mott.



The Lion's Sister.

ly 19, 1900

J. BRECKENRIDGE ELLIS.

lext week we will have some letters n the members of our Advance Society. the meantime, here is the second chapter Mr. Thackeray's story. You will rememthat little Prince Giglio's uncle had bed him of his throne; and that this le's daughter, Angelica, had a maid ned Rosalba, who said she was a lion's er, a very strange statement certainly. will hear more about it.

nd now let us speak of Prince Giglio, nephew of King Valoroso XXIV. As as he had a smart coat to wear and ey in his pocket, or rather to take out is pocket, for he was very good-natured, young prince did not care for the loss of crown. The king always wished that elica and Giglio should marry; so did lio; so did Angelica sometimes, for she ight the prince very handsome, brave good-natured. But then, you know, she so clever and knew so many things, and Giglio knew nothing (he would not n Latin or mathematics) and he had no versation. When they looked at the s what did Giglio know of the heavenly ies? One sweet night Angelica said king at the big dipper): "There is the at bear."

Where?" says Giglio. "Don't be afraid, elica. If a dozen bears come I will kill

Oh, you silly creature," said she, "you good, but you are not very wise."

Then they looked at the flowers Giglio utterly unacquainted with botany. en the butterflies passed Giglio knew ning about them, being as ignorant of omology as I am of algebra. So you see, igh Angelica liked Giglio pretty well, she pised him on account of his ignorance. hink she valued her own knowledge ner too much; finally, when nobody else there, Angelica liked the prince well ugh. King Valoroso was very delicate, so fond of good dinners (which were pared for him by his French cook), that as supposed he could not live long. Now, idea of anything happening to the king ack the prime minister and the governess h horror, for they thought: "When ace Giglio marries Angelica and comes the throne, what a pretty position we ll be in, we who have always been und to him! We shall lose our positions in rice!" So these unprincipled people inted a hundred cruel stories about Prince lio; how he actually wrote Valoroso h two ls; how he went to sleep in rch; how he owed ever so much money the pastrycook's; how he was always ng. So did the king go to sleep at rch and eat too much! And if Giglio ed a trifle for tarts, who owed him the

whole crown and throne and treasury, I should like to know? Tale-bearers (in my humble opinion) had much better look at home. King Valoroso had his own reasons for disliking his nephew; and for those readers who ask why? I beg (with the permission of their dear parents) to refer them to Shakespeare's pages, where they will find why King John disliked Prince Arthur. Two villains (who shall be nameless) wished the court physician to kill Giglio outright; but he only bled him and kept him in bed for months, till he grew as thin as a ghost.

One day an artist showed Angelica the portrait of a young man in armor. "Who is this?" asked the princess. "I never saw any one so handsome."

"That," said the painter, "is Prince Bulbo, Crown Prince of Crim Tartary."

"What a prince!" thought Angelica; "so brave, so young, so calm-looking!"

"The Prince Bulbo has given away his royal heart," said the painter.

"And to whom?" asked her royal highness, with a sigh.

"I am not at liberty to name the princess he loves," answered the painter.

"But you may tell me the first letter of it," gasped the princess.

"Your royal highness may guess."

"Does it begin with a Z?" asked Angelica. The painter said it wasn't Z; then she tried a Y, then an X; and went backwards through almost the whole alphabet. When she came to C it wasn't C, and she grew very much excited; then she came to B; it wasn't B! She faintly whispered, "Can it be A?"

"It is A; and though I may not tell her, I may show you her portrait." Leading the princess to a gilt frame the painter drew a curtain which was before it. O, goodness! The frame contained a lookingglass! and Angelica saw her own face."

After that Angelica gave no more thought to poor Giglio. She thought day and night (when not asleep) of this handsome Bulbo whom she had never seen. And she thought: "Oh, will I ever meet that charming person?" And in the meantime Giglio lay very ill in his bed, kept there by the cruel court physician. No one came to see him except the doctor with his hateful medicines that kept him sick and the little maid, Rosalba, who was kind enough to sit by him and read out of a tremendous history in eight volumes without any pictures.

NIP .- "Who was the first man to play rouge et noir?"

Tuck .-- "Give it up."

NIP.—"Moses—ran on the bank over against the red-see?"

Tuck .- "It won't go. That was a Pharaoh bank."

NIP .- "Prove it."

Tuck .- "Why, the Egyptians stuck to the king till they'd passed in their checks." -Warwick James Price in the June New Lippincott.

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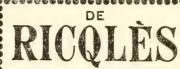
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Sunday - School.

W. F. RICHARDSON.

THE TRANSFIGURATION.

A week elapsed between the time of Peter's confession and that of the transfiguration of our Lord. How this time was spent we are not told by the evangelists, but we may be certain that Jesus was either continuing his work of teaching and healing the people, or counseling with the twelve regarding his mission and the way in which he must fulfill it. The shadow of the cross had already fallen upon the souls of the Master and his disciples, and the joy that had but recently thrilled them, when the multitude seemed ready to follow Jesus anywhere, had been succeeded by deepest sorrow, when the fickle crowd turned away and joined the enemies of the Christ. Jesus needed such a token of the Father's approval and love as would nerve him for the dread conflict before him. He saw the weary months of growing hostility on the part of his own people Israel, which would culminate in the agony of the cross. His very purity of soul and divineness of spirit made the thought of such a death more awful. To die as a criminal he who never cherished an evil thought, to be the victim of his people's wrath he who loved them better than he did the bliss of heaven-this it was that made the cup so bitter.

Much more did the disciples need some vision from heaven to reveal to them the true character of him they loved so dearly. Their Messianic ideas were those common to Israel, and they had looked for their Master to declare himself at the proper time and rally the nation to his banner for a war of deliverance from Rome. Instead of this Jesus had told them that he was to die by the hands of his enemies. What did it all mean? They clung to nim still, rather with the blind grasp of unreasoning faith than because they understood him. This faith must be shown to have its foundation in the relation of Jesus to God or they would soon be ready to abandon it. And so a vision was granted to this sorrowing company, one that should strengthen the divine sufferer and sow in the hearts of those who loved him the seeds of an immortal hope.

It was probably evening when Jesus passed up one of the valleys that separate the ridges and peaks of lofty Mount Hermon, whose snowy summit is the glory of the Galilean and Syrian landscape. Reaching a spot where the multitude were not likely to follow him, he left there the body of the disciples and took with him the elect three who were closest in his confidence-Peter, James and John. They ascended one of the spurs of the mountain and reaching its top, stood looking down upon the world that slept unconscious of the presence of its Redeemer. Here, alone with God, breathing the pure air of heaven and canopied by its blue vault, bedecked with stars, the Son of Man spent the night hours in prayer. The three disciples, fatigued by their day's journey, slept. "As he continued praying his soul rose above all earthly sorrows. Drawn forth by the nearness of his Heavenly Father, the divinity within shone through the veiling flesh till his raiment kindled to the dazzling brightness of light, or of the glittering snow on the peaks above him, and his face glowed with a sunlike majesty." Amid such effulgence of glory it was impossible the disciples should sleep. Awaking, they gazed with fear and awe upon the scene and felt for the first time, perhaps, that he whom they had accepted as the Christ was indeed from heaven and not a son of earth. While they gazed, fearing to break the silence, lo, there stood with

Jesus, clothed in like manner, with somewhat of unearthly splendor, two majestic forms whom they recognized either by hearing them called by name or through some subtle spiritual sense as Moses and Elijah, the one Israel's great law-giver, the other the first and chief of the nation's prophets.

It was fitting that Moses and Elijah should be the messenger of God to his Son, coming to cheer him in the prospect of death. "When, in the desert he was girding himself for the work of life, angels of life came and ministered to him. Now, in the fair world, when he is girding himself for the work of death, ministrants come to him from the grave-but from the grave conquered-one from that grave under Abarim, which his own hand had sealed long ago; the other from the rest into which he entered without seeing corruption." The theme of their conversation was the decease which Jesus was about to accomplish at Jerusalem-the death he was about to die. "Exodus" is the word Luke uses. Death was merely the "outgoing" of the Lord, as the beginning of his ministry is called by the same evangelist in Acts 13:24 his "incoming." Moses and Elijah could look at death from the heavenly side, and we may be sure that for them all its terror had departed. They could talk of it with the Master as calmly as we could converse about a pleasant journey in which we were to have delightful friends and a diviner Potector. What messages they may have brought to Jesus from the hosts of heaven, who were watching his earthly ministry with increasing wonder and love, we may not know. But his soul was filled with peace and his heart with courage.

To break into such a conversation was too rash an act for even the impetuous Peter to attempt. But no sooner does the interview close and the the visitors from the skies prepare to take their departure than the eager disciple addresses the Master, asking that they be permitted to build booths where the honored servants and Son of God may lodge and 'his blessed converse be prolonged. While he yet was speaking the cloud of glory that had wrapped in its bright folds the form of Jesus spread until it enfolded the disciples, and they fell on their faces in awful dread. A voice out of the cloud, like a thunder on the mountains, spake in words they could never forget: "This is my beloved Son; hear him." Upon the soul of Peter this scene impressed itself so deeply that after a generation had passed he tells the story with such evident feeling as to prove that it was vivid before him: "For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty. For he received from God the Father honor and glory, when there came such a voice to him from the excellent glory, This is my beloved Son in whom I am well pleased. And this voice which came from heaven we heard when we were with him in the holy mount."

The disciples hid their faces and lay prone upon the ground. What were they, that they should hear the voice of God and look upon such a vision of the divine glory? They dared not raise their heads till, as Matthew tells us, Jesus himself came and touched them and bade them rise. "They were alone with Jesus, and only the stars rained their quiet luster on the mountain slopes." But from that hour these disciples were assured of some things regarding which the heart of humanity has ever longed to have a sure and steadfast confidence. The righteous dead are living. Whether, like Moses, they pass through the portals of the grave or, like Elijae, they disappear mysteriously from our vision, they are alike with God, who is the God of the living and not of the dead. The righteous dead are happy. They

Sunday-School Literature.

THE matter of Sunday-school Literature is one of very great importance. For, whether it should be so or not, the fact is that the character of the instruction given in nine-tenths of the Sunday-school classes throughout the country is determined by the contents of the Lesson Helps they use. This being true, and the fact that first impressions are most lasting, how important that Pastors and Superintendents of Christian Sunday-schools see that their Schools are supplied with Christian Periodicals. If the children are taught that one church is as good as another, that certain divine commands are of little or no importance, or can be changed or set aside by man, what effect will it have on the church of the future? "Think on these things."

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can return on errands of love, if the Father sends them, and brings shining faces and joyful assurances. The righteous dead are immortal. Their bodies are no longer subject to decay and death. The glimpse we here get of the beyond adds emphasis to the words of the Apostle Paul: "Our citizenship is in heaven; from whence also we look for a Savior, the Lord Jesus Christ, who shall fashion anew the body of our humiliation, that it may be conformed to the body of his glory." The "body of his glory" these disciples saw at this time, and it filled them with a rapture that lasted through all the years of their busy and suffering ministry. Finally, they learned that neither law nor prophecy contained God's last and best word for man, but the gospel of the Son of God. "Hear ye him!" is the message which the voice of God would still echo in the ears of every man who places beside the words of Jesus those of any human teacher, or who would go back to the old and outgrown covenant to show man the way of life. The gospel is the power of God unto salvation to every one that believeth. Let us preach it and live it everywhere till the world is filled with its blessed influence and a transformed race is ready to meet the transfigured Christ upon the white summit of the delectable mountains.

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Lesson for July 29-Luke 9:28-36. Parallel passages-Matt. 17:1-9; Mark 9:2-10.

Christian Endeavor.

BURRIS A. JENKINS

TOPIC FOR JULY 29.

CUMBERERS OF THE GROUND.

(Luke 13:6-9.)

Rudyard Kipling has a poem about a man-Tomlinson by name-who went up to heaven's gate when he died. St. Peter asked who he was, and the gatekeeper denied him entrance because he had never done anything worth reward, telling him to go back to earth and do something. Tomlinson then went down to hell, and Satan made the same inquiry, and also shut the man out because he had never done anything worth punishment, telling him to go back to earth and do something.

This poem is a good commentary on our lesson. Tomlinson was neither good nor bad. He was merely a cumberer of the ground. It is not enough to be merely neutral, to be not bad. It is necessary to be positively bad; to do things. It is almost better to see a man go plunging into evil, positively, actively, enthusiastically, than to see him merely shilly-shally, doing nothing. Of course it is far better-as far as heaven is above earth-to see him go plunging into good with al the enthusiasm of a noble effort.

When one is a cumberer of the soil there is only one thing possible and that is, with our Lord's parable and Kipling's poem, to give him another chance; to freshen the soil about his roots; to stir him to some sort of earnest activity. Many things can do this.

Sometimes a sin will awake such a one. There are some namby-pamby, weak ones who, ere they are aware, drift into a positive tresspass. Punishment falls upon their heads. Regret and remorse come. The bitterness of the cup of sin is drained. Then they arouse and do better things. A sin is not always a destroying agent. Occasionally, like a a powerful drug, a heroic remedy, which leaves a shattered system behind, it nevertheless brings cure.

Sometimes a sorrow will awaken a sleeping soul. As the plowshare tears through fallow land, so sometimes does pain uproot a fallow life. Our good Father, the great Husbandman, often sends the iron of adversity about the roots of his cumberers to freshen them to activity.

A new and great affection sometimes acts as a stimulus to a positive life. If one's heart is engaged by some noble character that absorbs all one's better elements and dissipates all one's worser tendencies, all the fruitfulness of life may be stimulated and a cumberer may become a bearer. Happy is the life that finds such a great affection. Happy is the life that centres all its heart upon Jesus, the Friend of all. Such a companionship cannot but be helpful.

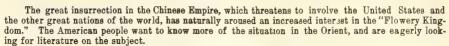
Some of us, perhaps, are too often inclined to think of ourselves as mere cumberers, when, in reality, we may be quite the contrary. Because we are not doing great startling deeds, because we are not playing a spectacular part in life, because we may not be seen of men or be large in our evident influence, we sometimes depreciate ourselves and feel that we are of no use in the world. This may be a serious mistake. If one only leads a quiet and a happy life, trying to brighten the little circle in which he lives, having as pleasant and joyous and full and round a life as possible in the home and neighborhood, such a one is far from a cumberer. Only let us shine in the little circle where we are, making no dark-ness and not flickering with a vain attempt to be a lighthouse, and we shall fulfill our mission.

Buffalo, New York.

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* THE WAR IN CHINA *



FACTS ABOUT CHINA.

We recently published a booklet, entitled "Facts About China," by Wm. Remfrey Hunt, of Chu Cheo, China. Mr. Hunt has been for many years a resident of Central China, and is thoroughly acquainted with the country and its people. The following are some of his topics:

Vastness of Chinese Empire, History and Age of China, The People of China, Populousness of China, Climate and Products,

Classic and Sacred Systems, Strange Manners and Customs, Some Absurdities of Heathenism, Lauguage, Education and Literature, Missions in China.

"Facts About China" is concisely and tersely written. The purpose of the author is to convey information and to instruct and not to entertain or amuse. Nevertheless, the book is thoroughly interesting. A map of the Chinese Empire is included in the book.

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REFERENCES-National Bank of Arizona, Phoenix, Ariz.; Phoenix National Bank, Phoenix, Ariz.; Valle Bank, Phoenix, Ariz. (When writing references please enclose stamp.)

Literature

MAGAZINES.

The Delineator for August is about as complete in its mission and handsome in its appearance as a magazine can well be. The styles and fashions of the day for the fair sex are displayed in type and in plates, colored and plain, as complete as life itself. But the magazine appeals not alone to the eye, but to the intellect. It has a number of leading magazine articles on interesting topics, written in a popular view, which cannot fail of attraction. The Delineator is published monthlyby the Butterick Publishing Co., New York, at the low price of \$1.00 per year.

The Treasury of Religions Thought, published by E. B. Treat&Co., New York, appears each month with a valuable freightage of living religious thought. It is always fresh and vigorous in each of its many departments and ought to be a very popular lousehold magazine as well as preachers' companion. The sermons each month are by leading men in the pulpit and are of value in many ways. The sermon outlines are always suggestive and helpful. Every department, in fact, seems both timely and hopeful, and the perusal of such a magazine cannot be without its good spiritual results.

Vick's Illustrated Monthly continues to hold its place as authority on flowers, fruits and vegetables. To appreciate the value of such a mag azine one has but to attempt to raise flowers, fruits or vegetables in this age of the world without literature. The old hit-or-miss plan is out of date and science has come into play. The amateur at these things will come across things daily that baffle his skill, and but for a magazine or other authority he would fail. As in all other departments of life, a special literature is essential to success, and this any one will find in Vick's Illustrated Monthly, Rochester New York.

The Preacher's Helper, the Rev. G. Holzapfel, A. M., Cleona, Pa., editor and publisher, is a well-named magazine. It is helpful to the preacher by its sermons, its vigorous thought, its suggestions, the experiences of other preachers and its wide variety of literature on church and ministerial work. The sermons, sermon thoughts, suggestions and outlines and other literature are always carefully selected from authoritative sources and always presented in good form. No reader of this magazine is caught behind the times or the issues of the day. It will keep him posted and his mind quickened for any emergency.

The July magazine number of The Outlook contains an interesting collection of pictures relating to the present Chinese crisis, including authentic portraits of the young emperor and of Kang Yu Wei, the famous leader of the Chinese Reform party—portraits obtained from Chinese sources, and it is believed, never before published—an excellent portrait of Mr. Conger, our minister to China, portraits of General Chaffee, the newly appointed American commander in China, Admiral Kempff and Captain McCalla, and also a rare and interesting group portrait of the members of the Chinese Foreign Office, the Tsung-li Yamen \$3.00 a year. The Outlook Company, New York.

A Wholesome Tonic Horsford's Acid Phosphate.

Dr. S. L. WILLIAMS, Clarence, Iowa, says: "I have used it to grand effect in cases where a general tonic was needed. For a nerve tonic I think it the best I have ever used."

Marriages.

CALLITHON — WESTLAKE. — On June 20, 1900, Robt. E. Callithon and Clara E. Westlake were united in marriage at Winchester, Kan.

FLOWER—SMITH.—Walter P. Flower and Miss Minnie Smith, both of Kansas City, were united in marriage July 3, 1900; T. L. Noblitt officiating.

HARLEY—FERRIS.—At the home of the bride's parents in Perry, Okla., on June 26, 1900, Mr. Frank Edward Harley and Miss Allie Linnie Ferris; O. A. Richards officiating.

NICHOLS—SCHLENKER.—Mr. Otho Nichols and Miss Lizzie Schlenker, both of Anderson, Ind., were united in marriage July 4, 1900, at the home of the bride's mother; R. B. Givens officiating

RICE—DAVIS.—At the residence of the bride's parents, Des Moines Ia., June 17, 1900, E. Jay Rice, of Kansas City, Mo., to Miss Nellie Davis, of Des Moines, Ia.; F. D. Fillmore officiating.

SEININGER—BURNS.—On June 27, 1900, Mr. Geo. T. Seininger and Miss Ethel Burns were married by Jesse R. Tesgarden.

SMOOT—BYERLY.—At the home of the bride's parents at Catlin, Ill., June 10, John J. Smoot to Miss Lizzie M. Byerly; H. J. Hostetler officiating.

TAYLOR—MOORE.—On June 28, 1900, Jesse R. Teagarden, officiating, Mr. Earnest Taylor and Miss Minnie Moore were united in marriage.

WILLS — GOLDING. — At the home of the bride's parents, on June 27, 1900, Mr. Albert Wills, of Cleveland, O., and Miss Mary Eliza Golding, of Perry, Okla., O. A. Richards officiating.

Obituaries.

BONEBRAKE.

Benjamin Franklin Bonebrake was born in Fountain County, Ind., March 22, 1839, and departed this life June 28, 1900. On April 4, 1866, he was united in marriage to Miss Mary M. Lindsey and to this union five children were born, two daughters and one son having preceded him. Bro. Bonebrake united with the Christian Church at State Line, Ind., in 1875, having previously been a member of the United Brethren from his boyhood. He has been a liberal contributor to the church and various missionary boards as well as always found in his pew at every service; but he has passed on higher—passed through the veil that divides the seen from the unseen into the light of another morning—a morning that has no noon, a noon that knows no night.

H. A. WINGARD.

State Line, Ind.

BOZARTH.

Lindell Bozarth, the son of Bro. and Sister A. C. Bozarth, was born Oct. 2, 1883; died May 25' 1900. His death was a surprise to all of us, and we could hardly realize that it was true. He was a much-loved Christian boy. He was the youngeft of the family and light of the home. During the winter of '97 Bro. Geo. Buckner held a meeting in La Grange and Lindell, and he was the first to make the good confession. He was followed by his entire Sunday-school class and ever since he has been a leader among them in all good works, always in his place on time. He is missed by teachers, pupils and pastor, while the vacancy in the home can never be filled. But the Master had need of him and he was called to a higher work.

T. A. Hedges.

CAMPBELL.

The Detroit Church and C. W. B. M. Auxiliary have held recent services, beautiful and tender in spirit, in memory of Mrs. Caroline Linn Campbell, who died Tuesday, May 15. Mrs. Campbell, lovingly known throughout the church as "Mother" Campbell, was a charter member of the church and the auxiliary, the first vice-president of the auxiliary for nearly 20 years and a life member of the C. W. B. M. Long before there was a missionary organization in our church she was a true missionary, home and foreign, longing for our brethren to do their share to redeem the world for Christ. It is one of the remarkable tributes paid to her m mory that few ever came for long under her influence without becoming a Christian. In the charitable organizations of the city she has been among the charter members and most zealous of workers. No church, city or home could claim a more loyal Christian char-

acter than Mrs. Campbell has ever been. To have been associated with her is deemed a precious privilege by her friends.

B. S. D.

DOWNING.

I was called last week to attend a very sad service. Bro. J. M. Downing's little son, Bruce Glidden, was bitten by a dog more than a month ago. The fond parents feared hydrophobia from the first, but many things tended to quiet their fears. Thirty-one days passed and the wound was nearly healed when the dreaded consequences came. He showed signs of hydrophobia on Sunday evening and passed away Tuesday afternoon. He was conscious nearly to the last. A large concourse of friends gathered at the Hillside Chapel in this city on Wednesday afternoon to mingle their tears of sympathy with those of the griefstricken parents. Bro. and Sister Downing have many friends in Missouri and Kansas.

F. N. CALVIN.

Colorado Springs, Col.

GLEN.

After an illness of seven weeks William R. Glen passed quietly away to the better land March 10, 1900. He was in his 48th year. For several years he had suffered with a disease of the intercostal nerves. Grippe aggravated this trouble and blood-poisoning developed in one of the lower limbs, which in spite of all that the best medical skill could do carried him swiftly to the end. For many years he was a beloved and hon-ored officer of the First Church in Philadelphia and superintendent of the Sunday-school. he moved to New York, last fall, the church in Philadelphia, as a token of appreciation of his long and valuable services, presented him with a beautiful loving cup and many other expressions of esteem. Coming to New York he came at once with his entire family into our church and entered upon the work with the greatest enthusiasm. was placed upon our board of officers and took charge of our young men's Bible class in the Sunday school. Though permitted to labor with us but a few months, his strong personality and beautiful Christian character will ever remain as a precious legacy. He was for many years associated with the American Book Co., of this city. His business career is a model and inspiration. He had a genius for making friends. Those who came in contact with him in a business way soon passed into the inner circle of warmest friendship. His great, loving heart captivated all who knew him. It was in his home that the beauty of his life and the warmth of his affection shone with greatest lustre. Here he was like a central sun, diffusing a genial atmosphere—a loveliness which could be felt but not described. He leaves a devoted wife and four children, all members of the church. His dust sleeps in the quiet Woodlawn Cemetery, but he has gone to be with God, where one day we shall see his face again.

J. M. PHILPUTT.

New York.

MELONE.

Bro. W. T. Melone was born in Morgan county, Ill., Nov. 24, 1854. Early in life he became a Christian and his prospects of heaven were bright at the close of his career. His home was at Virginia, Ill., before coming to California, which was 13 years ago. His coming was for his health. Our brother served the church as a deacon for a time. He was always solicitous about her progress. Two weeks before his death he served on a committee to purchase an additional lot for the church. Bro. Melone was a member of the auxiliary and interested in all missionary causes. His health prevented him from attending the Lord's house regularly. When present his talks and prayers were a benediction. Sister Melone, two daughters, Sisters Nettle and Lillian, and three sons, Earl, Burrell and Henry, mourn the loss of a dear and gentle husband and most affectionate father, the church a devout and exemplary member, the community an honored citizen. Bro. Melone's mother, one brother and one sister survive him. The funeral was held at the home near Saratoga, Cal., June 13, 1900, attended by a large gathering of neighbors and sympathizing friends. His remains were laid to rest in Los Gatos Cemetery, covered with flowers. "Blessed are the dead which die in the Lord henceforth; they rest from their labors and their works follow with them."

RANSHAW.

Henry Ranshaw was born in London, England, 73 years ago. Died at Covington, Ky., June 30, 1900. Bro. Ranshaw came to this country when

19 years of age. He united with the First Church of this city, in March, 1866. He served as deacon for several years. He was ordained an Church of this city, in March, 1866. He served as deacon for several years. He was ordained an elder in February, 1871, which office he filled continuously and faithfully until his death. He has also for a quarter of a century been assistant superintendent of the Sunday-school and one of the church trustees. He leaves to mourn his loss eight sons and three daughters, all members of this church except one, George B. Ranshaw, who is pastor of the church at San Antonio, Tex. Bro. Ranshaw has ever been a faithful and consistent member and officeholder in the church. Though having a large business he never neglected his duties at the service of God's house. Our church has sustained a great loss, but the memory of his faithful life will ever be to us an inspiration to nobler efforts.

GEO. A. MILLER. Covington, Ky.

WOOLERY.

On the night of June 25, Prof. L. C. Woolery obeyed the summons, "Come up higher." For about five weeks he had suffered the ravages of inflammatory rheumatism, but was thought to be re covering; so the announcement of his death was a severe shock to his friends who had been with him during his sickness, as it will be to the wider circele of his acquaintances. Prof. Woolery celebrated his 42nd birthday last April. He was born and reared in Pendleton County, Ky. After a preparatory course in Hopedale Normal College, a preparatory course in hopedale Normal College, hopedale Ohio, he entered Bethany College in the fall of 1880. He completed the classical course in '84, receiving the first honors of his class of 24. Four years later he received the degree of A. M. Immediately after graduation he accepted the principalship of Fayette College, Higginaville, Mo. In 1886 he have the trade of the residence of the superior of the s Fayette College, Higginaville, Mo. In 1886 he began the study of law in Falmouth, Ky., and by working 16 hours a day was admitted to the bar the following year. In the fall of '87 Prof. Woolery yielded to the earnest entreaty of his brother, W. H. Woolery, then president of Bethany College, and accepted the chair of Greek in his Alma Mater, with the expectation of returning to the legal profession in one year. But new inducements and new influences were continually brought. ments and new influences were continually brought to bear that resulted in his remaining six years. It was during his professorship here, on the 7th day of August, 1888, that he was united in mar-riage with Miss Mattie V. Paul, of Hopedale, Ohio. It was a rare union, both possessing strong Chris-tian character and high intellectual attainment. In 1893 he removed to Louisville, Ky., to re-sume the practice of law. He was at once ad-mitted to the Louisville bar and was successful in his chosen work, but soon saw that he had lost his enthusiasm for the legal profession. He had taught too long and was too strongly attached to the classroom to transfer his affections back to the profession of his early choice. In the fall of '95 he accepted a call to the chair of Greek in Drake University, and two years later resigned Drake University, and two years later resigned this position to accept the same chair in the State University of West Virginia. Prof. Woolery was not only an educator of inter-state reputation; he was first of all a Christian. The cause of his Master was ever uppermost in his mind. Christian integrity characterized his life work. His impress for good upon all who knew him is his most lasting memorial. No words of eulogy could do justice to his strong Christian character. Soon after his removal to Louisville he was made president of the city C. E. Union and was a power for righteousness among the young people: When he came to Morgantown three years ago, the Discirighteousness among the young people: When he came to Morgantown three years ago, the Disciples of Christ were not represented in the city. Prof. Woolery soon found a few scattered members of the church in town and community and invited them to his home for worship. His devotion and energy, with that of a few others, resulted in the organization of a church and the erection of a commodious house of worship. These are instances of the good work in which he was contin-ually engaged. "His sun has gone down at noonvally engaged. "His sun has gone down at non-day." He had scarcely yet reached the midst of life's activities. To us his death seems indeed premature, but "God moves in a mysterious way, his wonders to perform." The influence of a righteous life is our inheritance, and it will never discharge the state of the state die. A wife and three little daughters remain to mourn the loss of a generous and devoted husband and father. The steadfast hope of a reunion never to be broken is their consolation, for he was faithful unto death. Of the Woolery family there remain two brothers, G. E. and J. D. Woolery, residing with the aged father at Antioch, Mills, Ky., Mrs. Alice Kendrick, of Danville, Ky., Prof. J. F. Woolery, of Omaha, Neb., and Kirby S. Woolery, of Manington, W. Va. The interment



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took place at the old home in Kentucky June 27. The words of Malachi may be truly said of L. C. Woolery: "The law of truth was in his mouth, and unrighteousness was not found on his lips. walked with me in peace and uprightness, and did turn many away from iniquity."
WILLIAM D. RYAN.

Morgantown, W. Va.

To the Rockies and Beyond

via Missouri Pacific and Rock Island Route. A new through sleeping car line will be operated between St. Louis and Denver over the above lines on and after June first. This is the shortest and quickest through sleeping car line between these points, leaving St. Louis 9:00 A. M., daily, and are riving Denver 11:00 next morning.

Excursions to Denver.

Denver, Colorado Springs and Pueblo are included in the territory to which homeseekers' ex-cursion tickets will be sold by the Iowa Central Railway on the first and third Tuesdays in May, June, July, August. Only one fare plus two dol-lars for the round trip. Ask coupon ticket agents as to territory to which tickets are sold, dates of sale, limit and other information, or address Geo. S. Batty, G. P. & T. A., Marshalltown, Iowa.

Summer Excursion.

COLORADO, UTAH.

The Union Pacific will place in effect on June 21st, July 7th to 10th inclusive, July 18th and August 2nd, summer excursions of one fare for August 2nd, summer excursions of one fare for the round trip plus \$2.00, from Missouri River to Denver, Colorado Springs, Pueblo, Ogden and Salt Lake. Tickets good for return until October 31st. For full information address J. F. Aglar, Gen'l Agt., St. Louis.

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The Illinois Central's Chicago-St. Louis line, over which the Daylight Special and the Diamond Special trains are run, has been changed between Clinton and East St. Louis, the new line now being from Clinton via Springfield and Litchfield instead of via Decatur and Pana as formerly. This is brought about by the recent acquisition by the Illinois Central Railroad Company of a portion of the St. Louis, Peoria & Northern Railway. It gives to the "Central" a first class through line over its own tracks for the entire distance between Chicago and St. Louis, reduces the distance by six miles and brings Springfield, the thriving State Capital of Illinois, on to a through main line. From Chicago to Clinton the line continues to be via Gliman, Gibson and Farmer City. On this line the "Daylight Special" has been newly and elegantly equipped, and has had added to it two new features of radical interest, namely, a

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New Local Line Between St. Louis and Freeport

A through coach is now run between St. Louis and Freeport on local trains leaving St. Louis and leaving Freeport, in the morning. This is a first-class line for such points in Northern Illinois as Bloomington, El Paso, La Salle, Mendota, Forreston and Freeport; and, as good connection is made by this through car at Freeport with the Central's through Limited trains to and from the west, it is also a first-class line for Galena, Dubuque and local points west in Iowa. Connection is also made north bound with trains for Munroe, Dodgeville and Madison, Wisconsin.

Full particulars concerning the above can be had f any agent of the Illinois Central and connecting

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As we have before stated, the Maxinkuckee Assembly has arranged a season program that cannot fail to increase the popularity of this summer resort. Among the attractions in the way of popular lectures, addresses and sermons are such men as Hon. S. M. Jones, mayor of Toledo, Ex-Governor Will Cumback, Quincy Lee Morrow, O. W. Stewart, Chas. Eckhart, M. W. Harkins, W. S. Doan, L. T. Van Cleve, Clinton N. Howard, R. H. Randail, J. P. Lichtenberger and numerous others we cannot now mention. The National Evangelistic Congress, Aug. 9, 10, the Prohibition Encampment, July 30, 31, and the Indiana Christian Lectureship, Aug. 6-9 will all be intellectual feasts and refreshing seasens. For further information address Maxinkuckee Assembly, 712 Majestic Building, Indianapolis, Ind.

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GRISTIAN VANGELIST.

A WEEKLY FAMILY AND RELIGIOUS JOURNAL.

Vol. xxxvii

July 26, 1900

No. 30

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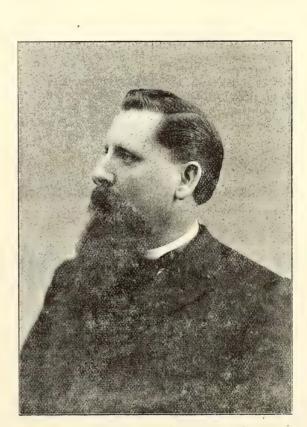
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"IN FAITH, UNITY: IN OPINION AND METHODS, LIBERTY: IN ALL THINGS, CHARITY."

Vol. xxxvii.

St. Louis, Mo., Thursday, July 26, 1900.

No. 30.

CURRENT EVENTS.

In our last issue we reported the repulse of the allied troops at Tien-Tsin on the 13th of the present month. Notwithstanding this repulse and the heavy loss sustained the attack was renewed on the next day and resulted in the defeat of the Chinese troops or forces and the capture of the city. The Japanese troops were the first to enter the city, but they were soon followed by the troops of the other powers represented. The Chinese are said to have lost over two thousand men, a large number of cannon and arms and a large quantity of amunition. There was also terrible destruction of property. The effect of the defeat of the Chinese forces and the loss of their forts, city and munitions of war is said to have greatly disheartened them in their anti-foreign movement, and that resistance hereafter will be less formidable than at the first. The taking of Tien-Tsin will greatly facilitate the allied troops in their effort to reach Pekin, but it will be some days yet before the movement can be made.

Beyond the fall of Tien-Tsin, on the 14th of July, there is but little improvement, if any, in the Chinese situation. On Friday our government at Washington, through the Chinese Minister, Wu, received a message from our minister, Conger, in Pekin, but the message was far from satisfactory. The authenticity of the message was not wholly discredited, but it was not dated and may not have been a recent dispatch. It seems to have left Pekin on the 18th instant, but the message may have been many days older. Secretary Hay has therefore renewed his effort to get into communication with Conger in Pekin, if alive, and with greater energy. Other powers are pursuing a similar course in relation to their ministers in Pekin. The message had the effect of renewing hope in the possibility of the ministers in Pekin, except the German Minister, being still alive, but the confirmation of this hope is still wanting.

Leading Chinese officials are endeavoring to covince the powers that all the ministers in Pekin except the German Minister are still alive, but very singularly omit the vital point in their assertions or reports, and that is the positive proof of their existence alive in Pekin. In the absence of this proof the powers may well remain suspicious of the reports, especially since it seems possible for those in authority in Pekin to know the truth and to state it to the world in a way that would clear up the mystery. There are indications that this government upon the

evidence of sincerity on the part of the government in Pekin and when fully advised of the situation so that it may act intelligently will undertake to use its influence to restore peaceful relations between the Imperial Government of China and the powers with whom it is now practically in a state of war.

The Imperial Government of China has made overtures to France to restore peaceful relations with Russia and other powers with whom she is in trouble, but France declined to so act while the present disturbed and distressing conditions prevail in Pekin and other parts of the empire. Failing in her, effort through France, the Imperial Government next turned to the United States with her plea for peace, and while the United States will not comply with the request as made at present, she took a more considerate attitude toward China in the matter. Evidently the situation is one that calls for the wisest possible consideration and action lest the now brittle thread of unity between the powers be broken. The report that Russia, France and Germany have decided upon a course of their own independent of the other powers is not the most favorable turn of affairs in view of a speedy settlement of the trouble and the restoration of order in China.

Li Hung Chang, the ablest living Chinese statesman, has been appointed Viceroy of Chi-Li by the Emperor or Empress Dowager, of Pekin, China, and is now on his way to the imperial city. He is traveling with a bodyguard of two hundred and eighty men. At Hong-Kong he received quite an ovation, but not so at Shanghai. The Chinese authorities there refused to meet him in their official capacity. He was strongly petitioned to remain in Canton, but claimed that he could not be disobedient to his Imperial Majesty at Pekin. He claims to believe that the ministers at Pekin are still alive except the German Minister and seems anxious if possible to preserve the lives of the foreigners in Pekin and to restore order in the empire. There are indications, however, that some of the powers, in Europe at least, are not as free from suspicion in his movements and designs as it would be their pleasure to

The message received from Minister Conger at Pekin and supposed to have been dated July 18th, reads as follows: "In British legation. Under continued shot and shell from Chinese troops. Quick relief only can prevent general massacre. Conger." Secretary Hay has repeated this cablegram to all our embassadors in other countries, instructing them to urge the

respective governments to which they are accredited to co-operate in the immediate relief of Pekin. Secretary Long has also telegraphed Admiral Remey the news from Conger, instructing him to "use and urge every means possible for immediate relief." It is believed by these secretaries that this message is genuine since it comes in cipher dispatch, and is in reply to one sent by Secretary Hay through the Chinese Minister Wu. It is also confirmed by dispatches from Consul Fowler at Cheo Foo. This is indeed good news-better than we ever expected to hear from Pekin. There is reason to hope that if the foreigners have held out thus far against the assaults of the Chinese, they may possibly hold out until a relief column can be sent through to the Chinese capital. Any delay now through national jealousy or redtape or any other cause that is avoidable, would be criminal. The case is one that demands haste. It is so urgent that it would seem to justify what might under other conditions be deemed a reckless adventure. It is certainly not desirable to have the tale of Admiral Seymour's unfortunate retreat repeated, but by this time it would seem that there should be a sufficient force concentrated at Taku and Tien-Tsin to organize a relief column that could cut its way through hostile Boxers to the beleaguered foreigners in Pekin. We are sure from the action already taken that our government is fully awake to the need of urgency and that it will be no fault of ours if such an expedition is not organized and put on the march at once.

There are ominous signs of the spread of the Boxers' rebellion throughout China. It is feared by many that the visit of Li Hung Chang to Pekin bodes no good for the welfare of the foreigners in China. It is not believed for a moment that he will antagonize the Empress Dowager who, it is evident, have given aid and sympathy to the Boxers. It is possible that the wily Empress may wish to use Prince Li to make some sort of terms with the powers, seeing that Prince Tuan's rebellion is not likely to succeed. But any compromise or settlement that leaves the Empress Dowager in authority would be most unfortunate for the welfare of civilization. The time has come when China must be put under enlightened and civilized rule. It is one thing for our government to insist on maintaining the integrity of the Chinese Empire and quite another for her to lend her influence toward a continuation of the present regime. The former is in every way desirable; the latter, as it seems to us, is wholly out of the question. The invasion of Russian

territory by the Chinese is a matter that is looked upon as having great importance because it may lead to serious international complications. If Russia has declared war against China on her lown account without consulting the others powers, as it is rumored she has done, this action of hers would lead to serious consequences. It is not probable, however, that Russia would igaore the other powers and assume the responsibility of settling the world's debt with China. There is much mystery yet to be cleared up concerning the whole situation in China, but the mystery will be cleared up and China will be brought to a realizing sense of her responsibility to civilization before there is an end of the present conflict. National jealousies may delay, but they can hardly prevent the administration of a just punishment upon those in authority in China who shall be found responsible for the crimes which have been committed against humanity and against the laws of enlightened nations.

"ALEXANDER CAMPBELL'S THEOLOGY,"*

There comes a time in the history of every religious movement that takes a permanent hold on the life of the world and becomes a factor among the forces that are shaping the thought of men, when there is an awakened interest, not only in the beginnings of the movement, but in those historical conditions out of which the movement sprang. Hitherto we have been far more concerned in making history than in writing it. Our attention has been directed. not so much to the antecedent conditions out of which our restoration movement came, as to the conditions on which its successful ongoing depends. We have reached that period in our history, however, when there is evidently a much keener interest in those historical studies which help us to understand why the movement came into being and the forces which have made it what it is.

The volume whose title is given above is an attempt to study and state the religious and philosophical conditions of the seventeenth and eighteenth centuries, in their relation to the restoration movement of the nineteenth century, according to the historical method. Every movement possessing the vitality and the power to achieve results manifested by the reformation inaugurated by the Campbells has roots that reach far back into history. It is exceedingly profitable and interesting to trace these roots in order to learn what were the influences which shaped and which made necessary such movement. This is the aim of the book referred to, and it seems to us a most suggestive and profitable contribution to that investigation which is sure to be carried on by the scholars of the future.

The Introduction is an explanation and vindication of the historical method. Then follows, in another chapter, "The Develop-

ment of the Problem of Unity." This development was going on during the three centuries of Protestantism preceding the nineteenth. The problem of unity was not a new one. "Some of the most influential men in England and on the Continent had consulted and planned for the restoration of urity among Christians-between Catholics and Protestants, between Lutherans and Reformed, between Anglicans and Dissenters, between Presbyterians and Independents. But none of these attempts made more than the faintest and most fleeting impression on the religious world." . . . "At the beginning of the nineteenth century a young man, without reputation, living in a remote district, far from the centers of the world's thought, made an attempt, in many respects not unlike those which had preceded, to bring about the union of Christians. The result was, not a spasmodic effort followed by relapse, but the beginning of an important religious movement, which has had for its chief mission the advocacy of Christian union." . . . "The explanation of this phenomenon can be found only in the fact that the problem of unity was not fully developed and ready for solution until about the time of Mr. Campbell's attempt."

In other words, the fullness of time had not yet come when the movement for union could be born with the hope of success. "The most important problem which confronted the religious world at the beginning of the nineteenth century was this: "How is it possible to reconcile the individual's liberty of conscience and intellect with that degree of unity of the church in spirit and organization which is demanded by the will of Christ and by the practical requirement for efficiency in His service?" The author then discusses how the principle of solidarity under Romanism, and how the principle of individualism under Protestantism, had each been worked out, with the tyranny of the one and the religious anarchy of the other, until the problem of unity thrust itself upon the minds of all thoughtful people.

Summing up the r suits of the three centuries preceding the nineteenth, "the whole history of Protestantism had been a continual demonstration of the impossibility of uniting on the basis of a complete theology even a professedly biblical theology. The exercise of the right of private judgment is a guarantee that there will always be many differences of opinion as to what the Bible teaches upon certain points of doctrine." The attempt to reduce Christianity to its essential elements by reliance upon feeling on the one hand and upon reason on the other both failed. "The significance of Alexander Campbell's contribution to the question of Christian union is that he took the matter up just at this point and proposed another principle of union. The unity of the church is to he based, not upon a complete system of biblical or dogmatic theology, nor upon anything which is to be found within the individual himself, but upon the authority of Christ and the terms which He has laid down as the conditions of salvation." While Protestantism has affirmed that "the Bible and the Bible alone is the religion of Protestants," it was "rather Mr. Campbell's idea that the Bible is to be taken as the authority for determining what is essential in Christianity." . . . The question to be answered is: "What did the apostles, taught by Christ, consider the essentials of the church?" The result of Mr. Campbell's effort to answer this question was that Christ Himself was the object of faith, and obedience to His commands is the necessary expression of that faith, and that the two, faith and obedience, are the conditions of salvation, and therefore the basis of Christian fellowship.

In our judgment the greatest contribution of Alexander Campbell to the work of Christian union was his seizing the central and fundamental truth of Christianity, namely, the Messiahship and divinity of Christ, as the sufficient confession of faiththe foundation on which the church was built. Considering the time when Mr. Campbell reached this conclusion, and put it into practical operation by requiring candidates for baptism to make only this confessiona time when creed-subscription was supposed to be essential to orthodoxy-it impresses us as one of the sublimest conceptions in ecclesiastical history, and one of the most important steps looking to the solution of the problem of unity. It was revolutionary in its effects, so far as denominationalism was concerned, and presenting as it did an entirely new center of union and co-operation. This became the formative and determinative principle in the plea urged by Mr. Campbell and those who have succeeded him for Christian union.

It is impossible in this article to deal with the succeeding chapters on "The Philosophical Basis," in which there is a review of the philosophical systems of the time, of Mr. Campbell's "Theological Heritage," of his views on "The Kingdom of God," on "Authority and Inspiration," on "Faith and Repentance," on "Baptism," on "The Work of the Holy Spirit," and on "The Idea of God." Every one of these chapters will be read with the deepest interest by all students of our movement and all who would become acquainted with the religious ideas of one of the world's greatest reformers. Of special interest just now is the chapter entitled ".he Work of the Holy Spirit in Conversion and Regeneration." The development of Mr. Campbell's thought on this subject is set forth in this chapter in the light of his debates and his later works. The influence of Locke's Philosophy on Mr. Campbell's thinking is well brought out in this and other chapters, as well as his independence of that philosophy when it proved inadequate to meet the demands of religious experience.

It is explained in a prefatory note that "the studies, the results of which are embodied in this volume, were begun in the preparation of a thesis for a degree from the University of Chicago in 1897, under the title 'The Sources of Alexander Campbell's Theology,' and that they have been continued, and are now published, in the

^{*}Alexander Campbell's Theology: Its Sources and Historical Setting. By Winfred Ernest Garrison, Ph. D. St. Louis: Chiristian Publishing Company. 1900.

hope that those who are interested, or may become interested in the subject, may derive from them some aid in interpreting Mr. Campbell's work as a the logian in the light of its historical setting." It is only intended, then, as a modest contribution to a subject which would require more than a volume, and more wisdom than the author claims, to exhaust it. The volume is timely, and will doubtless tend to intensify interest in the historical study of a religious movement which has as yet the dew of its youth, with the promise of tremendous expansion and power in the years to come.

hour of Prayer.

A SCRIPTURE STUDY.

(Act. 8:1-12.)

[Uniform Midweek Prayer-meeting Topic August 1.]
CENTRAL TRUTH: The gospel ever meets with
persecution because it antagonizes pagan idolatry and outgrown systems of worship and
demands truth and righteousness; but whether
by peaceful methods or through persecution it
must be spread abroad among all nations.

It was a stormy period in the history of the infant church. Stephen, the devout, talented, heoric young preacher of the new faith had just suffered martyrdom. Saul was laying waste the church, by desolating persecution. The thousands of new converts had been driven away from the city of Jerusalem and only the apostles were left to represent the church in the capital and stronghold of Judaism. No doubt there were enemies of the church and perhaps faint-hearted believers who said that the church had proved a failure and that its members had been scattered like chaff before the wind.

That was a great mistake. It was not like chaff scattered before the winds, but like seeds borne on the wings of the wind to find [lodgment in fertile soil and to spring up again and bear fruit, "some thirty, some sixty and some an hundredfold.' It often happens that the very means adopted by the enemies of the church to destroy it have turned out to be the means of spreading its influence and deepening its hold in the world. It was in this case, for the disciples who were scattered abroad "went everywhere preaching the Word." They rehearsed in their simple and earnest way the great facts which had transpired at Jerusalem and all they had seen and heard about Jesus of Nazareth and the salvation which he offered to men.

It is altogether probable that without this persecution the church at Jerusalem might have settled down and taken things easy, thinking that it would be sufficient to convert the Jews when they came to Jerusalem. It is evident that it had not yet grasped the full meaning of the great commission. It required something like this persecution on the part of the Jews to drive the young church out among the Gentiles where its new truths and revolutionary ideas of religion would find more congenial soil.

"God moves in a mysterious way His wonders to perform." He will have his truth spread abroad among men and when other means fail He makes even His enemies instruments for disseminating it.

The passage ited above for our study gives an account of one of those who were scattered abroad. Philip "went down to the city of Samaria and proclaimed unto them the Christ." This was the same Christ who, during His earthly ministry, going from Judea to Galilee, passed through Samaria instead of going around it as His countrymen are accustomed to do. Did this fact, and the days He spent teaching in the city of Sychar, have anything to do in preparing the people to receive the Word which Philip preached? However that may be we read that "the multitudes gave heed with one accord unto the things that were spoken by Philip when they heard and saw the signs which he did." What a welcome contrast this afforded with the way in which the people in Jerusalem had treated the gospel message! These Jews in the capital city had heard the apostles themselves, many of them knew Jesus personally, had witnessed His miracles and had heard His teachings, and yet they rejected Him. These Samaritans, with very few of the advantages and opportunities of the Jews in Jerusalem, were prompt to believe the preaching of Philip and to yield themselves as willing subjects to the reign of Christ.

This fact furnishes a sufficient answer to that objection to Foreign Missions which demands that the gospel should not be sent abroad until all the people at home have accepted it. The people at home in this case had rejected the gospel, while the people abroad whom the Jews despised and with whom in the old days they would have no dealings, welcomed the gospel message and gave prompt heed to its demands. How many willing souls there are in pagan lands to-day who would gladly welcome the good tidings concerning the gracious Christ and His mission to earth if only it was lovingly proclaimed to them!

Not only did Philip carry the gospel to these Samaritans, but they were relieved of unclean spirits and the lame and the palsied were healed. The result of this cure of both spiritual and bodily disease is thus stated: "And there was much joy in that city." Here is a precedent for medical missions. Our missionaries do not have miraculous power to heal disease, but many of them do possess medical training which enables them to accomplish the same purpose in healing the diseases of the people, and this they are doing in connection with the preaching of the gospel, and it has proved to be, as it was in the case of Philip, an auxiliary in the furtherance of the gospel.

Philip met with one of those superstitions which missionaries always meet with in heathen lands. Simon the sorcerer had been deluding the people in making them believe that he was the great power of God. But when his followers left him, believing Philip, who preached "good tidings concerning the kingdom of God and the name of

Jesus Christ" and "were baptized, both men and women," Simon himself also believed and was baptized. The fact that he did not prove faithful in no way detracts from the power of the gospel which had created such a wave of influence that even he was swept into the current. Christianity has the power to cleanse itself from every one who will not be assimilated by its influence to the divine requirements.

The lesson we are to learn from a study of the foregoing passage is that no amount of persecution can stay the progress of the kingdom of God; that even persecution itself becomes a help in spreading the gospel. We learn also that it is the duty of every believer to preach the Word according to the measure of his ability. As to foreign work, we must "go or send." As for the home work, we must both go and send, doing what we can ourselves and helping to send others.

We learn furthermore that the gospel is revolutionary and has no compromises to make with idolatry of any kind, or with any form of unrighteousness. The present seething and turbulent condition of China is but the working out of seed-truths which have been planted in that soil. It is a conflict between Christ and Confucius. The kingdoms of this world must become the kingdom of our Lord and of Christ.

A question for each Disciple to ask himself is: "Am I a seed of the kingdom to spread it abroad, or only chaff?" 4"And the good seed, these are the sons of the kingdom" (Matt. 23:38).

PRAYER.

We thank thee, O Father, for the kingdom Thou hast established on the earth, and for the zeal of the early disciples of Jesus in spreading it abroad among men. We rejoice that Thou hast laid upon "the sons of the kingdom" the responsibility of extending a knowledge of it throughout the earth. We pray that we may be quick to appreciate our duty and privilege in thus co-operating with Thee and with Thy Son, Jesus Christ, and with the Holy Spirit in extending Thy reign over all the children of men. Watch over Thy work and Thy workers in poor, disturbed China, and deliver them speedily from the hands of violence and from the reign of lawlessness, and overrule all these heart-rending scenes for the overthrow of idolatry and the triumph of righteousness in the earth, through Jesus Christ our Lord. Amen!

New York City is staggering at no obstacles to maintain her commercial predominence in the United States, and if possible to become the metropolis of the world. When the great bridge connecting Brooklyn and New York was completed it was thought to be a marvelous achievement; and it was. But of late years schemes are projected for the city of so much greater magnitude that her great suspension bridge and elevated railways seem only as toys in comparison. A bridge is now being constructed over East River that will far surpass the Brooklyn bridge as an engineering feat, while another bridge over the Hudson is proposed that will eclipse both the Brooklyn and the new East River

bridges. In the July number of Ainslie's Magazine is a leading article on the "Transformation of New York," in which an interesting account of these two new bridges which are destined to become vital factors in the future of that great city is given. According to this article the Hudson River bridge when completed is to cost with terminals \$60,000,000 and is to surpass anything of the kind in the world. The piers will stand 587 feet above water and the main span of the bridge between piers is to be 3,254 feet. The bridge is to be used exclusively for railroads which now have their terminus upon the New Jersey side of the Hudson River. On the New York side, somewhere near 51st St., is to be built an immense terminal station. With these three great bridges, the tunnel under the Hudson and its subway rapid transit, great water system, parks and commerce, New York is destined to become one of the greatest of the world's great cities.

Editor's Easy Chair Or MACATAWA MUSINGS.

The Easy Chair has found the inspiration for its musings in a great variety of scenes and situations. It is a peripatetic institution, accompanying the editor whithersoever he goeth, and photographing for the mental eye of its readers whatsoever it sees. Today it is on the quarterdeck of a Lake Michigan steamer, with no land visible in any direction. To all appearances we might be in midocean. On every side water, wide-stretching and undulating, for a fine breeze blows from the northeast. Sitting where we can see the water tossed up by the prow of the vessel as the steamer plows its way through the deep, and watching the sunlight whiten the crest of the waves, we are impressed with the wealth of water and with its beauty. How clear and pure it looks as it reflects the colors of the rainbow, rushing out from the path of the vessel and rising above the common level of liquidity! How strong it is, too, lifting the vessel lightly as if it were a toy paper ship. No scenery is quite complete without some water in it. True, the Apostle John, while a captive on Patmos, imprisoned by the sea which separated him from all he loved on earth, spoke of a time when "there shall be no more sea," but he pictured a "pure river of water of life" as flowing through the restored Eden of a redeemed earth.

We have before spoken in these musings about the mystery that attaches to the ocean or a great inland unsalted sea like Lake Michigan. As we have been sitting here gazing over the railing down into the dark-green waters we have been wondering what we should see if our eyes were powerful enough to penetrate to the bottom. Would it be a smooth, sandy floor or a diversified plain with hollows and elevations? Perhaps the latter, as in the ocean beds. "The paths of the sea" probably refers to these submarine caverns or val-

What should we see in the way of fishes, great and small? What a magnificent aquarium it would be if we were equipped with a vision that could watch the movements of the monsters of the deep, which undoubtedly live and move and have their habitation within these waters! The sturgeon, the trout, the whitefish, the masterful muskalunge, to say nothing of the omnipresent perch-how they must swarm down beneath the surface, undisturbed by the keels of passing vessels and beyond the danger of the angler's art! But we saw a moment ago a small dead fish floating on the surface. So there are tragedies here in midlake as well as nearer shore. Wherever life is on earth, there also is death,

When our vessel started out from port this moraing there were two others starting at the same time. They moved out into the lake along the same narrow stream, but no sooner had they reached the great lake then their paths began to diverge. Ours is the center vessel, and now the others appear as specks on the horizon, one on our starboard side, the other on our larboard. The reason of this divergence is plain. The vessels are all aiming for different portsone for South Haven, one for Grand Haven and ours for Macatawa and Holland; "which things are an allegory." There are human souls that enter life about the same time and place, and in boyhood they move along the same course. Very soon, however, as they enter upon real life their paths begin to diverge. They have different ideals and aim at different goals. One seeks a life of ease, self-indulgence and pleasure; another strives for wealth and position, and is ambitious to be great, as men count greatness; another still aims to build a character after the divine Pattern. Feeling the surge of life's great sea about him he cries: "Jesus, Savior, pilot me!" course, these persons move in different courses. They are aiming at very different goals and will be sure to land at different ports. Whither sailest thou, reader?

Thus far had we written on a comparatively smooth sea and in the sunshine. Suddenly there was a change. Dark clouds rolled up from the north and east and a strong "nor'easter" set in. Soon the billows were rolling high and our vessel, "City of Holland," was rolling in a way to send people to bed who had staterooms and others to seek the most comfortable places. Fiercer blew the gale, higher rolled the waves and more and more the vessel pitched and rolled in the grip of the tempest. At first the passengers and crew treated the matter sportively, laughing at those who rushed to the railing to make their offering to the Son of Saturn, who with his trident rules the waters. Later on it became no laughing matter. Men's faces grew solemn. The officers wore an anxious look. "A regular November gale," said the steward, as he gazed out upon the howling waste and felt the shudder of the ship as her propeller left the water and revolved in the air, Land was sighted at 5 P. M., but it was soon found that we were 15 miles south of our port, having been driven that much out of our course by the force of wind and wave. Now the vessel turns northward, and laboring hard makes slow progress against the fury of the gale, while she reels like a drunken man, as do also the few passengers who are now able to be on their feet. The floor of the cabin is covered with pale-faced women, who in mute agony await the end of the voyage. or whatever end may be in store for them. Nearer the harbor light at Macatawa appeared as it sent out its kindly beams across the troubled waters. Now we are opposite the channel. The bell rings and with a lurch the vessel swings to the right and soon passes between the long piers, crowded with people who vociferously cheer our safe arrival. A few minutes later and the good ship stands at Macatawa dock, a long procession of haggard, empty, weary passengers passed out of the vessel and through an opening made for them among the crowds of people who had gathered there to welcome them.

Needless to say these last paragraphs are written on shore. Our Easy Chair had become a rocking chair under conditions not favorable to musings. We had never experienced such a voyage on Lake Michigan before. We prize it, but do not wish for another like it. We spoke of a few who were able to be on their feet and cheer the others by their calmness, courage and good humor. Among these were Burris A. Jenkins, now of Buffalo, N. Y., and "Tom" Ridge, of Kansas City, Mo. We could wish for no better traveling companions than they are, and it would be hard to find better sailors. Some one has said it is hard to maintain one's dignity in seasickness. We saw that illustrated on this voyage. But neither of the men named had occasion to sacrifice their dignity in that way, nor did the writer, though he had to hold the heads of two passengers while they paid their tribute to Neptune. One man who boasted loudly, in the beginning, of his freedom from mal de mer, was one of the first to succumb to it. To-day, as we write these lines, the lake is all smiles and dimples, looking as innocent as if it had never tossed a vessel about on its stormy bosom and made thousands of people feel miserable by its wild frolics. All honor to the faithful captain who guided us safe to harbor, and to the engineer who stood by his engine, watching the steam gauge, oiling the machinery and keeping it in perfect order for its difficult task. Thanksgiving to Him who rules the winds and the waves, and who brought us safely to our desired haven.

Edgewood-on-the-Lake, July 21, 1900.

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OUR COLLEGE-V. The Solution of a Vital Question.

N. J. AYLSWORTH.

We have seen how dangerous it is to send our young people to godless schools to pass through the most critical period of their spiritual history, and we have seen that our colleges provide admirably against this danger and furnish adequate conditions for the establishment of the manly Christian character; so if the parent is disposed to give the matter of his child's spiritual welfare any weight in the consideration, he can have but one choice. But are we absolutely correct in this? Is the parent really shut up to any such alternative? Is the real choice necessarily between a godless school and one of our own colleges?

We are one of the youngest of the religious peoples of this country. There are a great many denominational schools, established in the interest of our common Christianity, and amply endowed and equipped. Why not patronize these, and reach by a shorter route all the advantages of a Christian college? In the first place, many of these, especially the most popular and best endowed, fail to exert any very marked religious influence over the most of their pupils. The Bible forms no part of the general curriculum, and while the management is in sympathy with religious ends, the training is for the most part spiritually colorless. In the student body not a little skepticism is often present and active for harm, and under its influence the Christian youth may easily lose his faith. We know this 'to be often the case. The denominational school has not solved the question of characterreconstruction, that presses at this point; and while it is better than the godless school, facts compel us to decide that it is not sufficiently sate. Christian influences are not put in such relation to the student as to be most effective, and he may easily slip away

But there is another reason why we cannot find in the denominational school the response to our need. While it adheres to our common Christianity, it antagonizes our special plea. Is this plea worth anything? If I know myself, I am not sectarian in spirit, and denominational selfishness is repulsive to me; but if we are to turn the education of our youth, who are to be the leaders of our thought, over to other peoples, we should go much further. If we are to lose our distinctiveness, the best thing for us to do is to die, and as quickly as possible. If we have no mission, our very plea Christian union would demand that we get out of the way as a separate organization as soon as possible, and every hour we remain in existence we give the lie to that plea. But if we have a reason for existence and have great truths to urge upon the acceptance of the world, we shall but commit suicide by putting our children to school to those who antagonize them. The Catholic Church would ask nothing better than to have the education of our youth for a single generation; she would capture this country. College education is to become far more common in the near future than it is now, and if we give our youth to others to educate we shall ere long be a people without a mission. This is not simply a possibility; it is a certainty, and he who cares to watch the operation of causes will not be long in discovering that this conclusion is not merely theoretic. The college is the key to the future. What will become of this key? We should not let other peoples pass us in Christian comity, but we can not give them our children. Here is an open artery through which we may bleed to death.

Is it true, however, that we are compelled to chose between the godless school, our own college, and the denominational schoool? Have we not already solved this entire question in another way? Will not Bible chairs established at the great seats of learning in this country meet every requirement? This is the most crucial question in our educational history. This movement, by our C. W. B. M., is at once one of the happiest and most dangerous steps we have ever taken. There can be no doubt that this thing ought to have been done; there can be as little doubt that, if not well understood, it bodes evil to our colleges. If we are to be a missionary people we cannot forget the educated man, and least of all at the hour when he is at the parting of the ways. The flower of the nation, the leaders of its thought, the shapers of its destiny, are in these great universities, and they are drinking at the fountain of agnosticism. The gospel command to "go and disciple all pations" requires that we go, not alone to the dark-skinned savage, but also to the man who shall rule the world. The last vision of Christ by mortal eyes was when he appeared to convert an educated man; and that man did more for the establishment of Christianity than all the other apostles. It was his thought that fed the fires of the great Reformation, and he has been the father of Protestantism. The one educated apostle has beeen the master of ages. That last miraculous visitation of Christ and this marvelous fact of the masterhood of this man threading the history of nineteen centuries are our warrant for missions to the educated; and as we have not miraculous power we can strike them best before they become our foes, and save them best before they are lost. Woe to us if we work not at these fountains, and sweeten the world's life where best we may! Sanitation is the triumph of medicine. Spiritual sanitation at the fountains of life is the wisest word of our century. The Sunday-school has discovered the child; our Christian women have discovered the college boy. God bless them! it was a Christly inspiration. The heavenly vision to the man of Tarsus shall be their credential for flashing the light of the Redeemer into all college halls.

But first and last our sisters have meant this to be a missionary move. They have never intended that it should supplant our colleges, and would bitterly deplore such a result. If it were possible for us always to control the forces that we call into being

this movement could never do our colleges any harm. But when a force once takes its place among the world's agencies its destiny is determined, not by what it was designed to be, but what it is fitted to be, Many a statesman has launched forces whose ultimate working has appalled him. The steed, once harnessed, may run away with us. Our sisters have built a fire by these cold intellectual centres to save the dving; have they not done more? Have they not made our colleges unnecessary? The equipment of these great institutions for intellectual culture is unsurpassed, and at present unapproachable by us. If we have completely solved the religious problem of education by means of the Bible chair there can be no longer any reason beyond that of convenience or expense why we should patronize our colleges, or even seek to perpetuate their existence. It is best that we look this question squarely in the face. Whether these Bible chairs have affected in any appreciable degree the attendance at our colleges I cannot say. Probably not. Probably the matter of propinguity would in any event turn a considerable portion of patronage to them. But if the religious question shall ever have much weight in determining choice, and if our people come to feel that this question has been fully solved by the Bible chair, it will to that extent weaken our colleges.

But there is another danger from which much more is to be apprehended just at present. Our colleges are not endowed; and they must be very soon if they are to continue to exist. If it is felt that the Bible chair completely fulfills the religious purpose of these colleges our people will not put millions of dollars into them to reach an end which can be attained at small expense by carrying the religious feature of our colleges into the great universities. This is why we must face the question squarely now. If we do not see it our business men will, and they will think twice before bestowing their thousands. If we have no answer to this question our colleges are doomed, or they must sink to the level of academies with local patronage. What have we to say? The answer that the writer has generally heard is that these Bible chairs were not intended to supplant our colleges. But this is not the practical question. The question that the practical business man is going to ask is, can they be made to do so? On the answer to this the destiny of our colleges hangs. At the great universities we can have the benfit of the finest classical and scientific equipments in the land without spending a dollar for endowment; and with a small sum we can establish and endow Bible chairs. Whither are we drifting? If our colleges are lost, let us know it now. If they are not, they will suffer until the question is cleard up.

To say the truth on this subject is to sail between Scylla and Charybdis. The work of our colleges and that of our Bible chairs is largely the same, and to speak of one as insufficient in pleading the necessity of the other is to weaken it in popular estimation. But the truth should be spoken

clearly and now. Does the Bible chair accomplish all that our colleges do in a religious point of view? No. Why? Because the Bible chair does not make the university a warm spiritual house, but is a fire outside of the building. Students may go to the fire and warm if they will, and many do, and what is accomplished is sufficient to make the undertaking a splendid missionary enterprise, but the great house remains cold and the multitude of its students are not warm. Spiriturl death is not generally painful, but resuscitation has its pangs, and men do not seek it. The Bible chair does not transform these great frozen regions into a summerland where men must be warm. The Bible chair is a fire, not a climate. Your child of sixteen or eighteen is going to pass through a dangerous crisisthe birth of the intellect. He should dwell in a warm house. He should have home and motherhood. Youth is adventurous. Your boy will dare, he will not be wise. Youth is not wise. He will do perilous things at this new awakening; the precipice must not be near. The wine of unbelief must not be before him; companions must not press it to his lips, or he may drink and die. He is impatient of restraint. A girl about "mother's apron-strings" or "Sundayschool sissy" may weigh more with him than all the wisdom of the ages. His father seems fogyish, religion seems tame, there is barbarism in his blood. He is the crabbed, green fruit of manhood. He gravitates to danger; he despises the past and feels omnipotent for the future. Thank God for all this, for it is prophecy; but it is danger. You must put this young wild-man where he will not hurt himself, nor spoil his future. He must not go into influences that save a few for Christ, but such as fold all in his arms. The one thing that the Bible chair does not provide is shelter. It gets as near as possible to the student body of the great university, but it does not inclose it. The voice of the Bible instructor is but one among many which speak a different message. One clear, resonant voice in a Babel of clamor is worth much; but it is only in the sheltering silence of our audience room that its deepest thunder, its varied [modulation, its tender pathos and its feeling whisper are at their best. Our colleges give this silence, and a voice for God. They give what can nowhere else be had. They kindle enthusiasms which can never die; they crown with sublime manbood, which is nearest brother to genius. While we paint the image of the Master on the canvas of the soul our work is not marred by a hundred other hands painting it into Satan. We need the common sense of all arts in this sublimest of arts, the fashioning of the soul; but it is only here that we blunder.

When the great danger period is passed, and the youth has become intellectual without becoming irreligious, he may go to these great universities for postgraduate work if he desires more than a good college course can provide; but we must have him in our colege till then if we would not feed the dragon of infidelity with the flesh of our children.

Much the same may be said of our Bible chairs located at great denominational universities. They are most valuable means of propagating our teaching among other peoples and aiding postgraduate study, but they form but one voice in many; and the dominant influence is likely to be that of the people under whose auspices the university is conducted. This is not the best place to instruct the understanding and fire the heart of our young people with the great truths which constitute our mission as a people. In the mass of other matters and the confusion of tongues this work cannot be best done at such places.

Am I reminded that my position is narrow, and that we should encourage freedom of investigation, and let our young people see all sides? Well, but who is meant for this? Not the fledgling, who has not learned to think, and has not yet learned the truth. Truth must strike deep root ere he may hear the babel of other tongues, or he will be confused; and confusion in belief is skepticism. The roadway ceaselessly traveled by the public grows no grass. The fenced garden visited only by the careful foot of the gardner alone produces fruit. Provincialism of thought is not the danger that threatens the educated man in this day of the ubiquity of the press. The great difficulty is to fence off any mental garden at all. The thunder of the age invades all silence; its publicities all privacies. The cosmopolitan has no country; the cosmopolitan thinker is in danger of having no convictions. Much of the skepticism of the day is not from lack of evidence, but from bewilderment before mountain masses of knowledge. Christ prayed that his people might be one that the world might believe on him. Shall our child, at that period when his faith shall tremble in the balances, be where he shall feel the shock of the divisions of Christendom and be made to stagger before that sad and sinful fact that has caused many to ask in despair, Where is truth? The divisions of Christendom constitute one of the mighty infidelizing influences of the age. While at these great denominational schools the prevailing influence may be distinctly religious, the prestige of a great school and of great scholars offsetting our plea will tend to weaken the estimate of its importance or operate by way of cancelation to destroy confidence in it. When great names, in whom we have confidence disagree, the tendency is to doubt both sides. Then, the student at this period is closely occupied with his college tasks and does little definite thinking beyond them. The prestige of great names and the atmosphere about him will do most toward forming his convictions. "He is not now in a position to weigh and consider, but rather to be molded by the chance influences of his surroundings. our plea be the truth and of great value to the world it is best that at this formative stage the youth shall be under the

sheltering influence of one of our own

colleges. Later, when his judgment is

mature and he has learned well what we believe to be true he may consider other views intelligently and with less danger of that special skepticism which doubts all but our common Christianity.

The Bible chair is for us a great mi sionary enterprise; it is a means of making known our plea to good advantage at the great educational centers; it is a powerful incentive to our people to do postgraduate work and an aid in prosecuting that work along religious lines; but it cannot take the place of our colleges and if it should jostle them out of favor it would do great harm. We must educate our youth or we are lost; and our colleges must do it.

THE SPIRITUAL SIDE OF OUR PLEA.

The Word and the Spirit.

A. B. JONES.

Words are signs of ideas—symbols of thought. Language, oral or written, is a medium through which one intelligent being holds communion with another. Spirit is conscious, intelligent personality. The Bible contains the ideas, thoughts and will of God conveyed in written characters to man. The Holy Spirit inspired prophets, apostles and evangelists to thus communicate the divine will to human understanding. "No prophecy ever came by the will of man; but men spake from God, being moved by the Holy Spirit" (2 Peter 1:21).

"God, having of old time spoken unto the fathers in the prophets by divers portions and in divers manners, hath at the end of these days spoken unto us in his Son" (Heb. 1:1).

"Which things also we speak, not in words which man's wisdom teacheth, but which the Spirit teacheth; combining spiritual things with spiritual words" (1 Cor. 2:13).

We have here, then, the clear and important distinction between the "things" of the Spirit and the Holy Spirit himself.

The Savior says: "The words which I speak unto you are spirit and are lite" (John 6:63). But this is metaphorical language. Words are not spirit, nor are words life. As signs of ideas they have an influence on spirit and they have an effect on life. One spirit through the medium of language can arouse another spirit to feeling, and move another life to action. And the degree of this influence depends on the nature of the subject treated, and the force with which it is presented to the receiving mind. Christ "spoke as one having authority." "No man ever spake like this man." His themes of life and immortality, of duty and destiny, of time and eternity being of transcendent importance, and he being master of his themes, no wonder that he should say: "The words which I speak unto you are spirit and life"-they are potent. And yet the great Teacher never committed his lessons to writing. He left no record of his words. He was a peripatetic, a teacher by the wayside. The task of formulating and recording his lessons of wisdom was left to his successor, the Holy And this brings us back to our theme—
"The Word and the Spirit." The word is a
thing, the Spirit is a person. The word is
material; the Spirit is immaterial. The
word is the sign of ideas, the Spirit is the
author of them. The word symbolizes
thought, the Spirit thinks. The word expresses feeling, the Spirit feels. The word
reveals, the Spirit is the revelator. The
word is the passive means, the Spirit is the
active agent.

The distinction, then, between the word and the Spirit is, from every point of view, radical and vital. The Holy Spirit is a divine personality. The ineffable glory of the Godhead manifesting itself as Father, Son and Holy Spirit transcends our powers of comprehension, but not our powers of faith. We can apprehend and believe the sublime truth that the Father, the Son and the Holy Spirit are the "one God," and yet officially operating and manifesting himself differently in the creation, the redemption and the glorification of man. We can apprehend what we cannot comprehend, and believe what we cannot understand.

Religion, in its higher forms of thought and experience, eludes the grasp of the logical vise. Syllogisms are not to be formed and applied to matters that lie wholly in the sphere of faith. In mute reverence but implicit confidence we accept some things that we can neither measure nor weigh, neither analyze nor classify. The beauty and sweetness of childhood are seen in its unfaltering trust in its mother in all that she says and does. And the Christian's faith in God, and those spiritual verities that lie beyond the reach of sense and demonstrative knowledge, are the chief elements and adornments of his spiritual life. "Seeing him who is invisible;" "looking at the things which are not seen;" "seeing not, yet believing"-here is the beauty and the strength of our holy religion.

The development of the "one God" into Father, Son and Holy Spirit was a matter of time, of ages, of intelligence and experience on the human side. Jehovah, God, Almighty, etc., were the names applied to the Supreme Being in the earlier history of mankind. The ideas or the designations of "Father," "Son" and "Holy Spirit" rarely occur in the Old Testament Scriptures. Occasionally they are thrown out as a flash of lightning upon the dark pathway of the untutored race—untutored in spiritual ideas—and as hints of a better covenant and a brighter day. It is in the New Testament that the ideas of Father, Son and Holy Spirit are revealed in their sublime and unspeakable mysteries and glories. We are chiefly dependent upon the Bible for our knowledge upon this subject.

The Holy Spirit operates—operates on matter, operates on mind, operates on the heart. Designating his energy from the nature of the object upon which it is expended, we may say the Holy Spirit exerts a physical, an intellectual and a moral power. Viewing the subject from the nature of the Holy Spirit himself, the energy which he expends, the power ex-

erted in every instance is the same; it is spiritual power. Since he himself is spirit his power is essentially spiritual. Nor are we able to understand and explain the difference in the nature of the power put forth by the Spirit in his operations on matter and his operations on mind and on hearts. While we accept the plain scriptural teaching on this subject, it is unwise and unprofitable to engage in speculation, for who "by searching can find out God?"

CHRISTIANITY AND THE CHURCH.

SHERMAN HILL.

The difficulty with us in our investigations is not in a dearth of things to be considered, but rather in our failure to see things as they are.

If the philosopher were able to thread his way from conclusion to proposition he could arrive at the ultimate proposition, which is self-proposed.

If the scientist could make his way from effect to cause he would reach the first cause, which is self-caused. If we could comprehend one truth we could understand all truth.

We study a truth, we follow as best we can its leadings, but we fail to see it as it is and in its relations; hence we become confused. Our failure to see correctly, or in fullness, and our consequent confusion, is the result of our limited vision.

Few individuals are able to see a problem on many sides and from different angles. None are capable of comprehending a problem in its fullness, for the finite cannot comprehend the infinite.

Most individuals possess certain inherent predilections which denominate them as partialists. This is in keeping with the wisdom of creation, which has made it impossible for an equilibrium to be attained; but this impossibility does not warrant nor justify the opposite—an extreme. The ideal state is the one in which the tendency is toward rather than away from an equilibrium.

In religious thought some are inclined to the outer-the form, the objective; others to the inner—the substance, the subjective. This inclination to see but one feature has always resulted in what is represented in modern thought by occultism and materialism. One is immaterial, the other material; one is subjective, the other objective; one has to do with the inner life, the other with the outer; one inclines toward mysticism, the other toward rationalism. Every form of occultism is the result of attempting to resolve all into the subjective. Every form of rationalism or materialism is the result of attempting to resolve all into the objective.

The error is not in investigating and setting forth conclusions in either of these fields of thought, but in assuming finality and limiting it to either the sujective or the objective. Many sacred writers unmistakably betray the bent of their inclinations relative to these phases of thought. Matthew writes of the physical ancestors of Christ, records the prayer of

the Savior that has to do with the physical largely, notes many parables that are drawn from the world about him, gives the commission in terms of the objective. John omits the ancestry of Christ and speaks of his relation to God. A comparison of Matt. 1 and John 1 will indicate the thought. John mentions the conversations, such as with Nicodemus and the woman at the well. rather than the parables. He relates the real prayer of the Master in the 17th chapter of his Gospel, which has to do chiefly with the subjective. His record of the commission as compared with Matthew's will indicate the thought perfectly. comparison of those Gospels throughout will demonstrate the idea of the inclination toward one or the other of these thoughts. But nowhere does either of these writers assume that he is representing the antiphase of thought or that he is exhausting the subject. Matthew was not a materialist, nor was John a mystic. The mystic's error is not in seeing as John wrote, but in not seeing as Matthew wrote. The materialist's error is not in seeing as Matthew wrote, but in not seeing as John wrote. Abraham's fault was in speaking but part of the truth for the whole. The mystic and the materialist are both at fault. They have mistaken a part for the whole. Much of the difficulty in Christendom is the result of overemphasizing one of these thoughts, which are not separate truths, but two features of one truth. Certain bodies of believers give undue emphasis to the outer. the form, the objective-to ritual and the ordinances Others give undue emphasis to the inner-the substance, the subjective. These two phases of one law run through all life. Either is dependent upon the other. They may be represented by the terms organization and organism. human body as an organization is necessary that life, the organism, may be sustained, and life is necessary that the body may be preserved.

The relation between Christianity and the church is similar to that of an organism and an organization. Both are divine in their nature and origin. Both are to be nurtured by divine direction. One is no less divine in its constitution and development than the other. Both are duly set forth in the Scriptures. The church is the means to Christianity-the end. The disposition to exalt Christianity and depreciate the church arises from the failure to see the relation between an organism and its organizationbetween Christianity and the church. To depreciate the church is to overlook a law that God has written in the constitution of all things. It is to defeat one's own end. It is to fight against God. The church does not perfectly reflect Christianity; it never will. He knows not his own life and power who expects a perfect reflection. The church is composed of men, consequently imperfect beings, seeking to reflect a perfect life. Christianity is a perfect organism seeking expression through an imperfect organization, since the individuals of the church are imperfect.

Christianity as reflected by Christ com-

pared to Christianity as reflected by the church is an unjust comparison. The relation between Christianity and the church is becoming more perfect and vital. It is constantly approaching the divine ideal. The present attainments of the race in all that makes for a perfected and beautiful life in the sentiments of a real Christian spirit as compared with the past are most marked. These attainments are the fruitage of Christianity. But Christianity, much less its fruits, could not have been nor be but for the church, for an organism void of an organization is an impossibility. Christianity is a system reducible to practice in a real aggressive and largely effective sense through the church. The church is not a stereotyped institution, neither is it void of formulation and organization. Its organization depends upon the exigencies of the time and place and material at hand, which can be formed into a church that will meet the New Testament approval and warrant.

Neither is the Christian life a fixed or stereotyped life. It is of continual adjustment rather than fixed sameness. It is a matter of growth rather than rote. It is an ever-widening and deepening life. Ever becoming more real and effective. It must be a constant experiencing of an enlarged capacity and desire for God, rather than a disposition to self-sufficiency. In matters of thought it should ever be secure, but never final. Every achievement should be but a steppingstone to other and nobler ones till the entire being is in sympathy with the onmarching of God.

Hampton, Ia.

THE GOSPEL ACCORDING TO JOHN MARK.

A. P. STOUT.

John Mark was the son of Mary Mark, who resided in Jerusalem (Acts 12:12). He was of Jewish parentage and cousin to Barnabas (Col. 4:10). Mark was not an avowed follower of the Christ, but belonged to the inner circle of disciples who often met at his mother's house. To this house Peter went as soon as he was liberated from prison (Acts 12:12). It was at the home of Mary Mark that the friendship between Mark and Peter was formed that resulted in the conversion of the former by the latter (1 Pet. 5:13).

John Mark accompanied Paul and Barnabas on their first missionary tour from Jerusalem to Perga, in Pamphylia, from which place he returned to Jerusalem (Acts 12:25; 13:13). One writer states that Mark was taken with Paul and Barnabas to baptize. If so, he must have baptized those who composed the church in Antioch, in Syria.

After Paul and Barnabas closed their first missionary tour they returned to Jerusalem. On starting out on their second missionary tour Mark went with them to Antioch, in Syria. This Antioch is located on the River Leontes, about thirty miles from the Mediterranean Sea, and about one hundred and seventy-five miles above Sidon. The first Gentile church was founded at this Antioch. Here the disciples were first called Christians (Christ-yans) by the pagans.

When about ready to leave Antioch for further missionary work Barnabas proposed to Paul that they take Mark with them. Paul objected, separated from Barnabas, took Silas and went to Silicia and Syria. Barnabas took his cousin, John Mark, and went to the island of Cyprus (Acts 15:36-41). In later years the alienation between Paul, Barnabas and Mark was healed, for when Paul was a prisoner at Rome he called Barnabas and Mark "fellow-workers," and commended them to the Colossian brethren (Col. 4:10; Phil. 23:24).

Jews were introduced into Rome by Pompius the Great, B. C. 63. When Paul wrote the Roman letter, A. D. 58, the Jews were a large and powerful community in Rome. Mark wrote the Gospel that bears his name in Rome about A. D. 65, thirty-five years after the death of the Christ, and evidently after the death of Paul and Peter. Mark wrote in Greek for the benefit of Jewish Christians and Roman Christians. Each spoke the Greek language. At the time Paul wrote the Roman letter, and at the time Mark wrote, the Christian Church at Rome was without regular organization. No officers are mentioned by either. Paul's keynote is: The gospel is the power of God for Jews and Romans.

It is commonly held that Mark was the companion of Peter in Rome and the interpreter of his sermons. This seems evident from the statement of Papius of Hierapolis in Phrygia. He died between 161 and 163. His statements are preserved by the historian Eusebius. Papius' statements are founded on the information of the elder John, and translated in the following words by Dr. Westcott: "This also the elder used to say: 'Mark, having become Peter's interpreter, wrote accurately all that he (Mark) remembered, or all that he (Peter) mentioned, though he did not record in order that which was either said or done by the Christ. For he neither heard the Lord nor followed him, but subsequently attached himself to Peter, who used to frame his teaching to meet the wants of his hearers, but not as, making a connected narrative of the Lord's discourses. So Mark committed no error, as he wrote down some particulars just as he recalled them to mind, or as he (Peter) narrated them. For he took heed to one thing: to omit none of the facts that he heard, and to make no false statement in his account of them'" (First Three Gospels-Carpenter).

Ireneus, who was born in Asia Minor and active in A. D. 180, says: "Since the decease of these (Peter and Paul) Mark, the disciple and interpreter of Peter, having handed down to us in writing the things which were preached by Peter" (Carpenter).

It is perfectly natural that after the death of Peter the Jewish Christians and Roman Christians should request Mark to preserve for them his reminiscence of the gospel of the Christ. The trend of the second Gospel is strongly in that direction.

In order that the Christ may be accepted by the Romans he must be presented to them free from Jewish law and all Judaism —as a strong, triumphant man—a hero. Mark's first mention of the Christ is when he comes forth a full-grown man from Nazareth to the Baptist to be baptized by him. He is such a hero as to fast forty days in the wilderness and hold the wild beasts at bay; then eclipses the Baptist in making disciples; goes into Galilee and sways the multitude by the grandeur of his thought and boldness of his speech. He died on the cross so grandly that the Roman centurion trembled and stood aghast.

JEWISH PHRASES AND CUSTOMS EXPLAINED.

Mark explains Jewish phrases and customs for Romans, both of which are omitted by Matthew (Mark 1:5; 2:14-18; 3:17; 5: 40; 7:11-34; 10:46; 11:13; 12:42; 13:3; 14: 12:36; 15:6; 16:34:42).

Matters that would alienate Romans from the Christ are omited by Mark (Matt. 6:7; 8:32; 10:5, 6). Mark does not use the word law, nor the words kingdom of heaven. He uses the word fulfilled only twice; the words kingdom of God thirteen times. Keynote: The Christ is the King of the human race; the *Son of God, who gradually grew into greater mentality, spirituality and purity than any one else.

Mark omits 555 verses of Matthew's Gospel (thirty-nine more than half of it), 795 of Luke's (more than two-thirds of it), 850 of St. John's (all of it save twenty-nine verses). Total omission by Mark, 2,200 verses, which is more than the Gospel of Matthew and Luke combined. We could dispose of Mark's Gospel with a loss of fifty verses of gospel history. Mark has seventeen leading quotations from the Old Testament as against twice that number in Matthew.

In the Latin Church in the fifth century Mark was represented by the lion.

HIGHER CRITICISM.

It is claimed that Mark wrote a memorabilia of events of the life of the Christ from the preaching of Peter, and that this document formed the basis of our present Gospel according to Mark. It is thought, too, by some of the latest Gospel critics that the "Sayings of the Lord," written by Matthew before writing his Gospel, was consulted by Mark in constructing his Gospel.

Drs. Martineau, E. A. Abbott, Sunderland, Cone and Prof. Estlin Carpenter hold the Gospel of Mark to be the earliest. Date, A. D. 70. In the Twentieth Century New Testament the Second G spel is placed first.

Testament the Second G spel is placed first. In speaking of the priority of the Gospel according to Mark, Prof. Carpenter says:

"Evidence points us to a Jewish author writing for Gentiles at a distance from his native land. The language is Greek, but not Greek of the literary and polished style which the author of our Third Gospel was well able to employ. It contains Greek words of a low sort, such as might be heard in the mongrel talk of the slaves or poor freedmen who formed the first congregations in the Mediterranean, and especially at Rome. . . This suggests Western origin of this Gospel. A curious little piece of evidence helps to confirm this view. The words ascribed to Jesus in 10:11,12, forbidding remarriage after divorce, imply that the wife might seek the separation. But this was not permitted to the Jewish woman. . . . It was allowed by the Roman

. . . It was allowed by the Roman law. Here is another link connecting this G spel with Rome."

^{*}Words Son of God omitted by good authority.

Our Budget.

- -Man must be born anew.
- -Society must be regenerated.
- -Business must be brought to a Christian
- —Governments must be adjusted to the righteousness of God.
- -Armies must be brought under the banner of
- -Conquests must be made in the moral and spiritual domain.
- -Campaigns must be waged against all unrighteousness.
- -The kingdoms of this world must be taken for Christ.
- -The commerce of spiritual things must be
- -Expansion in righteousness should know no counds among the children of men.
- —The church in Mankato, Kan., dedicated its house of worship last Sunday. Evangelist Clara H. Hazlerigg reports 50 additions to that church n one week; 40 at the first invitation. Sister Hazlerigg is becoming one of our most successful evangelists.
- —The Christian Monthly, Richmond, Va., Julian C. Anderson, editor and publisher, magazine form, 16 pages in tinted cover, will command respectful attention, both from its appearance and its contents.
- —Several new books are mentioned in our Literature department this week, and among them Sherman Hill's very high commendation of Public and Private Rights.
- —In this paper will be found a short but portentious message from Bro. Hunt concerning the outlook for missions in Central China. Some of the missionaries, he says, are leaving for the open ports; but he says: "We will not retreat."
- —The total receipts for Foreign Missions from October 1, 1899, to July 19, 1900, amount to \$153,151.75, or a gain over the corresponding time of last year of \$18,365.76. There has been a steady gain in the number of contributing churches, Sunday-schools and individual offerings.
- The article in this paper on "Christianity and the Church," by Sherman Hill, will bear close study. If those who are given to hair-splitting in the discussion of religious and theological questions would heed the logic of this article, much time and energy would be saved. It is a plain, commonsense article.
- —As chairman of the obituary committee of our state C. W. B. M., Mrs. S. E. Lampton, of Louisiana, Mo., asks those whose beloved ones have passed into the great beyond to furnish her with their names, and thus help her in preparing her report. Address her at 405 N. Main St., Louisiana, Mo.
- -Jas. W. Zachary, of Lexington, Ky., through the Quarterly Christian is waging an aggressive and strengous warfare against infidelity. In the copy just to hand, July, 1900, is a leading illustrated article of the infidel evolution theory. The illustrations are, of course, satirical.
- —About the middle of June last F. G. Tyrrell, of Chicago, was called to Huntsville, Mo., to deliver a series of lectures on the evils of intemperance. Huntsville has been a local option town for twelve years and is determined to maintain its record for sobriety and temperance. The five lectures delivered in the courthouse to large audiences by Bro. Tyrrell were pronounced the most stirring, vigorous lectures ever heard in that city. There is no compromise with evil in any of Bro. Tyrrell's sermons, lectures or public addresses.

- —The Spectator, published bi-weekly at Falmouth, Ky., by George Ringo, is an enterprising journal of more than ordinary ability and size for a local paper. It is deserving of a large patronage.
- —The Christian at Work is the name of a new paper published monthly in the interest of the church in Fortoria, Ohio. It is edited by S. M. Cook, R. W. Stancill and Mrs. Stancill. Vol. I., No. 1, is filled with substantial literature.
- —Owing to the anti sentiment of some of the brethren at Jamesport, M₂,, a second church has been organized, with 27 members, and since the organization there have been five additions by letter, six by statement and four by corfession. These brethren have rented the Baptist Church building for half time, and have secured W. E. Bates to preach for them on the third Lord's day in each month. The district convention was also to meet with this church on the 16th of the present month. The brethren have the Baptist house every Sunday afternoon for Bible-school and worship.
- —Joel Brown, field agent for the Christian Orphans' Home, recently presented to Willie Luckins, of Clay City, Ill., on behalf of the Orphans' Home, a beautiful teacher's Bible. Willie is a little boy picked up at Newton, Ill., by Bro Brown and placed in the home of Brother and Sister Thompson, of Clay City. This is the Christlike work that the Christian Orphans' Home is doing through its agents in the field, as well as within its walls in this city.
- —J. Preston Lewis bas written and published a new tract on "How God Says Baptism Is Performed." It is well written and instructive. He proposes to sell it in the interest and to aid in building up the newly organized church at Petersburg, Va. It is ten cents per copy. Write him for the tract, J. Preston Lewis, Petersburg, Va., and you will both receive a good tract and help a good cause.
- —The Orphans' Home at Louisville, Ky., has run behind about \$1,000 during the year, and the board earnestly appeals to the friends of the orphan in Kentucky to come to their relief. The Home is run on the most economical basis possible, and yet the contributions have been inadequate. If there is an institution in the land that ought to be amply supported it is an orphans' home. It is to be hoped that the appeal made by the board through the Christian Guide will not go unheeded.
- -John J. McCann, an attorney of this city and a strong advocate of the single tax doctrine, is now serving a term of six months in the workhouse of the city because he refused to pay a real-estate license assessed by the city. He did not believe that the city had the right to assess such a license upon his business and fought the matter through all the courts up to the supreme court of the state. And now that the case has been confirmed in the supreme court he declines still to buy his liberty, pay the license and fine assessed by the court, or to accept the assistance of friends, and will serve his time of six months in the workhouse. This he does as a matter of principle and righteousness; his convictions would not let him do otherwise. And as soon as his sentence has expired he declares that he will continue the fight against this form of robbery and oppression. To tax a man on his only means of earning bread for his family and let valuable franchises belonging to rich corporations go tax free does not strike him as the fairest thing on earth between men. Of course, such a man will be called a fool, a crank and other slang names, but after all it must not be forgotten that the world owes its present liberties and conveniences very largely to such men.

- —We have an unusually large number of letters from our regular correspondents in this paper and they are each of unusual interest. They never seemed to write more fluently nor upon more thrilling themes. Any respectable notice of them would require much! space, so we simply say to our readers that in them you will find enjoyable reading.
- —The annual convention of the churches of Christ in Shelby county, Mo., will be held at Lakenan August 1-3. On the program, strong throughout, are the names of Davis Errett, L. H. Stine, H. F. Davis, J. O. Walton, J. W. Davis, Crayton Brooks and D. R. Dungan, for sermons and addresses.
- -Dick T. Morgan, a noted lawyer of Oklahoma, has prepared a manual of the homestead, townsite and mining laws of Oklahoma, a copy of which certainly ought to go into every household in that territory. Such a book of laws and explanations of important legal matters in every household would do much to prevent misunderstanding, neighborhood quarrels, lawsuits and no doubt murders. The majority of men desire to be law-abiding citizens of any country, but often they do not understand things and trouble arises. We believe that this honorable attorney and prominent member of the Christian Church in Perry, Okla., has rendered his fellow citizens a good service in the preparation of this book. Price, \$1.00.
- —As we go to press we learn that Alexander Procter, Independence, Mo., is sinking very rapidly and that his end cannot be far off. It has been apparent for a long while to the nearer friends of Bro. Procter that his work here was done, but they had hoped that his departure might be delayed that the richness of his presence might continue to bless the church and the world. But the end is probably now not very far away.
- —Since the above mention of the probable death of Alexander Procter in the very near future a later dispatch announces his death. He died on Tuesday morning. Particulars will be given in our next issue.
- —The Rev. M. A. Mathews, of the First Presbyterian Church, of this city, has discovered a new mission field. In his sermon last Sunday he said in the reported sermon: "Our denominations must be Christianized." A capital suggestion this, and we should be glad to see the work begin at once. Here is an extract from his sermon, to which we wish to append our hearty Amen:
- Oh for a denominational regeneration, a thorough purification of our churches and a complete sanctification of our pulpits! Souls must be our only object and thought, if we ever prosper as the church of Christ. The time has come throughout this country for the churches to do more disinterested work—work for the salvation of souls and the moral education of men, regardless of the church to which they belong. Denominational selfishness results in the neglect of the individual, unsaved man. We get too busy in transferring members from one church to the other, raising money to gratify church pride and building up denominational fences.

May our churches support the weak, defend the poor and defenseless, cheer the discouraged, harbor and correct the wicked, lift the fallen, seek the lost, live lives of love and sacrifice, fall into the bosom of humanity, die and come forth glorified Christian lives.

The following is from Signor Emerico Morreale, Musical Director of the Castle Square Opera Co.:

St. Louis, April 27th, 1900.

The Estey Co., St. Louis:

Let me express my admiration for your beautiful Estey Pianos; tone, action, brilliancy they have all, and they will always be appreciated by all musicians and amateurs.

Yours truly,
(Signed) EMERICO MORREALE,
Musical Director Castle Square Opera Co
St. Louis.

Desronal Mention.

Jas. Stone Helm, evangelistic singer, has changed his address from Chicago to Sioux City, Ia.

- J. H. Garrison, editor of this paper, was in the city last week on a business trip. He did not tarry long, but returned to Macatawa, Mich .-
- H. A. Denton, A. M., Warrensburg, Mo., has finished a postgraduate course in philosophy with Richmond College and has received the degree of Ph. D.
- Jas. S. Wright has just closed his second year with the church in Knoxville, Ia., and will locate in another field. He has done a good work in Knoxville.

Bro. Assiter, who has just been called to preach for the church in Troy, Mo., called at this office last Saturday. He was on his way to Spring Mo., to meet his wife and bring her to Troy. He was on his way to Springfield,

- A. L. Criley, pastor of the church in Eddyville, Ia., for the past year, has just been unanimously recalled for another year by that church. The call is a fine commendation to his work for the year past.
- H. H. Peters, Rantoul, Ill., recently lectured in Fisher, Ill, on "Odd Fellowship," and in Onarga, Ill., on "The Signs of the Times." He has a number on the program of the "Twin City Chautauqua," Urbana, Ill., for Aug. 21.

The Search-Light, published at Worcester, Mass, in the interest of the church in that city, for July 14 contains an excellent likeness of Dr. B. B. Tyler, who has been doing some highly appreciated work for them this month.

- W. E. Hall, of New York City, recently delivered a course of lectures in Asheville, N. C., to a crowded house. Of his lectures T. M. Myers says: "We have never heard his equal as a power to draw and hold an audience.
- G. E. Shanklin, of Stanberry, Mo., announces that he is at liberty to engage with any church desiring a pastor, or with churches within 100 miles of Marshall, Mo., for part time. Here is an op-portunity for a preacherless church to get a substantial man and preacher.
- W. H. Johnson, of Springdale, Ark., has accept ed a call to the Church of Christ in Rock Island, Bro. Johnson becomes successor to Bro. W. T. Grafton, to whom the church in Rock Island is greatly i debted for its present position and influence in that city.
- W. H. Winters, of Flora, Ill., has launched a four-page paper in the interest of the churches of Christ in Clay county, Ill., called the Flora Christian, and to appear monthly. The first numbers, one and two, present a very creditable appearance.

After two years of successful work at Carrollton. Ill., the pastor, J. Seymour, has resigned to take eff-ct September 1. A very high appreciation of his sermons and work has been expressed and his leaving will be deeply regretted by the church and city.

The First Christian Church in Guthrie, Okla., gave Bro. Ogle and his family a most cordial reception in the commencement of his work in that city. The reception was attended by the citizens of Guthrie irrespective of church lines. Bro. Ogle and his new parish the most abundant success in the Master's work.

Churches in need of a pastor are requested to communicate with H. W. McKane, Newark, N. J. Bro. McKane is a young married man of experience and a ility and has given satisfaction in the churches of the East where he has served. Any further particulars may be had of J. M. Philputt, 148 W. 119th St., N. Y

Barclay Meador, advertising agent for the CHRISTIAN EVANCELIST, left this city on Monday night for a vacation trip. He will join his wife at Colorado Springs and they will then travel together visiting places of interest as far as to Butte, Mont. We wish them a pleasant trip.

J. W. Monser, of Columbia, Mo., nas been delivering a series of carefully prepared lectures, each Sunday morning, on the "Authenticity of Genesis," to a large class of the state's best teachers. These teachers are attending the summer term of the State University an will carry this light into the remotest parts of the state. Verily the church there has a great mission and "the pastor and his church are equal to the responsibility."

Dr. W. T. Moore and Mrs. W. T. Moore of Columbia, Mo., expect to go to Macatawa, Mich., this week, to spind a season with friends at that popular summer resort.

Joel Brown, agent for the Benevolent Association and the Christian Orphans' Home, was in the city this week in conference with the C.B. A.B. as present and future plans and work Brown was on his way to Bethany Assembly where he is to deliver an address on this work on Thurs-day of this week. Bro. Brown is very hopeful and full of enthusiasm in the work.

E. J. Lampton has resigned at Louisiana, Mo., to take effect the 1st of September. Bro. Lampton has preached for that church for nearly eight rears. These have been active years of fruitful abor. The church has been built up in memberlabor. ship and increased in faith and good works. ing these years a handsome new church has been built and paid for. Some good church wanting a strong preacher and successful pastor has a chance in Bro. Lampton.

CHANGES.

G. Nelson Stevenson, Hillsburg, Ont., to Montague, P. E. I.

J. Ray Evans, Fayette to Bowling Green, O. A. H. Willyard, McLeansboro, Ill., to Charles-

J. L. Johnson, Farragut to DesMoines, Ia. John J. Higgs, Corunna, Ind., to Onarga, Ill. W. H. Waggoner, Thompson to Pleasant Plains,

H. L. Atkinson, Batavia. Ill., to Lafferty, O. J. B. Wright, Milford, Ill., to Osceola, Ia.

E. E. Lowe, DesMoines to Madison, Ia G. Bushing, Dalles to Spokane, Wash.

L. E. Haulman, Rosalia to Pullman, Wash E. E. Davidson, Dexter to Brasher, Mo.

E. V. Zollars.

On our first page this week appears an excellent likeness of E. V. Zollars, president of Hiram College. Ely Vaughn Zollars was born September 19, 1847, near Salem, Washington County, O. On his father's side Bro. Zollars is of German extraction, but on his mother's side he is a Puritan. His father, Abram Zollars, and his family were among the first people in that part of Ohio to embrace the restoration movement inaugurated by the Campbells. E. V. Zollars began his married life on a farm, teaching school in the winter, but was determined upon a higher education, and in 1871 he entered Bethany College, from which he graduated in 1875. After his graduation he first became a professor of ancient languages in the college from which he graduated, and on the second year its financial agent, in which year, 1877, notwithstanding the panic, he raised \$27,000 in pledges and money. In 1878 he accepted the presidency of Kentucky Classical Business College at North Middletown, where he remained for seven years. He next became the president of Garrard Female College at Lancaster, Kv., which he gave up after one year that he might devote himself wholly to the ministry and accepted a call to the pastorate of the church in Springfield, Ill. While at Springfield the church prospered under his care and increased in membership from 300 to 600. But his reputation as an educator would not permit him to remain the pastor of this or any other church. In 1888 he was called to the presidency of Hiram College, which position he still holds. And of his work here the CHRISTIAN-EVANGELIST has spoken at 1 ngth in its educational and other editions. Before his college course he was married to Miss Hulda Louisa McAtee of Washington County, O., in whom he found a helpful companion. One child, now Mrs. Pag , was born to them. Bro. Zollars is now in the prime of his life and in the midst of a grand work and has every hope for many years of service for the Master and for his fellowmen as a preacher of the gospel and an educator. His work at Hiram is a work that is giving hope and life to other colleges, and elevating the cause of our colleges greatly in the estimation of the brotherhood.

Added in China.

This message across the seas announces that a little son was born to us in Chu Cheo, Central China, on June 5th, at noon. Dr. and Mrs. Osgood were in attendance. Our joy was enhanced in the fact that it was Russell Osgood's first birth lay. The Chinese Christians helped celebrate both oc casions. These little children have a ministry which is destined to remold the Chinese home life. When the Chinese home life is purified the nation will be won. Our missionary home life must be the illustration of the Christian character. W. REMERY HINT

Chu Cheo, Anhuei.

Luther's Language.

I notice a question in the CHRISTIAN-EVANGELIST of July 19th concerning Luther's attitude in regard to the use of his name as a distinguishing term in connection with the church and Christian teaching.

In McClintock and Strong's Encyclopedia article, Lutheran, is this language quoted:

"His peculiar views, which we will now denominate Lutheranism, spread rapidly, especially after the Diet of Worms (1521), and though as late as 1522 Luther himself wrote: you above all things not to use my name; not to call yourselves Lutherans but Christiang' (Works xviii. 299 in the 6th Leips, Ed.; compare also Gelzer, Life of Luther, pp. 288-291)."

If your querist will consult the above works he will find the information he seeks as to Luther.

It will be found that most if not all great reformers have, in their original purpose, designed to call the church back to apostolic teaching, but the history cannot be written without terms to designate such a movement and it is difficult, if not impossible, to avoid using such terms denowinationally. This is true whether the terms are chosen from Scripture or from other sources. The spirit of denominationalism and the fact of denominations, or named movements and organizations should not be confounded. The first assumes that division is right; the latter is an effort to express intelligently things as they exist.

E. C. Browning.

Intended for Others.

DIFFICULT TO BELIEVE ADVICE APPLIES TO US.

"While reading the morning paper at breakfast I frequently read over the advertisements of Postum Food Coffee and finally began to wonder if it was a fact that my daily headache and dyspepsia were due to coffee drinking.

"It never occurred to me that the warning fitted my case.

"I had been on the diet cure for more than ten years, having tried a strictly meat diet, also a strictly vegetable diet and at times left off breakfast for a time and again left off dinner, but all these efforts were futile in ridding me of the steady half sick condition under which I labored.

"I had never once thought of overhauling "dear old coffee," but when it finally occurred to me to make the trial and take up Postum, I immediately discovered where the difficulty all these years came from. I now eat anything for breakfast, as much as I desire, doing justice to a good meal, and the same at lunch and dinner, with never a headache or other disagreeable symptom. My only 'crankiness' now is to know that I have Postnm served as it should be made, that is, properly boiled. There is a vast difference between poorly made Postum and good.

"C. E. Hasty, of Alameda, Calif., insists that he owes his life to me because I introduced him to Postum. I have a number of friends who have been finally cured of stomach and bowel trouble by the use of Postum Food Coffee in place of regular coffee.

"Please do not use my name."

D. J. H., 1223 Bremen St., Cincinnati, O.

Rebellion in China.

The rebellion in the capital of the empire portends vividly the swift destruction which will waste the cities and impoverish the state. Already some half a dozen cities besides Pekin are in the hands of the rebels. Native Christians have been massacred, churches destroyed and foreign missionaries and other civilians murdered.

The outlook was never so black. Nanking is in a state of ferment. Numbers of influential Chinese and foreigners are leaving the interior for the open ports.

Missionary work will receive a temporary throwback, but we will not retreat. God is with W. R. HUNT. us. Pray, pray, pray!

Chu Cheo, Central China.

"Turn on the Light."

Bro. M. M. Davis wants to know if President McKinley drinks liquor. Samuel Dickie and John G. Woolley, both members of the recent General Conference of the M. E. Church, testify that Mc-Kinley emptied his glass of liquor, at a Chicago banquet last fall, as often as other guests did. While there he was entertained by a prominent member of the National Liquor Dealers' Association. In Peoria he was entertained by a prominent distiller, and in Cincinnati by the leading brewer. He has wine in the White House for all state occasions. I wonder how many Christians will vote for our wine-bibbing President.

SIMPSON ELY.

Beookfield, Mo., July 23, 1900.

India's Latest Appeal-No Rain Yet.

The following ominous cable message came July 16th from the interdenominational committee in Bombay, of which Brother M. D. Adams is a 'No rain has fallen yet in the Guzerat and Rajputane provinces and the rainfall has been inadequate elsewhere, absolutely destroying the hopes that were entertained of a favorable harvest. The prospects are now adverse to any improvement in the suffering, and the situation has become a terrible one. There are many thousands of orphans utterly destitute, now thrown upon our hands who must be cared for. In their behalf we appeal to you to cable relief quick.

G. L. WHARTON.

Premature Criticism.

As has been stated, the articles that have appeared in the CHRISTIAN EVANGELIST under the heading, "Spiritual Side of Our Plea," are only some advance pages from a book soon to be published by the Christian Publishing Company. It is not expected that the author will notice premature attacks on a book before it is published and permitted to speak for itself in its entirety and maturity. Indeed, it is not to be expected that ordinary men would crudely criticise a promised book until it has made its appearance. Extraordinary men, of course, are expected to have extraordinary ways. Genius was always erratic.

A. B. JONES.

"Christian Science Dissected."

Twenty-five cents is a small sum, but it is sufficient to obtain a copy of "Christian Science Dissected," the latest and best work on the follies, fallacies and frauds of Mrs. Eddy and her follow ers. The work is not at all abstruse. It is written in the plainest style. It deals sledgehammer blows at the Christian Science lunacy and at the same time affords much amusement for the reader.

THE CHRISTIAN PUBLISHING COMPANY. St. Louis, Mo.

Rather be Right than to be Great.

EDITOR CHRISTIAN-EVANGELIST:-I read the English Topics regularly. As one of those who disagree with Bro. Wm. Durban in political con clusions, I would like to ask him why should large, strong nations ignore the Golden Rule and rob the smaller nations right and left rather than for a large, strong individual to play the bully and ignore the rights of weaker neighbors? If it is right in one case it must be in the other. How can it be consistent for a Christian to advocate such politics?

For my part, I would rather be snuffed out of history than to encourage that which I think is wrong and inconsistent with Christ's teaching. may be wrong, but I have not been convinced of it yet, and probably will remain a "Little American," as Bro. Durban designates those of my caliber. However, I am open to conviction and would like to go with the majority if they are in the right; if they are not, I would rather be Yours truly,
W. H. WINSOR. excused.

Cedar Rapids, Ia., July 3, 1900.

[We have no doubt but that Bro. Durban and our readers will heartily agree with our brother, that no great nation has any right to ignore the Golden Rule, or to rob smaller natious of any rights or of liberty to govern themselves. We cannot too highly commend the ethical standard of our brother, who would rather be "snuffed out of history" than to encourage what he thinks "is wrong and inconsistent with Christ's teaching." There is, of course, room for difference of judgment, however, as to what extent, if any, Great Britain or our own nation has violated these principles in their dealings with other nations. These national problems are not so simple as they may appear to be to a snperficial observer. Let us, therefore, be charitable in our judgment of others while we all seek to emphasize the princi ples which our brother has stated.—EDITOR.]

Chautauqua Assembly.

The Chautauqua Herald of the 11th inst. gives in full Prof. H. L. Willett's lecture on the "Bible in Modern Thought."

He was at Disciples' headquarters Sunday morning and conducted communion service. In the ampitheatre at eleven he spoke a full hour and a quarter on heart devotion to the Bible and to the Christ, the one great thought and idea of the Bible. The logic of all his reasoning and bearing of Scriptures upon the subject was so complete that it was spoken of by thinkers as a constant array of thought and fact for an hour without a break. Thousands listened intently for the words portraying the life of the Son of God.

I note some points of the Saturday lecture. The Bible is the most important book in the world. It teaches how to know God and how to be saved from sin. It has passed through persecution, suppression, ridicule and new rationalistic criticism, such doing its best to undermine the power and authority of the Word of God. Its danger is from neglect of its friends. We do not feel safe in keeping house without a Bible, and may have one on our center tables and dust it off when the preacher comes. Peter and Paul are deep and hazy features in the background of the past. Many students to-day quickly asked to

DO YOU GET UP WITH A LAME BACK?

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Almost everybody who reads the newsknow of the wonderful papers is sure to

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cures made by Dr. Kilmer's Swamp-Root. the great kidney, liver and bladder remedy.

It is the great medical triumph of the nineteenth century; dis-covered after years of scientific research by Dr. Kilmer, the eminent kidney and blad-

der specialist, and is wonderfully successful in promptly curing lame back, kidney, bladder, uric acid trou-bles and Bright's Disease, which is the worst

form of kidney trouble.

Dr. Kilmer's Swamp=Root is not recommended for everything but if you have kidney, liver or bladder trouble it will be found just the remedy you need. It has been tested in so many ways, in hospital work, in private practice, among the helpless too poor to purchase relief and has proved so successful in every case that a special arrangement has been made by which all readers of this paper who have not already tried it, may have a sample bottle sent free by mail, also a book telling more about Swamp-Root and how to find out if you have kidney or bladder trouble. When writing mention reading this generous offer in this paper and

send your address to Dr. Kilmer & Co., Binghamton, N. Y. The hamton, N. Y. The regular fifty cent and dollar sizes are sold by all good druggists.

Home of Swamp-Root

turn to Ezra would be puzzled to know if it was after Second Timothy or Second Chronicles. In closing this splendid lecture he said: "This is where the Bible begins: 'God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life.' The whole Bible is itself the marriage ring that unites the heavens and the earth, and the priceless setting of that marriage ring, that jewel which is beyond all other jewels of the universe, the life of Christ, is here on the earthward side." Earnest men who heard these thoughts by this young man who forgets himself and is absorbed in his theme said these Bible truths are what we all need and to which we must all come that the Word of God may be glorified among men.

People here, without regard of denomination, are glad to hear the Scriptures exalted.

The season has so full and interesting a course that it will excel former years in many parts. Our friends will do well to send to us for rooms in headquarters buildings, and so help a good work.

Our record shows almost 50 per cent. increase, and teachers are here by thousands.

We wait the coming of the CHRISTIAN-EVAN-GELIST to the desk in the office. W. J. FORD.

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is the New Testament method, Acts 17:11. mail course will help you. Terms only \$1.00 per month. Trial lesson free. Write Prof. C. J. month. Trial lesson free. Write Prof Burton, Christian University, Canton, Mo.



"WHAT FOOLS THESE MORTALS BE"-Puck. to pay \$40 to \$60 for a Steel Range that does not cost over \$12 at the Factory to be 114, the difference being profits and expenses of an Army of middlemen. Such faily no longer necessary, as we offer our

Hapgood "Anti-Trust" Steel Range at one-half agents prices. Guaranteed for 5 years. Money refunded if not entirely satisfactory. Send for Big Free Catalogue of Sewing Machines. Buggies at Old Prices, Hurness, Lawn Swings 83.75, and 1000 other things at half dealers prices. Reference this paper. Have your bank look us up. Address

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Minnesota Missions.

Our State Convention meets August 21-25. Will you be there? We will undoubtedly have reduced rates. Will tell you all about it in a week or so.

We are going to have a grand convention. F. E. Meigs will be there.

Adelaide Gail Frost will be there.

"Home-Missions-to-the Front" Smith will be

Others of our best men will be there.

Our new pastors will be there.

You will be there.

This is the Minnesota Christian Missionary Convention, and Minnesota Missions will be the supreme theme discussed. Here are some of the topics:

"Minnesota Missions from a Business Man's Standpoint;" "Preachers and Minnesota Missions;" "Relative Importance of City and Country Churches to Minnesota Missions;" "City Evangelization and Minnesota Missions," etc. You want to hear these discussions. We want you to hear them. We will expect to grasp your hand at this convention.

H. E. Russell is at Ronneby, Benton County, in a prosperous meeting. Twenty added to date and prospects for 75 more are very bright. This gives us another congregation in the vicinity of St. Cloud

Minnesota pledgers, attention! We have sent statement after statement. Still some pledges remain unpaid. You will not allow the year to go by with this pledge unpaid. Let us hear from you at once with remittance of balance. Send it to O. H. Hall, M. D., 30 Germania Bank Building, St. Paul, or dig up the self addressed envelope out of your waste-basket, inclose money order and let it go.

The time is short and books must close Aug. 10. Please do not tarry.

Let every reader attend to the filling out of the report blank AT ONCE.

J. K. Shellenberger. Corresponding Secretary.

Madelia, Minn.

Camp Meeting.

The third annual camp meeting of the Disciples of Christ in Northwest Texas will be held in the northeast corner of Throckmorton County, one mile north of the town of Spring Creek, Leginning August 2, 1900, at 10 o'clock A. M., and will continue eleven days.

There is a clear running stream of water on two sides of the camp ground, sufficient for all purposes. Grass for stock and wood for campers will be furn shed free to all.

Fresh meat (cooked or raw), bread, coffee, ice, pickles and all kinds of canned goods will be on sale at regular market price.

There will be telephone connections, a restaurant with meals served at 25 cents and a laundry on the grounds.

This will be the opportunity to take your summer outing, to meet the brotherhood and to hear two of our strong men preach the Word-Brethren Randolph Clark, of Lancaster, and R. R. Hamlin, of Palestine. The former will teach the church, the latter will do the work of an evangelist. These two names are a sufficient guarantee of a feast of good things in store for all. Bring your notebooks.

PIANOS ... AND ORGANS

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Is the price of OUR YOUNG FOLKS, a large, Sixteen - Page Illustrated Weekly dovoted to Bible Study and Christian Work, universally acknowledged by competent critics to be the Neatest, Best and most Helpful Journal for Sunday-School Teachers, Senior Pupils, Endeavorers and all Classes of Christian Workers ever published by the Disciples of Christ, and when genuine merit is considered, the cheapest.

The Finest Pictures and Most Charming Stories.

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The Best Primary Teachers' Helps,

The Most Gifted Contributors in Every Department, and the best of everything that the long experience of its Editors and the great facilities and resources of the foremost Publishing House of the Christian Brotherhood can command.

WHATEVER OTHER papers or lesson helps you may decide to go without next quarter, be sure to include in your papers or lesson helps you may decide to do order enough copies of Our Young Folks to supply your Teachers and all members of the Advanced Classes, and you will find it will prove to be the best and altogether the most satisfactory Investment of Sunday-School funds you ever made.

THIS TESTIMONIAL from a "Prince among Sunday-School Superintendents," who is fully abreast of the times, and thoroughly familiar with all advanced methods and appliances, and whose School is one of the largest and very best in the great State famous for its Sunday-Schools, is worthy of your attention:

Bloomington, Ill., April, 1900.

NO PAPER has ever before been given such an enthusiastic Reception in our School as OUR YOUNG FOLKS. It is a great accessory in promoting attendance. George D. Sitherwood.

If you are not already numbered among the Patrons of Our Young Folks try it for the Third Quarter of 1900. It will cost you but

12 1-2 CENTS a copy per quarter in clubs of ten and upwards. Send your order immediately, and the remaining issues of the Second Quarter will be sent free.

Christian Publishing Company, St. Louis, Mo. 3

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The singing will be conducted by Brother and Sister Douthit, who will have plenty of song books for all who desire to take part in the song service.

Those from a distance coming by railroad, by notifying Brothers T. H. C. Peery and John Ransom, of Seymour, will secure transportation to camp ground at a reasonable cost. Give these brethren due notice, so that you may be provided for.

Do not shelve this and forget about the meeting; but begin now to plan to go and take your family, and persuade as many as possible of your unconverted friends to attend.

The camp ground is high and cool. The eleven days in camp will do you good. The preaching will be strong. The singing fine. Just think of it! a thousand voices in praise to our Heavenly King, and the sweet fellowship of that assembled host of the saints. It will be worth a trip of many hundred miles. O. J. WOOD.

Illinois District Convention.

The convention of the first district of Illinois was held at Sterling, June 21st to 25th, with an attendance of 200 delegates, all but three churches in the district being represented.

The 18 churches report 245 additions by baptism and 173 by letter and otherwise, making a total of 418. The total membership of the churches is 1,501. Thirteen C. E. Societies report a to-

tal membership of 308, and the Sunday-school an enrollment of 1,541. The amount raised for mis sions during the past year was \$1,416 38. Help was given to support D. R. Lucas at Rockford and H. G. Waggoner at Fulton. Both churches report substantial progress. At Fulton a building has been erected and paid for. The district decided to give assistance to Rockford, Fulton and Tampico, for the coming year, to the amount of \$100

The program was one from which great benefit was derived. M. M. H.

Sterling, Ill.

A Cheap and Comfortable Trip to Louisville, Ky., and Return.

At 8:30 P. M., July 28th, the B. & O. S. W. will run a train of through coaches and sleepers to Louisville.

The round-trip rate will be \$6.00 and tickets will be good to return on any train up to and including the one leaving Louisville at 8:20 P. M., July 30th.

Ample coach and sleeping car accommodations will be provided and the trip will be made a most pleasant one.

Full information at City Ticket Office, Broadway and Locust and at Union Station.

Special Catalogue No. 22, just issued by the Christian Publishing Company, St. Louis, gives a long list of valuable books that may be had at greatly reduced rates. The company will be pleased to send it to any one asking for it.

Correspondence.

The Lands of the Long Day .- III.

CHRISTIANIA AND TELEMARKEN.

Norway begins just where Sweden leaves off, not only geographically but topographically. Little rudimentary fjords have begun to indent the coast south of the Swedish boundary; north of it they become longer and deeper. The hills are gradually becoming more majestic as we pass from one country to the other, and the forests, with their tall, straight pines, are gaining in dignity. By gradations one emerges from a region which is only desolate and sterile into one whose wildness has a larger mold and whose very desolation weaves a charm about the beholder. As a young Norse sailor said to me, while we were coming up the Christiania Fjord in a boat, "Norway and Sweden are both barren lands, but Norway has romance." The term romance in that connection is rather hard to define-I'm sure I couldn't do it satisfactorily-but any one could see what the man meant, and I agree with him.

I inquired of this intelligent young sailor what he thought was the sentiment of the common people in Norway in regard to the separation of the two kingdoms, Sweden and Norway. [The reader will remember that the two countries have separate laws and parliaments, but a common king, as England and Scotland had between the union of the crowns under James I., in 1603, and the parliamentary union under Queen Anne, in 1705.] He said that personally he was a Conservative; that is, he favored maintaining the union, but that most of the common people were radically in favor of separating from Sweden. Just why they wanted to separate he didn't know, and he doubted whether they knew, but there was a general feeling that in a union of two unequal powers the weaker would surely get the worst of the bargain sooner or later. The most specific demand of the Liberal party is that Norway shall be represented in foreign lands by a separate set of consular officers instead of the Swedes, who now hold almost all of the consulates. A little more than a year ago the Norwegian Parliament authorized the use of the separate Norse flag in place of the flag of the union. This distinctively Norse flag, without the Swedish emblem, is the one which is seen most commonly throughout the country. It is as if Scotland should leave the English emblem, the St. George cross, out of the Union Jack, and fly only the Scottish St. Andrew's cross. The testimony of many other witnesses confirms the opinion that the great majority of Norwegians, especially in the towns, are in favor of the separation of the kingdoms.

A pleasant sail of thirty miles up the Christiania Fjord brought me to the Norse capital with its magnificent harbor. It was ten o'clock when I arrived—just a few minutes after sunset. My watch had stopped a few days before, and it was very embarrassing to try to guess at the time in a country where the sun rises before three and sets at ten. I had to estimate the flight of time by reference to my cyclometer, a pocket compass and my appetite. One has a certain eternal premonition when it is getting about noon, and that quite independent of the hours of sunrise and sunset. But I took pains to seek a hotel adjacent to a church-tower with a clock, and by good fortune got a room on that side.

A German speaking Dane, with whom I fell into conversation at the hotel, gave me a characterization of Christiania upon which I have not yet been able to improve: "A little city with one big street." It is a city of more than 300,000, but it appears smaller because of its condensation. Its

one great street, the Karl Johans, Gade, holds the place which is occupied by the Unter den Linden in Berlin, or Princes Street in Edinburg. This street is bounded at one end by the principal railway staton; at the other by the royal palace, where the king, by the terms of the union, is required to live three months in every year. Between these and on this street lie not only all the important business bouses and leading hotels, but the Great Market, the most important church, the postoffice, the House of Parliament, the National Theatre and the University-and all within threequarters of a mile. It is a well-built town, distinctly handsome in places, but noisy out of all proportion to the amount of business that is being done. On its rough-paved streets every passing wagon makes as much noise as a load of steel

The American consul at Christiania is an accommodating gentleman, who devoted a good deal of his time to my interests. He is Norse by birth, but has lived long in America, and is so thoroughly Americanized that he is anxious for his term to expire so that he can return. I was interested in his estimate of the Norwegian liquor law. He admits that there has been some decrease of drunkenness in recent years, since the law went into effect, but still considers it ineffective as a means of controlling the evil. There are about sixty "drunk-and-disorderly" arrests in Christiania daily, which is far too high an average for so small a city. It means ten per cent. of the population annually. The consul suspects that the law is probably much more effective in the country districts.

The Russian consul-general is also an agreeable gentleman, who speaks English, French, German, Norse, Russian, and I know not how many other languages. We found those five quite sufficient for our communications, especially as his English was excellent. He gave my passport the necessary vise for traveling in Russia, and appeared interested in my project of entering his country by way of Lapland, which, however, he plainly considered an idiodic thing to do, though he was far too courteous to say so. He suspected that I would find no comfortable means of travel in that region, and indeed I didn't know that I would find any.

Christiania lies not far from the eastern edge of Norway. The best of the scenery which has made Norway famous is found on the west coast. beginning in about the latitude of Christiania and running north and northeast. Between Christiaria and the Hardanger Fford, which lies due west of it, there intervenes a tract of mountainous country known as Telemarken. To cross this was my first task. It proved to be a ride of something more than two hundred miles through the mountains, over roads which varied from fair to wretched. The first part of my route was over an old road now little used, most travelers making a detour by rail and steamer on a chain of lakes and joining this route near the middle. It will, of course, be understood that there is no railway across Telemarken; and, indeed, there are very few railways anywhere in Norway.

It is the first part of this trip which the cautious Baedeker characterizes as "unadvisable." So it is, if quality of roads counts for anything. Ill-made, rocky and sandy, they would be practically impassable for bicycles if it were not for the chance of finding a narrow strip of solid ground at the edge or a path at one side. Hills rapidly grow into mountains as one journeys west. The scenery becomes grand, even awe-inspiring. But the road plunges on, up and down mountain sides, with no pretense of engineering and with a criminal disregard for human life. Nowhere in the

Alps or the Apennines have I ever seen a road so take the bit in its teeth and dash down impossible slopes, or again rear on its hind legs while it clambers up where avalanches might come down. It was a most interesting road.

But here and there, even in this reckless section, there would be a piece of real engineering, and there are one or two bits of grand scenery combined with magnificent road which in my memory shine out in this expanse of toilsome hills like a good deed in a naughty world. There is, for instance, the descent into the valley of Flatdal—which, by the way, instead of being flat, is surrounded by some of the highest mountains in Telemarken. In easy windings and zigzags the road, with a surface now above reproach, works its way down a mountain side, and it is good coasting all the way. It was a blissful finish to a hard day's work.

My traveling companion that evening was a dog. I have been a good deal interested in noticing the different kinds of dogs in different parts of Europe-the disreputable curs which bark at everybody up and down the Rhine, the little, snappy, black dogs in the Swiss towns, the shepherd dogs which always mind their own business, the thievish-looking dogs of Italy, which (like most people in Italy) never have any business to mind. the industrious, big dogs of Holland and Belgium which draw carts. In Schleswig-Holstein the dachshund is prevalent, and in Denmark one sees many fine, savage-looking Danish mastiffs. But Denmark has also another variety, the most illfavored, ill-conditioned and ill-mannered brutes west of Constantinople. But they add to their malice a certain admirable ingenuity, for they divide the road into sections, like policemen's beats, and patrol it systematically, looking for wheelmen. When a wheelman appears they pass him on from one to the next; where one leaves him the next takes him up. For the dogs it is a relay race; for the cyclist, a continuous ovation.

Norwegian dogs are, in general, much letter natured. There was this one, for instance, who accompanied me the better part of the afternoon and into Flatdal. His only vice was that he insulted my speed. It was very hard riding where he joined me, and I suppose he was not geared so high as I was. Anyway, he outran me. Not content with that, he would stop to wait for me, showing all signs of impatience. He thought I was very slow, and showed it by all kinds of insulting remarks-something I will permit no dog to do. Any canine who joins my party without invitation does so on his own responsibility, and must not expect to set the pace for the entire expedition. When we came to the above-mentioned good road I bumped into him once or twice and then ran away from him. He ultimately caught up, but a coolness sprang up between us, and we stopped at different hotels that night.

It was the next morning at a mountain-top village, consisting of a church and two houses, that I ran across a cattle fair and market. There were fifty or seventy-five of their long-horned, dwarf cows in a pen, and quite a crowd of people had assembled. An old woman had a stand where she dispensed seltzer (the Norse equivalent of pink lemonade), cigars and fried potatoes to such as felt justified in expending two or three cents on the strength of a good bargain in cattle. The people were dressed in their national costume... For the men this seems to be a shabby suit of any sort. But for the women-with a man's natural incapacity for describing woman's dress, I shrink from the task. I must make some more observations before I attempt it.

The second half of the journey across Telemarken was much easier. The road is one of the excellent eystem of new roads which the Norwegian Government has built in recent years. Snowy mountains soon come in sight. Soon I am among them. Gradually the road ascends through an unpeopled wilderness. The road itself and a single long-distance telephone wire are the sole tokens of civilization. Trees disappear. A patch of snow lies by the road. As one proceeds the scene becomes arctic. Lakes filled with floating ice are passed. The snow lies not in patches, but in solid fields and drifts, through which the road has been cut. And now, past Hankeli Saeter, begins the ascent of Dyreskard Pass, but most of the climbing has already been done in the long approach. One deep drift lies still in the way, and over this the road climbs. From the top of the pass there is such a scene of frozen desolation as I never expected to see in June south of the Arctic Circle. And still the altitude is not high, only 3,300 feet. But the snow-line here is 5,000 feet lower than in the Alps.

In an hour from the top of the pass I had dropped agai into the zone of civilization, and was in the fertile though mountain-girt valley of the Roldalsvand. Norway was practically W. E. GARRIRON. crossed.

Griotli, Norway, 24 June.

English Topics.

AN AMERICAN INVASION OF BRITAIN.

Another of the annual invasions of this country by Americans has commenced. Several extra attractions this year combine to bring multitudes of our welcome friends eastward. Some of these are the Passion Play at Oberammergua, the Paris Exposition and the World's Christian Endeavor Convention. The latter is drawing about 10,000 American visitors. The summer is cool and delightful, though somewhat wet at times. Our English climate is much abused; but after having tasted the atmosphere in many lands I am bound to say that the English meteorological conditions are the most favorable on earth for the double purpose of work and pleasure. Nowhere can a man work so many hours a day on so many days through the year, and nowhere can life be better enjoyed continuously. Among the noted Americans preaching as visitors in England are Mr. Sheldon and Dr. Lorimer. Dr. Talmage has flitted away to Russia.

THE WEARY TITAN.

Once more Britannia finds that her hands are full, But to this kind of political pleroma she is accustomed. The English people are not easily disconcerted or dismayed by excessive burdens of home and foreign responsibility. They expect to have to bear enormous burdens entailed by imperial entanglements to which there can be no end. But England's heart is aching. We have not recovered from the shocks occasioned through the losses incurred in the South African war, before the petty mutiny at Kumasi has brought anxiety about precious lives. And now we have to share with all the great civilized nations, including America, the fearful dread of a holocaust in China. We have three wars on our hands at once. My own impression is that it will be long be ore r the world will be at peace again. I cannot bel'e s is the will of God that it should be so.
My , sividual views may be worth little enough, but every man should attentively watch for himself the signs of the times and draw his own conclusions. It seems to me, then, that in coolly and disdainfully forgetting that not long ago Christendom allowed the Turk to destroy helpless and innocent Armenia, the chief Christian nations of the world are at the same time forgetting God, to whom the blood of 100,000 of that splendid race of Christians in Asia Minor cries for

vengeance. All the great powers were guilty of cowardice. All tacitly leagued themselves together into a confederation of tolerance for the incarnation of Satan who was proved directly guilty of ordering wholesale assassinations. Well, that base plot succeeded, and the "Concert of Europe" marched along to the accompaniment of shrieks and groans of outraged and massacred Christians. At this moment the Sultan calmly proceeds to defy America. None can make him afraid. His hour is not yet come. His cup is not yet full. But all the Christian nations which have meanly entered into complicity with this manufacturer of hell on earth now find themselves confronted by an unexpected agent of retribution. The Sultan confined himself to the slaughter of his own innocent subjects. But the Chinese Imperial Tiger, Prince Tuan, who has deposed the Empress Dowager, is not afraid to hurl defiance at United Europe and the United States of America and Japan also. Here is a turning of the tables with unspeakable vengeance. What is coming? I note that a great many political and literary opportunists and dreamers are expecting that after a short time of trouble, with some disasters, the whole imbroglio will be settled and the volcano at Pekin will be extinguished. Not so. There is the hand of God to be reckoned with. Providence has ordained that the great carnal governments which bear the name of Christian shall be called to bear the torture of chastisement at the hands of the Chinese dragon for their inhuman patience while the Turkish demon executed in blood and fire the decree of hell-"Delenda est Armenia!"

CHINA'S GREATEST MISSIONARY.

The most distinguished missionary now in China is an Englishman, the Rev. Dr. Griffith John, of the London Missionary Society. This veteran is near'y 70 years of age, and has labored amongst the "Celestia's" for forty-five years with wonderful zeal and hope. His work has lain principally about Hankow, whence at intervals of every few years he has made several missionary journeys into Hunan, the province most fanatically opposed to Christianity. A year ago Dr. John wrote home describing his fourth visit to Hunan, and in jubilant terms contrasting his experiences then with the reception at the time of his third journey, two years previously, when officials and people showed him nothing but uccompromising opposition. Last year it was "roses, roses all the way." Officials were smiling and helpful, the people friendly and curious, and converts crowded to be baptized. The kaleidoscopic suddenness of the recent change is only another illustration of the fickleness of the Chinese in relation to Christian missions, however constant they may be in other directions. It is now eighteen years since Dr. John came home on furlough. In 1888 he was elected chairman of the Congregational Union of England and Wales of 1889, but on account of the mission field he declined the honor.

NEW LIGHT ON EGYPTIAN DARKNESS.

Thoughtful students in London are being delighted this month with the finest exhibition of antiquities ever yet displayed to the public. The most illustrious of living Oriental explorers is Prof. Flinders Petrie, a member and by far the most distinguished member of the Palestine and Egyptian Exploration Society. At University College is at this moment being shown his collection of antiquities discovered during his work the last season at the ancient cemetery of Abydos. Only one-half the objects secured from these wonderful sandheaps in the desert are here displayed, the other half being retained by the authorities at Ghizen. Only those who know something of ancient history can appreciate the unspeakable

importance of this exhibition. The site of Abydos, the sacred city of Osiris, has long been expected to yield records of the earliest dynasties of Egypt. Prof. Petrie and his assistants have gained priceless memorials of Menes and his successors. All the tombs were opened and identifications were made of the resting-places of the seven kings of the first Egyptian dynasty and two kings who reigned prior to Menes. Among the objects obtained from these sepulchres are portions as a small crystal vase, instribed with the name of Menes, the date of which, according to Prof. Petrie, is about B. C. 4,700. The objects in the same case show that we have by no means reached the beginnings of Egyptian civilization. The beautiful drinking and libation bowls made of marble, granite, quartz and alabaster, show that at that wonderfully remote period the Egyptians had mastered the art of working the hardest material and of imparting a high polish to the surface. One class of objects attracting much admiration are the carved ivories. Ivory must have been very plentiful at that time. Among the objects are some beautifully carved feet of bulls which had formed the supports of chairs and cabinets. the gem of the ivories is a small box for green eye-paint, carved out of a solid piece of ivory a few inches long. It is in the form of two half ducks which fit exactly together and are fastened by entwined tails. For finish this lovely production, although 7,000 years old, is equal to the finest Japanese work. Some of the ivory wards and tablets are exquisitely finished with geometrical patterns, and show much artistic merit. The pottery and vases are particularly interesting. The small hand-made pottery ware from the royal tombs is very curious.

STRANGE VOICES FROM THE DEAD.

I want to impress on my readers what this Egyptian exposition means. These discoveries are of a far greater importance than any yet made. They are voices from the dead indeed. They carry one back to nearly 5,000 years before the birth of Christ. They complete the whole of the dynasties named on the famous table right back to the first, B. C. 4,777-4,514, which is touched now for the first time. They even go beyond into prehistoric time. The first astounding feature about these discoveries is that they entirely upset all notions hitherto obtained about Egyptian art. Instead of the Egyptian art we have hitherto known being but the beginnings, the initial strivings of a people to express themselves, that art is clearly shown to be debased and degenerated from an infinitely superior form many generations earlier. We have to accept the fact, notwithstanding all that we were devoutly taught in our childhood, according to dear old Archbishop Usher, that the recent discoveries in Egypt show that a high state of civilization existed in Egypt some centuries before the date to which it has been the custom to assign the creation of the world. WILLIAM DURBAN.

43 Park Road, South Tottenham, London, July

Deafness Cannot Be Cured

by local applications, as they cannot reach the diseased portion of the ear. There is only one way to cure Deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube gets imflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed Deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by catarrh, which is nothing but an inflamed condition of the mucous surfaces.

which is liability one Hundred Dollars for any case of Deafness (caused by catarrh) that cannot be cured by Hall's Catarrh Cure. Send for circulars, free.

F. J. CHENEY & CO., Toledo, O.
Hall's Family Pills are the best.

B. B. Tyler's Letter.

Do not infer, please, from what I said last week about the Pilgrims, that I do not appreciate their character and work. From our point of view their thoughts and ways were in some respects rediculous, but they were great and good men. As they are studied in their place in the history of our race a sense of their greatness increases. The Mayflower Pilgrims were colossal men. Common men do not undertake and carry forward for themselves and their posterity what the founders of the Pilgrim Republic conceived and accomplished. They were God's men. His Spirit inspired themhis hand was on them. They were divinely appointed agents for the accomplishment of God's gracious purposes concerning the race. They were his chosen people as certainly as were the Jews. It is not more certain that he guided the children of Israel across the wilderness to the promised land than it is that he directed, the Mayflower across the Atlantic in 1620. If you doubt the correctness of this position read again, and with care, the record of their experiences in England, Holland and in North America. There is no other rational explanation of the story.

Distinguish between the Pilgrims and the Puritans. They were not the same people. Both were intensely religious. Both were very earnest Prot-They protested against the errors in estants: belief and life of the Anglican Church-the body of which they were members. But the Pilgrims were extremists in this respect: They said, in effect, the church cannot be saved. You cannot reform it. The only thing to do, so far as the Angelican communion was concerned was to abandon it. They were what we would call Come-The Puritans desired quite as earnestly a purer faith than that of the English Church and a more scriptural character of life, but they said this can best be secured by remaining in the fellowship of the church. There were, of course, extremists among the Puritans; but this roughly sets forth the differences between the Pilgrims and the Puritans. The settlers of Plymouth were Pilgrims, the settlers of Salem and Boston were Puritans.

The Pilgrims did not persecute; the Puritans did. When life was made unpleasant for Roger Williams in Salem he found a comfortable and welcome asylum in Plymouth. He preached in Plymouth two years. The Pilgrims did not believe all that Williams believed and taught, but they were tolerant. It is not known why Williams returned to Salem, it is known that he was thought well of in Plymouth, and that the Pilgrims desired him to remain with them. One of the chief men among the Pilgrims was a Romanist—Captain Myles Standish. It is not probable that the Puritans would have honored Standish as the Pilgrims honored him.

Roger Williams was a rantankerous sort of man. He was an ardent believer in a certain kind of liberty-as almost every one is; but it was next to impossible to live with him in peace. Such a man as he was, in our time, is called a Crank with a capital C! He not only withdrew from the church but from almost everything else. He could not endure Boston; the people of Boston were too liberal for him. This is the reason why he went to Salem after his arrival in in this country. And remember that the Boston that was too liberal for Roger Williams was the Boston of the seventeenth century, not of the nineteenth-ancient, not modern Boston. You know that he came to oppose engaging in worship when unregenerate persons were present-and he was to be the sole judge as to who were and were not regenerated! He opposed the administration of an oath to an unregenerate man on the ground that a judicial oath is an act of worship! Because the church in Salem declined to do something that he desired he withdrew from it, and then because his wife con

tinued to attend he withdrew from her—he would not permit her to be present at family prayers, on the ground that the was an unregenerate sinner!!

The Salem colony did not send Roger Williams into the wilderness to live with the Indians. Salem decided, for her own peace, to send Williams back to England. A ship was in the harbor ready to sail. Williams preferred to go to an Indian tribe with which he had some acquaintance, and so stealthily he left the colony. Roger Williams banished himself. He had a rough time of it, but he had only himself to blame. He could have returned to England and lived in comfort. But his course turned out to be a blessing. He became the founder of a free state in the wilderness. But Rhode Island was cranky for a long time. She was the last of the thirteen original states to adopt the constitution under which we so happily live. But Lord Baltimore preceded Roger Williams in the founding of a free state. To Maryland and not Rhode Island belongs the honor of being the first commonwealth in which religious freedom was guaranteed and enjoyed. Roger Williams was a Baptist for six months-Lord Baltimore was a Roman Catholic!

Returning to the founder of the Pilgrim Republic: John Robinson, their pastor, in Holland, was a remarkable man. You have doubtless seen the words—"The Lord has more truth to break forth out of his Holy Word"—attributed to him.

This quotation is from his farewell discourse to the Pilgrims on the eve of their embarkation at Delft Haven. The discourse was delivered July 21, 1620; they sailed the next day. Thinking that you may not have seen the sermon I give you, in this place, the paragraph in which the familiar quotation is found. Mr. Robinson said:

"Brethren, we are now quickly to part from one another, and whether I may ever live to se your face on earth any more the God of heaven only knows; but whether the Lord hath appointed that or not, I charge you before God and his blessed angels, that you follow me no farther than you have seen me follow the Lord Jesus Christ.

"If God reveal anything to you by any other instrument of his, be as ready to receive it as ever you were to receive anything by my ministry, for I am verily persuaded—I am very confident—that the Lord has more truth to break forth out of his Holy Word. For my part I cannot sufficiently bewail the condition of the reformed churches, who are come to a period in religion, and will go at present no farther than the instruments of their reformation. The Lutheran cannot be drawn to go beyond what Luther saw! Whatever part of his will our good God has revealed to Calvin they will rather die than embrace it. And the Calvinists, you see, stick fast where they were left by that great man of God, who yet saw net all things.

"This is a misery much to be lamented;, for though they were burning and shining lights in their times, yet they penetrated not into the whole counsel of God; but were they now living would be as willing to embrace further light as that which they first received. I beseech you, remember it is an article of your church covenant 'that you be ready to receive whatever truth shall be made known to you from the written word of God.' Remember that and every other article of your sacred covenant. But I must herewithal exhort you to take heed what you receive as truth. Examine it, consider it and compare it with other Scriptures of truth before you receive it; for it is not possible that the Christian world should come so lately out of such thick anti-Christian darkness, and that perfection of knowledge should break forth at once."

Am I not warranted in saying that Pastor John Robinson was a remarkable man? The words here quoted were pronounced 280 years ago.

Have WE all truth? Is there more truth to be

found in the Bible than WE have discovered? Are WE in danger of coming to "a period in religion?" Do WE fear to go beyond the point to which "OUR father's led us?" By their work they committed us to the guidance of the written Word. To follow its teaching is safe. To commit ourselves to the Christ of the New Testament cannot be perilous. Let us study the Scriptures, and the Christ, and follow them.

James Lane Allen's new book, "The Reign of Law," published by the Mackmillan Company, New York, is a good book to read in this connection. It has a bearing on the questions here raised. It is much the best piece of work that Mr. Allen has given to the public. Read, as soon as possible, "The Reign of Law."

B. B. T.

Christian Preachers at the Convention.

It was a marked feature that there were so many Christian preachers at the National Prohibition Convention at Chicago.

It is claimed that nearly all the Christian preachers of Illinois are prohibition voters, and it is not likely one can be found in the land who will defend his license voting in a public discussion.

The national chairman is a Christian preacher. The Illinois state chairman and the Indiana state chairman are prominent members of the Christian Church—one a doctor and the other a lawyer.

The national committee has in it two or three Christian preachers. Up-to-date preachers on the new aspects of the liquor controversy are wondering how the back-number brethren will manage to explain themselves when they see the rank and file turning away from the license system, which they are sure to do, leaving their leaders on the side of the lawless elements. I feel sorry for all preachers who have accepted as true the false and shallow claptrap on the temperance question of the day.

Even if they die in their delusion their children will have an embarrassing job of explaining how they could be Christians and perpetuationists at a time when the issue was clear-cut and single between license and nullification on one side and opposition to its aggressions upon the other.

J. S. H.

Doctors Food Talk.

SELECTION OF FOOD ONE OF THE MOST IMPORTANT
ACTS IN LIFE.

Old Dr. Hanaford, of Reading, Mass., says in the Messenger: "Our health and physical and mental happiness are so largely under our personal control that the proper selection of food should be, and is, one of the most important acts in life.

"On this subject, I may say that I know of no food equal in digestibility, and more powerful in point of nutriment, than the modern Grape Nuts, four heaping teaspoons of which is sufficient for the cereal part of a meal, and experience demonstrates that the user is perfectly nourished from one meal to another.

"I am convinced that the extensive and general use of high class foods of this character would increase the term of human life, add to the sum total of happiness and very considerably improve society in general. I am free to mention the food, for I personally know of its value."

Grape Nuts food can be used by babes in arms, or adults. It is ready cooked, can be served instantly, either cold with cream, or with hot water or hot milk poured over. All sorts of puddings and fancy dishes can be made with Grape-Nuts. The food is concentrated and very economical, for four heaping teaspoons are sufficient for the cereal part of a meal.

Chicago Letter.

The life of a man like D. L. Moody is sure to be interesting, no matter how its story is told. The Colportage Library has issued "The Shorter Life," in two volumes, making two numbers of the library, at ten cents apiece. Paul Dwight Moody and Arthur Percy Fitt are the writers. His son, W. R. Moody, is the author of the 600-page volume, sold only by subscription. Mr. Moody had a strong aversion to the circulation of portraits and biographics of himself while he lived. "It is time enough for these," he said, "when I am gone."

His early life is the old, old story of poverty and hardship. Once, when there came a severe snowstorm, the widowed mother had to keep her children in bed until school time, because there was no wood to make a fire. Young Dwight was full of fun, and especially fond of a practical joke. He once recited Mark Antony's oration over Cæsar, using a covered box to represent the coffin. It was part of the Friday afternoon school exercises. The audience was "visibly affected." Approaching the box to take a last look at Cæsar, he lifted the cover, when out jumped a tomcat! "Scat!" shouted the orator, and the tears all vanished in an uproar of laughter.

Having by a few impromptu remarks at the village lyceum changed the current of feeling on the subject under discussion, he was appointed leader of the next debate. He chose for his subject, "The Wrongs of the Indians," wrote out a ten or fifteen minutes' speech and spent days in memorizing it. When at last he appeared on the platform he recited the first few sentences and then forgot! He closed abruptly with the strange remark: "The Indians went to the North Pole and got froze up as stiff as steelyards!" The memoriter method will do for some spell-binders, but Moody never followed it. Of course he repeated some of his sermons and addresses, perhaps thousands of times, but there was often new material in them, and they never sounded like mere declamations.

One of the well-nigh incomprehensible things about Moody is that he showed no early inclinations to piety. When his mother tried to induce him to pray he said he had tried it and it didn't work. One day when about six years old a rail fence fell over on him, and he could not extricate himself, nor make any one hear his cries fer help. In his extremity he thought: "May be God will help me;" then he prayed, and he believed God heard him, for he was soon able to lift away the rails and get out. In Boston he heard the fiery, cultured eloquence of Dr. Edward N. Kirk, but it did not touch him. It is said that he chose an obscure seat in one of the galleries and, tired out with the hard work of the week, he used to sleep through most of the service. It is easy to form the habit of going to sleep in church; I've tried it when I didn't have to preach. To think that a man who stirred the multitudes afterwards as Moody did, and who became pre-eminent as a preacher and soul-winner, should have answered the simple question asked of him as a candidate for church membership as he did. "Mr. Moody, what has Jesus done for you, and for us all, that specially entitles him to our love and obedience?" The question embarrassed him. "I think he has done a good deal for all of us, but I don't think of anything in particular as I know of."

His faithful, patient Sunday-school teacher, who never lost interest in his phenomenally dull pupil, writes: "I can truly say (and in saying it I magnify the infinite grace of God as bestowed upou Mr. Moody) that I have seen few persons whose minds were spiritually darker when he came into my Sunday-school class, or one who seemed more unlikely ever to become a Christian of clear, decided views of gospel truth, still less to fill any sphere of extended public usefulness." In the face of

such facts what shall we do with the poets and sages who perpetrate such sayings as: "Youth shows the man, as morning shows the day?" Was it true in this case that "the child was father of the man?"

Moody was often abrupt in speaking to men about personal religion. On his way home one night he saw a man leaning against a lamppost. Placing a hand on his shoulder he said kindly: "Are you a Christian?" The man became furiously angry, doubled up his fists and got ready to throw Moody into the gutter. "I'm very sorry to have offended you," he apologized, "but I thought I was asking a proper question." "Mind your own business," roared the fellow. "That is my busi ness," Moody sturdily replied. Three months later, about daybreak, on a bitter cold morning, some one rapped at Moody's door. "Who's there, and what do you want?" asked Mr. Moody. "I want to become a Christian," was the only reply. Moody opened the door, and to his astonishment, there stood the man who had cursed him for speaking to him about religion as he leaned against a lamppost.

Mr. Moody's success was, of course, not due to his ignorance, and he never counted it as a part of his capital stock; but it was undoubtedly due to his unconventionality, and this the culture of the schools would have taken from him. The condition of many a church and community is tersely described by Moody himself when he said of a certain city: "There is too much dignity and death in your town." A somewhat overzealous critic, who was a stranger to the firing line, once took Moody to task for his defects in speech. "You oughtn't to speak in public," he said, "your language is faulty; your grammar is very bid." "I know I make mistakes," was the reply, "and I lack a great many things; but I'm doing the best I can with what I've got. But look here, friend, you've got grammar enough; what are you doing with it for Jesus?"

The famous remark which it is said Moody once heard in the light of this wonderful life, may be changed now, and we may say: "The world his seen what God can do with and for and through and in a man who is fully and wholly consecrated to him!"

FRANK G. TYRRELL.

Macatawa, Mich.

Consecrated Followers.

B. B. Tyler's quotations from the letter of a Christian business man in the Christian-Evan-Gelist of July 5 are interesting, and so are his comments. His business man declares: "What we want is qualified, consecrated leaders." This is always a need, in religion or in politics, in commerce or in war; but does this preacher in the pew mean to intimate that we are without such leaders? Dr. Tyler's letter ought to enlighten him if this is the case; for he gives some broad hints of the consecrated courage that marks our young ministers.

From this writer's point of view our greatest need to-day is not, such leaders, but such followers. The church is usually far behind its leader in love and service. Paul's rebuke is needed. The preacher struggles against many obstacles, but the greatest and saddest is the lukewarm church to which he ministers. No doubt there are rare, sweet souls in every church, at whose feet the pastor delights to sit; but the rank and file are cold, lethargic and worldly.

In buying lots and building churches we need "qualified, consecrated" followers.

We know of no church bullding among us so costly as many private houses of individual Disciples. We know of many that are a shame and a reproach to the congregations that use them. If there were twenty per cent. of the church members living the toilsome, sacrificial life followed

by at least eighty per cent. of our ministers, our numbers would not require the half of a decade to double in.

This is not written in a censorious spirit. It comes from a desire to place the emphasis where it belongs, and we believe it will find an instant echo in the hearts of thousands of our preachers. To read such a statement as that quoted, with its necessary implication that such leaders we have not, must exasperate any one familiar with the facts. No, Mr. Moneymaker, what we want is not qualified, consecrated leaders; we cannot want what we already have. What we want is qualified, consecrated followers; will you not be one? F. G. T.

Washington (D. C.) Letter.

The formal transfer of the Whitney Avenue Church property to our people was effected July 11. The story of the tender of this union chapel and the adjoining lot to the Vermont Avenue Church has been told. The only conditions imposed were that needed repairs upon the property should be made, a pastor employed and regular services maintained. The trustees agreed that if at the end of a year our administration proved a success they would deed the property to us.

A committee from the Vermont Avenue Church provided for the repairs and the C. W. B. M. employed Ira W. Kimmel as pastor. The work has been a success from the start. The church now numbers one hundred and eight and the Sunday school has an enrollment of two hundred and fifty. The young church has organized a Ladies' Aid Society, C. W. B. M., Junior and C. E. Societies and a Boys' Brigade.

The outlook was so hopeful that the National C. W. B. M. Board has decreased its apportion ment for support after one year nearly one-half.

The gift of property worth \$7,000 and the establishment of the Fourth Church in the capital city should be a matter of rejoicing on the part of brethren throughout the country.

A movement has been inaugurated with a view of planting a church in Eckington, the most rapidly developing section of our city. The plan is to find some one who will give \$5,000 to the Church Extension Fund on the annuity plan with the condition that it be used for the purchase of a lot in Washington. The brethren here will provide the building. The growth of the Nin h St. Church in nine years to a membership of eight hundred, the H Street Church in four years to three hundred and the Whitney Avenue in one year to more than one hundred, orings Washington prominently to the attention of those who are seeking profitable investment for the Lord's money.

F. D. Power has a habit of keeping the Vermont Avenue Church open every Sunday during the summer and taking his vacation by going out during the week to speak at assemblies and conventions and to hold protracted meetings. Our younger pastors are following this fashion and the four churches will run full blast throughout the heated term.

Elaborate preparations are being made for the Piedmont Assembly, Gordonsville, Va., July 27 to Aug. 5, and great crowds are expected. C. P. Williamson, of Atlanta, Ga., will be the chief speaker. Our Western brethren who come to the summer resorts on the Chesapeake and Ohio Railway would find the attendance upon this assembly a delightful experience.

Robert G. Frank, of Fulton, Mo., has accepted a call from the First Church, Philadelpeia, and will begin work there Oct. 1. We are glad to have such a substantail addition to our preaching force upon the Atlantic Coast.

631 8 St. N. E.

EDWARD B. BAGBY.

An Open Letter to Parents.

As the vacation days fly quickly by, and their number is already half spent, those who have daughters to be sent from home to school are no doubt daily considering the choice of a school.

When I call your attention to Madison Institute, I believe I do you a valuable service in helping you to decide the always difficult question: "To what school shall I send my daughter?"

Madison Institute is planned for the girls who have the tastes and ambitions of students; for the girls who find real pleasure in the acquisition of knowledge—the purest, most unalloyd pleasure in life, if you will think of it—the only one that has not its concomitant pain. That we have been fairly successful in attracting this class of girls is shown by the fact that for the year just closed half the school made a general average of 90 for each of the four quarters, while a goodly number got no grade below 95; and this not because of a lax system of grading, but because the students did good work.

Our courses of study cover college entrance requirements and give two years additional. Any student who receives our diploma in either the Latin, Scientific or Modern Language Course is liberally educated and prepared to sustain herself honorably and efficiently in the work of life.

For the benefit of the girls who cannot or who will not give the necessary time to complete the Modern Language or the Latin-Scientific Course, the English Course is planned. This is a good, strong course; and is inferior to the other two only in that it requires less foreign language.

While I have said a student receiving our diploma is well educated and fitted to adorn and to serve the home, the church and society, still we believe there are a few exceptional minds that ought to have still longer and higher training. We therefore encourage such young women of means and unusual mental power and energy to go to the higher colleges. Especially young women who propose to teach should continue their education in higher colleges. For the sake of such, and for the sake of having the recognition that our work is well done, we have sought to have Madison Institute placed on the list of accredited schools of some of the leading higher institutions. Such of our pupils as so desire may enter these institutions upon certificate without the strain of the usual entrance examinations.

If, then, you should want your daughter to continue her education in one of the Eastern or Northern colleges, our certificate admits to Cornell University, Vassar College, Wellesley

Our teachers hold their degrees from the best colleges and universities of this country. They are scholarly, enthusiastic and ourseservedly devoted to the best interests of their students.

These ladies are as earnest in Christian character as they are talented and ambitious. We impress upon our students that charcter and service are the ends of all education.

We are supplied with library, well-equipped reading room, physical and chemical apparatus.

The library is freely used for reference and collateral reading by the departments of History and English.

Experimental work forms an essential part of the entire course of Science.

Many pleasant hours are passed in the reading room by students in their leisure; and here is found abundant material for reference by the Current Topics Class, ably conducted by a member of the faculty.

Our Music and Art Departments are well equipped and form an attractive feature of the school. We are provided with teachers for piano, voice

and stringed instruments.

Our piano teacher is a full graduate of the

Raff Conservatory in Frankfurt, Germany, and a pupil of Hans von Bulow. Our voice teacher is a pupil of Marie Bissell, known as the American Marchesi.

Our study hall has been recently furnished with handsome single desks and chairs instead of the old-fashioned seats. All the schoolrooms have been liberally supplied with Talc Plate Blackboards, with which we use natural Talc Crayon, thus freeing ourselves from all chalkdust. These improvements are conductive to health as well as comfort.

It is said by those who have had the opportunity to make comparison that Madison Institute occupies the best location for a school in our state. Dr. A. D. Mayo, of Boston, said it is the finest school location he saw on his tour of the schools of the South. It is certainly beautiful at d. healthful.

While we have all the advantages of the town, we are spared by our location its disadvantages, as publicity, noise, smoke and dust.

A large, attractive campus makes out-door life delightful, offering ample space for tennis, basket ball and other out-door sports. Our students exercise at will upon our lawn without being hampered by observation from the outside.

While we are as private as if we were in the country, we are yet very near the churches and business portion of the town. Our elevation gives us perfect drainage. The health record of the school is phenomenal. In the forty-three years of its history there has not been a death among the students or teachers. The atmosphere of the school is homelike. The very construction of the house forbids that constrained, institutional air which characterizes some schools. The greatest care is taken to make the lives of the girls free from all harm and pleasant as well as profitable. Our present capacity is for forty-five boarding students. This limit of number is a great advantage to the girls. With the principal, ten teachers and the health matron living in the house, this makes an average of about four students to each official, thus giving opportunity for much more personal care and attention to each student than is possible where large numbers are congregated. This is a most important consideration. Education, especially through the academic grades, is largely a personal matter and cannot be accomplished by the best system: and machinery applied to large

The care of the health of our girls is our first consideration. Our health matron is a trained nurse. She discharges her duties intelligently, faithfully, efficiently. It is the rule that delicate girls grow strong with us.

Madison Institute is not an experiment. She begins in September her forty-fourth session. During the past six years, under the present management, she had steadily grown in merit and in favor.

I would emphasize certain considerations which are very important in determining this school question.

1. I would emphasize the matter of locality as it affects health; because a sound, vigorous body is essential to all success. As opposed to the lower sections, which abound in malaria and nasal catarrh, I call attention to our situation at the base of the foothills of the Cumberland Mountains, free from both these enemies of good health. Our location is suburban. Our grounds contain fourteen acres. They are by nature beautiful and are kept in attractive order mainly with the view to tempting the students to much out-door life and exercise. The health conditions are vastly better for a growing girl than any city could offer.

2. I would emphasize the matter of locality as

it affects conditions of study. Concentration the one secret of acquisition and retention. The simpler life of the country must always offer greater advantages to the young student than the complex life of the city with its many distrac tions. The simpler tastes of the student body must have its effect upon every individual student. It is not a matter of accident that 86 per cent. of the men who run the business and professional interests of New York City spent their youth in the country. It is the number of impressions made upon the highway that at last renders it hard and unimpressionable. Academic and preparatory work should be done apart from the distractions of the city. The dissipated energies and ineffective lives of many people are chargeable to too many distractions.

3. Our patronage comes from the best families of our own and neighboring states. Girls will meet here such girls as they will be glad to know and to retain as their friends.

I approach you on this subject, not in my own interests chiefly, but because we are prepared at Madison Institute to do excellent work for the future women of our country. Madison Institute stands for sound education, true culture and purposeful Christian womanhood.

Do not delay sending us your daughter. This is the best year. In matters of education two conditions must be regarded.

First, in order to obtain the best results, education must be begun early under the best conditions.

We urge upon parents the wisdom of sending their daughters to such a school as Madison Institute early, while their tastes are yet simple and while it is yet possible to make an impression upon them and to arouse their ambition. We want to educate girls, not to "finish" them. Often girls are kept in poorly organized schools of low standard until they are nearly grown and are then sent from home only to be discouraged by finding that they are far below the standard reached by others of their age, or their tastes are so vitiated by what is termed "society" that it is impossible to reach their minds and to arouse genuine, sincere effort.

Second, it must be continued until lasting impressions have been made. Twenty is quite young enough for a girl to graduate. While a girl is growing and forming, formation influences should continue. We have the best results with the girls that come to us at fourteen. The close attention given to the health of our girls provides against all risks at that age.

And now for that consideration which only the favored few can afford to overlook: the same combination of home comfort and schoolroom advantages cannot be found elsewhere for the same money. The charges are just what you see them in the catalogue, without any extres. \$284 will pay for board, laundry, tuition and either voice or piano lessons, library and reading room fee and dispensary fee. \$300 for the same and both piano and voice. We wear uniform, and the cost of dress is thereby much reduced.

Believing that the advocates of our plea cannot do the cause greater service than by aiding in securing for our school the patronage of our people and others as well, I ask your patronage and your co-operation in securing pupils for Madison Institute. You will do your friends a real service when you place them in communication with a school that aims to reach and to develop all that is best and most useful in Christian womanhood.

I hope, then, you will be glad to give the preference to a school of your own church. Our church will have taken a great step forward when the membership rallies more enthusiastically to our educational standards.

We need to endow our schools and we need to p atronize them

Madison Institute is the oldest school for girls now in operation in our brotherhood in the state. The school was established in 1856 through the efforts of prominent members of the Christian Church in Madison County, and was placed under the control of a board of twelve trustees, the majority of whom should at all times be members of the Christian Church. Eleven of the present board are active, zealous members of that church.

Madison Institute is managed and conducted by women. Since women must in the nature of the case best understand girls and their needs, this fact must be regarded as a distinct advantage.

Since forming of the character by personal association, the care of health and daily habits during this academic period are so important considerations in the education of girls, a womanly woman is a better example after which to mold the character and ideals of a girl than is a manly man. We are not ready to entirely discard the distinctly feminine element.

Our courses of study include five months' study of the Jewish Scriptures and five of the Gospels. Our girls attend Sunday-school and Sunday morning services regularly.

The Young Woman's Christian Association holds weekly prayer meetings, which are always well attended. The members of the Association have weekly Bible study and mission study classes. The earnest interest in these classes shown by the members of the Association and those who are not members is most gratifying. The members of the faculty join with the principal in earnest effort to cultivate and strengthen the spiritual lives of the students.

The points mentioned are those, it would seem, which presents this great in the selection of

The points mentioned are those, it would seem, which parents chiefly consider in the selection of a school: first, the healthfulness and desirability of the location; second, the care given to the health and home life of the girls; third, the courses of study prescribed by the institution; fourth, the strength of the faculty, and fifth, the character of the association. We feel that in all these points Madison Institute has reached a high standard of excellence standard of excellence.

Your request for a catalogue will be promptly complied with and any other information you may desire cheerfu'ly given. Address
(MISS) ALICE LLOYD,

* Principal Madison Institute.

Richmond, Ky.

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Notes and News.

Arkansas State Mission Notes.

The members at Helena are making an effort to obtain a lot preparatory to building. The outlook for some good work at Batesville is flattering. Bro. Jordan is well spoken of at Newport. Sister Jordan has organized a Junior with a goodly number of wide-awake boys and girls.

Mississippi county has an earnest preacher in Bro. Comter, who is trying to build up the waste places. He is doing good work.

Important that the names of all churches and preachers be sent at once, as a list will be published this summer and the census depends on the reports made by churches for religious statistics.

The Mineral Springs camp meeting, condducted by Bro. Weaver, of Texarkana, will occupy the first week in August. A profitable time is expected.

If any one in the state that wants them fails to receive the minutes of the state convention, please write for them.

E. C. BROWNING.

In New Jersey.

We started at Garwood and we have maintained the mission work all through Central New Jersey—giving Scriptures in a territory where 12 per cent. do not have it, and holding meetings in school houses, halls, vacant stores and out of doors. Last year the First Church of Christ of Plainfield, called me and I have now been in charge there for six months, occupying the pulpit morning and evening. This is in connection with the mission work. This is the only church in the state. It has a pretty, commodious and well located house of worship, and is well sustained, numbering substantial citizens among its members.

In addition, there is also another gathering in Plainfield consisting of zealous members who work effectively among the colored people and others, and have Davy Blow as pastor. These are not organized and worship with us part of the time. H. Van Middlesworth is clerk.

Omaha Notes.

The work of the Disciples of Christ in Omaha is making some progress I think. It is very slow, and I see no signs of great things just ahead. But the people begin to have an ambition to succeed and a faith to believe that what has been done in other cities can be done here. The three churches and ministers are working in perfect harmony and the evangelization of Omaha is being much talked about and planned and prayed for.

I have now been in the First Church about three months. Thirty persons have united with us, nearly all by letter. Already I have the names of about 150 who were members before coming to Omaha who seem to care little for the cause here. With the coming of the hot season our attendance is falling off, and it was small before. I have preached to the smallest audiences in Omaha I ever have had in my whole ministry. But my lot is the common lot of the ministers in the downtown districts. In the great Episcopal Cathedral here six persons turned out to morning communion last Sunday. A few weeks ago another of the largest and richest churches in the city appointed a special service for Sunday afternoon and only three persons put in an appearance.

I am told that the leading Congregational church in the city has an average of less than 100 to Sunday night meetings. And so it goes.

Our effort on Walnut Hill goes on with small results. Bro. Harlow and Miss Murphy have been preaching and singing the gospel there now for nearly four weeks with only about a dozen confessions. About twenty others have presented themselves for members if the Walnut Hills

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THE WAR IN CHINA &

The great insurrection in the Chinese Empire, which threatens to involve the United States and the other great nations of the world, has naturally aroused an increased interest in the "Flowery Kingdom." The American people want to know more of the situation in the Orient, and are eagerly looking for literature on the subject.

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"Facts About China" is concisely and tersely written. The purpose of the author is to convey information and to instruct and not to entertain or amuse. Nevertheless, the book is thoroughly interesting. A map of the Chinese Empire is included in the book.

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church is revived. I am sure it could be if we could find a young man full of faith and wisdom and the Holy Spirit who would come to labor in that beautiful suburb without promise of a large salary. There is a fair house free of debt, and a band of earnest Disciples most anxious to succeed. If anyone with means happens to read this I wish you would send us an offering to help carry on the work in this city. The churches here are doing and will do their best, but they need outside help.

Sumner T. Martin.

Omaha, Neb.

Neighborhood House.

We very much appreciate your weekly visits. The Neighborhood House of the Third Christian Church has passed the experimental stage and is a pronounced success.

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With numerous churches near who is to blame that almost a whole section of a city never go to church? I made over 50 calls last month and the almost universal answer to my question, "What church do you attend?" "We don't go to any." Is it so in your city? Truly, the harvest is still great and the laborers few.

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Evangelistic.

OHIO.

Auburn, July 16 .- One addition since last report. -W. C. McDougall.

WASHINGTON.

Tekos, July 16.-There were two additions here yesterday. The church here is on the upward grade.—E. A. La Dow.

INDIAN TERRITORY.

Muskogee, July 12.—E. W. Kerr, singer, and myself have just closed a short meeting at Pryor Creek with 12 additions and are now in a meeting at Muskogee. No time set to close. Pray for us .- F. G. ROBERTS.

ARKANSAS.

Arkadelphia, July 17.-We have just closed a meeting here, conducted by Bro. C aude L. Jones, of Shreveport, La. The meeting maintained a good interest throughout and closed with an overflowing house.—E. S. ALLHANDS.

OKLAHOMA.

Medford, July 16.—Fifteen additions in my three last visits. The Sunday-school numbers 50. The audiences are large. Can some one give me I. T. Saharon's address. We want him soon in a I. T. Saharon's address. We want him soon in a meeting at Sand Creek. My address is Medford, Okla.-E. B. HUFF.

MICHIGAN.

Owoso, July 18.-Two additions last Lord's day and work prospering. I am to be in a grove meeting at Walnut from 15th to 20th of August will commence a meeting here with Bro. S. D. Datcher, of Mexico, Mo., July 30th. Pray for us.-S. A. STRAWN, pastor.

VIRGINIA.

Petersburg, July 16.—S. R. Maxwell, pastor Third Church, Richmond, was with us a week and did some excellent preaching. Perhaps no preacher among us loves the plea more and presents the truth stronger than Bro. M. We have had stx valuable members added since last report of this work,-I. P. LEWIS.

FLORIDA.

Jacksonville, July 19. - A gentleman in the Civil Service of the Customs Department of this city confessed Christ and was baptized the "same hour of the night" at our regular prayer-meeting service last night. With members absent from the city for the summer weeks we still have encouraging audiences with good interest. -T. H. BLEN-

ALABAMA.

Birmingham.-Last Sunday I had the largest audience in the history of my work at the First Church here. I am now at Columbus, Ga., in a tent meeting in center of the city. This city has some thirty thousand people, but if there is a Disciple here I have not found that one, though I have been here nearly a w ek. One addition so far. I shall be here for three or four weeks. This is a fine way for one to spend his vacation.—O. P. SPIEGEL.

KANSAS.

Anthony July 11.—My daughter and I held a meeting here last March and April. It was a long, hard battle. I never saw a town more comlong, hard battle I never saw a town more com-pletely dominated by the whisky and lodge power. The church urged me to return and fill the pulpit any way until next November. I returned the first of June. Our audiences are large and attentive. We have had four additions. Baptizing next Lord's day night. All departments of church work are progressing nicely. I will be ready for protracted meetings and temperance work next fall, after a long rest from continued speaking.— W. H. BOLES.

CALIFORNIA.

Artesia, July 16.-Two added last Sunday week, by confession and baptism; baptized six last Sun-

day afternoon.-N. B. McGHEE.

Rutherford, July 10.—Under a meeting held some time ago at this place by Bro. I. A. Hasel and Miss Vanzandt McCash, singer, 11 additions were secured. There have been five added also at our regular services. We have a small organiza-tion formed, but have to house of worship. At a meeting at Monticello, held by Bro. Levi McCash, 13 were added. This, with 12 names we had suc seeded in restoring, added by letter and state-nent, gives us an organization of 25 at this point. We had an addition near here over 60 years of

age recently. Our work in this district is being helped by the district board. We are also holding services at two points where there were no religious services of any kind for over five years. -C. E. EDGMAN.

MISSOURI.

Cross Timbers, July 12 .- Three added to the church at Urbana, at our last meeting; one by statement and two by baptism .- S. E. HENDRICK-SON.

Cross Timbers, July 18 .- One addition at our regular service, the third Sunday in this month, from the Baptists.—S. E. HENDRICKSON.
Savannah—One funeral since last report. Large

audience and good attendance here to day. Two grown young ladies made the good confession.—
A. R. Hunt.

KANSAS.

Iola, July 20.—Nineteen added in Iola since last report.—G. M. Weimer.
Chanute, July 17.—There were two additions to the Chanute Church July 8th and four additions to the Yates Center Church last Sunday.

churches have extended us a call to remain another year.—N. T. ADAMS.

Ft. Scott, July 20-—I will assist R. A. Omer in

week.—V. E. RIDENOUR.
Elk City, July 12.—Three more additions at Longton, Kas., this week. Two confessions and one from the Baptists.—S. W. NAY.

TEXAS.

Austin, July 14.-The meeting at Palestine continued for three weeks, closing out with 50 additions, and ro. R. R. Hamlin, the pastor, writes that the interest continues. There were two confessions at first prayer-meeting after the close of the meeting. During the meeting \$130 were raised for state missions.—B. B. SANDERS. Snider, July 16.—Eight added to date, five con

fessions. This is the poor man's country. Land \$1.50 per acre, one 40th down and 39 years to pay for the balance at three per cent. interest. A fine farming as well as a good stock coutry.

The Christian Church is well represented. Antiism is the only drawback, and of course this will die out. They have fine water and a delightful climate. Brethren wanting meetings will address me at Nevada, Mo.—D. D. BOYLE, evangelist.

OREGON.

The camp meeting at Elgin is a success in every way. Bro. W. B. Rose and others had everything in readiness for a good time. A camp meeting association has been organized for the purpose of holding an annual meeting somewhere in the district and to co operate with the state board in the evangelization of Oregon. This is a promis-ing field for mission work. Delegates are here from all parts of the district. Five have been added to the church here, and we look for more before the meeting closes. We will do evangelistic work the coming year with permanent address at Dilley, Oregon. Those desiring our services will address us there. We will furnish song books when desired. We will return to the books when desired. We will return to the Willamette Valley as soon as we get through here. You s for the great work of the Master. L. F. Stephens and Wife, evangelists.

KENTUCKY.

Newtown.-On the 13th inst. the writer closed a thirteen days' meeting with the church at Newtown, Ky., of which W. G. Walker is pastor. This is one of the historic churches of the old "Bluegrass" state, having been ministered to for nearly a third of a century by John A. Gano of blessed memory. There were 11 additions; eight by primary obedence. The season proved to be an exceedingly busy one for the farmers, their wheat and hay demanding their immediate attention. This was a very serious drawback to the meeting. But we encountered another even more serious: on Tuesday of the second week the meeting began to assume such life as to make the outlook quite encouraging, there being 10 additions that day. But the next evening the sheriff from Georgetown was on hand summoning men to act as jurors in the trial of Goebel suspects. This proved in the trial of Goebel suspects. This proved a knock-out blow to our meeting, as most of the leading men were taken, and those not caught the first evening were afraid to attend church the next day. We therefore reluctantly closed, feeling that the results were far from what they might have been under different circumstances. The writer, having baptized theastory of this church when a boy "down in Dixie," is naturally greatly interested in his labors, and invokes God's richest blessings upon pastor and flock.—Sherman B. Moore, St. Louis, Mo.

IOWA.

Murray, July 13.—Four additions last Sunday at Murray. Osceola has located J. B. Wright as pastor. Our tri-county convention meets here August 1-3. We shall hold a protracted meeting this winter and want one of our best evangelists. If any see this, write me .- W. W. WHARTON.

Weldon, July 16.—One confession yesterday. A Bro. Smit, who preaches at Woodburn Sundays and practices osteopathy here and at Van Wert, has been among us the pass two weeks. He is from Kirksville, Mo. The Seventh Day Adventists are holding a tent meeting here. They have good interest, but so far have not touched upon their

peculiar belief.—J. W. CAMERON, pastor.

Perry, July 17.—Three added here Sunday, two
by confession, one by statement; 15 since May 1.

ROY CALDWELL.

Weldon, July 19.—At the baptism of the young man who made his confession Sunday, which took place at prayer service last night, another soul was added by con ession and immediate obedience.

-J. W. CAMERON.
Mt. Pleasant, July 22.—Since beginning my visits each Sunday, from March 1 to date, we have had 15 confessions and two by letter added to us. Purchased 100 Gospel Calls and papered and cleaned our building. Faithful and consecrated br thren keep up the work during the week, and our building is often inadequate to accommodate our audience. We are growing in the favor of the people, and the Lord has been adding almost daily such as are being saved.—E. L. COONS.

ILLINOIS.

Rantaul.-One confession since last report. The work is standing the hot weather remarkably well.-H. H. PETERS

Kankakee, July 15.—One received to-day by letter.—W. D. DEWEESE.
Saunemin, July 16—Three confessed Christ yesterday and one was reclaimed.—JNO. C. LAP-PIN.

Atwood, July 16 .- There were two baptized here yesterday at our regular appointment. There were seven additions at Humboldt last week. I will preach some at Ham nond this week .- A. H. HARRELL.

Exchange, July 16.-I visited the Williams Grove congregation last Lard's day; at my morning services one lady made the good confession and was immersed. The congregation at that and was immersed. The congregation as that place are preparing for a grand revival with Bro. Beckelhymer as evangelist, beginning the 6th of August. Bro. W C. Hill is their regular pastor. He has spent nearly half a century in the Master's vineyard and has probably received more persons into Christ's kingdom here in Southern Illinois than any other man. May the Lord bless him in his future work as in the past. - LEW D. HILL.

INDIANA.

Jeffersonville, July 20.—At my last appointment at Bethel in this county there was one confession. Bro. A. B. Hutsel has charge of the music at that church and as a result the congregational singing is most excellent.—F. E. Andrews.

Fort Wayne, July 16.—Four additions yesterday, two men and their wives, making 16 since 1st of April Our work is growing slowly, but God is blessing us. Wilson and Huston are to hold us a meeting in November .- J. A. HARRIS, minister.

Anderson.-The work at the East Lynne Church, where I began labor the fourth Sunday in June, is progressing nicely and the prospects for a good work are very encouraging. We had three additions last Lord's day, two by letter and one confession. The field here is white unto harvest and with God's help we are going to try to gather them in.—R. B. GIVENS.

Irvington, July 18.—Glorious meetings at Jamestown last Sunday. One prominent M. E. lady confessed and was baptized. Also a lady 72 years old, mother of the 400 pounds man whom I baptized in February. The Sunday-school booms and everybody is happy. I can hold one meeting in August if invited now. Our meetings this year must be before the campaign opens.-H. C. PAT-TERSON

A Mountain Tourist

In search of grand and beautiful scenery finds such a profusion of riches in Colorado that before planning a trip it will be well for you to gain all the information possible. The Denver & Rio Grande Railroad publishes a series of useful illustrated pamphlets, all of which may be ob-tained by writing S. K. Hooper, General Passenger and Ticket Agent, Denver, Col.



Life Hid With Christ.

P. R. GIBSON.

(2d Col. 3:34.)

Life that is hid with Christ in God, O, joy that from his presence springs! For e'en when passing 'neath the rod My soul, secure, exultant sings: "It is thy hand that leadeth me, I trust myself, my all, to thee."

Life hid with Christ! O, blessed thought! A covert from the tempest's strife; The shadow of a towering rock In all the weary way of life; Rest for the toiling, tired feet, Beside still waters pure and sweet.

And when at last he shall appear, And we with him in glory stand, How sweet the th ught that even here We wa'ked, close clasping his dear hand, Bowed, all submissive, 'neath his r'd, And "hid our lives with Christ in God."

Dawn.

MRS. ORPHA BENNETT HOBLET.

Antoinell was dead. Up and down through the noise of the city streets, in and out of their accustomed haunts, the child wandered that day, her mind filled with this one thought.

It had seemed very unreal before. She had watched the little life burn out in the short illness, had seen the tiny form laid in the rude coffin and carted away in the chill and gray of the morning—whither she could not tell—and had felt only a vague terror and a dim sense of loss.

But when, at her master's command, she had taken her tambourine and gone out again on her daily round, the feeling grew to one of loneliness and grief. She missed the little form from her side, and clinging hand that had so often stolen into her own, the confiding glances, when she—small waif of humanity that she was—had guided the still more helpless one through dangerous ways and hurrying crowds. But more than all else she missed the sweet voice in the merry street songs, the songs that had sounded so strangely pathetic, if one but noticed the frail little singer with her old, old, baby-face.

So all day long she went with the dull pain at her heart. Sometimes, at thought of the evening meeting with her master, she struck her tambourine and essayed the familiar dances, but more often she held it, silently stretched out to the passers-by.

The afternoon grew late. She had no pennies, but worn with grief, hungry and sobbing with weariness, she dragged herself slowly homeward.

It was not far from a street of palaces, of towering and massive wholesale houses. Around a corner, down an alley, slippery with filth and full of hideous sounds, she went. Stopping at a tenement, she ascended a flight of stairs on the outs de of the building. At the first landing a door stood ajar, and for a moment she stood trembling, her

hand on the latch. Then, gathering courage, she pushed the door wider and crept into the room. It was a small, dark apartment, reeking with the fumes of tobacco and liquor. At the child's entrance, a man, lying on a filthy bed in the corner, roused himself and turned a scowling, evil face toward her.

"How much?" he demanded harshly. "Gif to me."

She stretched out her empty hands and cowered almost to the floor, as with an oath he snatched up his stick. One cruel blow fell on her shoulders, then with a wild cry she broke away and rushed out of the room and down the stairs.

He followed, but only to the door; then, muttering threats and curses, went stupidly back, but the child, never looking behind, ran on in mortal terror. Through the alley and down the handsome street with the fear of an evil face and a stinging lash pursuing her she sped, her frightened eyes seeking some place of concealment. open carriage standing at the curbstone arrested her gaze, and without stopping to think she climbed into it and nestled panting and trembling under the light robe that covered the back seat and fell in ample folds over the floor. She lay for awhile rigid with fear, but gradually the tense muscles relaxed, a sense of security stole over her, she felt the softness of the robe, so grateful in its warmth and comfort, and pillowing her head on its yielding folds she fell asleep.

Nor waked when a gentleman, coming from the building before which the carriage stood, sprang into the seat in front and drove rapidly away. All through a long ride the wearied child slept, unconscious of the motion and swaying of the carriage, rather lulled by them to deeper slumber. Mile after mile she was carried, out of the city, beyond which her feet had never strayed, into the country, and finally again through streets and over pavements. Only when the quick trot of the horses ceased as they were sharply pulled up before a handsome residence did she waken. Her first bewilderment gone, she peeped cautiously forth from under her covering. It was quite dark except for the light of a distant street lamp. A gentle rain was falling and the wind blew moist and warm from the south. The gentleman on the house steps was vigorously ringing the bell.

The child stole forth from her hidingplace. Once on the ground she flitted, silent as a shadow, past the man and down the dimly lighted street. She felt as if she were walking in a dream, for this was not the city of her memory. Here were spacious lawns and fewer houses, and as she wandered farther she left streets and yards behind, straying quite out into the country.

Here was space indeed. She could not see it, but she felt it as she trudged on through the mist and dark that seemed to wrap her like a cloak, not frightened, except once, when passing a farm house, the watchdog rattled his chain and barked. She was hungry, it is true, and wet and chilled but she was also free, and liberty could not be



weighed in the same balance with such everyday experiences of her life.

So on she went, sometimes swiftly, sometimes slowly, sometimes stopping to rest. Toward morning the rain ceased and the clouds broke away. The paling moon looked down upon her and the stars peeped merrily out at her. She was passing a house at the eige of a village. The yard gate stood open. Tall trees were growing within and the turf beneath them seemed to invite her weary feet. She went in and up the path, looking about her with delighted eyes on the pretty moon-lighted scene. Wearily she sank down on the doorstep. The winds came and gently lifted the curls on her forehead and sang a welcome to her in the treetops. From the play of the shadows on the lawn her gaze was drawn to the sky, just filling with the holy light of a summer's dawn. Great stars still flashed and shone there. She watched them pale before the coming of the morning until only one brave planet shone like a jewel in the whitening east. It was a revelation to this child of the slums. She waited in growing awe and wonder until the eastern sky was rose colored, then, with the song of birds and the sounds of awake-ing life all about her, her dark head drooped from weariness and she fell asleep.

Miss Hortensia McClellan was a methodical woman. "Smart," the neighbors called her, "capable" and "terrible stirrin'," but much of her successful management lay in her habits of systematic arrangement. Precisely at nine o'clock on Saturday mornings she was wont to scrub her front steps and promptly on this same morning she appeared at her door, clad in appropriate scrubbing costume and armed with broom and pail.

"The best laid schemes of mice and men Gang aft agley."

Even Miss Hortensia's were no exception, and for once her cherished steps were destined to remain unscrubbed. She caught sight of the sleeping child and, for a moment, remained speechless with surprise and indignation that her premises should have been chosen a resting-place by such a forlorn specimen of vagabondage. But recovering her presence of mind, she gave the litt e one a vigorous poke with the broom, ordering her, in no gentle accents to "wake up" and "be off."

The child awoke, confused, frightened by the forbidding face that frowned above her, by the harsh commands and threatening gestures. She started up, but worn with travel, aching in every muscle and faint for lack of food, her feet refused to carry her. She sank on the ground and lifted one of them, all bruised and bleeding, in her hands, looking appealingly at the tall figure on the steps.

Beneath the crusty exterior of Miss Hortensia's heart there still remained some depths of tenderness and these were stirred by the piteous spectacle before her.

"For the land's sake!" she ejaculated, coming swiftly down the steps. "How come your feet in sech a state? Have you come fur?"

The child nodded and Miss Hortensia's eyes behind her spectacles grew suddenly misty, as she stooped to examine more closely the cuts and bruises on the brown skin.

But she was not a woman of many words and the child suddenly felt herself lifted and borne through a long hall into a kitchen. Such a kitchen! .Spotless tables and chairs, shining tins on the shelves, curtains like snow at the windows, through which the sunlight streamed and the sweet winds blew.

She sat where Miss Hortensia placed her, looking gravely at all this glitter, while the latter bustled about, filling a tub with warm water and bringing soap and towels. Then she gingerly unfastened the child's one, torn garment. A single exclamation she permitted herself in her horror at the condition of the thin little frame beneath, and plunging her into the water, she vigorously, yet gently rubbed away the grime and filth from the poor, hurt body. She washed the matted curls and combed them out, dressed with some cooling lotion the cruel welt on her back and bound up the poor, bruised feet. Looking about for garments to clothe her, Miss Hortensia's glance fell with disgust on the filthy rags she had taken from the child, and lifting the stove lid, she thrust them into the fire.

"Wall, I have done it now," she soliloquized a moment later, "I haven't a thing fur her to put on. I guess I'll have to make her some clothes to pay fur that, an' she c'n wear this till I get 'em done."

So, taking a shawl from a hook behind the door she wrapped the little form in it, pinning its folds into some semblance of a dress

The child looked down on her peculiar costume and her great eyes filled with tears; but her mouth trembled into a smile and she took Miss Hortensia's hand in both of hers and laid her cheek against it, with a low, moaning cry of thankfulness.

Miss Hortensia opened her eyes. "There, there, child," she said, "I s'pose it does feel good to be clean an' whole dressed fur once, even in a shawl. But you're hungry, of course. I s'pose a little breakfast 'ud make you feel still better."

In a trice the breakfast appeared and the little one ate hungrily, stopping now and then to touch her cheek to the hand of her new friend with the same low cry of gratitude.

When she finished Miss Hortensia questioned her, but she could only shake her head sadly in reply.

"Wall, I give up," cried Miss Hortensia at last. "She is either furrin or dumb."

The child nodded her head and smiled. "Goodness!" ejaculated the poor woman. "I don't know what I'm to do with you. I s'pose you'll have to stay 'till I c'n make you some clothes, bein' as I burnt up all you had."

So the rest of the day the child lay on the sofa while Miss Hortensia sewed. As her swift needle pushed its way down the long seams her thoughts fiew back over her past and her grim face grew more stern as she remembered years of toil and sacrifice for a young brother and his ungrateful requital. "Yes," she thought, "she'll have to go as soon as I c'n get her off. I can't afford another experience like that."

Then her thoughts went farther back to a time when that brother had been a merry boy, and remembering the life and joy that had once filled her empty rooms and the dreary silence that now so long had reigned there, she felt her heart soften toward the little wanderer.

"It seems too bad to let her go with just the one garment,' she said, as she folded her work. "I guess I'll let her stay till I've made her a full suit. Her feet'll be well by that time. She's been a sight o' company jest a lyin' there a watchin' me. I didn't know it was so lonesome here before."

And that night she tucked the child away in a clean, white bed in a room adjoining her own.

It was almost morning; birds were twittering in the trees outs de and the dark was yielding before the day when Miss Hortensia, always a light sleeper, was wakened by movements in the house. She sat up, listening intently. The stairs creaked as if under cautious footsteps. Then came the sound of an opening door. She sprang up, her first thought of the child. Peeping into her room, she saw the bed empty and a bitter expression swept over her face as she went swiftly down the stairs.

"I might have known she'd run off," she muttered. "With my second best shawl, too. They're an ungrateful, thievin' lot, all of 'em, an' I was a fool to think any different."

The door stood ajar. Looking out Miss Hortensia saw the child sitting on the step in her queer dress, an absorbed and eager look on her face, her gaze fixed on the sky, where again was being enacted the miracle of dawn. Through all the delicious changes in the heavens she sat motionless and her watcher stood as quietly behind her. At last the sun peeped forth and the child sprang up and clapped her hands in glee; then turning, scarcely giving Miss Hortensia time to conceal herself behind the door, she passed through it and up the stairs, and some minutes later Miss Hortedsia found her fast asleep in her bed.

Many a morning the same scene was enacted, for to the amazement of all who knew Miss Hortensia the child stayed. The "full suit" was long since finished, the little feet were well and warmly clad, but the

command to go never came, for the lonely woman found it "company"-this sound of childish feet in her empty rooms and the silent childish presence at her side. The house, too, lost something of its former aspect of grim order and the sun and air found access to long-darkened rooms, bringing with them the cheerfulness they only can give. The child herself lost the hunted look from her great, dark eyes, the small mouth smiled often now, among these strange delights of country life, but alas! the little body in spite of food and warmth and tender care and the almost fierce affection which Miss Hortensia came in time to lavish upon her, grew daily more frail and weak.

But to Miss Hortensia herself came the greater change. A lonely, embittered woman, caring for no one and uncared for she bad been, but now her thought, her sympathies, her whole life seemed to have broadened and one afternoon in early autumn, after kindling a fire for supper she might have been seen preparing to visit a sick neighbor.

"I'll be back right soon, child." (It was the only name she had ever called her, but how tenderly she said it.) "Don't let the kittle boil over while I'm gone."

The brown eyes promised. They watched Miss Hortensia's disappearance down the street and then returned to the fascinations of a picture book.

Some time passed when, remembering the kettle, she looked up to see stove and pipe redhot and to hear an ominous, roaring sound in the chimney. With rare presence of mind she closed the damper as she had once seen Miss Hortensia do in a similar emergency, then as the roaring died away, this old-little child went outside to assure herself that all was right.

The smoke still curled angrily, but harmlessly from the chimney, but on the low, dry roof a thin cloud of it was rising. As she watched, a tongue of flame darted out and ran along among the shingles, wavered back into smoke again, only to burst forth a moment later, larger and brighter than before.

How she ever found strength to do it, no one could imagine, but small as she was she



dragged a short ladder from the shed and set it against the house. Then up she went, panting and struggling, tugging with her a pail of water which, poured over the flames, effectually quenched them. Returning to the ladder, dizzy, exhausted, her foot slipped and she fell, the ladder and bucket crashing with her to the ground.

It was morning again. The neighbors had considerately withdrawn and Miss Hortensia sat alone with the dying child, who lay motionless, her face turned to the window, watching the dawn of her last earthly day. As the sun's rays streamed above the horizon, she looked toward poor Miss Hortensia, laid her cheek once more against the toil-worn hand with the old pathetic cry of love and gratitude and then her soul sped away to the regions of eternal light.

"I will call her "Dawn," said Miss Hortensia. "She brought the morning into the dark of my life. Please God, it shall always be day." And on the simple headstone at her grave is carved the one word "Dawn."

Triumph at Last.

I know I shall come to the river side
As out of the west the dayligh fades,
And over the earth drops a silence deep,
'Mid the darkening twilight shades.
I shall hear the plash of the boatman's oar
As it cleaves the river's sullen tide,
And the boat's keel grate on the sands of time
Er. it bears my soul to the other side.

The shadows of earth will be dark and deep, And death's icy billows will fiercely roll, While Doubt and Fear, in the closing strife, Will seek to o'erwhelm my passing soul. My heart with all of its passionate strength, Will cling to the life fast ebbing away, For the chords which bind my soul to earth Will be stronger and surer that day.

When my senses loose their frail hold on life,
And I drift away on death's unknown tide,
I shall vainly seek for an anchorage sure,
For a gleam of hope from the farther side.
I must drink to the lees God's wrath 'gainst sin,
I must pass through dark Gethsemane,
Ere I can feel his strong hand at the helm
And know that his grace will succor me.

But my faith, if strong, will conquer at last,
By the blood poured out on Calvary,
When my soul shall cry from its uttermost need,
"My God, why hast Thou forsaken me?"
Up flung 'gainst the clouds that shadow the stream,
The light of heaven will greet my eyes,
For death's dark-tide is the river of life
When it touches the walls of Paradise.

MAUD ABBEY.

Wathena, Kan.

Religion Makes Them Starve.

In large districts of India to-day millions of cattle could not be sold for fifty cents a head. The country, yellow and parched, has been turned into a desert by the failure of the Monsun rains. There are grass lands and fodder in other parts of India, but the poor animals are too weak to be driven to them, even if there were cattle buyers to take them away; so they die like fles, succumbing to starvation far more quickly than their owners. The thought has never occurred to the 35,000,000 Indian peasantry now suffering from hunger that the cattle would have been a food resource to tide them over the months of crop failure. They have plenty of cattle. Among all the animals of India the various breeds of horned and humped cattle hold the first MISSOURI BAPTIST SANITARIUM, 919 N. Taylor Avenue, ST. LOUIS. MO.



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DR. B. A. WILKES, Superintendent and House Physician.

place. They are the draft animals in the little field of the poorest peasant. All the transportation of the inland roads depends upon them. The household that has not its own cow is in the direst poverty.

Suppose these natives, when the signs pointed unmistakably to a season of crop failure, had cured under their hot sun many thousand tons of beef by sun-drying, as jerked beef is prepared in South America: indescribable suffering and thousands of lives would have been saved; but the very idea of making such provisions as this against the horrors of famine would be inexpressibly shocking to the 150,000,000 people of India, who base their religious beliefs upon the Vedas. They would never dream of such a profanation of the teachings of Brahminism. They would rather swallow dirt and gnaw roots than eat beef, and yet they are not strict vegetarians, for all eat butter and milk, and also fish and mutton when they can procure them.

The Hindus and those who share with them their religious beliefs are just what history tells us their fathers were, three and twenty centuries ago. The highest law that concerns the Hindu is to eat correctly, and beef is one of the proscribed foods; so with this food resource in every farmyard, prized highly, as it is by most of the world, the Hindu dies of hunger rather than partake of it. These facts are perhaps as impressive an illustration as can be given of the profound influence which religious injunction and custom have upon the habits, tastes and prejudices and consequently upon the commerce of whole nations. - Cyrus C. Adams, in Ainslee's Magazine.

An Intense Question in Tense.

"What was the next station?"

"You mean what is the next station."

"No. What was is, isn't it?"

"That doesn't make any difference. Is i was, but was is not necessarily is."

"Look here; what was, is, and what was is, is. Is was is or is is was?"

"Nonsense! Was may be is. but is is not was. Is was was, but if was was is, then is isn't is or was wasn't was. If was is is, was is was, isn't it? But if is is was, then—"

"Listen: Is is, was was, and is is was and was is; therefore is was is and was is was, and if v as was is, is is, and was was was, and is is was."

"Shut up, will you! I've gone by my station already."—Life.

Rest and Health to Mother and Child.

Mrs. Winslow's Soothing Syrep has been used for over FIFTY YEARS by MILLIONS of MOTHERS for their CHILDREN WHILE TEETHING, with PERFORT SUCCESS. It SOOTHES the CHILD, SOFTENS the GUMS, ALLAYS all PAIN; CURES WIND COLIO, and is the best remedy for DIARRHCA. Sold by Druggists in every part of the world. Be sure and ask for 'Mrs. Winslow's Soothing Syrup' and take no other kind. Twenty-five cents a bottle.

Educational Influence.

It is difficult to measure the vast influence which is exerted by an institution of learning such as Hollins Institute at Hollins, Va. During its existence of more than half a century thou sands of students from all parts of the country attracted not only by its unusual facilities from an educational standpoint, but by the attractive ness of its location and its salubrious climate have received their education here and gone out of fill the various missions in life, many of them going to make up no inconsiderable portion of the faculties of our leading colleges and seminaries and many holding other positions of influence and prominence in this and other countries. Thus the principles instilled and ideas formulated during the school years at Hollins have made a lasting impress on the educational life of the country.

to fill the various missions in life, many of them going to make up no inconsiderable portion of the faculties of our leading colleges and seminaries and many holding other positions of influence and prominence in this and other countries. Thus the principles instilled and ideas formulated during the school years at Hollins have made a lasting impress on the educational life of the country. Hollins Institute was founded in 1842 and has been enlarged from time to time until its present capacity is 225 boarding pupils. It is a school for girls and young ladies, and the climatic conditions and the mineral springs (Sulphur and Chalybeate) found on the premises make it particularly conducive to their health and vigor during the period of development. The management has prepared a descriptive catalogue, which will prove exceedingly interesting to parents whe are seeking a refined home school for their daughters.

A WISE MAN From the East

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N. W. Cor. Broadway and Olive St., St. Louis. Or H. C. Townsend, G. P. & T. A., St. Louis, M



The Advance Society.

J. BRECKENRIDGE ELLIS.

"I am a little girl, 11 years old," writes Ada Wilcox. "My home is Coopersville, Mich. I am spending vacation with grandma. Grandpa takes the CHRISTIAN-EVAN-GELIST and I have become interested in the Advance Society and would like to become a member. I also send the name of my aunt. Miss Clara Dickinson." Bertha Underwood, Boyd, Ore.: "I have been reading the Red Box Clew and would like to join the Advance Society. I have been longing to join for some time. I will be 14 in August. I wish some of the girls would write to me. I h pe to get some of my friends to join." Myrtle Blanchard, Barnard, Mo.: "I have decided to join the Advance Society. I was a member last summer but quit when school commenced. I am 10. I study reading, spelling, geography, language, arithmetic. I am in the 5th reader. Papa and mamma are members of the Christian Church." Berla Millsap, Rookins, Mo.: "We have two pet squirrels, Dick and Polly. They are awful cunning; they will eat molasses and bread, milk, nuts and heart corn. They will just wash their faces after they get done eating and scamper all over the house. I am 13; I can plow, harrow and help papa tend the farm. I hope to be on the Honor List again in August. I had rather read the letters as to write them, so goodby." Maude Kelley, Beardsley, Minn .: "In the summer we go igooseberrying, swimming, boat riding. We live a mile and a half from the lake. The poetry I read was out of the CHRISTIAN-EVANGELIST."

Emily Day, Sparta, Mo.: "Once when a city cousin was visiting us he and my brothers were at the barn; he said: 'I see vou boys down here in the country haven't any slang.' My seven-year-old brother said: 'No, but if we had a string we could make one, for there are plenty of old boot-tops around.' I have read In His Steps and like it real well, and have reread Underfoot; it is a good book for children to read." Myrtie Searcy, Farmingdale, Ill.: "We have started a Sunday-school about half a mile from our house. I get to go nearly every Sunday. I went to a good many funerals this spring. Let me know if my report is all right." (It is right; you have kept the five resolutions.) Everett Babb, Buffalo, Mo.: "The Advance Society here is very small, with only one member; that is myself."

Martha Lorena Upton has read Miss Herbert's Keys, and Netty and Her Sister. Mary Edna Long has a new piano and is taking lessons and learning to play. Myrtie Searcy sent me in her letter some beautiful flowers, which I appreciated very much, and from Julia Cox I have received her photograph, which I am glad to place among my collection. Melvin Ledden (Ospur, Ill.,) is

reading Uncle Tom's Cabin; he has read Robinson Crusce. He is nine. Mrs. Mattie Dever and her son, Gerald, read Looking Backward this quarter. Alta Millsap was "delighted with the Red Box Clew." She likes to read letters from California, for she has a sister who lives there.

New Honor List: Myrtie Searcy, Farmingdale, Ill.; Maude Kelly (3rd quarter), Beardsley, Minn.; Gerald and Mrs. Dever (7th quarter), Hume, Ill.; Mary Edna Long, Boydsville, Mo.; Lola Cox and Julia Cox (7th), Cix, Mo.; Florence Leavitt (4th), Frankfort, S. D.; Emily Day, Sparta, Mo.; Burleigh Cash (6th) and Harry Cash (7th). Pennville, Ind.; Alta and Berla Millsap, Rookins, Mo.; Everett Babb (3rd), Buffalo, Mo.; Martha L. Upton (6th) Houstonia, Mo.

Young people, please take notice that I no longer live in Plattsburg. I have moved to Albany, Mo., where I am going to teach in the Central Christian College, and where I would be delighted for all of you to come and go to school and study Latin and Trigonometry and nice things like that. When you write be sure and address your letters to this place, because the postmaster at Plattsburg will get tired of forwarding my letters, for he is a busy man and a Republican, so it will take much of his extra time a-trying to get Mr. McKinley re-elected. This is not the place for me to say whether I am for Mr. McKinley or Mr. Bryan; same are for one and some for another, and a lot of people think it makes a great deal of difference, but you'll find that whoever's elected you'll only get five sticks of peanut candy for a nickel, unless, of course, the candy man is kin of yours. We will have four more weeks of the "The Lion's Sister," and then I will begin a continued story of my own. I am writing on it now, trying to get it ready just as soon as the other one is ended. So if you don't think much of the one now running by Mr. Thackeray, perhaps you may care more for the next story by me. It is about five girls and what they did and said, with a boy in it and a young man. They go to school and have adventures, and there is a mystery in it as dark as my hat. I think it will be as long as the Red Box Clew, but I can't tell yet if it will be as good, since I haven't written much of the story. But what there is is good.

Albany, Mo.

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JESUS AND THE CHILDREN.*

The transfiguration scene was followed by one whose contrast has demanded the brush of the artist and the pen of the ready writer to set it forth in living colors. From the glory of the mountain top with is shining radiance and its heavenly voices Jesus and the three disciples descend into the valley where a noisy multitude are disputing over the sad affliction of a poor demoniac. For some reason the nine disciples who were left behind by the Master had failed in their attempt to expel his evil spirit. Perhaps what Jesus had said about his approaching death at Jerusalem had for the time weakened their faith in him. More probably, as appears from Mark 9:29, they had been neglecting their daily prayers, and thus they were incapacitated for doing the work to which they were called. Rebuking the lack of faith so manifest on the part of the whole company, Jesus heals the poor boy and then takes his way again to Capernaum. Here occurred the remarkable miracle in which Jesus sends Peter to the lake to catch a fish in whose mouth he promises him he shall find a shekel. With this he is to pay the temple tax for both of them. Unique as this miracle is, even among the mighty works of Jesus, it can offer no difficulty to the believer in the Savior's true divinity. He who could multiply the loaves and fishes, convert the water into wine, still the winds and waves and call the dead forth from the tomb would find it no hard task to create a coin in the fish's mouth. If we have the faith of a little child we will take the story as the evangelist has given it to us.

On their way from Cæsarea Philippi to Capernaum the twelve had been disputing as to their respective places in the coming kingdom of the Messiah. We might have supposed that what Jesus had said regarding his approaching death would remove from their minds the false views they had held about the kingdom. But lifelong prejudices are difficult to overcome, and the carnal view of the Messiah's reign had wrought itself into the mental texture of the nation until nothing but the lesson of experience itself would eradicate it. Not until after the death and resurrection of Jesus-nay, not till the descent of the Holy Spirit at Pentecost did the disciples understand that Jesus' kingdom was not of this world.

It is likely that the favor shown to the three disciples in being permitted to behold the transfiguration of Christ had somewhat to do with this dispute for precedence. A little latter we find two of these disciples, James and John, with their mother, asking for the first places in the kingdom, and they may have based their claim, in part at least, upon the seeming partiality which had been shown them. The other disciples, on their part, would probably view with jealousy the distinction accorded to the three and resent what might seem to them an attempt to assume the honors of the apostolic group.

Jesus took no open notice of th's dispute till they were seated again in the familiar home of Peter in Capernaum. Then, as Mark tell us, he asked them what was the subject of their dis-They were too ashamed to answer at first, but when they perceived that Jesus had read their hearts, they confessed that the question of who should be greatest in the kingdom of heaven was the one over which they had disputed. the Master gave them an object-lesson whose beauty and power have been recognized as unequaled in all human history. He called a little child unto him and taking him lovingly in his arms told them than to become like this little child was to be truly great.

They must be humble like the child. "God chooses not the lion, but the lamb; not the eagle, but the dove; not the cedar, but the vine; not the thunder, but the still, small voice" to serve as symbols of his redeeming and revealing grace. The child is content to be less than those who are over him if only they will love him. Unholy ambition is the bare of church and state. Who shall be greatest? is the source of much that is evil in politics, society and religion. Not to think of oneself more highly than one ought to think is a much-needed lesson for to-day.

They must be trustful like the child. Without faith it is impossible to please God. We walk by faith, not by sight. A sceptical child would be a spiritual monstrosity. Children instinctively believe. The faith of little children in God and Christ is the most beautiful thing on the earth. Woe be unto him who disturbs their simple trust and sows the tares of doubt in their young minds. Jesus says that it would be better for that man to have died an awful death than to have slain the faith of a child. And he who gives occasion for stumbling to one of these children that believe in Jesus has wrought an irreparable wrong. Better had he cut off his hand or foot, or plucked out his eye, if thereby he had escaped the temptation which has first wrecked his own soul and has then proven a snare to innocent childhood. It is possible that in this passage Jesus is speaking of Christian believers in general under the figure of little children, but I prefer to believe that he is speaking of the little ones like that one which he had already used as an object-lesson-tender hearts which were old enough to receive the simple truth of God and strong enough to follow the Master if they were helped and not hindered by those who were older. Samuel, who heard God's voice so early and so faithfully, obeyed; Josiah whose childish heart turned to the Lord from the vanities of the royal court around him; Timothy who from a babe had been familiar with the holy Scriptures-these are the prophecies of a host of believers who in early life have given their hearts to Christ in intelligent and lifelong faith and service. Alas that parents should so often be stumblingblocks in their children's way instead of helpers of their faith! Alas that fathers and mothers should discourage the desire of their children to become Christians and compel them to wait till in many instances the ungranted desire is lost and the heart is hardened against the sweet gospel of Christ!

"See that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of my Father weich is in heaven." How sacred is childhood, how holy the little child. God, who sends an angel to the exhausted prophet Elijah in the wilderness; who surrounds with his hosts the beleaguered city where his servant, Elisha, is; who dispatches a company of angelic messengers to take to the shepherds the tidings of the new-born Redeemer; who comforts after his temptation and strengthers in his agony his own beloved Son by the hands of an angel; who by the same means shows to his aged servant, John, the vision of the shows to his aged servant, John, the vision of the triumphant and glori us church—this same God has angel messengers through whom he ministers to the little ones, and they are not inferior ones either, for they do always stand before the very face of God. Let the little children lift their voices and hearts in praise, for they have a loving Father in heaven and a Savior who holds them in his heart of love. Let us tell often to our children the s ory of divine grace, and let us send it to the children afar off in the abodes of darkness till the little ones everywhere shall lift their faces to the sky in simple faith and affection, and child-hood be redeemed from sin and sorrow.

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*Lesson for August 5—Matt. 18:1-14. Parallel assage—Mark 9:33-50; Luke 9:46-48.

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TOPIC FOR AUGUTS 5.

THE EVIL OF ENVY.

(Luke 15:25-32.)

There is, perhaps, no sin to which most of us re more given. In some degree it must at one me or another assault the hearts of all. It arises

First, a consciousness of our own shortcoming. Ve see given to some other some recognition that not given to ourselves, that we are not worthy f, and this consciousness of ours leads to an unontrollable desire for similar recognition. Or we ee some other possessing a virtue we cannot comhand, and instead of the gratification we ought to eel in another's worth we are surprised to find uselves looking askance and detracting. Happy e we if we can root out the evil.

Second, envy may arise from a desire to pass or what we are not. We see the store that is set v the world upon certain achievements or possesions, and we so earnestly long for these things nd the esteem in which they are held that we ould be glad to be considered their possessors, hether we are or not. And yet, how foolish this ! When we reduce the matter to its last analysis e are justly shocked that any one should ever wish be accounted what he is not. Surely, it is a false

Again, all the springs of envy may be summed p in the one word, selfinness. An unwarranted onsciouscess of self and the desire for selfish gratication leads us to be ungenerous to others and to ish them less than they possess. What more ngracious figure is there than the elder brother the parable of the Prodigal Son, as he stands part angry and sulking and refusing to make art in the feast!

Many a battle has been lost because of the envy f some officer toward a chieftain. Many a naonal purpose has gone to wreck on the rock of avy among statesmen. Many a church has been uined because church officials were not large nough to overcome this wretched little feeling. lany a worthy enterprise of all sorts has been lasted because of this most foolish of all sins, beause somebody who wasn't placed at the head ulked and sat without and refused to come in.

Is not the world large enough and life full nough of opportunity and achievement to give ach of us ample scope for effort and honor withut our seeking to take away from the honor of thers? We need not feel that the whole world is ooking at us, or that the universe rests upon our houlders. The Lord has given us much to do, but e has not given it all to any one of us. And if re imagine that we are the whole enterprise, we hall be doomed to some such disappointment as he elder brother and made to occupy our rightful lace.

To correct envy we should-

First, find what we are good for, and limiting urselves to that, work hard and be satisfied with hatever success we may attain, always striving on. Second, learn to appreciate how much the world in need of beautiful living and honorable achieveents, and therefore to rejoice whenever anybody dds to the sum of the world's brightness and

Third, crucify self and love mankind.

Fourth, realize that we are not our own, but ought with a price, and it is ours to add in every ossible way to the glory of Christ's kingdom, and ot to our own glory.

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REFERENCES-National Bank of Arizona, Phoenix, Ariz.; Phoenix National Bank, Phoenix, Ariz.; Valle Bank, Phoenix, Ariz. (When writing references please enclose stamp.)

Literature

I have just read "Public and Private Rights,"* by W. W. Hopkins, at one sitting. It is a most commendable book for many reasons. It is intensely interesting and thoughtful; it is written in well-selected English; its subject-matter is specific and exceptionally lucid and convincing; its attitude is most refreshing and stimulating, in that it points out evil and dire results if certain tendencies are not overcome, but it holds that they will be overcome and seeks to point out the remedy; its fairness is seldom seen. It possesses the very rare feature of great plainness and steadfastness along reform lines without assuming infallibility or employing vituperative abuse. It should be widely read. It is timely, thoughtprovoking, and will do much good.

SHERMAN HILL.

Sarah Truslon Dickinson has given to the public a most acceptable book from the sermons, addresses and writings of Rev. Lyman Abbott. D. D. The title of this book of over 300 pages is "Problems of Life," and the selections are classified under headings embodying the uppermost topics and issues of the day. The selections are not only gems of thought from a literary view, but they are vigorous in their defense of righteousness and the condemnation of evil regardless of surroundings. The selections touch upon a wide range of subjects and present some of the most advanced thoughts of the age upon living national questions. It is an excellent book for the preacher's library. Address Dodd, Mead & Co., New York.

There is a new book just out on the "Trust Problem," by Jeremiah W. Jenks, Ph. D., Frofessor Political Science, Cornell University, and from the press of McClure, Phillips & Co., New York. As the present presidential campaign will involve the trust problem the book has the promise of a wide field in appearing at such a time.

All men who believe the Bible to be an inspired book have by no means accepted the common theory concerning the time of Christ's death. There are those who believe, and not without much evidence, that Jesus was crucified earlier in the week than on Friday, and one of the strongest arguments in support of this theory is contained in a book recently given to the public entitled "Three Prophetic Days." The book contains 230 pages and may be had for 30 cents by addressing "Three Prophetic Days," Clyde, Ohio.

"The Coming Democracy," by Orlando J. Smith. is a book that deals with the defects of our present system of government and their remedies. It deals with fundamental principles and historic facts. It is not a partisan document, but a frankand open treatment of our government in the light of its weaknesses. One especially interesting feature of the book is the new form of government for our cities suggested; also the "free man's ballot" and the balloting system. With such light as is now being thrown upon our great questions by thinking men and women, the evils of which we complain cannot endure. They will either disappear or be greatly modified. The world must go forward. Address The Brandur Co., New York, for the book. Price, \$1.00. Paper, 50 cents.

*Price 15 cents. Address the author or Christian Publishing Company, 1822 Locust St., St. Louis, Mo,



Our First Congress.

A neat little volume, product of the Christian Publishing Comany, lies before me, in which I have been refreshing my mind regarding some of the addresses delivered at "Our First Congress." The book is neatly printed and bound, convenient to handle, easy for the eye. It is to be hoped that with the recently added stimulus to book publishing, as seen in the productions at St. Louis, there will be also an added stimulus to the making of such literature as will ever be a credit to our people.

The opening essay in the book is the vir le address of Professor E. S. Ames, "The Value of Theology." In it is clearly set forth the only sane position, that, eschew theology as we may, we nevertheless have a theology. Willy nilly, it it is there. We cannot think without postulating God; and postulating God, we lay the foundations for theology. The only man who has no theology is the man who has no God, and that man's name, says some one, is Fool. Even Herbert Spencer, who declares we can know nothing of God, yet has his theology, for he declares an attribute of God, viz., unknowableness. It is as reasonable to say: "I'll draw my circle without a center; I'll build my square without enclosing space" as to say: "I'll do my religious thinking, or any thinking, without a theology." Mr. Ames strengthens his position with lucid paragraphs.

"The Cry: 'Back to Christ,' comes in for able treatment by such men as J. J. Haley, J. B. Briney, W. J. Lhamon, who naturally show us the varied standpoints from which that cry, so thrilling in Christendom, a new crusade, may be inter-

preted.

"Crucial Points Concerning the Holy Spirft," is dealt with by R. T. Mathews, W. E. Ellis and F. N. Calvin. This is a topic of most difficult and delicate character and takes a blade of the keenest and finest Damascus make to find joints and marrow. Perhaps there is no theme that has been more abused and mishandled, concerning which a greater amount of confused and confusing balderdash has been said and printed. It is worth one's while to find occasionally a clear head and heart to deal with it. Not all that is said in these essays can be endorsed, but stimulus is there.

Allan B. Philputt, one of the coolest, most judicious, practical men of the Reformation, whose handling of large churches is well known among us, takes up the difficult task of dealing with "Organization and Its Adjustment to the Present Needs of the Church." There is no more important problem before our people to-day, none that presses more for solution. His paper is ably reviewed by another successful pastor, W. F. Richardson.

The matter of church services, "The Enrichment of Public Worship Among the Disciples," is handled by one of such refinement and culture as to deal faithfully by such a topic—Ida Withers Harrison, of Lexington, Ky. In the matter of a more moving church service, that shall stir us to a deeper worship, there is much to be learned among us. The choice of hymns, the preparation of prayer, the creation of an atmosphere in which neither the jarring of crudities nor the babbling of set forms shall offend, is a matter in which all of the non-ritualistic churches may go to school. Mrs. Harrison is competent to give advice to pastors in these matters from the view-point of the cultivated pew.

The entire book is worth putting on the shelves by the side of "The Old Faith Restated," and other volumes of reference, for days of need.

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Marriages.

GRIFFITH-SALSER .- July 5, in parsonage, Benjamin F. Griffith and Margaret Salser, of Marin, Kan.; J. T. LeBaron officiating.

FOWELL—RAY.—Married at Hermon, Ill., July 1, Mr. Charles W. Howell, of London Mills, Ill., and Miss Myrtle E. Ray, of Hermon, Ill.; S. A.

JOHNSON—YOUNG.—Dr. W. E. Johnson, of Warrensburg, Mo., and Miss Edna Young, of Monroe County, Mo., were united in marriage at the home of the bride's parents, July 11, 1900; by T.

SCHAMEL-HALE.-July 1. residence of the bride's parents, by N. R. Dale, Mr. Elmer Schamel, of Greenville, Ind., to Miss Alma F. Hale, of the same place.

WATTS-HEDGES.-July 3, in the parsonage, Charles W. Watts and Nellie A. Hedges, of Peabody: J. T. LeBaron officiating.

Obituaries.

CLINE

Elizabeth Linn was the fourth of eight daughters of Judge John Linn, of Monroe county, Ohio, and was born May 1, 1808, just southwest of where the town of Bealsville now stands, and was the first white female born in the settlement. So scarce was help that her father went to the mouth of Sunfish, swam the Ohio and with the nurse returned, both using the horse for a ferry-boat. John Linn left Hagerstown, Md., in 1800, with a young wife, ree Sarah Powell, and their first born for the territory of Ohio, and settled on



Salt Run, opposite Wheeling, W. Va., and remained their until 1807, when they went to their new home. She recollected well the war of 1812 and the first wagon that ever came to their place. Many wild Indians and wild beasts roamed the forest. In 1826 she was married to Jacob Thomas, of Captina Creek. In September, 1827, Thomas, of Captina Creek. In September, 1827, she was immersed by John Secrest, late of Owen county, Ind., and was at the house of Geo. Gates when he and Alexander Campbell separated. In 1834 the family moved to the Little Muskingum, 20 miles from Marietta. Of her marriage came seven sons and three daughters, four of whom survive her: Lcvi, the eldest, in Washington county, Ohio; Isaac, at Elkhart, Col; B. F. and Mrs. S. B. Moore, of Moberly, Mo. Jacob Thomas died March 19, 1850 In August, 1850, she was married to David Cline, four miles from Ray's Landing on the Ohio. About 1860 they moved to Landing on the Ohio. About 1860 they moved to
Marietta and was there during the war between
the states, where she was then and afterwards
known as "Grandma Cline." Their house was just west of the Elevated Square and opposite Camp Tupper, whence thousands marched away never to return. In the winter of 1861 and 1862 her house was used for a hospital. She had three sons and five stepsons in the Union army, and many relatives and friends who found welcome hospitality under her roof. In 1865 they moved to Brown county, Ind. Mr. Cline died in 1871

and in 1874 she moved to Exira, Ia., to live with her children. In 1887 she moved to Northwest Nebraska and remain d there until 1899, when she came to Greenfield, Mo., where she departed this life April 27, 1900, at the age of 92, at the home of the writer. Few people have seen so great a charge and very few have performed a more nobl. part. Always strong "and never wanted to be pitied," and willing to feed the hungry, to clothe the destitute and shelter the homeless. Her home was a welcome abode for the Christian-Evangelist. She spent her life in doing good. "Unto you who fear my name shall the Sun of Righteousness arise with healing in his wings." A History of the First Woman is being prepared. B. F. THOMAS.

BRUNER.

Miss Minnie Bruner was born in Logan County, Ill., April 12, 1880; united with the Church of Christ at Concord, Morgan County, Ill., under the ministry of the writer, October, 1893. She passed peacefully away July 4, 1900, and the funeral was held in the Concord church, July 6, by the writer, three other ministers assisting. She was always true to her Savior amid her privation and suffering, and now she is at rest with him.

J. E. DEIHL.

Ipava, Ill., July 10, 1900.

CURTRIGHT.

Mrs. Mattie Arnold Curtright, born March 18, 1841, was called from her home on earth to her 1841, was called from her nome on earth to her home in heaven July 9, 1900, aged 59 years, three months and 21 days. Sister Curtright was mar-ried to Henry L. Curtright September 18, 1865, and leaves her husband and three grown sons to mourn their loss in her departure. with the Presbyterian Church in early life, and with the Christian Church about 20 years ago, and always acted in harmony with her convictions; was devoted and conscientious in the discharge of her Christian duties. She was a most accommodating neighbor, a true friend, a faithful and an affectionate wife and a most devoted m ther. She was a model woman. Throughout her protracted illness and with all her suffering she never lost her patience and Christian fortitude, and her faith never wavered. Before her departure she expressed her willingness and readiness to depart and be with Christ. Funeral services were conducted by the writer.

C. H. STRAWN.

Paris, Mo.

A New Railroad to San Francisco.

The newly completed extension of the Santa Fe Route through the San Joaquin Valley to San Francisco was opened for passenger business on July 1, 1900

The Atchison, Topeka & Santa Fe Railway has heretofore rossessed the distinction of being the only line with its own track and trains all the way from Chi ago to Los Angeles and San Diego. San Francisco and the important cities of the San Joaquin Valley are now added to the vast territory served by this great transportation system under one management, which territory also includes a large part of the region between Denver on the north, and Galveston on the south.

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STOCKHOLDERS' MEETING.

Notice is hereby given that a meeting of the stock-holders of the Standard Adding Machine Company will be held at the office of the Company, 903 Aubert Ave., St. Louis, Mo., on Tuesday, July 31st. 1900, at 9 0'clock a.m. for the purpose of voting upon the proposition: To increase the Capital Stock of the Company from \$150,000 to \$200,000.

By order of the Board of Directors.

F. M. CALL,
A. H. DUNCAN,
R. R. HUTCHISON,
JOHN Q. MCCANNE.
F. X. CRAFT.

Kansas City Letter.

The great Democratic Convention lives with us now simply as a reprospect. Only a few days ago and it was fascinatingly alive, but the hosts are gone, the flags no longer wave, the music has clean died away. Thus do all earthly pageants pass. But memories of the spectacle pulse still, and refusing to accept the time quietus, insistently linger. And these memories, having detached themselves from all partisanship, and having cleared the bogs of sectarianism may be more or less worthy of our coddling.

First of all, the splendid hall in which the convention met rises up before us and the interest of its story. It opens our eyes quite wide indeed to be told that this superb hall, admittedly the finest of its kind on the continent, was built in less than three months. When the former hall, tragically short-lived, went up in smoke in April, few were there outside the daring, who said that "it must be," who believed it possible that it could be replaced in time for the housing of the expected convention. Doubt and dismay were written everywhere save upon the faces and hearts of this dauntless few. The impossible was not only attempted, but accomplished. Civic enterprise and grit, oneness of aim and endeavor, wrought the miracle, and through work by night and day the hall was made ready. And what a glorious auditorium! How superbly would it house a great convention of the Disciples twenty thousand strong!

To the average onlooker the interest was chiefly in the spectacular features of the convention, and as a spectacle pure and simple it was pronounced by all convention-goers as the most magnificent in the history of political conventions. This feature was enjoyed by both Democrats and Republicans alike, and in the extension of hospitality, the proffer of courtesies, the wideness of welcome, no party lines were drawn. Kansas Citv was hostess, and the political complexion of the meeting was entirely ignored. This was a graceful civic act and was most warmly appreciated by the visiting throngs.

One could but lament all the while that some small measure of the enthusiasm displayed on that occasion should not characterize our Christian work. This enthusiasm, at times forced and prolonged by shrewd manipulation, was at other times, notably at the reading of the party platform and the mention of Mr. Bryan's name at the close of Chairman Richardson's address, spontaneous, electrifying, savagely exultant, of a fierce wildness and uncontrollableness like the roar and flame of a forest fire. It was all-embracing. No soul could stand before it. Moveless, impassive, phelegmatic men, like Croker and Hill, immunes to enthusiasm, one would think, were caught upon these great fire-waves and swept resistlessly onward with the throng. The psychology of the matter is of curious interest.

Given but a tithe of this volcanic fervor, this flame-red enthusiasm, and the church would go forth to countless victories. Who is there who would underrate the power of sentiment? Let such sceptic note how that all calculations and sober reckonings and logic-conclusions and reasondogmatic are swept aside by the mighty rush of a wave of fire

We are having much nowadays, too, about the decline of the platform. The type we hear has murdered the voice. Let the press speak! Let the lips be silent! Small comfort would such conclusions get from a convention. The orator is still supreme. . Men want still to see and hear a man. The world wants to read, but it wants also to listen. The voice is now as ever the instrument of passion. Men may be convinced by a paper, a book; they are moved by the voice of an earnest man. The orator is still supreme. As at the

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Philadelphia, so also at the Kansas City Convention, the addresses waked tumultuous applause. Twenty thousand souls as responsive to a speaker's words as the harvestfields to the breeze is a marvel worth going many miles to see. The interest in the address by Mr. Webster Davis, in which he announced his allegiance to his party and in an impassioned way plead the cause of the Boers, was little short of the painful in its intensity. And so throughout the whole of the convention the orator was pedestaled in power.

Are we not giving ourselves over to hero-worship-we Americans? Mr. Roosevelt, passing through our city during the convention, was met by thousands of admirers and cheers for the hero of San Juan made the welkin ring. A little later in the great hall the bare mention of the name of the Nebraskan brought twenty thousand men and women to their feet and precipitated a carnival of spectacularity lasting for nearly one-balf hour, during which, in delicious whirl of unreason, caps were thrown in the air, flags worn to threads, banners brought to ruin through frantic wavings and vocalizations run riot, rushed through the whole gamut of frenzied notes. Are we not heroworshipers? Oh, no; we are cool, culculating Americans, quite averse to excitement-enthusiasm-so we say.

Our convention, this October-shall it share in the splendid enthusiasm of the political conventions? Our cause is nobler, our aims are higher, our work is more important-shall we bring to it other than words and hearts of fire? Let us make of it a great convention-great not merely in numbers but in its endeavors and accomplishments. Let it be a memorable convention, so that in years to come we shall look proudly upon this and that ministry and say: "It was begun in our convention in Kansas City many years ago." The young city by the Kaw extends cordial greetings to all. Let the hos's gather.

GEORGE H. COMBS.

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Convention Spurs.

I see by the papers that there is going-July 4th is past-to be a great convention at Kansas City this fall and it seems that many are going. Brethren, let me ask, do you really mean it? Will you practice what you ppeach and go? Why do I ask these questions? Let me explain.

Before going to the Cincinnati Convention, last fall. I concluded to take lodging over in Covington. Ky. In compliance with the request of the committee I wrote to them my desire and I was assigned to the home of a good Presbyterian lady.

This lady having been informed of the 'great" number (?) that were coming to her home, made ready for the coming guests. Notwithstanding the fact that her large and well-arranged dwelling was pretty numerously bedded, she knew from reports received that she would need more beds. This she did and made ready.

Twenty had written the committee and her that they were coming and -and what? Only one

Say, some of you who wrote that good lady that you would be there, go over and convince her that the "Christian Church" is the church and that immersion is the only mode of baptism and in order to the washing away of sins. Go and convince her that the Presbyterian Church is wrong in respect to total depravity or original sin.

Brethren, "such things ought not to be." That lady is more averse to the Christian Church today than 10 months ago, and why? Perchance you know.

I told the good lady that the committee was not to blame, but that the blame rested on those who promised to come and did not.

Another thing: You wronged the committee when you failed to go and take the lodging they so kindly arranged for you.

If we say we're going to Kansas City and write the committee accordingly, for the sake of the cause, the conversion of others and our veracity, let us go. Let actions speak louder than words. "Not every one that sayeth" "I am going to Kansas City this fall," but he that goeth shall be there.

And we'll have another grand time. O. D. MAPLE.

Scottville, Ill.

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ANGELIST.

WEEKLY FAMILY AND RELIGIOUS JOURNAL.

Vol. xxxvii

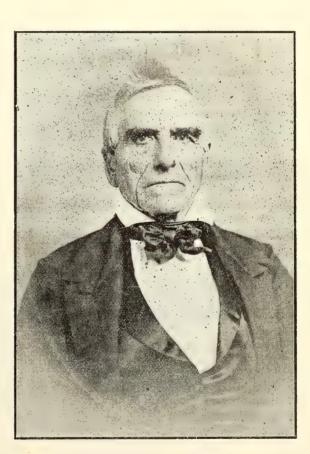
August 2, 1900

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ROBERT B. FIFE. (See Page 973.)

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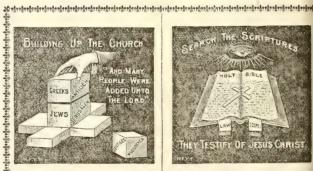


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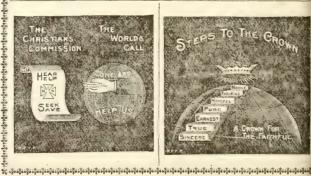
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"IN FAITH, UNITY: IN OPINION AND METHODS, LIBERTY, IN ALL THINGS, CHARITY.

Vol. xxxvii.

St. Louis, Mo., Thursday, August 2, 1900.

No. 31.

CURRENT EVENTS.

News from South Africa during the past week has not been as assuring and pleasing to England as she had hoped. Baden-Powell, the hero of Mafeking, is again beseiged at Rustenburg in Western Transvaal. General Hickman was sent to his relief but his force was inadequate and he was compelled to return to Pretoria. General Roberts was also endeavoring to capture General Botha and his army, but failed and returned to Pretoria. If he had any engagement with the enemy it is not yet reported. General Hunter's casualties in forcing Relief's Nek are placed at one hundred. General Roberts also says that only one train was captured on the night of July 21st, between Kroonstad and the Vaal, and that it contained supplies, two officers and one hundred men of the Welsh Fusileers. It is reported that General De Wet is surcounded at Klerksdorp, but this wily Boer has been reported surrounded so often that there is little comfort to England in the report. It seems that the war in the Transvaal has, therefore, come to a standstill intil General Roberts can plan another campaign.

Since writing the above news from Gen. Roberts, later word says that Gen. Prinslow and five thousand Boers have surrendered unconditionally to Gen. Hunter at Naauwport Nek. This embraces a number of commandos and will greatly weaken the Boer resistance in the Transvaal. It now remains for Gen. Roberts to relieve Baden-Powell at Rustenburg in the Western Transvaal and to surround and capture Gen. Botha and President Kruger in the eastern part of that state, and the work of subjugating the Boers will then have been accomplished; at least the overthrow of their republic.

King Humbert, the king of Italy, was assassinated on last Sunday evening by Angelo Bressi, an anarchist, of Prato, Tuscany. The report says that the king had been attending a distribution of prizes in connection with gymnastic competition and had just entered his carriage with his Aidede-Camp amid the cheers of the crowd when he was struck by three revolver shots fired n quick succession. The assassin was immediately arrested. King Humbert was born March 14, 1844, married Princess Margherita, of Savoy, April 22, 1868, and on January 9, 1878, at the death of his ather, became the king of Italy. He ascended the throne of Italy at the age of 33 and has ruled his people with rare skill.

One of his first acts was to grant an amnesty pardoning all political offenders and runaways from conscriptions, commuting all sentences of death and diminishing all other imprisonments six months. Other attempts have been made upon his life, but from these he escaped unharmed. He is said to have been a man of fine appearance and was greatly loved by his people.

Although born in Tuscany, the assassin of King Humbert was recently from Paterson, N. J., where he has a wife. He had not been in America a great while and left Paterson about the middle of July for Milan, Italy, for the purpose of committing this awful deed. It is said that there is a society of anarchists in Paterson. It is also said that his wife knew nothing of the object of his trip to Italy and was prostrated when told of her husband's crime. The assassination of the King of Italy by Bressi seems to have had no other motive than that he was carrying out the principles of the society of which he was a member. The sudden death of the King is said to have greatly encouraged the republicans and tneir allies in Italy and a revolution is feared. King Humbert's body will be taken to Rome, where it will lie in state, and from which place the royal funeral will occur. The Pope was greatly grieved at the news of the assassination; the Queen was overwhelmed with grief and all Europe mourns his untimely death. The new King Victor Emmanuel Ferdinand was immediately placed in power and the Italian Parliament summoned to convene immediately after the funeral of the late King.

The anxiety of the Christian world concerning the fate of the foreigners in Pekin has been relieved in part by what has been accepted as an authentic message from Sir Claude MacDonald, the British Minister. The dispatch is dated in Pekin, July 21st, and is in cipher, and to his government, and reads as follows:

To July 16, repeatedly attacked by Chinese troops on all sides. Both rifle and artillery fire. Since July 16, an armistice, but a cordon is strictly drawn on both sides of the position. Chinese barricades close to ours.

All women and children in the British legation. Casualties to date, sixty-two killed, including Captain Strouts. A number of wounded in hospital, including Captain Halliday. Rest of legation all well except David Oliphant and Warren, killed

The German Government has also received a dispatch through the German Consul at Tien-Tsin, dated July 28, which says:

The German secretary of legation at Pekin, Herr Below, writes on July 21:

Thanks for your news. July 19 the condition of Cordes satisfactory. The remaining members of the legation are all right. The detachment of the guards lost ten killed and fourteen wounded. The houses of the legation, much damaged by cannon fire, are held by the guard. The attack of the Chinese troops on us ceased on July 16. Speediest possible advance of relief troops urgently necessarv.

According to trustworthy report the body of Baron von Ketteler has been burled by the Chinese Government.

The Cordes mentioned in this dispatch is the second interpreter of the German legation. He was with Baron von Ketteler when the latter was murdered, and himself was wounded. He escaped to the legation. The Japanese and Russian Governments also have news indirectly from Fekin, but all to the effect that the ministers, with the exception of Von Ketteler, are still alive.

Since it is now known that the foreign ministers at Pekin (save one) are still alive, the delicacy of the situation is greatly increased. The Chinese government seems to want to deliver them to the powers at Tein-Tsin, but to this the governments will not accede until the facts concerning their situation in Pekin are fully known. There seems to be a disposition on the part of the Imperial government to hold them as hostages or to use them for the protection of Pekin against the allied armies; and yet, it may be that they are protecting them from the Boxers. Minister Wu, at Washington, takes the latter view. Li Hung Chang, who is still at Shanghai, intimates that an attempt to relieve them by an army would endanger their lives. The powers, however, have not changed their plans to send an army to Pekin, and preparations for this movement are still progressing. Gen. Chaffee has arrived at Taku and is now in command of the American forces. vindication of Secretary Hay's position and and course toward the Imperial government at Pekin by the recent dispatches ought to greatly increase the influence of the United States with the powers in the settlement of their present troubles with China.

Panama has recently had an insurrection in which some severe fighting has occurred. The insurgent forces are said to have numbered about 2,000 and in the fighting which has occurred about 100 persons are reported killed. The attention of the United States has been called to this disturbance, and inasmuch as the United States is obliged to preserve the neutrality of the isthmus and to prevent interference with free communication with adjoining states, the United States will have to take some official notice of the affair and it is said that she has already ordered the cruiser Philadelphia to the scene of action.

The trial of Alexander Jester at New London, Missouri, for the killing of Gilbert Gates, twenty-nine years ago, will be concluded this week, but not in time to report the verdict in this paper. The taking of evidence was concluded last week and the lawyers are now presenting their views of the case to the jury. It is thought that the case will be handed over to the jury by Tuesday evening or Wednesday morning. From the instruction of the court it is hardly probable that the prisoner will be held for the crime with which he is charged. The case is of peculiar interest to the legal friternity because of the lapse of time since the occurrence of the alleged crime. -The trial of Caleb Powers, at Georgetown, Kentucky, for alleged complicity in the assassination of Geobel is still in progress. The defense is now presenting its testimony. Caleb Powers took the stand and confessed to having assisted in bringing the mountaineers to Frankfort previous to the killing of Goebel, but says that they were not brought for the purpose of taking life. He also denies and explains away the statements of the leading witnesses of the prosecution. But how the jury will regard the testimony pro and con is yet an unrevealed secret.

The premature discharge of a cannon at Camp Lincoln, Ill., on Monday afternoon, in which a number of persons were severely wounded, was an unfortunate affair. The accident was at first thought to have been caused by a carelessly tossed away cigar stub, but later opinion suggests that it was caused by the friction of the gun's ramrod, the end of which was unprotected with suitable covering. The accident happened during the encampment of the militia of the state, and that some were not killed is a great wonder to those who witnessed the accident. A court has been appointed to investigate the cause of the accident thoroughly.

The number of suicides reported during the past few days looks as if we were having an epidemic of this peculiar malady. The subjects of this mental disorder are not confined to any particular class of individuals, nor to any particular locality. Both men and women, married and single, rich and poor, during the past week have become tired of life and resorted to selfdestruction to end their troubles. The causes assigned, so far as known, are likewise varying in their nature, but may be chiefly summed up under financial and domestic troubles. There is something alarming about this quality of evil. It shows a low estimate upon the value of a soul, an ignorance of moral obligations, a defiance of law and of God, and a lack of courage that is indeed lamentable. Surely, here is a work for the church and the Christian religion, for no other power can reach and avert such catastrophes. The world could have no greater evidence of the need of a Savior

and a saving power than in the instances of those who because of their surroundings resort to self-destruction.

The city of New Orleans has had another riot, in which twelve persons were killed, including one woman, and twenty-eight wounded, some of whom may die. The trouble began in an attempt of two policemen to arrest two negroes, Charles and Pierce. The desperate resistance of these two men resulted in a riot that necessitated the calling out of an additional police force and of the militia before order was again restored. The negro Charles took refuge in a house from which he for awhile held the entire force of the city at bay. The house was set on fire and Charles smoked out and shot, but not until after he had killed a number of his pursuers. For a time it seemed that a general war upon negroes would ensue, but order was finally restored and the city is again at peace. No city likes to have such a page in her history, but offenses will come, and when they come it is the duty of those in authority to protect life and property and to preserve order.

A DISCREDITED PROPHECY.

We are already beginning to hear in this presidential campaign the repetition of a direful prophecy which has been uttered we presume in every presidential conflict since the foundation of the Republic. It is the prophecy that if our party is defeated in this election it means the overthrow of the government established by the fathers, and the failure of the experiment of selfgovernment. This prophecy is uttered by representatives of both parties and always, seemingly, in great sincerity. No doubt many unsophisticated people are made to believe by these ardent patriots that liberty is hanging in the balance and that the destiny of the Republic is to be decided by the present campaign.

Now, we do not desire to underestimate the importance of the issues involved in the present campaign, although we believe they are egregiously overestimated by partisans on both sides. We have no doubt in our own mind but that the government at Washington will continue, no matter which of the various tickets in the field shall prove successful in November next. We have no thought that the people of this country are divided into two classes, one of which is seeking to overthrow the Republic and to establish an empire on its ruins, while the other is committed to the perpetuity of the Republic, nor do we believe for a moment that party lines are drawn on the issue as to whether corporations, monopolies and trusts should control production and prices and oppress the people. Nor are we prepared to accept the conclusion which some of the campaign orators will doubtless seek to enforce, that the honor of our flag is wholly in the keeping of one political party, together with the maintenance of public credit at home and abroad.

It is our confidence in the honesty, patriotism and integrity of the great mass of American voters which prevents us from

believing this doleful prophecy, uttered every four years, that the perpetuity of freedom in this country and the principles of self-government depend upon the success of one certain political party. We believe the mass of the voters in each party is misrepresented by the campaign orators of the other party. The average American voter, regardless of the party with which he musters, loves his country, loves its flag, believes in honoring it at home and abroad, and believes in the principles of self-government, not only for himself and for the people of this country, but for the people of other countries.

He believes in honesty in politics, in equal and exact justice to all, and generally understands that his party stands for these principles. Let the reader take any one dominant issue between the two leading political parties, and let him take a statement of the party's position and interpretation of that policy from a representative of each of the two parties, and see what a shrinkage there is in the magnitude of the issue. The fact is, political partisans do exactly as religious sectarians do-they magnify the issues between themselves and others in order to magnify the importance of their particular sect or party. The religious partisan would make you believe that the triumph of the kingdom of God in the world depends on the triumph of the peculiar principles of his sect and if you will allow him to state what those principles are and what the other religious bodies stand for and will give full credence to his statement you will be almost forced to believe it. But the church of God depends upon the succes of no particular sect, and the Republic of the United States is likely to exist and to be a beaconlight to all the struggling nationalities of earth when present political parties shall have changed their policies, and when the issues which now divide them shall have been relegated to the dead issues of the past.

It is time the people had learned not to be deceived by this discredited prophecy. Let them intelligently select, advocate and vote for the party which they believe to represent those measures which make for the welfare of the nation, but let no one despair of the Republic in the event that his favorite party is defeated at the polls. Rather let him believe this, that the perpetuity of our government depends not so much upon this or that purely economic measure as upon the diffusion of intelligence among the people, and on the prevalence of those principles of righteousness and of justice on which alone a permanent government can rest. There is no doubt an undue emphasis of issues that are temporary and commercial in their nature, while there is a sad lack of emphasis on great moral questions which have to do with the life of the Republic. But as Christianity becomes more prevalent and more real in the life of the people, its great fundamental principles of equality, justice, fraternity and purity will be incorporated in the platform of the parties. Already are these principles so diffused among the people that no party

can succeed who selects as its candidate one whose private and public life antagonizes them. Herein lies our hope of the stability of our form of government, and of our free institutions. So long as the mass of people shall maintain their sense of justice, of righteousness, of integrity, the genius of the Republic may say, with Tennyson's "Brook," somewhat modified:

"Parties may come and parties may go, But I go on forever."

And forever it will go on, until it shall have accomplished the purpose for which it was instituted, and until the kingdoms of this world shall have become the kingdom of our Lord and His Christ.

FUNERAL OF ALEXANDER PROCTER.

As announced in our last week's issue, Alexander Procter, of Independence, passed away from the life in the body to the unseen life, on the 24th instant. For several months he had been failing rapidly and his family and friends knew that the end was near. His last appearance in public was on April 21st, the occasion of his 75th birthday, when he attended church at Independence and preached his last discourse. The church building was beautifully decorated for the occasion with all manner of flowers, and a bank of these contained the figures "75." It was a fit ending of his public life. He himself felt and said this was his last discourse. There, in the building in which he had so often preached, and made sacred to him by so many precious memories, and surrounded by those whom he loved and who loved him, he spoke once more and for the last time for the public, of the goodness and love of God and of the beauty and glory of the spiritual world.

Since that anniversary occasion he has been growing gradually weaker, though he has insisted on rising each morning and dressing himself, even up to the very day of his death. He spoke to his family, to his physician and the friends who visited him calmly of his approaching dissolution, made a few requests and mentioned the names of the brethren whom he desired to be present and take part in the funeral services. Then, on the morning of the 24th, he peacefully "fell asleep," in the beautiful imagery of the New Testament, to awaken at last in the likeness of Christ. He had no fear of death, His faith in God and in Jesus Christ His Son had long since delivered him from any such bondage. To him death meant the soul's enfranchisement, its full liberty, its larger activity.

The funeral services were set for Thursday, the 26th. The mayor had issued a proclamation closing all the business houses of the town and there was an outpouring of people, not only from Independence, but from Kansas and from all the region round about. The casket was taken to the church at ten o'clock and lay there in state until 2:30 in the afternoon, the hour for the funeral service, and during that time the public had an opportunity to look for the last time upon the face of one whom they had known and loved so long. People of all

religious bodies and of no religious connection, even the saloonkeepers of the town, not only closed their places, but joined in the procession to the cemetry to show their respect for their distinguished fellow townsman.

Bro. Procter had requested that the "grand old songs" should be sung at his funeral. Some of these were beautifully rendered by the choir. The pastor, R. Lin Cave, presided. Appropriate Scriptures were read by Corresponding Secretary T. A. Abbott. A tender, heart-felt prayer was offered by J. H. Hardin, of Liberty. Addresses were then delivered by the editor of this paper and by T. P. Haley, A. B. Jones and by the pastor of the Presbyterian Church, the latter representing the Ministers' Alliance of the city, and by A. E. Higgason, representing the official board of the church. Bro. Cave closed with a few appropriate words, telling how Bro. Procter had received him with an open heart when he came there to succeed him in the work. As we hope in a later issue to publish these addresses we do not stop here to characterize them further than to say that, apart from our own, they seemed to us to have been worthy of the occasion and just what they ought to have been. We have seldom witnessed a more solemn and tearful audience than that which sat and stood attentively through all these exercises.

At the close of the addresses a long procession followed the body to the beautiful cemetery near the town, where the casket was placed in a vault to await later interment. The benediction was pronounced by his kinsman and lifelong friend, T. P. Haley, and the tearful concourse of friends dissolved, saying to one another: "A great and good man has left us and gone to his reward."

It is gratifying that the married daughters, with their husbands and children, and the only son, were present at the close to comfort one another and to cheer the heart of the bereaved wife and mother. Our sincerest condolence is extended to them. At the same time we can but congratulate them on the rich legacy which they have in the memory and influence which yet remain of a life so pure and so consecrated to high thoughts and worthy ends.

We make no attempt here at an interpretation of Bro. Procter's characteristics as a man, as we have done that in the address delivered at his funeral, and which we expect to publish in connection with the other addresses in our next issue. It is our purpose to make that issue a memorial number and to publish a picture of our departed brother on our first page. We will only add here that a great and good man has gone from us. We shall miss him in our councils. We shall miss him in his hospitable home. A great voice has been silenced. A great heart has ceased to beat. But let us not doubt that elsewhere, in realms spiritual and eternal, that great mind still thinks the thoughts of God after Him, that great heart still loves, and that all his intellectual and spiritual activities are still going out after God and truth.

hour of Prayer.

THE PROFIT OF PRAYER.

(Job 21:15; Matt 7:7-11; 21:17-22.)
[Uniform Midweek Prayer-meeting Topic August 8.]
CENTRAL TRUTH: God hears and answers the prayer of an earnest, persistent faith, and the profit of prayer is communion with God and participation in the spiritual blessings which He alone can confer.

The question asked by the skeptics of Job's day, who enjoyed material presperity but who were afflicted with spiritual poverty, has been the question of the skeptics in all ages:

"What is the Almlghty, that we should serve Him?"

And what profit should we have if we pray unto Him?"

In the midst of material blessings, the source of which they do not recognize, they feel the need of nothing else. Their higher nature has been stifled, their nobler aspirations quenched, by their greed and gain. It is not strange that they should inquire why they should serve the Almighty and what profit they should have if they pray unto Him. Profit with such people means material profit. They can see nothing else. They are blind to their own spiritual poverty—to the imperative needs of their souls.

It is pleasant to pass from the company of this crowd of skeptics, which Job has summoned and described, to sit at the feet of the Master on the grassy slope of the Horns of Hatton, and hear what He has to say concerning the profit of prayer: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you; for every one that asketh receiveth, and he that seeketh findeth, and to him that knocketh it shall be opened." There is an inspiring assurance in these words which may well give courage to the fainting heart. As sure as we ask aright it shall be given us. As sure as we seek in the proper way we shall find. And just as certain as we knock at the right door it shall be opened unto us. It is a universal law. God is no respecter of persons, "for every one that asketh receiveth," etc. But the asking must be in accordance with the will of God. The seeking must be sincere, unselfish, persevering. The knocking must be full of purpose and persistency. By such conditions of receiving we are lifted up into a state of preparation for enjoying the blessing received.

As if still further to encourage prayer the great Teacher appeals to parental experience and love: "What man is there of you," He asks, "who if his son shall ask him for a loaf will give him a stone; or, if he shall ask for a fish will give him a ser pent? If ye, then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask Him?" It would be difficult to imagine words that are better calculated to inspire confidence in the value of prayer than these of the Master. We know what delight it gives us to bestow gifts on those we love, especially upon our children. This, Jesus teaches us, is a feeble illustration of how God delights to give good gifts to His children. "Good gifts," mind you. We sometimes in our blindness ask Him for things which are not good for us, just as our children often ask us for things which our love for them prevents us from giving them. It is well to remember this when our prayer is not answered in the way in which we expected it to be answered. If God does not give just what we ask He will always give us something better in its place, although we may never be able here to see that it is better.

And then there is in this passage the recognition of our relationsnip to God as His children, which gives meaning and power to prayer. If the great Being who rules the universe is our Father, deeply solicitous for our welfare and more anxious to give good gifts to us than we are to receive them, then it is not difficult to understand the profit of prayer. We are limited and straitened in ourselves, not in God. Many a father would give vastly more to a son or daughter than he does if he felt they were able to receive it and to wisely use it. Our ability to receive and to use is the only limitation upon God's giving. O, how richly He would pour His blessings into our souls if we were only "hungering and thirsting after righteousness," and longing to be filled that we might better serve Him and our fellowmen! Mr. Moody once said that one reason why God did not bless us more richly than He did was that a little success puffed us up with pride and turned our heads. The great evangelist never uttered a truer word. O, for the grace of humility, which would enable us to receive in larger measure through prayer the good gifts of God!

When the disciples marveled at the miracle of the fig tree which had whithered at a word from Christ, Jesus told them that all things were possible to faith, and added: "And all things whatsoever ye shall ask in prayer, believing, ye shall receive." What a tribute; is this to the power of faith, that links the soul with omnipotence! What could we not accomplish in the way of removing mountains of difficulty out of the way of the progress of the gospel if our faith was strong enough? Have we not all reason to pray: "Lord, I believe; help Thou mine unbelief?" If we would only put away our sins we could more easily put away our doubts. If we would live better we could pray better. If we understood our spiritual needs it would give a zest to prayer which we do not often have. It is the hungry soul which God delights to fill.

What is the profit of prayer? Submissiveness, enlarged faith, purity of life, peace, fellowship with God, spiritual enrichment, power for service, the Holy Spirit. Is it not a marvel that we do not pray more?

PRAYER.

O, Thou who heareth and answereth prayer, the God of all grace and consolation, we thank Thee that we may call Thee Father and come to Thee with all the confidence which is born of that tender relationship. We thank Thee for the rich

promises which Thou hast made us, and especially for the encouragement to prayer which Thou hast given us in Thy word. We praise Thee especially for the teaching and the example of Jesus in relation to prayer. Help us, O Father, to realize our spiritual poverty, to feel our need of Thee, so that we may delight in prayer. But teach us, we beseech Thee, to pray in faith and in the spirit of submission to Thy will, believing that Thou knowest and will do for us that which is best. Give us Thy Holy Spirit, that He may help us in our prayers, aid our infirmities and strengthen us for Thy And this we ask in the name of service. Jesus Christ our Savior. Amen!

Editor's Easy Chair or MACATAWA MUSINGS.

"Lives of great men all remind us We can make our lives sublime, And, departing, leave behind us Footprints on the sands of time."

As the sun at the time of his going down is seen to better advantage as it nears the horizon, so a human life, a great man, seems to stand out before the world in truer proportions in the act of his departure. Surely, the "Sage of Independence" never appeared greater than when he came near the borders of the unseen world and looked what men call death full in the face without a tremor of doubt or dread. How simple and how sublime was that life! He walked with God so habitually, and cherished high and pure thoughts so continually, that his face shone with "the light that never was on sea or land." Such a life ought, indeed, to remind us, "We can make our lives sublime." But only that life can be truly sublime that is lived under the inspiration of divine ideals, controlled by divine principles, energized by divine power and consecrated to divine ends.

This paragraph is written in Chicago, en passant, which, we are reminded, is one of the great political storm centers for the pending campaign. The national committees are getting out their literature, saying to the American voter, "Choose ye this day whom ye will serve." Would it be political treason for one to say, in response to this appeal, "Well, I have chosen. I am going to vote against the worst form of 'imperialism'-the imperialism of appetite and avarice, fostered by the saloon. I am going to vote against 'the free and unlimited coinage' of drunkards, for which the saloon stands. I shall vote against a 'debased currency'-a currency debased by being placed in a saloonkeeper's till. I shall vote against the saloon, because it builds up the trusts that enslave men, and destroys the trusts which make life worth living-trust in God and trust between husband and wife, father and children. I shall vote against the saloon as the 'paramount issue' in politics, because it is the desolator of the home, the destroyer of its sacred relationships, the debaucher of private character and public life, the breeder of poverty, disease and crime, the robber of little children, the slayer of strong men, the breaker of hearts, the chief fountain of misery and suffering, the foe to every virtue, the ally of every

vice. It lowers wages, forfeits positions, oppresses working men, multiplies taxes, stifles conscience, makes cowards of politicians, sometimes muzzles the pulpit, dishonors the flag, imperils our free institutions." Well, if this be treason, here is your victim. Make the most of it.

It is good, after a long journey through heat and dust, to be back once more where we can smell the sweet breath of this inland sea, feel its cool breeze on our brow and listen again to the swish of its waves. One feels in a mood to pardon its eccentricities at times when it takes a notion to have some sport at the expense of those who are on its surface. Better this wide stretch of water washing the shores of Illinois, Wisconsia, Michigan and Indiana than another great agricultural state occupying its place. Better the fish that swim in its waters than the potatoes and corn and wheat that might have grown out of the soil of such a state. Better its purifying and cooling influence on the temperature, its modifying effect on the climate of surrounding states than a new commonwealth, with its political machinery, its offices, its honors and emoluments. If there seems to be a loss of produce and of taxable property by the substitution of a lake for a state in nature's great plan, think, too, of what a saving of expense. A lake requires no constitution, no elections, no governor, no legislature, no courts, no county officials, no mayors, no municipal governments with their corruption and franchisegrabbing; and no saloons, gambling hells or houses of illfame. Then, do not the beauty and the music of the lake, with its multitudinous voices and its infinite variety of color meet a want in human nature not met by corn and hogs, nor by herds and flocks? It is written: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Some of these words are uttered by Lake Michigan.

The past week has added considerably to the population of Macatawa Park. Among these arrivals known to our readers are W. F. Richardson, of Kansas City, who has joined his family here, and Dr. W. T. Moore and wife from Columbia, Mo. Prof. Munro, late of Bethany College, spent last week here. The sermons here for the last three Lord's days have been unusually good, even for this place, where the grade of preaching is of high average. Dr. Adams, of the Advance, Chicago, T. P. Haley, of Kansas City, and Geo. H. Combs, of the same place, were the speakers, and they all delighted the audiences. Bro. Haley, like wine, grows better with age. He accompanied the editor of this paper to Independence, Mo., on the same sorrowful mission, and returned with him. To-day—for these lines are penciled Sunday morning—F. G. Tyrrell, of Chicago, is to speak to us, and we feel safe in predicting another good sermon. He is also to preach in Holland to-night. Bros. Haley and Rowlison have also preached in Holland recently. Some of the ministers there are catching on to what a bonanza they have in Macatawa Park as a source of ministerial supply for the summer. Next Lord's day our Macatawa Assembly begins.

Edgewood-on-the-Lake, July 29.

OUR COLLEGES-VI. Endowment.

N. J. AYLSWORTH.

The twentieth century is to be a century of education. He who does not see this has not marked well the streams of tendency. The battles of this century will be thoughtbattles. It will not be the iron age or the golden age, but the age of intellect. He who wins here must win, not by might, but by mind. The burnishing of the intellect has wrought the miracle of our present civilization and given us a reign of wonders. The twentieth century will not forget this trick of powers, and its highways will be pathways of thought; its equipment, education. That people which is the greatest educator will lay its hands on this century. Other things being equal, the people that educates most will influence most. The church has hitherto held the key of knowledge. She must not surrender this key; and that people that forgets this will be distanced in the race of life. Are we ready for this? Are we great educators? Are we ready to stand forth in the lists and win in this arena? If not, we cannot too soon get ready.

There is another thing: We have a saying that "the good is the enemy of the best." This applies to the putting forth of effort. But when the effort has been put forth and our work has leaped into the arena of the world's struggling forces, another word speaks its destiny: The best is the slayer of the good. Wordsworth was a great poet, but brilliant Byron and chivalrous Scott long held him in eclipse. Today's newspaper may thrill us with interest, but to-morrow's will make it a "back number." The newest is slayer of the new. A splendid work of learning is selling steadily, but a revised edition will kill it. Nobody will buy it who can afford the latest. It is as good as it was yesterday, but it has been slain by a better. Our colleges may be good; but if they are not among the best of their kind it will work their undoing. Yon father is not going to handicap that bright boy, his pride and fond hope, with an inferior education, and cripple him forever in the race of life. He knows that education is power, and he wants the best. He may not leave his boy dollars, but he should leave him highest and mightiest manhood. We must not ask that father to do less, or father-love will slay us We shall have battles enough to fight without fighting this divine instinct. We shall not educate our youth if we have inferior colleges. We may plead and scold, but we shall sit in desolation. But we cannot have the best without endowment. Nay, we can no longer hold our present status without it. In this swift age others are passing us and we shall soon be slain by the best. The most momentous word of the hour is endowment. We have said of missionary work: "This one thing I do." It was well; but the most magnificent stroke of Home Missions will be the endowment of our colleges. There is no missionary like the college. If our colleges rank among the best they will

draw a large contingent of students from the outside world for the sake of their excellent training; and in these spiritual homes we shall make these students both Christian and mighty, for education gives power. What converts are these-sweetened into Christians and greatened into giants! The college professor is our greatest missionary. The foreign missionary whitens the dark soul; the college teacher sends forth a mighty man for Christ. The Bible chair at our great universities was a happy thought, an inspiration and a splendid piece of missionary enterprise; but the endowment of our colleges is a greater work, and in the same line. The Bible chair is a great missionary, but not so great as the first-class college; and one cannot do the work of the other. All the mighty thoughts that have thrilled us for half a century with missionary zeal come thundering into ENDOWMENT. The argument does not run: We are imissionary, but we must endow our colleges; but: We are missionary, therefore must endow our colleges. The great missionary achievement of all time was the conversion of St. Paul. Next to Christ he has been the master of the ages. Our sublimest missionary work is the making of such masters-carving from the world's populations Christian educated men. We must get ready for this; we must endow-Now.

We are young and full of the fire of youth, and we have not hitherto been unwise. For a long time we battled for the restoration of primitive Christianity, but saw at last that in so much combat we were neglecting spiritual culture. turned our thought to this, and have drawn nearer to the Master. Then the hour struck for missionary enterprise, and we bounded forth into all lands. And now another deep tone is pealing from the clock of destiny; shall we hear and live? A cry has gone up all over the land from our colleges. Reolute men-men who have fed us with their heart-fires and lit the lamps of our pulpits-are alone, and the battle is pressing them hard. They are hurt, not for selfish ends, but because they cannot serve us as they would, and as we need. Shall we not rise in our strength to help them?

The pulpit is the fountain from which flow all religious streams, but the college is the fountain behind the fountain; and if it fares ill with this, all streams will go dry. Our colleges are struggling, and some have died. We are bleeding at a fatal place. The word of destiny is now endowment. Our college men are not the men to shrink from hardship; they are willing to suffer, but they are not willing to fail. The cry of brave men for help is ominous; it means danger. If we do not hear this cry it will be our sentence.

Endowment is our duty now. Then there will be another step to be taken, if we are to be a power in the next century. We must have a great university. We must be leaders in the field of learning, not simply led. But before we can have a great university we need great scholars—

men whose names will have prestige in all lands. Our Bible chairs are a powerful stimulus to postgraduate work, and we shall have high scholarship if the conditions are favorable. But great scholarship cannot come without time for study and money for advantages. The stimulus to scholarship cannot bear fruit unless we take our professors off starvation wages and grant them both time and opportunity. The steppingstone to a great university and educational prestige is liberal endowment of our colleges at once. Do this and the rest will come; fail in this and the other will be long in coming.

The Methodist Episcopal Church has set itself the task of raising twenty millions of dollars as a closing act of this century; and half of this sum-ten millions-is to be devoted to the strengthening of their educational institutions. All Methodist peoples combined would aggregate only about five times our membership; and reckoning even on this basis we should put two million dollars into the endowment of our colleges with the close of this century if we are to do as well as they. To do this on the spot would be to our cause well-nigh a new birth. It would accomplish more than many years of plodding at our present rate. But as all Methodist bodies do not share in this undertaking it is fair to say that we could not reach this mark proportionally without raising perhaps three millions for our colleges; and we could do this if they can do that, and that without harm to our other interests. If we do not take some such step it will be because we are asleep, while others are awake to one of the most vital questions of the age. We have indulged in much self-gratulation since our Jubilee Convention last fall. It is time to cease looking back on our early past and "Behold how great we have grown!" The millionaire who gives a dime to-day may look back to the time when he gave but a penny, and say: "I am doing great things," but this trick of self-deception will not save him from shame. We have had jubilation enough. It is time to face the future and tremble. The sane word of the hour is that we are not doing well with our opportunities. Our cry should not be with the proud Pharisee: "Lord, I have done great things," but: "O, God, be merciful to me a sinner!" for we are great sinners in the presence of our opportunities, and even other peoples are putting our littleness to shame. STOP RIGHT HERE and answer this question: Why shall we not raise a large sum for our colleges . Now? Can we find any reason that we can utter without shame? It is no time for dreaming; for while we sleep the Master passes by. If any one knows any honest reason why we should not do this thing let him write it out in clean, bold lines and send it to the paper to be published. If there be no such reason let us indulge in no more self-gratulation, but hide our heads in shame until we are worthy to look other people in the face.

We have a telling plea, but it is not

omnipotent against mistakes. We can be lost. We stand at the parting of the ways. Shall we be leaders in the world's thought, or shall we sit at the feet of others? The answer must come soon, for the age is swift.

CAMPBELL ON THE HOLY SPIRIT—III.

W. A. OLDHAM.

A word as to the meaning of the proposition between Mr. Campbell and Mr. Rice. Undoubtedly both used the words truth, word and word of truth as identical in meaning, because both meant by those expressions the Bible. Any man knows that truth and the Bible are not identical in meaning, for there are some truths which are not contained in the Bible, but Mr. Campbell and Mr. Rice during their discussion used the words as I have stated. I would be willing to leave the matter to three men and am satisfied that they would unanimously conclude that the thought of the difference between truth, word of truth and the Bible did not enter Mr. Campbell's head; that is to say, while preparing the proposition under discussion. I proved this in my last. If the editor will prove his assertion I shall rejoice, but in the absence of proof I stand my denial over against his assertion and the burden of proof is on him. If he has not the debate, will send it to him.

Again: "This constraining power of good works, of pure lives, is none the less the power of the Spirit because it has been transmuted into life and operates by example on the minds and hearts of men. To affirm any proposition that excludes this method of the Spirit's influence in conversion and sanctification would be to contradict, not only the Scriptures themselves, but the plainest facts of our religious experience." The writer affirms no such proposition, nor does he know of any man that does. The power of the Spirit is transmuted into life through the word. It is just as much the power of the Spirit when so transmuted as when it is transmuted abstractly or independently of the word. Mr. Campbell so affirms. Mr. Campbell emphatically repudiates the abstract operation of the Spirit. "No living man has ever been heard of, none can now be found, possessed of a single conception of Christianity, of one spiritual thought, feeling or emotion where the Bible or some tradition from it has not gone before him' (Debate, p. 619). Mr. Camp'ell also uses this language in the Harbinger of 1858: "We know that he works only through the written or spoken oracles of God. On this platform we have been building for more than five and thirty years." This over against the statement that Mr. Campbell changed his views on this question. He here plainly asserts that for more than thirty-five years he had taught that the Spirit operates through the truth of the Bible and denied that he operates apart from the Bible. "In conversion and sanctification the Spirit of God operates only through the word of truth, or always through the word of truth. The proper

difference between us is the difference between sometimes and always" (Debate). The man who affirms any proposition that separates the Spirit from the word in conversion and sanctification contradicts, not only Mr. Campbell, but also the two books which never lie, the human consciousness and the Word of God.

Now as to the articles in the Harbinger of 1834. I shall be compelled to make brief extracts from them, because I have already trespassed too much upon the forbearance of the editor of the Christian-Evangelist and the readers of the paper. I shall in a little while present the articles to the public in full, but through another medium.

The articles in the Harbinger are headed "The Gift of the Holy Spirit." Mr. Campbell first settles the meaning of that expression. He asserts that the phrase means the Holy Spirit himself. "We have this phrase, the gift of the Holy Spirit, as has been said, but twice in all the apostolic writings (Acts 2:38, 10:45), both of which denote all that is comprehended in the promise of Joel, the Holy Spirit in all his miraculous powers" (p. 172). In the Harbinger of 1839, p. 381, we have this language: "It is now admitted that this was the impartation of miraculous gifts on the apostles, and that no one since that day has been baptized by the Holy Spirit. . . The writer of this article is incorrect in admitting this baptism to be confined to the day of Pentecost. The first Gentile converts in Cornelius' house were also subjects of it. Thus we have lived to see one of our most obnoxious tenets without note or comment adopted by two of our most popular journals." These journals were the Christian Watchman and the Christian Index, presumably Baptist papers. Mr. Campbell quotes: "We would respectfully and kindly ask them [who pray for themselves and others to be baptized with the Holy Spirit] if they had not better omit them [such prayers] as long as there was ground to fear that in using them they are guilty of the presumption of supplicating Jehovah for the miraculous powers of the apostles." This is yet good advice. Mr. Campbell makes the baptism of the Holy Spirit and the "gift of the Holy Spirit" identical, as these passages clearly show. I leave inferences to those who wish to make them. Mr. Campbell says: "No inspired man, saint or Christian, till John's death in the year of the world 4100, ever prayed to the Holy Spirit, asked or thanked him for anything. . . The unscriptural prayers addressed to the Holy Spirit and the hymns sung to him by those who study theology in the schools of human philosophy and not in the church of God show the state of biblical knowledge in this enlightened age of benevolent enterprise."

Mr. Campbell takes up various phrases used in the New Testament and explains them. I call attention first to his explanation of the phrase "demonstration of the Spirit:" "Demonstration of the Spirit is a public, evident, sensible display of supernatural power, on which the faith of a per-

son may stand as on the power of God; or such a manifestation or exhibition of the Spirit, evincing beyond rational doubt that he is no knave or vain pretender who says that he has received the gift of the Holy Spirit. And perhaps it may be inferred that no man ever did possess the gift of the Holy Spirit who could not and did not afford a manifestation of the Spirit. For every manifestation of the Spirit, says Paul, was given to every spiritual man for the advantage of all, and unless the demonstration of the Spirit was to all it could not be of advantage to all" (p. 220). Article 3 is devoted to the explanation of "earnest," "seal," "oil of gladness," and to the article we must for lack of time and space refer those who may desire to know his views on the subject. We next call attention to Mr Campbell's conclusion as to the meaning of the phrase "fruits of the Spirit." The conclusion is all that is necessary, as the purpose of this paper is to show Mr. Campbell's opinions. In order to explain the phrase "fruits of the Spirit" Mr. Campbell explains the phrase "ministration of the Spirit." In view of the erroneous ideas now prevalent and at present being exploited as the teaching of the Bible, Mr. Campbell's explanation is lucid and refreshing: "The ministration of the Spirit is contrasted with the ministration of death, and what is called the ministration of the Spirit is also called the ministration of righteousness, and this again is contrasted with the ministration of condemnation. Now the thing which was formerly ministered is in verse 6 called letter, and the thing that is now ministered is called spirit." 2 Cor. 3:6 is the passage in question. "Our present object is to obtain the precise import of the phrase ministry or ministration of the Spirit. The contrast drawn by the apostle leaves no doubt in the mind of the attentive student that by these words the apostle only means the introduction of the gospel by the ministry of the apostles contrasted with the introduction of the law by the service of Moses." The letter is the law, the Spirit the gospel. The use of these words, letter and spirit, in any other sense is in harmony with the spirit of human philosophy, but not in harmony with the teaching of the Holy Spirit, Mr. Campbell being judge.

"The phrase 'fruits of the Spirit' in the connection in which it stands is equivalent to the fruit of the gospel. The gospel obeyed works out 'love, joy, peace, long-suffering, gentleness, goodness, fidelity, meekness, temperance-against such there is no law.' If, then, (as I presume the intelligent will preceive) the phrase 'ministration of the Spirit' means the introduction of the gospel by the ministry of the apostles, and 'the fruit of the Spirit' the practical results of the gospel in the heart, or the gospel obeyed, and the term 'spirit' in the style of the apostles occasionally means no more than the gospel, may it not be said that receiving the gospel into the heart is, in the apostle's sense, receiving the Spirit? The question at least deserves a careful and devout examination. It is obvious that Christ is received by

receiving the gospel, and if Christ be received by receiving the gospel, why not the Spirit of God also?

"But besides this indirect and figurative reception of the Spirit of God, the Holy Spirit, by the gospel, these gracious influences, suggestions, illuminations, consolations and invigorating impulses of the good Spirit of God by and through the gospel in the heart, making the heart a cistern, a fountain, whence living waters constantly flow, is there not a substantive, real and unfigurative reception of the Holy Spirit himself, in the sense of the question asked the Galarians (3:2): 'Did ye receive the Spirit by works of the law, or by obedience of faith?" Such a reception of the Spirit there certainly was; and of this 'gift of the Holy Spirit,' this 'demonstration of the Spirit,' these 'spiritual gifts,' we have already spoken as conferred upon the first fruits in the last days of the Jewish age-in the setting up of the kingdom of the Messiah; but of such a reception of the Spirit since the LAST DAYS of the Jewish age, since the creation of one new man of believing Jews and Gentiles and the breathing into him the Holy Spirit of this new life, there has been no substantive, abstract and literal communication of the Holy Spirit to any man. Such is the experience of all the catholic congregation of Christ. There has arisen no prophet, no originator of new ideas, no worker of miracles, no controller of nature's laws, no person having any manifestation of the Spirit, or showing any divine power among men. Now these manifestations of the Spirit were for the benefit of the community; but the Holy Spirit as now promised and received through the gospel is for the benefit of the subject himself."

Mr. Campbell also says that the phrase "the Spirit bears witness with our spirit that we are the children of God" implies two witnesses, our own consciousness and the word of God (p. 509). "To be led by the Spirit" is in Mr. Campbell's phraseology to be led by what he says. Mr. Campbell also suggests that Luke 11:13 may be thus translated: "How much more shall your Heavenly Father give a holy spirit to them that ask him." The translation is exact and literal, as there is no article before Holy Spirit. Nothing but the erroneous view of the Holy Spirit led to its insertion in the translation. This must suffice. I refer the reader for fuller information to the articles themselves

I desire the thank the editor of the CHRISTIAN-EVANGELIST for his courtesy in permitting my lengthy articles to appear in his columns to the exclusion, it may be, of more important matter. In forwarding the article headed "Mr. Campbell and the Remission of Sins," I was under the impression that the editor was in St. Louis and not at his summer home. I was not attempting by guile to secure space. "Epithets are not arguments," and I have honestly tried to avoid them. May the truth prevail.

Pimples on the face are not only annoying, but they indicate bad blood. Hood's Sarsaparilla cares them by purifying the blood.

THE SPIRITUAL SIDE OF OUR PLEA.

The Word and the Spirit.

A. B. JONES.

We have said and repeat here that the Holy Spirit operates on the mind both through the medium of words and without such medium. This subject is not without its difficulties, its obscurities and even its mysteries. How impressions made by oral words upon the ear or by written characters upon the eye are transmitted along the auditory and the optical nerves to the brain and leap off its grayish matter into the mind-how they bridge this chasm between the material and the immaterialhow physical impressions on the brain are transmuted into thought during this leap from matter to mind—is mysterious if not mystical. The fact, however, is so obvious and so general that we do not hesitate to be-Is it any more difficult to believe lieve it. that mental impressions and suggestions may be transmitted by the Spirit of God to the human mind-transmitted directly and without the aid of the physical nerves? few years ago men would not have believed it possible to transmit a message in an instant across the continent by a wire. Now messages are being sent without the aid of

That the Holy Spirit directly, without the intervention of words, illuminated and inspired the prophets and apostles to speak and to write the will of God concerning human affairs is accepted by all believers in the Bible. And that this influence of the Spirit in no way impaired the individual freedom and responsibility of the person inspired is equally evident.

Moving upon a lower plane than that of inspiration in its supernatural sense, may not the Spirit operate upon the minds of men without interfering with their personal freedom and responsibility?

Are not all men conscious at times of suggestions and mental impressions pointing toward the right and inclining them toward God-impressions which they entertain, it may be, with hospitality and to their salvation in some instances, while in other cases the suggestions are resisted and repelled without permanent good results to the subject? What grounds in reason or in revelation are there for declaring such things wholly of time and sense-for excluding all divine agency in human affairs? Does this render the revealed word unnecessary? A man cao see reasonably well without glasses, but glasses help him to see. Are we to conclude, therefore, that glasses are unnecessary because he can see without them?

Man lives in two worlds, the physical and the spiritual. He needs the Bible, the revealed, written Word of God. In this he can read the mind of God through his physical senses. He needs this as an individual by which he may measure and weigh and properly estimate all his spiritual suggestions and impressions. Men associated together in society, in religious fellowship, need the written Word through which they

may find common ground for affiliation and Christian intercourse. The unconverted world needs it. They are dominated by sense and sensible influences, and the Holy Spirit in seeking to convert and save men avails himself of the Word as the means of reaching their souls through their physical senses. All spiritual thoughts, impressions and tendencies may thus be compared with the revealed Word of God, that in the mouth of two witnesses the truth may be confirmed. He who cuts loose from the Bible and trusts only to mental impressions and his own spiritual tendencies is like a ship tossed upon the waves with uncertain port. And he who stifles and repudiates the indications and monitions of all spiritual impressions that come to him, he knows not how, and waits for the written Word in everything, will dwarf his spiritual life into the merest religious formalism. "Comparing spiritual things with spiritual words," is the only safe rule in religion.

CONVERSION.

Let us now consider the subject of conversion. Are sinners converted by the agency of the Holy Spirit without the Word of God, without a knowledge of the gospel of salvation, as revealed in that Word? To so teach is to release men of all moral responsibility, and to place the responsibility of nonconversion of sinners on God. To so teach is to open the way for the wildest vagaries of mysticism, superstition and fana icism. To so teach is to reduce religion to a system of mere fatalism.

Are sinners converted by the Word of the gospel without the personal presence and agency of the Holy Spirit operating and co-operating with the Word of Truth? To so teach is to emasculate the gospel, and to propagate the most superficial theological rot in its stead. No man who advocates such a theory of religion can ever be respectable among Christian scholars and thinkers. To proclaim such a theory of Christianity is a libel on the New Testament and a libel on the teachings of our fathers, and the promoters of such a monstrous perversion and deformity of truth can only bring reproach and discredit upon what is otherwise the most important and the most potent religious movement since the days of Martin Luther.

• The Word alone! Law alone! Nature alone! God excluded from his own govern-The divine immanence lost in the divine transcendence! What a caricature of both philosophy and religion, of reason and revelation! What great Christian philosopher ever committed himself to such theological twaddle? What great thinker or writer ever uttered such religious gibberish? Hear the Apostle Paul: "Our gospel came not unto you in word only, but also in power and in the Holy Spirit and in much assurance. . And ye became imitators of us and of the Lord, having received the Word in much affliction, with joy in the Holy Spirit" (1

Hear Alexander Campbell: "I do not maintain that a person is converted by the

Thes. 1:5, 6).

Word only. I say that in conversion and sanctification the Spirit operates only through the Word, and not that a person is converted by the Word only. I have, indeed, no faith in conversion by the Word without the Spirit, nor by the Spirit without the Word. The Spirit is ever present with the Word in conversion and in sanctification. . . . The legitimate point of discussion in this proposition is not whether the Word operates, but whether the instrumentality of the Word be necessary. It affirms that the Spirit of God operates."

The foregoing extracts are taken from Mr. Campbell's speeches in the debate with N. L. Rice.

In the Millennial Harbinger for January, 1852, rage 47, we find this language of Mr. Campbell:

"I have no doubt that some of our brethren may have so expressed themselves, as if in the conversion of sinners it was all Word and no Spirit; nay, indeed, that the Word and Spirit are identical. I have on various occasions had to repudiate such an idea."

Men advocating such a sterile form of Christianity as Mr. Campbell here "repudiates" impoverish their own souls, and to the extent of their influence blight the spiritual life of all others who look to them for religious instruction. And in addition to this they bring discredit upon the brethren with whom they are ecclesiastically affiliated and upon the Church of Christ at large. If every such Apollos, "mighty in the Scriptures," "instructed in the way of the Scripture," "instructed in the way of the Lord; and being fervent in the Spirit," speaking and teaching "carefully the things concerning Jesus," but "knowing only baptism" for remission of sins, and the Word-alone theory of conversion and sanctification; and who "speak bodly in the synatheir shallow views on these subgogue" ects, could providentially have some Priscilla and Aquila hear him," and then jects, "take him unto them and expound unto him the way of God more perfectly." would be a great blessing, both to him and to the world, that he is to the extent of his influence so fatally misleading.

Luther's Statement.

DEAR BRO. GARRISON:-Bro. C. C. Redgrave asks for the source of the statement regarding Luther's disapproval of the use of his name as the head of the great religious movement that he inaugurated. It will be found in Luther's works, Vol. II, page 4. I found it in "The Life of Luther," by M. Michelet, page 262. Michelet quotes it word for word as Luther gave it utterance:

"In the first place, I pray you to leave my name alone, and not to call yourselves Lutherans, but Christians. Who is Luther? My doctrine is not mine! I have not been crucified for any one. St. Paul (1 Cor 3) would not that any one should call themselves of Paul, nor of Peter, but of Christ. How, then, does it befit me, a miserable bag of dust and ashes, to give my name to the children of Cease, my dear friends, to cling to these Christ? party names and distinctions; away with them all; and let us call ourselves only Christians, after him from whom our doctrine comes.

"It is quite just that the papists should bear the name of their party; because they are not con-tent with the name and dectrine of Jesus Christ, they will be papists besides. Well, let them own the Pope, as he is their master. For me, I neither am nor wish to be master of any one. I and mine will contend for the sole and whole doctrine of Christ who is our sole Master" (Luth. Werke, book II, p. 4). Fran Caldwell, Kansas, July 24, 1900. FRANK TALMAGE.

DANGEROUS CONDITIONS.

W. W. HOPKINS.

Optimism is all right so long as it is not oblivious to unrighteous conditions in our civilization. That these exist is too patent even for argument. That all unrighteousness is to be destroyed is certain, but this will never be done till the righteous of the land rise up in their might and declare that unholy alliances, unjust conditions and oppression, shall be no more. But the trouble is that the god of this world hath so blinded the eyes of some people that they are unconscious of the wrongs endured by their fellowmen in many of the walks of life. (If laboring men who are oppressed complain their complaint is not heard; if they strike they are condemned. This is not right. Every man should interest himself in the welfare of every other man. God never intended all the good things of this world for the few; neither did he intend that the many should be the slaves of the few. . Capitalists have their just rights in common with other men, but not more. Capital apart from man has no rights. \ It is the creation of manof labor. The divine rights of capital are as unfounded as the divine rights of kings.

The craze for wealth makes men hardhearted, cold, cruel, oppressive, robbers. It leads to the practice of all kinds of deception in business. No matter who is robbed or who suffers, so that their gains are increased. No matter what the method used, so that it is within the pale of law. Anything, everything, to add to their wealth. Their avarice knows no limit, no satisfaction. It looks to ordinary mortals as if a hundred million dollars would satisfy the most extreme mammon worshiper; but it does not. It looks as if a man who had gathered up (not made) a hundred million dollars (no man can make so much money in this life) would say to his fellowmen: "Gentlemen, I have made (?) enough; I will step aside and give some other fellow a chance;" but he will not. He wants more; he wants it all; he wants the earth. No wonder the Savior said that it was hard for a rich man to enter the kingdom of God. No such a man has or can have the love of God in his heart. (This is not a tirade against rich men. God knows that we need them; but it is a declaration against unjust conditions in our civilization, brought about by the dominance of wealth and of the wealth-seeking spirit in the world. We have not yet learned to look at homanity from the divine standpoint. We talk about the love of God, but we have not allowed ourselves to ask or to know its meaning. (We talk about the brotherhood of man and the Fatherhood of God, but it is talk only; we are far from its practice. Our civilization is framed upon the old might-makes-right doctrine and not upon a Christian basis. It is time, therefore, that we begin to see things in their true light. We have come to the parting of the ways and must choose between a Christian brotherhood and a despotism ruled by the god of this world. For a larger discussion of this question, read "Public and Private Rights," just out, by the writer.

1522 Locust St., St. Louis, Mo.

LEWIS CASS WOOLERY.

BY J. R. W.

He who pauses at the newly made grave of Lewis Cass Woolery for the purpose of seriously contemplating his life and its labors will certainly realize that he is near the crumbling ashes of a great man, and he whose lips shall move to frame for his memory some eulogistic utterance need not fear transgression of the boundless realm of truth in which the able Woolerv moved. for in all that goes to constitute a noble character or combines to purify a human soul he was richly and variously endowed.

When he occupied the chair of Greek in Bethany College, the writer was a student in that great institution and a member of his classes. In the intimate relationship existing between the true teacher and the pupil there is abundant opportunity for judging character. No relation in life puts one to so severe a test. And it was here that Prof. Woolery bore himself always as the scholar, the gentleman and the Christian. There was no loud and boisterous expression of his opinion, no excessive claims of authority, no belittling of the weak. All was manly, buoyant, hopeful and helpful. As a professor Bro. Woolery always appeared to me to be sincere, devoted and thorough. He truly loved, with all the ardor of his generous soul, the students of the college, sympathizing with them in all their trials and difficulties. In the classroom he was the same sweet-spirited man that he was on the street or in his home. He stood before the student body for the highest ideals of life in word and deed. If he made a mistake in discipline, which was not often the case, he would apologize to a student as quickly as to any one.

It was my privilege to live in his house, and I know that as a husband he was tender and devoted -all that a wife could desire. His wife and his little daughter filled his heart and his husbandly and fatherly care was theirs in all its greatness. How sadly they will miss him their wounded hearts alone can tell.

Professor Woolery was a gentleman of the highest and truest type. To that magic Southern chivalry, which was his by nature in large measure, was added the truest type of broad Christian culture and acquisition. He seemed to be master of all those little amenities of life which mark the man of good breeding and towards all his fellowmen they were graciously manif-sted. From his genial soul to all about him, rich and poor alike, flowed a stream of broad human sympathy and love. And in all our hearts will ever remain the sweet memory of his gracious presence.

Back of every landscape, no matter of what character, whether of some quiet pastoral scene where wooded hills gently slope to some murmuring stream or the solemn, massive uplift of a mountain system whose deep-cleft canyons sink close to earth's hidden fires and whose peaks drop down avalanches of snow from their white locks. the thoughtful man can see the forces that produced the outline of wondrous beauty. So, back of the life of every man may be seen the forces that produce it. As the outline of Bro. Woolery's life towers before our vision with its greatness and firmness of character, its sweetness of disposition, the beauty of expression, fading away like a range of mountains in the falling twilight, we behold in the mind's eye the forces that formed this character-they were Christianty, education, choice. Of his form, his voice, his footsteps, nothing remains to us now but a dream; but the summer grass growing above his grave shall tell to the passer-by the story of his manly vigor and the fragrance of the flowers that unfold in silent loveliness about his lowly bed shall whisper to us of the clustering virtues that beautified his benign character.

Our Budget.

- -No criticisms to make on the weather.
- -We are catching up on our delayed copy.
- —Alexander Procter memorial number next week.
- —A hall in Kansas City has been secured for the national conventions
- —There is one more missionary day—Church Extension Day—before the close of the missionary year; let it be a success.
- —It is not too soon to begin planning for the national conventions. Not to keep up the record of the Jubilee Convention in attendance will be to weaken our front before the enemy.
- —We are glad that our missionaries in China, thus far, have not been disturbed; but the present indications are not favorable to their continued safety. The anti foreign movement threatens to overrun the whole empire.
- —The gathering of all the powers of Europe against China is vividly impressing many minds with the prophecy of the last days at which time some suppose that all nations are to be engaged in deadly physical combat. It may be China's end, but not that of the world.
- -The gospel is the power of God for the salvation of society, of business and of our country, as well as for the salvation of men.
- -Every one needs a Christianity that is not subject to climatic influences; nothing short of the Christianity of Christ meets this demand.
- —The devil is about as anxious to keep religion out of politics as some churches are to keep politics out of the pulpit; but he can't do it.
- —The distinction between public and private rights is essential to honest government; too much emphasis is sometimes placed upon individual rights. Community rights often take the precedence.
- —The Golden Rule has practically been a dead letter for almost two thousand years. Some individuals have practiced it in a limited sense, but it has never been a popular rule of action, even among professed Christians.
- —"Paul the Persecutor" is a well-told story in our Family Circle this week which you will not fail to enjoy. Such presentations of facts from sacred history ought to make Bible reading popular with the young.
- —Among the contributions received by the New York India Famine Relief Committee was one of \$10.50 from the Chinese in attendance at the Reformed Presbyterian Mission, Oakland, Cal., and one of \$28 from the inmates of the Ohio penitentiary at Columbus. Is it not a little remarkable that free-will offerings for charity from a people who are themselves deprived of their liberty in one instance and house servants in the other should take so much interest in the condition of others in distant lands. Such offerings for humanity's sake ought to put to shame those who have plenty and to spare, and yet will not give to help a starving, dying people; will not even help their fellowmen as they should in our own land.
- —Recently the wife of a Presbyterian minister of this city told us that the Christian-Evangel. Ist was a favorite paper at their home. That their children were wonderfully interested in the Children's Department, conducted by Bro. Ellis. And that his "Red Box Clew" was "so interesting." This is a fine compliment to Bro. Ellis as well as to the C.-E., and we are sure the appreciation of Bro. Ellis and his department is of no small circle. Few writers have shown better tact with children than Bro. Ellis.

- -Public and Private Rights occupies prominent space in the New York and the Texas Letters this week.
- —The tribute to the memory of Prof. Woolery in this paper by one of his students is an eloquent one, worthy alike of the writer and of his subject. How deeply a teacher may impress the hearts of his pupils may be seen in this beautiful tribute.
- —A copy of the catalog of Kentucky University for 1899-1900 has just reached us and we find it the reflection of a prosperous school year and the prophecy of a bright future for this historic educational institution. Persons casting about for a desirable school will find in this hook of 116 pages many cogent arguments in favor of Kentucky University.
- —The Evangelist, published in New York, and one of the leading journals of the Presbyterian Church, has established an office in this city under the management of Rev. Samuel I. Lindsay, who also becomes an associate editor of that paper. The reason assigned for this expansive movement is the desire on the part of the management "to meet the progressive Presbyterianism west of the Mississippi River." "We do not know about the progressiveness of Presbyterianism East or West, but we do know Rev. Mr. Lindsay and can say that the Evangelist could scarcely have found a fairer, broader minded man in the West, and we feel sure that its interests in the West will not suffer in his hands.
- -And now comes the last great missionary offering of the year-that of Church Extension in September-and the special announcement of the Board of Church Extension, which we print elsewhere in our columns, should be heeded by the churches and pastors. On the churches now depends the success or failure. The board calls for but one offering in the year. The wide-awake churches will heed the call. In this announcement of the forthcoming September offering it is to be noted that but \$20,000 is needed to reach the \$250,000. Up to August 1st the receipts were over \$30,000, and this without the annual offering. The remaining \$20,000 needed to complete the \$250,000 has been carefully apportioned among the churches. The CHRISTIAN-EVANGELIST urges every missionary church to do its duty. We must not fail to reach the goal.
- —F. P. Barry, of Galloway, Polk County, Fla., would like for some of our preaching brethren to locate in that region. It is a fine fruit growing country, especially strawberries, good climate and a splendid missionary field. Bro. B. would be glad to correspond with any preaching brother who would like to visit or locate in Florida.
- -War emphasizes the importance of the knowledge of the geography of any country so engaged. Our war with Spain brought to our knowledge names, places and peoples of whom we knew but little. The same was true of the war in South Africa. And now that all nations are deeply interested it the war with China its geography and history becomes at once a matter of importance to the reader. And to meet this demand for such knowledge Rand-McNally, of Chicago, have prepared a special atlas of China containing maps and descriptive matter such as the present crisis brings to the reader's attention. In this atlas, tesides its reliable maps the readar will find a concise review of the history, government, religion, industries, peoples, and relation to foreign powers, of the Chinese Empire. In the light of this atlas the reader will have no trouble in locating points of interest and in understanding more thoroughly the movements of the powers in the present crisis. The atlas contains some sixteen large pages besides cover.

- —We ought to support and encourage our state work as much as possible. Notice our item concerning the Christian-Evangelist special coach from St. Louis to Moberly, Mo., Sept. 17th, for those attending the state convention, and let us know if you expect to go. Address W.D. Cree, care this office.
- —A new quarterly, entitled the Missionary Bulletin, edited by E. C. Browning, corresponding secretary for the state of Arkansas, has made its appearance, and for neatness and editorial care we have seen nothing better. In this number the ministers of the Arkansas Christian Missionary Convection and the C. W. B. M. are given in addition to several pages of editorial matter. We are sure that Arkansas needs such a journal as this, and we trust that they will take great pride in extending its circulation.
- —We trust that our active friends realize how liberal is our offer to send the Christian-Evan-GELIST for the remainder of this year to new subscribers for only fifty cents.

Remember that the more promptly subscriptions are sent in, the more issues of the paper you will receive. If sent at once subscribers will receive the Christian-EvangeList for five months and in less time than that will become much attached to it. Securing renewals Jan. 1, 1901, at regular rates will be an easy matter.

- —The annual catalog of Hiram College and the annual report of President Zollars appear in separate binding. The catalogue is a neatly bound magazine of 96 pages, devoted to the equipment and attendance of Hiram College for the year 1899-1900. The annual report of President Zollars is a magazine of 40 pages, devoted to the efficiency and outlook of the college. This being the Jubilee Year of Hiram College makes these announcements peculiarly interesting. Híram College is now before the world more fully than before, and it is well that this report and this catalog have been so well prepared to meet the increasing demands for information concerning this educational institution.
- —All brethren and sisters living in St. Louis or points between St. Louis and Moberly, who expect to attend the Missouri Christian Church convention at Moberly, September 17 to 20, are invited to send their names to W. D. Cree, in care of this office. The CHRISTIAN-EVANCELIST will secure a special coach for their accommodation if a sufficient number will go. Those who can arrange to come via St. Louis or junction points en route are included in this invitation. The special coach will be attached to train No. 3 on the Wabash Railroad, leaving Union Station, St. Louis, at 9:15 A. M., Monday, September 17, and arriving at Moberly at 1:25 P. M. Send your names at once in order that we may know what arrangements to make.
- —Our missionaries in China were all safe at last reports. Many had gone to Shanghai, where it is believed there is ample protection. No doubt all are there at this time. The executive committee of the Foreign Society is doing all in its power for the safety of their missionaries and their families.
- —All who take advantage of our special fiftycents trial offer now will receive twenty-two copies of the Christian-Evangelist by Jan. 1st, 1901. That is at the rate of about two and one-fourth cents apiece. Not only that, but the accounts of many of the state conventions and also of our great National Convention at Kansas City will appear during that time. These accounts alone will be worth to our readers several times the amount paid, without mentioning the usual fine literary features of our journal, so well recognized and appreciated by our readers. If you have a friend anywhere, now is the time for him to subscribe.

- —The Japan mission will be reinforced during September by five new missionaries: F. E. Hagin and wife, Stanford, rll., G. S. Weaver and wife, Eureka, Ill, and Miss Carme Hostetter from Ohio.
- -The receipts for foreign missions to July 25, amount to \$145,954.33, or a gain of \$21,309 32 over the corresponding time last year. If we reach the \$200,000 this year the churches will have to be diligent in forwarding offerings.
- —"Nations as well as individuals have a perfect right to do good unto others, but they make a great mistake when they try to beat it into them."—Saturday Evening Post.
- —"About the time people make as much fuss over their religion as they do over their politics the millennium will be along."—Saturday Evening Post.
- -The growth in the circulation of the CHRIS-TIAN-EVANGELIST this year has been very gratifying, even exhilarating to us. We feel under obligations more than ever to furnish the brotherhood with a representative, national journal, that may be compared with any of our religious contemporaries, and-we may say it modestly-we think we are doing it. We are now offering to send it to new subscribers for the remainder of the year 1900 for only fifty cents. Why? Because we want even more readers during 1901 than we have had during 1900. Those who read the paper until Jan. 1st, 1901, will scarcely desire to part with it at that time. Here is a chance for the introduction of good literature in our congregations.
- —There will be several additional free scholarships for distribution by Luray College, for young ladies, at Luray, Va., session 1900-1. In applying please address the principal, Prof. M. M. Hargrove, Luray, Va., giving name in full, post office address, proficiency in studies and reasons for asking aid.
- —The Christian Missionary Magazine for July, published quarterly by T. A. Abbott, corresponding secretary for Missouri, contains the minutes of the Missouri Bible-school convention, held in California in June, and also the program of the state convention, to be held in Moberly, Mo., Sept. 17-20, and is therefore an important edition. Send for a copy, 1123 Oak St., Kansas City, Mo.
- -The following clipping from an exchange will be of interest to those who are studying the race problem:
- Of collegebred negroes, the report of Prof. W B. Dubois, which was presented to the Atlanta University Conference, showed that the 2,414 negroes who have graduated from colleges in this country since 1826 have, with few exceptions, found work, have manned and made possible the negro common school system of the South and have accumulated property averaging an assessed value of \$2,500 to each person. In view of these facts, the members of the conference, which is composed of educated negroes, many of them ranking high in their profession, give it as their opinion that "there is a legitimate and growing demand for the college training of a few carefully selected young negroes of ability," the general principle being an applicable to the black man as the white, that he shall have "an educational opportunity commensurate with his ability."
- —Accept my hearty endorsement of your words of praise on "The Teaching of the Rooks." They are certainly justly bestowed. It is drinking out of a running stream to read them. In my humble judgment expository preaching is the need of the hour. I am preaching on Sunday mornings on Old Testament worthies, and the attention is delightful. I shall soon begin "book by book" from the New Testament, and Campell & Willett's "The Teaching of the Books" is the best thing by long odds that I know of for intensely helpful and suggestive matter for a busy pastor.

 JAMES SMALL.

Bedford, Ind., July 21, 1900.

Personal Mention.

Wm. H. Knotts, of Zionsville, Ind., has acc. pted a call to preach for the church in Litchfield, Minn., and is now in that city.

- E. A. Hastings, pastor of the church at Floris, Ia., writes encouragingly of the outlook there. Children's Day offering amounted to \$13.20.
- A. B. Cunningham has recently accepted the work at Alexandria, Ind., and is now at work in that field. He was at Crawfordsville, Ind.
- W. A. Oldham, of Carthage, Mo., has recently been called to Kentucky to see his only sister, who is sick. His stay will be indfinite.
- J. M. Bovee, pastor of the church in Mozier, Ill., says that there is a good opening in that town for a good physician who is a member of the Christian Church.

Miss Ruth Hopper, one of our faithful clerks in the Sunday-school literature department, is enjoying a vacation with her sister in Northwestern Missouri.

- W. A. Roush, of Athens, O., would like to correspond with any church wanting a protracted meeting held during August and September. Write him at once.
- C. F Stevens, of Frenton, Mo., has not resigned, as stated in a recent number of this paper. He was attending the the summer term at the University of Chicago and was called to Exline, Ia., by the death of his father.
- W. A. Moore, pastor Beulah Christian Church, this city, who has been on a vacation of about three weeks up in Iowa among old friends. has returned to his work. He preached to his people here last Sunday.
- W. D. Cree, manager of our subscription department, leaves on Saturday of this week for Bethany Park, Cincinnati and over into Kentucky. He will be out a week. His wife will go to Ridgeway, Mo., and will be gone three or four weeks.
- G. A. Hoffmann, field agent for the Christian Publishing C mpany, has been in the city during the past week attending to busines, arranging plans, formulating statistics, preparing addresses and such other matters as he finds time in some way to look after.
- J. Sey rour Smith, pastor of the Church of Christ in Carrollton, Ill, has resigned, to take effect September 1. This announcement was previously made in our colums, but the name "Smith" was missing. It is J. Seymour Smith, and not J. Seymour, as formerly stated.
- F. B. Elmore, pastor of the Church of Christ in Tarkio. Mo., would like to spend his vacation, which the church will grant him, in holding a protracted meeting. Could hold the meetings in August or October after the national convention, He will go anywhere desired and on reasonable terms. Address him at once.
- E. D McDougal, who recently graduated from the Detroit College of Law, Detroit, Mich., desires to find a place as clerk or junior partner with some brother in the law practice. He would prefer a position in some Western state. Any one knowing of such an opening will confer a favor by addressing him at 176 Griswold St., Detroit, Mich.

The pastor at Hannibal, Mo., will spend his month's vacation, beginning after the first Sunday in August, at Chautauqua, N. Y., and Carrollton, O. During his absence the elders will conduct the communion services in the morning and the Y. P. S. C. E. will have an evening service at the church hour.

J. P. Campbell, of Doniphan, Mo., says: "The little band of Disciples here has called Bro. Robert Macey Talbert, a graduate of the Theological Department of the University of Kentucky, of Lexington, Ky., as pastor, and we hope to let the wold hear from Doniphan in the future. We are few in numbers, but we trust we are faithful, and therefore we hope to be successful in His name.

Claris Yeuell reports \$50.00 raised in his field for foreign work, as against \$17.00 last year. He expects soon to start North for the Kansas City Conventions and can be had for meetings and lectures on the way. "Mountain Missions, or on the Summits of the Sunny South," and "The Race Problem," lectures which he is delivering, are said to be highly entertaining and instructive. Address him at once at Fort Payne, Ala.

Baxter Waters, pastor Central Christian Church, will spend his vacation during the month of August at Canton, Mo., and other points among his friends, returning to his work in St. Louis Sept. 1st.

Mi:s Metta Dowling. assistant editor of Our Young Folks, left this week for Denver and oth r places of interest in the West. She will be gone a month. during which time, as usual, she will find something fresh and interesting for the readers of this excellent journal.

W. H. Waggoner, of Eureka, Ill., held a missionary institute for the Mound City (Mo.) congregation last? week. Of his work W. E. Bolton says: "I am persuaded that he will aid the cause of missions wherever he may deliver his series of lectures. His work is presented in a unique and popular manner. While with us his congregations grew from the first. Send for him."

President McKinley and Liquor.

Bro. M. M. Davis, of Texas, recently raised the question as to whether President McKinley drank. A communication just received from the managing editor of the New Voice concerning the above question says: "In reply to your letter of July 30th I will say that the best testimony with which I am acquainted upon the subject of the President's drinking is the testimony of my own eyesight. I saw him drink champaign at the banquet in Chicago last fall. The second best testimony of which I know is the fact that the Methodist ministers of Milwaukee were so amply convinced that he did drink at the banquet in Milwaukee that they sent him a letter of reproof and protest."

[Signed] W. F. Furguson.

The New Voice of March 1, 1900, devotes about one page to the above subject, in which it has the picture of President McKinley representing him in the attitude of drinking at the banquet table.

The evidence along the line is such that it seems we can scarcely question longer the reports current regarding the matter. Whether he personally drinks or not, his attitude upon the "canteen" question ought to leave no doubt in the mind of Bro. Davis, or any other person, that the administration presided over by President McKinley does not hesitate to aid in the "expansion" of the liquor interests of the country.

D. A. WICKIZER.

 $Beatrice,\ Neb.$

Healthy Schoolma'am

FOUND OUT HOW TO FEED HERSELF.

Many school teachers, at the end of their year's work, feel thoroughly exhausted and worn out, physically and mentally. The demand upon the nerves and brain of a teacher is unusual and unless they are well fed and fed upon properly selected food, it is natural that they should run down.

A little woman teacher at Gobleville, Mich., who has been teaching regularly for a number of years, has always found herself thoroughly exhausted at the end of the session, until within the last year she has made use of Grape-Nuts Food with the result that she closed the year as a robust, healthy, strong, vigorous woman, having gained in weight from 90 pounds to 126; her nerves strong, face bright and cheery, and really a wonder to all her friends, who constantly comment on her color and strength. She knows exactly to what the change is attributed, for in the years past, living on ordinary food, she has almost broken down before the school year closed, whereas since using Grape Nuts, this change has been brought about; evidence prima facie of the value of Grape-Nuts Food for rebuilding the brain and nerve centers.

The name of the teacher can be given by Postum Cereal Co., Ltd., Battle Creek, Mich.

Robt. B. Fife.

On our first page this week appears the picture of the man who planted the First Christian Church in this city. Robt. B. Fife came to St. Louis in 1835, and in October, 1836, organized the church in his own house. Having been an elder in Virginia he became the first preacher of primitive Christianity in this city and the first pastor of the first church organized upon the basis of the Bible and the Bible alone as a rule of faith and practice in religious life. He was a man of excellent intellectual, moral and spiritual qualities, efficient in teaching, yet of modest demeanor in his Christian living. Few men indeed seem to have possessed more of those qualities of character that endear men to their families, their friends, the church and the community than did Robt. B. Fife. He was greatly beloved by all that knew him, and the fragrance of his sweet and beautiful life is still perceptible in this city. Though dead he yet lives and speaks

Robt. B. Fife was born in Edinburg, Scotland, on the 15th day of April, 1792, and departed this life in this city at the good, ripe age of 86 years, having retained the vigor of his mind to the end. Having been educated in Edinburg, he left there for America at the age of 18 years, settling in Virginia. At the age of 21 he married Miss Sarah L. Banks, a descendant of the famous old Virginia family of Bruce. He was in the war of 1812, after which he resided in Fredericksburg, Va., until his removal to Missouri in 1835.

When the principles of the Reformation, as plead by Alexander Campbell, were proclaimed among the Baptists of Virginia, he was among the first to embrace them. But under the influence of the famous "Dover Decrees," by which those who embraced the rectoration movement were excluded from the Baptist Church, a new congregation was organized in which the subject of our sketch took a leading part and became a prominent factor. The circumstances under which this step was taken needed no justification. No other course was open to those excluded, and they could not neglect so great a salvation or the importance of so great a movement in religious history as that inaugurated by Alexander Camp-

Associated with Robt. B. Fife, then, is the beginning of this Restoration movement, the first half century of its history and the founding of that movement in St. Louis, all of which to relate here would exceed our limits. But for a more complete history of this worthy pioneer and father in Israel we refer our readers to Dr Hiram Christopher's beautiful tribute to his character and sketch of his life published in the "Dawn of the Reformation," by T. P. Haley.

Procter Memorial Number.

In an editorial elsewhere on Brother Procter's funeral we have announced that the next issue of the CHRISTIAN-EVANGELIST will be a memorial number to Brother Procter, and will contain the addresses delivered at the funeral. It will also contain a good likeness of Bro. Procter on the first page. There are doubtless others who would like to lay a brief tribute on the grave of Brother Procter in this memorial number. We desire to accommodate as many as possible who may desire to do so, but of necessity these tributes must be very brief. They should reach us as early as possible. A great and good man has passed away from us, and it is fitting that we honor his memory in a memorial number, in which those who knew him and loved him may have an opportunity to express their appreciation of his character and work. This is the purpose of the memorial number. Let us have a prompt response, and when practicable let it be on a postal card to insure brevity.

CHRISTIAN WORKER. THE

A Practical Manual for Preachers and Church Officials.

This valuable work, by Jos. H. Foy, has had a large sale. It is the very best book of its kind that has ever been issued. We give the title of a few of the xxxvi chapters.

Christmas, Baptism, Funerals, Lord's Supper, Collections, Dedication, Missions, Prayer-meeting, Thanksgiving, Official Board. Easter, Evangelists,

No preacher can afford to be without the help which this book can give him. It is a volume of 189 pages, neatly bound in cloth, and will be sent, postpaid, for

SEVENTY-FIVE CENTS.

CHRISTIAN PUBLISHING COMPANY. ST. LOUIS. MO.

A Word to Brethren.

I believe that a word to our brethren about Hot Springs' work at his time through the CHRISTIAN-EVANGELIST will save me much time and others disappointment. I am receiving letters every few days of the nature of the following:

> "P-Mo., July 2.

DEAR BROTHER KINCAID, Brother: A life-long member of this church, a worthy but poor man, will leave here in a few days for your place for his health. He has been afflicted for years and has been a great sufferer and goes in the hope of getting relief. The church hear is bearing his expenses to and from Hot Springs, which is quite expensive, but we feel that it is money well spent. Now, my brother, will you meet this brother at the train with a buggy, and find him a boarding house, and see that he does not want for anything while there. He is entirely worthy your assistance. Whatever you do.for him will be appreciated by myself," etc.

I am entirely unable to render assistance to those who come without writing or knowing the situation here. I only wish there was some way to bring the great importance of this work before the church at large, so we could have means to build a "Christian Home" where we could care for these worthy afflicted ones, but as it is, brethren, we cannot. We cannot meet them at the train. We cannot procure boarding places; to do so, would occupy all my time at this alone. We can only visit those who are in great need of our help when they do come. Remember that this is a great health resort, a place where hundreds are arriving every day, and that we are but one "poor little preacher," preaching for a mission church of 80 members, assisted by the state and general board. One would judge from the nature of many letters we receive that the impression had gone abroad that this church was rich and mighty in numbers; we are not. Send your friends, but send them with money to pay their way, plenty of it, too. This is an expensive place to live. We will do all that we possibly can to cheer them while they are here, but please, please do not send them with no means; if you do they may suffer. We can only do so much and no more.

Cost of living while here will be about \$5 per week for board, \$6 for 21 baths, \$25 per month for medical care. By all means no one should come with less than \$60 for one month's stay. They may be able to get along on \$30 or \$40, but they should be well provided with money. I have written this in explanation to many letters I did not answer. I cannot answer letters without a stamp is inclosed; bear this in mind when writing. We are laying plans for a "Christian Home;" if we succeed, then we can care for all who come and wish us to, but not now.
T. N. KINCAID.

TO CURE A COLD IN ONE DAY Take LAXATIVE BROMO QUININE TABLETS. All drug gists refund the mone if it falls to cure. E. W. GROVE'S signature on each box. 25c..

The Unpublished Book.

The writer was unaware that a book was in the throes of birth. Still, he sees no reason why objectionable material may select the time for criticism. A genius for opprobrious epithet is not erratic; that term is too feeble to describe.

W. A. OLDHAM.

Our National Conventions.

I am happy to announce that we have secured Armory Hall for the use of our National Conventions in October. This hall is conveniently located, at the corner of 12th St. and Troost Ave, and in walking distance of the convention headquarters at the First Church and the leading hotels and restaurants. The seating capacity is 2,500 or more. Full particulars will be given as to entertainment and all other matters in ample season. We want our brethren from everywhere to come to Kansas City Oct. 11-18.

W. F. RICHARDSON.

Kansas City, Mo., July 25, 1900.

Michigan Annual Convention.

The Michigan state convention will be held at Grand Rapids, Sept. 17-21. It is probable that we will have a better convention this year than for many years past. Monday evening and Tuesday will be given to the Ministerial Association. On Monday evening T. W. Grafton will deliver a "model" sermon. On Tuesday departments of pastoral work, homiletics, evangelism and exegetics will be under the care of F. P. Arthur, G. K. Berry, G. P. Coler and C. B. Newnan, respectively. Wednesday will be managed by the C. W. B. M., with an address in the evening on Church Extension by G. W. Muckley. Thursday the report of the board, business and an address on American missions by B. L. Smith, and in the evening a C. W. B. M. address by W. M. Forrest Friday forernoon S. S. and afternoon Y. P. S. C. E. interests will be considered, and in the evening there will be an address on foreign missions Each morning during the convention Prof. Coler will conduct a half hour Bible study, and at some stated time during each afternoon we hope to have a half hour address on missions by A. Mc-ALEX. Mc WILLAN, Cor. Sec.

Steamers to Macatawa Park and Holland, Michigan.

Daily Service, June 5th.

Steamers arrive in Chicago in the morning in time for all trains west and south. Tickets sold at all stations, on Pere Marquette and G. R. & I. Railways. For further particulirs or information apply to Chicago Office or General Office in Holland, Michigan.

Correspondence.

The Lands of the Long Day-IV.

FJORDS AND FJELDS OF NORWAY.

[Fjord, a deep and narrow arm of the sea, in shape resembling, with its ramifications, the trunk, branches and limbs of a tree; in Norway generally bounded by abrupt mountain walls.

Fjeld (pronounced fyeld), a term applied in Norway to a mountain, a group of mountains, or a mountainous plateau. Compare the English "fell," as used especially in the Lake District.

-Dictionary.

The geography of the western coast of Norway is an exceedingly intricate matter. The coast line is tangled past all unraveling. It ties itself in hard knots, sends long loops inland and loses its loose ends among the mountains, but there is no reason why the reader should be asked to trouble himself with the details of all this crock-When seen on the map the various edness. fjords all look as much alike as a crowd of Chinamen, and I doubt whether it is possible, by any ordinary amount of reading about Norway, to get a very vivid impression of the different fjords, their special characteristics and their relation to each other. Yet, each Chinaman in the crowd is an individual human, whose friends recognize him as different from the others, and each kink in that coast has its own individuality and its own associations for one who has seen it and lingered and studied the various possible routes from this point to that through this maze of mountain and water.

But though the combinations are complex, the elements are few and simple: fjord and fjeld. The great, mountainous plateau of Norway, which, is highest on its western side, is, in a strip fifty or seventy-five miles wide, measuring from the outer coast line, furrowed by narrow and tortuous arms of the sea. It is also cut here and there by valleys which may, with more or less accuracy, be described as gorges. The roads run in these vallevs, as a rule, and the vallevs in general run from one fjord to another. The process of cycling through this part of Norway, therefore, consists in riding from a fjord up a valley (with a climb perhaps of one or two or three thousand feet), down the valley on the other side to the next fjord, crossing it by steamer or rowboat to the mouth of another valley, which may be directly opposite or may be fifty miles away, and repeating the process ad libitum. The cyclist is less independent here than usual, because he must frequently desert his proper element and take to the water. The accompanying disadvantage of having to make connections with steamers is obvious. It is especially disadvantageous to one whose ordinary mode of travel relieves him of the necessity of making connections with anything except three meals a day.

It is to be remembered that Norway is not a land of railroads. In all western Norway there is but one line, and it is only sixty miles long, a little road running inland from the city of Bergen. For the ordinary traveler there are two possible modes of procedure. He may take one of the tourist steamers which start periodically from English and German ports and cruise along the coast, running into the principal fjords and allowing time for excursions inland at the most interesting points. Or, if he desires more freedom to arrange his own itinerary, he may travel overland by horse power, making more or less accurate connections, according to his foresight and luck, with the local steamers which ply on the several fjords.

Considering the dependence of all travelers upon roads and horses, the government spends great sums of money in building and repairing the

roads and maintains an efficient posting system, which enables one to secure almost anywhere a horse, driver and vehicle for two persons at a fixed rate of about ten cents a mile. The motor power is furnished by a lean and diminutive pony, which can climb mountains all day and be ready for a frolic at night. The vehicle is an absurd looking two-wheeler with a bracket projecting behind on which the driver sits and wields the reins over your shoulders, giving you an unobstructed view of the scenery and the horse. The Jehu himself usually appears in the form of a small boy apparently incompetent to preside over any steed more fiery than a hobbyborse. He has to be small, so that his weight behind will not tilt the whole machine and lift the pony off his feet. The total effect can scarcely be called impressive, but these "stolkjaerre" is said to be a fairly comfortable, and it is certainly a convenient and cheap means of conveyance.

The region is almost as devoid of towns as it is of railroads. One journeying by my route from Christiania to Trondhjen in a broad semicircle to the west will travel seven hundred miles without seeing more than one town of over a hundred inhabitants. This one is Voss, a place of twelve hundred and the inland terminus of the abovementioned railroad. But every "skyds-station," or posting station, is also an inn. Some of them are very simple, but I do not remember to have seen a grain of dust in any of them or a morsel of food that was not appetizingly served.

I said that there are practically no towns. To be sure, there are plenty of names on the map which seem to be names of towns. But the map of Norway is large and the mapmakers can afford to be generous with names. Sometimes a name, printed in large type on the map, will indicate a "skyds-station" with not another house within ten miles; sometimes an isolated church; sometimes a "gaard," or farm, with its cluster of buildings; sometimes only a "saeter," or herdsman's hut, which having been there for a long time has come to be regarded as a sort of landmark. More than once I have ridden over a road which struck me as being particularly lovely, and have noticed afterwards that the map of that locality was studded with names thicker than the suburbs of Boston.

The first fjord which I saw was perhaps as nearly typical as any and I do not know where one can get a happier first glimpse of fjord scenery than the Sorfjord at Odde. It had been a game of walk-and-push for five miles up a mountain pass and then a much longer and gentler descent through a gorge, which soon wilened into a smiling valley with milkwhite waterfalls tumbling over the cliffs which bounded it. At the end of this valley, or more accurately, as the continuation of it, is the fjord. The valley is still about the same width-perhaps half a mile and slowly widening. The mountain walls still rise abruptly to the same snowy height. But the floor of the valley now is water, upon whose unruffled surface the mountains and the clouds show as deep as they are high. The great glacier of Folgefond, which lies upon the mountain at the west, peers down through every narrow valley, and now and again sends down an icy arm which grasps in vain at the farms that cling to the foot of the cliff wherever a bit of alluvial deposit gives them a chance to take root.

Think not of broad acres when I say "farms." A field is as big as a pocket handkerchief. A towel would cover a farm. A piece of cultivated ground the size of a tablecloth—well, they don't have it, but if they had it would be a landed estate I suppose.

In a country which is as much traveled and as sparsely populated as the west coast of Norway one sees almost as many tourists as natives. The tourists, to be sure, are not yet out in full force. Although June is the best month for traveling in Norway there are fewer visitors than at any other time in the summer. Perhaps that is one reason why it is the best. At least it is an advantage always to find plenty of room at the hotels. Half the time I have been the sole guest. Attention and service were perfect, and prices were moderate in expectation of a big crowd later on. But even now one meets some very pleasant people here and there. There were some St. Louis people whom I ran across by accident. There was a little Scotch couple whom I met on boats two or three times and whose intelligent enthusiasm cheered me mightily. There was a retired captain from the British army, who now divides his time between hunting Barbary sheep in Algeria and knocking about in the Pryenees with a mule, a cook and a courier, with occasional trips to Norway for salmon.

One of my richest "finds" was a group of middle aged English fishermen whose society I enjoyed for more than a day while waiting for a boat. There was one whom they called "Colonel" - and this was not in Kentucky-who told a good story about the fate of "a couple of dozen two pound pots of marmalade" which he had imported into Sicily once for his own use during a visit of a few weeks. There was another who looked like Du Maurier's Taffy, and had an estate and tenants. He told of an old college chum of his, now a Church of England "parson," who had just gotten what he called "the best living in England"-a parish with a beautiful old church, a fine old rectory, a splendid troot stream running right through the estate, the right of rabbit shooting over twelve hundred acres of land and scarcely any people in the parish. What more could a parson want? The third had rheumatism, but his sporting instinct was so keen that he still drove up and down the bank of the river and occasionally made a cast for a salmon, but always had to hand the pole over to his gillie to play and land the fish.

As to the Norwegiaus themselves, they seem to me to have been as little spoiled as any people could be by their habitual catering to tourists. It is a fearful strain on the national character. Their natural independence, combined with an obliging disposition and considerable experience in the business of dealing with tourists, has made them attentive without servility and enterprising without covetousness. And yet, with all their vigor and enterprise, one feels, after living among these people for awhile, that there rests upon them s certain settled melancholy. Their faces are not the faces of happy people, but of those 'whose thoughts dwell upon the darker side of life. The visitor who comes and sees and goes away takes with him the impression of the "mountain glory," of which Ruskin speaks; but those who dwell permanently in these remote spots, shut off from the world by rocky barriers except as a little stream from the outer world flows in every summer to look at those very barriers-these inherit the "mountain gloom." In short, they read |bsen W E. GARRISON.

Vestnaes, Norway, 26 June, 1900.

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B. B. Tyler's Letter.

Worcester, Mass., is a wide-awake, progressive d prosperous city of possibly one hundred and enty-five thousand people. A gentleman whose quaintance is on both sides of the Atlantic ys that Worcester is the cleanest city, moralthat he has seen. When you think of "the ete East" you ought to be reminded that some these Eastern cities, many of them in fact, are owing in population and wealth with a rapidity milar to that of prosperous cities in the West. successful business man entertained me a few vs ago with remarks concerning progress in the cumulation of wealth made in recent years by sidents of this city. The question was, Have ung men now a chance to get on in business equal the opportunities possessed by their fathers? he conviction expressed was that there never s been in the history of our country a better me for ambitious and capable young men to get start and achieve success in business than the esent. This is not my first visit to Worcester. or almost thirty years I have had an acquaistace with the city. Men here who a few years go were at the bottom of the financial ladder e now well up toward the top. The United tates is now, as in the past, the land of oppornity. But it is such for those who have ability -who are intelligent, industrious, frugal, tempere, energetic, resourceful. Men of this characr have succeeded in the past and they are chieving success now.

The Hon. Geo. Bancroft, the historian, was orn in Worcester. This was his home and here

The Hon. Geo. F. Hoar, United States senator, ves in Worcester. He has been in continuous brvice as one of our national Solons since 1869. e is probably eighty years of age, but is apparntly as vigorous and as eager for the fray as a oung man.

Worcester was the home of John B. Gough. is body rests in the beautiful Hope Cemetery. n his gravestone are inscribed the words which all from his lips as, at the close of a characteriscally impassioned address, he fell dead. He

"I CAN DESIRE NOTHING BETTER FOR THIS GREAT OUNTRY THAN THAT A BARRIER HIGH AS HEAVEN E RAISED BETWEEN THE UNPOLLUTED LIPS OF THE HILDREN AND THE INTOXICATING CUP; THAT EVERY-HERE MEN AND WOMEN SHOULD RAISE STRONG ND DETERMINED HANDS AGAINST WHATEVER WILL EFILE THE BODY OR POLLUTE THE HEART AGAINST GOD AND HIS TRUTH."

It was in Worcester that Joel Stratton, a vaiter in a temperance hotel, touched the drunken bookbinder and said: "John, go with me to a emperance meeting." The invitation was acepted, the meeting was attended, the pledge was igned, the drunkard became sober and the world gained the inimitable temperance orator, John B. Bough.

This was also the home of Elihu Burritt, the learned blacksmith," who when working at his orge studied the languages until when he came o the prime of noble manhood was a prodigy of inguistic attainments. Mr. Burritt was a good man as well as, under the circumstances, a emarkable scholar.

It was in Worcester that John Adams, the first Vice-President of the United States and the second President, studied law. John desired to be a preacher of the gospel, but was not in sufficient accord with the theological thought of any denomination to find a place in the ministry. Failing to become a minister he became a statesman.

This is the region in which "Shay's Rebellion" arose in 1786. The rebellion was sufficiently formidable to prevent the meeting of the court in Springfield, about sixty miles across the country

from this place. An attempt of the same kind was made in Worcester, but failed. Daniel Shay, from whom the rebellion has its name, fought at Bunker Hill. He was a captain in the army of the revolution. His service in that historic struggle for liberty was honorable. After the war times were hard with a hardness of which we know nothing. Of money there was none. The men who had served in the army had not received their promised pay, nor was there a reasonable prospect that they would receive it. The rebels thought that the salary of the governor was too large. Those who were in authority put on too much Hungry, half clad, desperate were these men. The rebellion broke out in the midst of the winter. Snow was on the ground. The weather was very cold. Some of the rebels had no shoes on their feet. Speak gently of the men who under such provocations took up arms against a government which hardly deserved the name. Those were days in which the hardest of hard words were spoken against those in office. It is safe to say that no words so bitter will be spoken against any man seeking office in the current campaign as were in those days uttered against the men who are now regarded by all parties as political demigods. Men were imprisoned for debt-and such prisons! Prof. John Fiske calls the time here spoken of "the critical period in American history." "Say not, then, What is the cause that the former days were better than these? for thou didst not inquire wisely concerning this." We are now enjoying better times than were ever before seen in the history of our country.

Corgregationalism is the dominant phase of religion in Worcester. The Congregationalists are the people in this glorious old town, but there is one church here called simply "Church of Christ." Its place of meeting is 829 Main Street. It owns a good house of worship. R. A. Nichols is pastor. The church has in its membership some choice spirits. This Church of Christ in Worcester, Mass., is one of our best congregations. The pastor was one of our most successful evangelists at the time of his settlement, about four wears ago. As a result this church has more than the usual amount of evangelistic fire. Every summer a tent is spread on the corner of Highland and West Streets under which the way of life is proclaimed. Roland A. Nichols preaches and Albert Bellingham leads the service of song. They are now in a meeting in which men and women are turning to the Lord. There is a Sunday-school under this tent of from a hundred and fifty to a hundred and seventy five. It looks as if a church might grow out of these tent meetings.

Bro. Nichols has remarkable ability in bringing persons to a decision. His converts, when he was in evangelistic work, were numbered by hundreds. His pastoral service is really evangelistic. There are conversions every week. The heart of this efficient young man is in the work of rallying men to the Christ. It will not surprise me to hear that he has broken over the restraints of the pastorate and is in the midst of an evangelistic

In a recent Christian Endeavor meeting in this church the following objections to missions and questions were considered. I jot them down that you may take them up and consider them in your society:

"Why not allow civilization to precede missions in order to lessen the expense of clearing the way and founding a station?"

'Are missions a failure?" "Which is most important-home missions or foreign?" "Ought we to give to missions when the home church needs the money?" "Should a Christian give to missions when he is in debt?" 'Ought a Society of Christian Endeavor to do something definite for missions?" "It costs too much to get a dollar to

Aman witha thin head of hair is a marked man. But the big bald spot is not the

kind of a mark most men like.

Too many men in their twenties are bald. This is absurd and all unnecessary. Healthy hair shows man's strength. build up the hair from the roots, to prevent

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It always restores color to faded or gray hair. Notice that word, "always." And it cures dandruff.

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"My business calls me out among strangers a great deal. I would actually feel ashamed every time I would take off my hat, my hair was so thin and the bald spots showed so plainly. I began the use of your Hair Vigor less than three months ago. Today I find I have as fine a head of hair as I ever had. I tell everybody what I used, and they say 'it must be a wonderful remedy."

GEO. YEARR,
Dec. 14, 1898.

"Chicago, Ill.

We have a book on The Hair and Scalp which we will send free upon request. If you do not obtain all the benefits you expected from the use of the Vigor, write the Doctor about it, Address,
DR. J. C. AYER,
Lowell, Mass,

the heathen." "There is so much to do at home." "Too much redtape in our missionary organizations-the money passes through too many hands." "If the heathen reject the gospel their condition will be worse than it is now" heathen will be saved in his darkness, why attempt his enlightenment?" "Better convert the heathen in our own land before we attempt to convert the heathen in foreign lands" "Missionaries live at ease and luxury while the church at home is greatly taxed to support them." "There are no real converts from heathenism to Christianity." "The heathen will he saved any way."

The discussion was interesting and profitable. Try this in your society.

The Searchlight is the name of a four-page parish paper published each week by the Brotherhood of Andrew and Philip. It is one of the very best papers of its kind. Newton Knox is the It is one of the very The business management poss sses such skill that the paper more than pays expenses.

If you desire to know how this result is secured, write to the editor, 19 Home St., Worcester, Mass.

New York Letter.

Having just read with care and deep interest the booklet, "Public and Private Rights," by W. W. Hopkins, assistant editor of the CHRISTIAN-EVANGELIST, I wish to commend it to the earnest seeker after truth relating to many current issues of our American life and conditions. In this treatise Bro. Hopkins shows himself a logical thinker and a clear and forceful writer. His object is not so much the suggestion of methods of reform in connection with many popular abuses and evils, as the discovery of the underlying and structural principles upon which all reforms should proceed. He makes strong pleas upon "Fundamental Principles," "Fundamental Principles Illustrated," "Government in the Hands of the People" and "Money." His clear and lucid discussion of the money question is of itself worth many times the price of the little book (15 cents, or \$10 per 100). I look upon the circulation of such literature as genuine missionary work at home, for this book breathes the very spirit and genius of the gospel of Christ. When you read it reflectively you will thank the author for writing it.

Bro. E. Ballou continues his good work of rescue at The House of Lord Mission, 146 Bleeker St., New York. He is being backed by a number of good men and women who help him in the services and also assist in the support of a little weekly paper, Good Tidings for You. It has much New Testament nomenclature in it which gives it the right ring. Nothing is said in its pages about "Sabbath services," "mourner's benches," getting "Holy Ghost power" and strange, miraculous conversion. The fact is, E. Ballou knows something about the beautiful simplicity of the New Testament and boldly teaches it in love. Consequently, his work is meeting with deserved success.

The arrangements are completed for the eighth annual conference of the Brotherhood of the Kingdom, which will be held at Marlborough, N. Y., early in August. The program promises many rich feasts; several series of discussions run through the daily program. The first theme of each day is "The prophets of Israel" (Micah, Hosea, Amos and Isaiah); the second is the "Modern Prophets" (George Fox, John Wesley, Frederick Dennison Maurice and John Ruskin); the third line of thought is "The Program of Christianity" (personal regeneration, church relations, missionary extension and social transfiguration), and these topics are followed relatively by discussion on The New Evangelism, The New Church, The Conscience and The New Discipleship. At four o'clock each day a conference will be held on such questions as Evangelism and Social Economics, Steps in Social Reform, Industrial Colonies and Farmers' Institutes and other matters of practical moment.

We had the pleasure of Bro. M. E. Harlan's presence at our service on Lord's day, July 22, and the displeasure of his refusal to preach. "Go preach" is his commission. He went (came) and sat down and would not preach. Remember Jonah and the whale! The only ground on which we can excuse him is that he was on his vacation. For a few days past he has been visiting places of interest about New York and next week intends to go to Boston by trolley cars, running from town to town on local lines. During the month of August all the services of the 169th St. Church and chapel will suspend except the midweek prayer-meetings. The suspension of services is not a wise thing ordinarily, but in this instance the church people mostly leave the city, so that it is difficult to maintain effective services. It is my hope to run away from metropolitan scenes in August and spend the time with my family and otherwhile friends in the good old states of Kentucky and Tennessee. The next New York Letter will in all probability be written from the capital of the bluegrass.

S. T. WILLIS.

1281 Union Ave.

Texas Letter.

Dennisou is to have a knitting mill, the first in the state, to be known as the Gate City Hosiery Mill. The capacity to begin with is to be 100 dozen men's hose, 100 dozen ladies' hose and 100 dozen children's hose. And thus New England is coming down to Dixie and both New England and Dixie will be the better for the coming.

The death of Admiral John W. Philip has touched a tender chord in Texas. Our people were drawn to him because he commanded the "Texas" in the battle of Santiago, and displayed such magnificent courage and tender sympathy. When the Almirante Oquendo surrendered his soldiers began to cheer, when Capt. Philip stopped them by crying out: "Don't cheer boys; they are dying!" And after the fight the bugle sounded: "All hands on deck," and he said to his brave fellows: "I wish to make confession that I have implicit faith in God. We have seen what he has done for us in allowing us to achieve so great a victory; and I want to ask you all to uncover your heads with me and silently offer a word of thanks to God for his goodness toward us all."

And when the war was over he brought his battle scarred ship to Galveston, and the children of the state presented him a sword and a Bible. In the speech of acceptance he said: "I prize this sword, and am unable adequately to express my thanks. But for this priceless book what can I say? I prize it above the sword; I prize it FAR above the sword." No wonder that such a man is loved by us and by all the world.

The Providence Journal has turned prophet and says that in 1950 Texas will have outstripped both New York and Pennsylvania and will then be the most populous state in the Union. This is cortainly a safe prediction, and if things continue as they now are it would be safe to make the time limit 25 years earlier. Let us have a single fact in proof of this: In 1870 Dallas had a population of 1,700, in 1890, 38,000, and now we have 75 000; and it is the largest implement distributing center in the world, and within a radius of 100 miles we have 1,000,000 people, or more than one-third of the population of the state; and in this radius one eighth of the cotton of the United States is raised. And don't forget that Texas is almost 1,000 miles across from north to south and from east to west, and that the whole of it is prosperous.

The catalogue of the University of Texas is a handsome volume of 313 pages and contains much gratifying information about the school. It tells us that more than 1,000 students were enrolled during the last session; that the faculty numbers 89; that the students represent 150 counties, and that Dallas County leads in the attendance with 28 pupils.

"Public and Private Rights" is a neat booklet of 64 pages (15 cents), by W. W. Hopkins, Christian Publishing Company. Let us hear a word from the author: "However optimistic our view of the future, we cannot close our eyes to the fact that there are conditions of life extent in our civilization that no thoughtful, unselfish man can view without some feeling of indignation, resentment and alarm. . . . The rapid trend of the population from rural toward urban districts; the rapid trend of public and private lands toward fewer lords; the rapid centralization of wealth; the frequent labor troubles, low wages, strikes, lock-outs, shut-downs, enforced idleness and sweatshop horrors, are but the ominous signs of underlying forces which, if not arrested or Christianized, mean the overthrow of our nation They declare in unmistakable terms the existence of radical wrongs somewhere in our civilization, and to aid in the discovery and removal of these wrongs is the duty of every law-abiding citizen in the nation. . . It is an undeniable fact that our public lands have been squandered, our cities plundered of their franchises and other public possessions turned into private channels for private uses. . . . The land grants to railroad companies alone now amount to 215,000,000 acres, an area almost equal to eight states the size of Ohio. At a moderate price for farms this land would have more than paid the national debt at its highest point; or it would have built all the railroads for which they were given; or it would have given to every man, woman and child in the United States, upon the basis of the census of 1890, almost three acres of land.

"But the evil does not stop with land grants to railroad corporations. Vast acres of the public domain have been secured at a nominal cost by foreign capitalists for speculative purposes. The public records show that fifty six foreign corporations and persons now own 26,000,000 acres of land in the United States, of which 7,500,000 are owned by two Dutch syndicates, 1,800,000 by one English syndicate and 500,000 by one Scotch syndicate."

As a remedy for these and kindred wrongs the author presents the single tax theory and other leading ecomonic reform measures as solutions of these complex problems.

This liberal quotation, better than anything I could say, will give the reader an idea of the book. It shows the author to be dealing in a most vigorous manner with a practical and vita. question of the day; and those of us who know the man know him to be thoroughly honest in his work. The sooner we study this great question fairly and fully the sooner we will pass the danger point in our national life. Read this little book.

M. M. Davis.

833 Live Oak St., Dallas, Texas.

Caught the Worm

THAT GNAWS UNDER COVER.

"I have had quite an experience with the use of coffee. Without knowing why, I gradually became seriously constinated, with all the disagreeable effects of this most aggravating disease. I was also bilious and stomach badly out of order.

"I had no idea of the cause and kept using coffee every morning.

"One day a friend, to whom I spoke of my troubles, remarked that perhaps I would find the cause in the coffee cup and suggested the use of Postum Cereal Food Coffee. I was impressed with his remarks and made the change from coffee to Postum. The old troubles have nearly disappeared and I am one of the happiest mortals you ever saw. I have proved to my entire satisfaction that coffee was the unsupected cause of the difficulty, and while it nearly ruined my health for a time I have practically recovered again by the discontinuance of coffee.

"I have known a number of persons who have been driven away from Postum because it came to table weak and characterless. It simply was not made right, and it would be the same with any other kind of drink, tea, coffee, cocoa, etc. Postum, when made according to directions, is a delightful beverage.

"There are a large number of people in this surrounding country who are using Postum, and their number increases daily. It is a sort of stampede. Store after store is putting in a stock of Postum that never thought of such a thing before.

"I enclose a list of twenty or thirty names of those that I know of as users of Postum, among my immediate acquaintances. Do not use my name, please." J. M. G., Box 72, Jefferson, Wis.

Nebraska Leter.

Seeing that the Christian-Evangelist has no regular correspondent in Nebraska we will take it upon ourself to furnish the readers of the Christian-Evangelist the chief items of interest from time to time. The first thing we desire to say is that we like the Christian-Evangelist. Every issue of the paper is growing better. When the last number is perused one can hardly see how an improvement can be made; but invariably the next number will show an improvement over the last. May the Christian-Evangelist continue to grow better in the future as it has in the past, is the wish of one who could not do without the paper that brings the news and the truth.

The past year has been one of great blessing to our churches in Nebraska. I think that I am safe in saying that it has been the most prosperous in the history of our work in the state. Many excellent meetings have been held by evangelists and pastors, resulting in many accessions to the churches. Old church debts have been paid off, pastors secured for pastorless churches and churches that had ceased to meet have been revived and are again meeting after the appointments of the Word of God. This activity in church work is largely due to the increased material prosperity in the state. Times are good. Real estate is advancing Nebraska is having a real boom in material prosperity. While things are prosperous in the material world, the kingdom of God is also enjoring a season of growth and advancement. This is as it ought to be.

Now if the reader wants to learn anything or everything about Nebraska politics he can write to W. J. Bryan, Lincoln, Neb., and be satisfied; but if he wants to learn of our work in Nebraska. the work of the Churches of Christ, he can have his desires granted by writing to W. A. Baldwin, Ulysses, Neb. He is the wizard of our work. He has everything at his fingers' ends. For years he has served as corresponding secretary of our State Missionary Society. The most trying and protracted struggle ever passed through by our people in Nebraska has been the one of saving Cotner University. After the school was lost, sold to satisfy the creditors, and many of the men who had been looked to as leaders in saving the institution had left the state, a few faithful brethren met, under the leadership of Prof. W. P. Aylsworth, and devised plans by which the school could be saved. J. W. Hilton, an alumnus of the school, was selected as financial agent. Many said that he could not win against such great odds. He was a man full of faith and courage. He went forth to his task in the spirit of prayer and confidence. Difficulties that seemed mountain high began gradually to give way. Darkness gave place to light, defeat to victory. The commencement exercises of Cotner this year was a jubilee. The institution that seemed lost to us at one time was reclaimed. The occasion was a most happy one. Professors, students, members of the alumni and members of the churches were present to rejoice and sing the song of jubilee. B. J. Radford, of Eureka, Ill., was present to deliver the address on commencement day. His was an effort worthy of the occasion. In the afternoon A. D. Harmon, pastor of the Church of Christ at St. Paul, Minn., member of the class of '93, delivered the alumni address. It was a masterpiece of faultless eloquence. In Nebraska we are looking into the future full of hope and cheer.

WILLIAM OESCHAN.

Fairbury, Neb.

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Kansas Letter.

The state of Kansas is a fruitful mission field for those who are pleading for primitive Christianity. Here is a territory 200 miles wide by 400 long, more than twice the size of ancient Canaan during the reigns of David and Solomon when they ruled over all the land promised to Abraham.

Our work in the state is well organized; there are nine districts, each fully organized, and holding conventions annually.

In our state organization we have all the departments of the church under one board which holds monthly meetings at the office in Topeka. The presidents of the districts are members ex officio of the state board.

The plan of the board is to have three state evangelists who raise their salary in nearly every case in the field.

Besides, these there are two field workers; the superintendent of missions and the state organizer for the C. W. B. M. Mrs. McRogers is the organizer and is doing very efficient work organizing new anxiliaries and strengthening the ones already organized. She is almost constantly in the field.

The superintendent of missions during the time he has thus served, which is eight months, beginning November 1, has visited 70 different places, and counting those visited more than once, 100 places. He has traveled 10,259 miles, delivered 158 sermons and addresses, dedicated six houses, reorganized three congregations, organized four Bible-schools, raised for local church work \$3,263, collected in the field for traveling expenses \$234.69, and assisted in locating about 25 preachers.

Miss A. Rosalea Pendleton is the office secretary and treasurer. She attends to the correspondence and assists in editing the state paper, the Kansas Messenger. She toils early and late and is one of the most important factors in the state work.

We are now approaching the time for our state convention, which meets at Ottawa, Aug. 20-24. A splendid array of talent appears on the program, which will be published soon.

It now remains for the churches, Bible-schools and C. E. Societies to send in their offering for state missions without delay. We must raise about \$1,200 by the time of the convention if we pay all bills and close the year out of debt, which must by all means be done.

We therefore urge our preachers to see that their churches have contributed to this fund for our own homeland, for above all things we should provide for preaching the gospel to those at our doors, and to assist these weak congregations whose very existence depends upon a little help. The board has no source of income except from the churches, the different departments of the church, and the individuals.

Let the responses be prompt and generous.

W. S. LOWE.

1221 Clay St., Topeka, Kansas.

Chautauqua Lake.

The water is beautiful and the fine farms on the hillsides, with orchards and buildings, fringed around with woods, make charming views all along the shores. Boats are on the water and the fisherman hunts the quiet places of the seaweed spots for bass, pickerel and muscalonge, while the boys row the girls in varnished boats or let gasoline engines do the work of the rower.

From Amphitheatre to Hall of Philosophy crowds pass our headquarters daily for an hour's lecture at one, then return for an hour at the other.

Parents rest while the children go to kindergarten or play in the sand along the lakeshore. Girls' club and boys' club and outlook have the attention of young people. Prof. Perry said some strong things in the lecture this afternoon upon the rights of man. That Kipling was wrong if Jefferson, Clay, Webster, Holmes and Whittler were right. The cheering of the audience told who was right, and the American idea stood for equal rights to all men.

Bro. Chas. L. Garrison, of Eminence, Ky., and P. H. Wilson, of Austintown, O., led communion service Sunday morning, and people from several states attended. M. J. Grable, of Cleveland, was with us at prayer-meeting, and Lloyd Darsie, of Paris, Ky., is to conduct services 10 A. M., Sunday.

Our returned missionary from Mahoba, India, Sister Mary Graybiel, is spending some time with her sister at the Graybiel cottage. She talked of the work in India and showed many curiosities in a meeting of ladies here yesterday. Egyptian corn, such as the Israelites found in Egypt, seemed strange to us, and yet it is common food in India.

Miss Krout, who went out to China as a newspaper correspondent, in a lecture to-day, claimed the war might have been averted if England and the United States had found an asylum for the young emperor. The objections of France, Russia and Germany could have been settled by arbitration, when they found that the emperor was not harbored, in the idea of occupying territory. Geo. T. Rand and A. M. Hootman, Tonawanda, N. Y., are here, also Mrs. Anna E. Talbott, Paris, Ky.; Mrs. T. W. Phillips, Newcastle; the Tabors from Buffalo, and many Disciples, and the Christian Evangelist has come. W. J. F.

More About "A Cruel Accusation."

In last week's C.-E. (July 19) I read an article by Bro. J. J. Morgan with the above quotation as a caption. I do not think Bro. M. exhausts the subject by any means. I hear about the substance of that accusation frequenty nowadays, since affairs are so critical in China. People seem to instartly jump at conclusions and often those conclusions are erroneous. This is not a political or partisan question, but one which deserves the best thought of these perilous (to our people) times. In justice, too, to the best people on earth a fair hearing ought to be given to both sides before Christian missionaries are condemned. The world knows that China has treaty stipulations with this country which provide that our people under certain regulations can go there and stay indefinitely. Her people are here and we protect them with our laws. Is she protecting our people there when present conditions prevail? Is she faithful to that treaty? China's conditions brought to her shores these foreigners. China's own people are responsible for their presence there? The commercial spirit of her rwn people caused China to let the woole world into her ancient precincts, and then she was no longer exclusive, but must of necessity become a part of the world's progress, or in the nature of things get run over in the race of life among other nations. The great development of modern times has drawn the nations of the world so close together that all people are more or less heighbors, and all people are becoming more and more cosmopolitan. This is true to some little extent with the Chinese, for railroads, telegraphs and many other modern innovations of civilization have been introduced there. Now, somebody had to supply the requisite intelligence and mechanical skill to successfully put on foot these many enterprises there, and the Englishspeaking people, being at the front in such things, naturally were sought after and the result is that many of our race are there now. Mechanics, professional men, speculators, missionaries are there because China has taken some feeble steps along the line of modern progress. This is the case in a nutshell.

Our missionaries, if I catch their methods rightly, do not force the Christian religion on anyone. For the most part our missionaries who go there prompted by a most laudible desire to do good unto humanity, start out in gaining the acquaintance of the natives by doing some kind and gratuitous act towards them-cure them of some disease, as many of the missionaries are able physicians. This interests the lowly, oppressed and ignorant heathen and he wants to know more about his benefactors. Nothing strange about that. Religion being a natural prompting, he is interested in the Western man's religion. When John finds out that the sum and substance of the religion of the man of the Occident is just what has been done unto him, can you blame him for embracing it with even eagerness and alacrity? When the great principle of doing good crystallized into the gospel and personified in him that went about doing good is held up before the poor, needy and ignorant of the world, all else cannot stop them from flocking gladly to its standard.

Now, the world being a great cosmopolitan highway, thoroughfare, arena or scene of action, more and more linked together by that modern progress which it is impossible to check; and all people being neighbors to the extent of their coming in contact, from whatever cause, with each other, the parable of the "man who went down to Jericho" is a very apt illustration of the status of this missionary problem. Somebody is seen who fulfills the character of the "man" needing the sympathy and care of humanity. Many are they who, like the priest and the Levite, prefer to pass by on the "other side."

SCHOOLS, COLLEGES, ET

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Address Pres. C. M. WILLIAMS, Liberty, Mo.

Dear reader, or critic, who are laying all the blame for this crisis in China on Christian missionaries, would you rather be found in the character of the priest and the Levite, or would you rather be likened unto the good Samaritan on life's highway? Is it not a noble calling and worthy of all commendation when people can discard all selfishness and freely and generously devote their lives to the good of others? Nowadays place cuts no figure and our missionaries are no more to blame for that than anybody else. It is impossible to set the world back and isolate nations, and facts must be dealt with as facts, not as theories. I hope and pray that this none-of-our-business theory may well be looked into before people criticise and find fault with the best people on earth.

R. J. Tydings.

Fifth District Notes.

The churches continue to neglect filling out report blanks. How long will it take our churches to learn a few simple, necessary lessons. Brethren, please attend to this matter at once.

Sangamon County expects to have every church contribute to state funds before next state convention at Bloomington in October. Why cannot other counties take up this matter in the same spirit?

We have several men who have offered their services for missionary meetings this fall. We have not yet decided where to send these men. I want to put the matter before the churches who will have to have the aid of a missionary meeting. I wish that all such churches in the district would please correspond with me at once, stating their condition and needs, and telling me when they want the meeting held. This will give us a better view of the field and we can make the best use of the men who have offered their services. One brother is ready to hold a meeting in August.

The churches of this town have been in a great union revival for four weeks, with 214 conversions up to date. The meeting may last a few days Williams and Alexander are conducting longer. Williams and Alexander are conducting the meeting. They are great workers for the Lord. Will report this meeting later.

PAUL H. CASTLE, Cor. Sec.

Virden, I.l., July 14.

STATE OF OHIO, CITY OF TOLEDO, LUCAS COUNTY.

FRANK J. CHENEY makes oath that he is the senior partner of the firm of F. J. CHENEY & Co., doing business in the City of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of Catarrh that cannot be cured by the use of HALL'S CATARRH CURE.

FRANK J. CHENEY.
Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1886.

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Notes and News.

State Mission Notes.

How swiftly time flies! It seems but yesterday when we were in our state convention at Jefferson City, and now we are in the last two months before we meet again. The provicial program is out. We are sorry for some of the mistakes in spelling the names of those on duty, but the assistant secretary has been sick and the secretary has been so full of work that he left the proofreading to others with this result. This is his only excuse.

But that which concerns me the most is when I look over our books and see so many churches which have paid nothing as yet to our work. I am going carefully over this list of churches which have not yet responded to our appeal, and I am writing to the pastor of every such church. I am keeping the record of these letters and I am also going to record the answers, and it will be mighty interesting reading to see how many preachers there are in Missouri who can neither read nor write. This surely must be the reas n I get so few answers. It certainly cannot be that they are so discourteous or ungentlemanly as to refuse to answer a nice letter, such as I have written. No, no! I cannot believe that, nor vet that they have such little interest in Missouri missions. It can only be because they have not yet learned to read and write. It would surprise you if I were to tell you who they are; that, however, I cannot do. The secretary's desk and books hide many secrets that would astonish; but God alone, save those who keep the books, keeps the record of it all.

We have so increased our field force that our expenses largely exceed our income, and unless we can in some way secure the hearty co-operation of all the churches we cannot meet our obligations. I am saying to the preachers, if it is not possible to raise the full apportionment, please raise all you can, and if you can't do anything more you can preach a sermon on state missions and take an offering. There is no church so poor but what it can do this. How many will fail to do even this?

I have had published a slip entitled "State Missions Explained. All about it." I know it will be very helpful. I can send as many copies as a church can use. Let the preachers order all they need.

T. A. Abbott.

1123 Oak St., Kansas City, Mo.

Ohio Notes.

On Sunday, July 22nd, I was present at the organization of the new church at Barberton, O. O. L. Cook has labored here for four weeks and the church is organized with a membership of 67. This membership is composed largely of those who have been members of our churches in other places and the nucleus for the new work is of the very best. A Sunday-school of about 70 has been organized and is growing rapidly. J. L. Deming, who graduated at Bethany College in June, has been employed by the Clark Fund trustees to be pastor of the church. The outlook is of the very brightest, though it will require earnest work to furnish the new church with a house of worship during the coming year. They will be compelled to worship in a hall until the church can be built.

Barberton is a town that was started less than ten years ago. To day there are between 6,000 and 7,000 people there, and houses for a couple of thousand are being erected this summer. It is a growth that is not for a day, but that will be permanent. No better mission field could be selected.

Our series of district conventions will begin August 8th in the 20th district at Grover Hill, and from that time down through Western Ohio and across the southern border and then coming to the northward again, there is one steady sweep of conventions, two each week, until the national convention. After the national convention the series is completed by five conventions in the northern part of the state. Programs have been sent out and the agitation in their interest has already begun. We trust that all people and all churches will take an active interest to make these conventions the best we have ever held in Ohio.

S. H. BARTLETT,

Cor. Sec. the Beckwith Franklin Circle. Cleveland, Ohio.

From Arizona.

Summer is here in all her tropical glory and the jingle of the iceman's saw is a welcome sound. Already the mercury has climbed up to 110° in the shade on the streets and to 100° in doors. But the total absence of moisture in the atmosphere renders the heat harmless and not oppressive. Almost every one sleeps out doors on cots during the summer and soon learn to enjoy it. There is no dew and rarely any breeze at night and a sky ordinarily devoid of cloads. One may make himself comfortable (comparatively) under the shade of an umbrella tree during the day or beneath the canopy of the heavens at night, but the heat of a church is intolerably oppressive. At least that must be the effect on the average Arizonian, judging from the audiences that great the city pastors during the summer months.

For several years past it has been the custom of the churches of Phenix to unite during July and August in union out-door services on Sunday nights, the several pastors taking turns in the preaching. This summer, however, it has been decided not to hold these union services, but to permit each church to do as it pleases. We shall probably arrange to hold out-door services in the evening on our own lawn, lighted by electricity. The regular morning services will be held inside.

Bro. and Sister Eugene Burr, who located in Temple last spring, are the busiest people in the valley now, as they are supplying two pulpits eight miles apart. Bro. Burr has been preaching for the Phœnix Church since May 1st, while Sister Burr supplied the Temple pulpit. On June 10th this arrangement will be reversed, Sister Burr preaching in Phœnix while her husband fills the Temple pulpit at 11 o'clock. We expect to continue this alternating service until Sept. 1st, when regular work will begin.

Bro. and Sister Burr have made many friends since coming in our midst, and we hope arrangements can be made that will permit them to remain permanently in this field where such energetic and talented laborers are so badly needed. To supplement the meagre salary which the little handful of brethren at Temple can pay, they are going to start a chicken ranch in the fall, and it will not be difficult to make this part of their income overbalance that received from the brethren, as it is a profitable industry here. Just at present the Phænix Church is in the slough of despond again.

We had arranged with Bro. A. B. Houze, of Riverside, Cal., to come to us on Sept. 1st, but his congregation begged so hard to have him stay and offered so many inducements that he repented and promised to remain, and now we are out in the cold "again. (That's only a figure of speech. It is hot enough to suit the most fastidious.) We are enacting the fable of the boys and the frogs again—the Riverside brethren representing the bad boys; we are the frogs.

Children's Day will be observed by our Sunday-school to-morrow. Our church, Sunday-school and Endeavor Society have taken offerings for both Home and Foreign Missions. We can't give much, but we can show the missionary spirit.

Five took membership with us by letter last Sunday. We have lost several of our best workers by removal this spring.

A. P. WALBRIDGE.

Phanix. Ariz.

District Convention.

The first district convention of the state of Kansas was held at Nortonville, June 26-29, and was well attended. It was the best convention ever held in the district. No pains were spared by the president, Bro. Moore, of Reserve, and Sister M. C. Rogers, district manager of the C. W. B. M., to prov de an excellent program. Those outside of the distric and who took part on the program were W. F. Richardson, of Kansas City, S. T. Martin, of Omaha, Neb., and our b-loved and untiring state superintendent, W. S. Love. The brethven at Nortonville entertained their guests in a royal manner. The convention meets next year with the church at Valley Falls. D. T.

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The Denver & Rio Grande Railroad, "The Scenic Line of the World," has prepared an illustrated book upon the above subject, which will be sent free to farmers desiring to change their location. This publication gives valuable information in regard to the agricultural, horticultural and livestock interests of this section, and should be in the hands of every one who desires to become acquainted with the methods of farming by irrigation. Write S. K. Hooper, G. P. & T. A., Denver, Col., or P. B. Doddridge, Gen. Agt., St. Louis.

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Report from First District in Illinois.

NOTES.

The thirty-second annual convention of the first district was held in Stering, Ill., June 21-24.

There were over 190 delegates present from other churches.

Frank G. Tyrrell, of Chicago, gave tone and inspiration to the convention on Thursday evening; subject: "The Dawn."

The general report showed 418 additions to the 17 churches, or an increase of 40 per cent. Every church in the district save one has regular preaching.

We suffer the loss of D. R. Lucas, leaving Rockford.

Anna M. Hale gave a helpful and inspiring address to the C. W. B. M. ladies. H. G. Bennet, of Monroe, Wis., preached the Endeavor sermon: "The Contribution of the Christian Endeavor to Our Plea." J. Fred Jones, the indispensable, unconventional man of conventions, was there giving an address and preaching on Sunday morning. D. R. Lucas was there to counsel and instruct and entertain. Pres. R. E. Hieronymus represented the educational work of the state in a splendid address.

By permission of the sate board the first district uses the money raised for state work within this district. Fulton, Tampico and Rockford are its mission points. Fulton and Rockford are looking for suitable men to take charge of the work.

Z. T. Sweeney will preach here in the assembly ground Sunday, July 15, and lecture on Monday evening. Finis Idleman, Dist. Sec.

Dixon. Ill.

Iowa Notes.

Our state convention will meet in Des Moines, Sept. 3-7. The program is in preparation and will be announced in due time.

We are building houses and establishing congregations in eight county seats and in eight smaller towns this year. The buildings represent \$50.000 in money.

In addition to this we have had six evangelists in the field and have helped to sustain six pastors with mission churches.

Thus far only about one-half of the Iowa churches have assisted in this work. I cannot see how preachers and churches can have the heart to fail to co-operate in a work like this. I do not believe that you could expect better results.

We have been compelled to reduce our evangelistic force in the face of many open doors. Why do you witdhold your support and keep us waiting? Three-fourths of the year is gone, but if all will swing into line we will win a great victory for Christ.

Evangelist Ed. Hastings is at Washington, endeavoring to raise sufficient subscription to erect a church building.

Lawrence Wright is at Waterloo in the hardest battle of his life. The building is finished and all arrangements are made to make it financially secure. When this is done we will see what can be done to rally the members.

Jno. Williams has located with the church at Whiting.

Hugh Morrison will preach at Eldora during vacation.

Prof. Clinton Lockhart has located at University Place and preached for the brethren at Morgan Valley at the opening of their new church last Lord's day.

Your secretary will dedicate the church at Kamrar the 15th inst. We spent last Lord's day at Long Grove.

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The churches of Scott and Clinton counties united in a basket meeting in the grove near the old church. It was one of the best meetings that I ever attended. The preachers present were C. C. Davis, Davenport, W. E. Jones, pastor at Long Grove, and Cointon Abey, of De Witt.

It was refreshing to meet with such men as Father Meredith, A. W. Brownlee and James Eldredge. These men have stood by the cause in that part of the state for 50 years. Long Grove is one of the oldest congregations in the state.

The old log house in which Bro. McConnell preached 50 years ago is still standing.

The collection for state work amounted to \$24.74. We will send out cards next week. See that the blank is filled out and returned promptly. We want our books to show a complete record of the work done by every congregation in the state. Last week we sent a letter to each Endeavor Society of the Christian Church in Iowa. We enclosed a form for an "Iowa Excursion," an evening entertainment for the Endeavor Society to give as a benefit for Iowa missions. We may have failed to reach some societies. If it has not been presented to you let me know and another copy will be sent to you. The entertainment as outlined is interesting and unique and we think it would be profitable for any society as well as the B. S. DENNY, Cor. Sec.

Des Moines, Ia., July 6, 1900.

God's People in a New Home.

The Northeast (formerly Second Christian) Bible-school held their first session in the chapel leased from the Seventh-day Adventists, June 3rd. The school was fairly well attended considering the change of location, while the Junior C. E. meeting and the evening preaching service was largely attended, and yielded ten new names to the Juniors, and six additions to the church; four by confession and two reclaimed. Brethren, is not this a grand work and does it not appeal to you.

We feel "greatly encouraged to press on, and will soon have a live, smooth, working church organization, and will inaugurate a vigorous campaign against sin.

Thursday night of each week will be devoted to the study of the Bible and a short devotional service.

We earnestly ask the great brotherhood to pray for the success of this great work.

The Tribune family are doing very well. Quite a number have responded to our appeal, while there are yet thousands which we hope to hear from whose hearts we know are in the work. Will you please send your response in the future to the N. E. Christian Church, W. A. Dress, Treas., 1314 Green St., Reading, Pa.

JOHN T. TAYLOR.

Wisconsin News.

G. C. Johnson, of Lynxville, visits Rush Creek monthly. They have organized a Sunday-school there, as a branch of the Retreat work. F. E. Rutter is superintendent.

A. W. Bloom r. ports three additions in his new field at Center and Footville. He is highly pleased with the people there.

E. R. Russell had one addition by baptism at Sugar Grove, the daughter of J. L. Smith, of Stevens Point. He is now in a meeting at Pardeeville.

Lightning struck the church at Hickory, at about 6 o'clock P. M., July 14, with great injury. Insurance, \$800. The M. E. brethern there tendered the use of their building, so the two Sundayschools and two young people's meetings are united. Our communion service is in the afternoon. J. H. Stark, of Oelwein, Ia., is making a visit to Hickory, and will hold a short meeting while there.

State convention, Monroe, September 19-23. The following speakers are engaged: Chancellor W. B. Craig, Drake University; C. J. Tanner, Minneapolis; B. L. Smith, Cincinnati; D. N. Wetzel, Richland Center; F. E. Meigs, China; Rev. J. C. Steel, Free Baptist; Z. T. Sweeney, Columbus, Ind., has been invited and a C. W. B. M. missionary will be there. You see by the above that we will have an exceptionally fine program. We should have a large and enthusiastic convention.

Our state treasury is empty. Unless remittances are made promptly it will seriously hinder the work. Does your church owe anything on the apportionment? Are you behind on your pledges? Have you given as much as you ought? Send all moneys to E. M. Pease, treasurer, Richland Center Wis.

C. G. MCNEILL.

State missionary.

Millwaukee, Wis.

Sullivan's Great Day.

DEAR BRETHREN:—Sunday, July 22nd, was a day long to be remembered in the history of the Christian Church in Sullivan, Ill. It was the day we entered our new house of worship. The sun rose in a clear sky; the day was almost perfect. Bro. Z. T. Sweeney arrived the day before and had all of the preliminaries perfectly arranged.

The house is a model of beauty and convenience; it contains five rooms, four of which can be thrown into one, and will then seat nearly one thousand people. The structure is brick with stone trimmings and slate roof. It is heated with steam and lighted with electricity. It is beautifully frescoed and seated with elegant pews; the acoustics are almost perfect. Also it contains an excellent pipe organ.

During the morning discourse the audience was carefully counted by the chief usher, and it was found that there were present nearly one thousand people. The building cost, not including the organ, about \$11,000, all of which had been raised but \$4,600, and after a masterful sermon Bro. Sweeney asked for money to pay the debt and more than \$5,000 was raised. In the evening he delivered one of the ablest discourses ever given in the city, after which the building was formally given to God.

On Monday evening he gave his great lecture on "The Golden Age," which was [regarded a masterpiece. It has been my pleasure to have been present on many such occasions with different ones of our brethren, all strong men, but I do not hesitate to say that Bro. Sweeney is the prince of them all. He is the ablest man among as for such a work.

The church in Sullivan is blessed with some of the best people in the world; I would be pleased to mention some names, but I [would not know where to stop. Bro. Sweeney said of the pastor: "On two different occasions I have assisted Bro. E. W. Brickert in the opening of two houses of worship for congregations where he was pastor. On both occasions I found two spiritual congregations, full of faith and good works, which was undoubtedly traceable to the activity, zeal and efficiency of the pastor and his good influence. His scholarly attainments and ability as a preacher have been subjects of general comment, and his Chr.stian character and integrify have always been gladly recognized."

We are trusting in the Lord, working hard and expecting a glorious victory in a great ingathering. Pray for us. MRS. E. W. BRICKERT.

The Disciples' Divinity House.

The wisdow and farsightedness of those who inaugurated the Divinity House in connection with the University of Chicago are being every year vindicated. No effort has thus far been made to secure it upon an enduring financial basis. Its scholastic work has gone quietly on and it has been exerting a steady and far reaching influence without financial equipment.

The money that has been needed to carry on the work has been supplied by friends close to the enterprise. The demands of the House for instruction has been met by a few who received their support from other sources. Thus far not a man who has been actually connected with the work of the House has received compensation for his work. On the other hand they have contributed out of their own means for the incidental expenses.

The time has come now when its needs cannot be satisfied by the fragments of time given by men out of their regular work in other lines. It demands the undivided time and thought of at least two men. To meet this demand and support these men the trustees of the House are going to the brotherhood of the Disciples at large for endowment. There is need at once of an endowment fund of \$50,000 to support one man and meet the expenses of administration. The House is already in possession of one of the choicest corner lots, 100x170 feet, across the street from the University of Chicago, which is worth \$20,000, on which there is a mortgage of \$7,000. On one end of this lot the Hyde Park Church of Christ has built a house of worship at a cost of \$7,000. The church would not now be in a home of its own but for the favor of the Divinity House in giving it ground on which to build. The Divinity House has also received by bequest a part of the estate of the late John P. Davis, which will be available upon the death of one of the present beneficiaries for a memorial building in which to carry on the work. The bequest will realize \$50,000. Hitherto the authorities of the university have granted the House the use, free of charge, of one lecture room in Haskell Museum, the theological building, and besides has given the use of a room in the Divinity Dormitory for Disciples' headquarters. Never before was the demand for a Disciples' Divinity building so pointedly emphasized as during the present summer term. Many of our 40 students who are here have been unable to find rooms in the university building and have been obliged to seek rooms at a distance and at a higher rate of expense. This will not be remedied until the building is erected.

Chicago University is bound to be the center of theological and graduate study for the entire brotherhood of the Disciples. For the last three years there have been no less than 75 students in attendance in all the departments of the university from Disciple homes. All of our colleg-s but one are represented here this summer in their graduates. Many have sent their professors.

MISSIONARY ADDRESSE

By A. McLean, Corresponding Secretar of the Foreign Christian Missionary & ciety. A volume of 292 pages, illustrate with half-tone portaits of about 75 misionaries. Contains fourteen addresses be the author. No other book in existent contains so much information about for eign missions. This book has been extensively sold at One Dollar, but we have recently greatly reduced the price.

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Two courses of lectures are being given this term in the House. Dr. H. L. Willett is giving one course on "Practical Problems Among the Disciples," and Mr. Errett Gates one course on "The History of the Disciples." The second term will open Aug. 11 for a period of six week. Many of the best courses will not begin until the and some of the best courses of the first term will be continued. Students can enter at that time if the regular way. We are expecting the arrival of many of our pastors and preachers whose vacations do not begin until August. Information will be sent on application.

Disciples' Divinity House, University Chicago.

Winfield (Kansas) Chautauqua Assembly.

For fourteen years Winfield has had a Chautau qua. This year the Disciples were well an strongly represented. In the educational department Profs. Willett and McClintock delighted th people every day. Biblical and literary topic were discussed. One good Presbyterian remarke to the writer: "I think Dr. Willett is the life this assembly. He is one of your kind, but hi ideas of the Bible just suit me." They have heard him five years. He grows in favor.

The president of the Chautauqua Circle said t the writer after hearing Prof. McClintock: "Thi to me is the best of the whole business."

Z. T. Sweeney and Champ Clark were on th lecture platform and won laurels. The director after the assembly decided to recall three of th lecturers, Dr. Sweeney being one.

Referring to the war in China, one man, wh was led to make his first contribution to Foreig: Missions last March, said that he would give not more because the missionaries caused the war it. China. That suggested some summer evening discourses on "China," "Japan," "India." Some points:

- 1. If the missionaries had hever gone the foreigners would be in China.
- 2. The hellish opium war was in direct corflict with everything held dear by the missionary
 - 3. The missionary relies on persuasion.
- 4. There is no specific for the troubles of China outside the lids of the New Testament.
- 5. He who created China and the United States commands the missionary to go. He has no option if loyal to his king.

Has any one tried tabernacles meetings in howeather, in towns of five to ten thousand, pitching the tabernacle in portions of the town removed from the church a mile or so? If so, report. We are feeling our way. Bro. Wright, o Waterloo, Ia., has good plans for the tabernacle the imperative necessity is a good plan to raise the money to raise the tabernacle to raise the devil. Yes, for a Christian ought to get near the devil sometimes in order to hit him hard.

G. T. S.

Evangelistic.

WASHINGTON.

arfield, July 23.—To this date five additions his month; two by confession and baptism and he by letter. Leave to day for a 10 days' to our home in Salem, Ore.—R. M. Messick.

acksonville, July 23. -Two more were received the Adams St. Christian Church at our regmorning service yesterday, both gentlemen, attendance last night was far above the rage.—T. H. BLENUS, pastor.

OREGON.

lgin, July 23.—The Elgin camp meeting closed erday. Immediate results, 10 baptisms; two n the Presbyt rians, one from the United thren and two by letter, making 15 in all. We sider this a good meeting, everything consider-The wea her was intensely warm and it was t in the midst of harvest. We will go from to Dilley, Ore., where our correspondents address us.—L. F. Stephens and Wife, evan-

IOWA.

IOWA.

n a meeting of one week at Woodbine, conted by J. M. Rudy, we had five additions; one tism.—C. L. Pickett, pastor.

iddyville, Ju'y 23.—Only two months of our r's labor in Eddyville remain, but we rejoice to w that our lot shall be with the brethern here another year. Bro. Joel Brown spoke to us terday in behalf of the B. A. C. C., and received cash and pledges for his beloved labor with needy. We all like to hear this man of God to his plea for our B. A. C. C.—A. L. CRILEY.

INDIANA:

INDIANA:
edford, July 21.—We have baptized six persin the past two weeks. The work is pleasand a splendid spirit pervades the services.
new stone church is begun.—JAMES SMALL.
anderson, July 25.—The work at Orestes, is
gressing nicely. We have meeting there half
time now, and the audiences are increasing and
interest deepening. The Sunday-school took
an offering for suffering India on the 15th and
eived something over \$5.00. Prospects for a
d and healthy work here are all encouraging. d and healthy work here are all encouraging.-B. GIVENS, minister.

MISSOURI.

t. Joe.—Had three confessions at Grayson y July 22nd. Meeting commences there July h.—Ellis B. Harris.

Nevada, July 23.—Three additions by confes-n and bapti-m at Richards yesterday. One at lker on third Lord's day of this month.—S.

Mker on third Lord's day of this month.—S. GEE.

Marceline, July 23 —Had two by letter at Buckthe 22nd. I baptized two Methodist sisters tweek. Have just received 100 Silver and ld. Am teaching a class of 75. The work is mising for the future.—Isom Koberrs. Mob-rly, July 22.—We are having large audites at Central Church and accessions almost by Lord's day; two yesterday and three on evious Sunday, 29 in all since my work comneed here. State meeting Sept. 17-20.—Samue B. Moore.

Kansas City. July 23.—Was in Illinois last week

Ransas City, July 23.—Was in Illinois last week a lecture tour. Had three additions here yesday; one by letter, one by statement and one m the Methodists.—T. L. NOBLITT.

KANSAS.

Iola, July 27.—Two added last Lord's day.—G.

WEIMER. Neodesha, July 23.—Six added to this congremedical at our regular services, all by mary obedience; four young ladies and two young n.—J. A. Smith.

Dexter, July 23—Regan here Wednesday, the this nine added to date, prospects good.—P. H.

Winchester, July 22.—Four added to-day; three d been baptized; the confession was made by a od young man.—H. E. BALLOU.

Chasute, July 26.—Four additions here this ek; three by confession and one from the M. E.s. the three by confession and one from the m. L.s. is closed my year's work in this field. I have backed 183 times during the year. There have en 98 additions; 43 confessions, 10 from other arches, 10 reclaimed, 35 by letter and statement. Five marriages, five funerals. Salary paid to date. Here received a call to remain number. to date. Have received a call to remain another ar. Baptized a man last evening 60 years old. W. T. ADAMS.

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OHIO.

Neisonville, July 23.-Three additions at this place. Our work is improving in every department. Have ordered a Sunday-school library and opened a reading room in the church.—C. M.

Lebanon, July 20.—Our meeting at this place is well under way and in spite of the rain and heat the people come out in great numbers to hear the gospel as preached by our Bro. S. M. Martin. We are anticipating a great meeting.—Guy B. WILLIAMS, singing evangelist.

ILLINOIS.

Kankakee, July 22.—Two added by letter and one confession and baptism to day.—W. D. DEW-

Clay City, July 23.—Two additions here yesterday, making four since last report.—WALTER KLINE.

Pine Creek, July 23.—Arrangements for repairing and improving the church building here is completed. The attendance was never better than now. One confession at morning service yesterday and two at evening .- D. F. SEYSTER.

Minden, July 23.—The church here is doing valiant work for the Master during these hot summer months. Four additions in June; one by confession. Four so far in July; three by confession. The Bible-school increased its average attendance one third in the second quarter of this year. Bro. Boomer, of Beatrice, preached for us Lord's day evening, July 8, with a view to locating with the church. He will be with us again next Lord's day,

morning and evening.—E. M. Johnson.

Ansley, July 25.—Two more added by letter. We as a congregation withdrew membership from Geo. Gross, although he was a church officer. Our efforts are now much less hindered.—Jesse R.

TEAGARDEN, pastor.

Box Elder.—We held a camp meeting at Spring Creek, beginning July 15, lasting four days. Bros. Creek, beginning July 15, lasting four days. Bros. Bodern and Gould assisted. Services resulted in seven conversions. The church has been revived. On July 22 five young persons were taken into the church on probation. Grove meetings will be held at Box Elder, to commence August 4. W. E. Hardaway, P. C. and Rev. Bodern will help. God is with us.—J. V. ROBINSPN, pastor.

Omaha, July 23.—There were 10 added to the First Church westerday amidst great religious; one

First Church yesterday amidst great rejoicing; one baptism, three by confession, four letters, one statement and one reclaimed. These make over 50 added since I came, April 1. The prospect is cheering.—Sumner T. Martin.

TEXAS.

Gainesville, July 10.—The Scoville-Wilson revival recently closed with the Dixon St. Chris-tian Church of this city was the greatest meeting tian Church of this city was the greatest meeting so far as I know ever held in one of our Texas churches. It was great in the number led to the Savior, 212. It was great from the standpoint of the influence and prominence of the persons reached, leading men from the walks of business, from the professions, from the county and even district offi ials. It was a common remark: "I never saw so many strong men and women turn-ing to the Lord." It was great in the zeal and earnestness it provoked among our religious neighbors. They straightway got together, built neighbors. They straightway got together, built a tabernacle, sent for their chief evangelist and went to work with a fervor and zeal and unity hitherto unknown. And they are still at it. It was great in the preparation made for it. For months the most thorough arrangements were made in every possible way. It was great in the amount and constancy of the work done by the machine. amount and constancy of the work done by the members. Almost every service for 36 days they attended. They had a mind to work and pray and not grow weary. It was great in the number of people instructed. Nearly half the time we occupied a great tabernacle which accommodated 3,000 people and was often crowded. Thus the city has heard our plea. It was great financially. Every bill was paid, the evangelists given all they would take, and nearly \$200 left in the treasury. Some pledged as much as \$1 per day for the

meeting. It was great in the use of printer's ink. We supplied every daily paper with from one to four columns daily. About every other day an announcement card or ticket was gotten out, with a doctrinal tract in the other side and there are track breadest over the silve. In every way with a doctrinal tract on the other side and these scattered broadcast over the city. In every way we used the iron preacher. It was great in music. A chorus of 50 voices were drilled beforehand for the work. Bro. J. Walter Wilson was musical director. In that line and as a soloist he probably has no superior in the brotherhood. It was great in gospel preaching. Not only is Chas. Reign Scoville a great organizer and worker; he is also a great preacher—perhaps not pre-Chas. Reign Scoville a great organizer and worker, he is also a great preacher—perhaps not preeminently so in any one respect, but symmetrical and strong in an all-round sense. Originality large faith, pathos, logic, tact, education, simplicity, versatility, boundless energy and immeasurable earnestness—these are some of the characteristics of the man. It is not in his make-up to think of failing. He spares not himself, but throws as much vitality, force and fire into one sermon as some preachers would into forty. His work is on a high plane, reaching the best people. He is true to the Book—all the Book. We thank God for this wonderful revival. Our church now numbers nearly 700. Pray for us.—J. B. SWEENEY. SWEENEY.

NO STATE GIVEN.

During my pastorate of two years at Knoxville there have been 91 additions to the church; 50 by there have been 91 additions to the church; 50 by baptism, 11 reclaimed, seven by letter, 23 from various denominations. We raised about \$95 and paid a debt that was hanging over the church; paid \$6 to foreign missions, \$5 to home missions, \$17 to Christian Orphans' Home, \$t. Louis, \$Mo, \$6 for state work. Held three weeks' meeting at Dallas, additional work with 30 additions in all to the Dallas church; 20 by baptism, 10 from other churches. Additional work at Pleasant Ridge, two baptisms, one reclaimed, total 124 additions, besides 40 marriages and 53 funerals. We have frescoed the interior of our church making it frescoed the interior of our church making it frescoed the interior of our church making it beautiful and attractive, and can say as I go from them, they paid their pastor every dollar that was coming to him. May the spirit exemplified by the divine Teacher rule and reign in their hearts until we all meet where there will be no parting. One baptism Saturday and one confession Lord's day evening.—JAMES C. WRIGHT.

NOVA SCOTIA.

Halifax, July 16.—We have just closed au excellent meeting with the church in this city, Bro. A. Martin, of Muncie, Ind., doing the preaching. The immediate results are three added by baptism, the little church greatly revived and encouraged and others left studying the Scriptures to see "whether these things were so." There were four confessions in all, but one lady has not been baptized yet, having been kept back by family and sectarian influence. The little church in Halifax has hear greatly weakened in the last two years by tarian influence. The little church in Halifax has been greatly weakened in the last two years by the removal of so many of its members, having lost by death and removals from the city fully 50 from the church and congregation. We could not look for many additions, as there were but few in our congregation who were not already in the church; but many have heard our plea for the first time and I am confident that some in the near future will be found among the sayed. the near future will be found among the saved. One grand result of this meeting is the spiritual uplift the church has enjoyed, having their knowledge of the Scriptures greatly increased and their fath strengthened. Bro. Martin has a warm place in all our hearts and will receive a warm welcome if at any time he can again visit the little church in Halifax.—E. C. FORD

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Assured.

J. M. LOWE.

It is not given me to know

The dark and light of years to be—
What clouds shall frown upon the land,
What tempests sweep the sea.
But this I know, that soon or late
I'll pass within the jeweled gate
That "stands ajar for me."

It is not given me to see

My pathway clear and bright;
My feet may tread a lonely way,

That darkens into night.
Yet, after every night is day,
Beyond grim winter blooms the May.
I'm traveling toward the light.

God set the flaming sun on high
To fill my days with light.
He flung the stars acr ss the sky
As sentinels of night.
As long as shipe the lighted skies
My song and prayer to Him shall rise
For all His love and might.

My Lord, who dared the night of sin
To save a lamb astray,
Will gladly help me when I cry,
For he taught me to pray.
So, whether it be dark or light,
Full well I know that earth's last night
Will brighten into day.

Des Moines, Ia.

"Paul the Persecutor."

GRACE COHEA.

Twilight was just changing into dusk. The narrow streets of the city were already dark. The heat had been unusually oppressive that day and now the people had sought the housetops for the refreshing cool of the evening. The solitary occupant of one roof is a young man, low of stature and of no external beauty. He could be considered a very ordinary young man except for the strong personality which cannot escape the notice even of a passing glance. A strong character, a resolute will and undaunted courage are expressed in every line about the eves, mouth and forehead. By his dress we recognize him to be of the higher castesin fact, he is a member of an aristocratic family, a student and a highly cultured young man.

Had his mind been free he might this evening have beheld Jerusalem more beautiful than ever the sun saw it. The deepening dusk has rendered the outlines of the buildings all around so indistinct that the houses seem to merge into each other, while here and there is a garden, and beyond the mountains rise in black relief against the gray evening sky. A feeling of awe would steal over an observer as he views their imposing grandeur. Yet, he would be filled with a sense of security as he sees them standing round like giant body guards protecting the holy city. But Saul sees none of this. He saw not the blazing sky in the path of the sun as it sank from sight, watched not the restless changing of shape and position of these clouds, nor the harmonious blending of colors; he sighed not when they finally faded from sight; he sees not the stars

as they gradually make their appearance; he hears not the soft, sweet tones of a harp from a neighboring housetop, nor the low murmur of voices from the court below him; feels not the gentle breezes as they fan his burning brow. He sees only the synagogue, fair and beautiful; sees many angry faces; sees one man, pale yet calm, perfectly selfpossessed and confident; sees the threatening nods and gestures among the angry men and the suspicious glances cast upon the one poor man; he hears angry words, rash statemen's and harsh accusations; hears his own voice raised in condemnation of this man. because he persists in declaring that one who had been crucified was the Son of God, and that God had raised him from the dead. He is baffled. He is angry because he can neither suppress his opponent, though he takes the precedence over all his colleagues in the argument, nor make him angry or even lose his self-control enough to give them a legal right to punish him. Saul is now honestly endeavoring to solve the problem of what is to be done, but finds it hard to concentrate his mind. Pictures of the day's events are continually before his eyes; he is chargined because one Christian has defeated the best wisdom of the Jews. He is mortified because he is unable to defend the teachings which from his childhood he has tenderly reverenced, and which he believes most enthusiastically. Again, his student nature will not allow him to ignore argument which he cannot deny, though he will not accept it. Then the face of Stephen seems to rise before him as plainly as he had seen, it in the afternoon. Its calm repose mocks him; its sincerity makes him quake; its confident assurance maddens him. He rises and paces the roof in his agitation, then decends to his chamber with the thought: "If only he could be made to blaspheme we would have him!" He tosses upon his couch until in his weariness he cries out: "Oh! my God, show me thy truth!" and sleep relieves him of his burden.

In the morning he wearily arises and sits down to ponder over the problem again. It seems more complicated than it had the night before. His mind is not clear, his slumber had been disturbed by unpleasant dreams. As he leaves his apartments he repeats audibly the thoughts of the night before: "If only he could be made to blaspheme!" Then he goes straight to a leading member of the Sanhedrin and after some conversation says: "If only he could be made to blaspheme!" Saul went about seeking others with whom to consult, but the mischief is done and poor

Stephem is doomed. It was not a hard may ter for that haughty dignitary with whor Saul had spoken to find an Asiatic Jew wh had been present at the Passover when Jesu was crucified, and who remembered wit what success the charge of blasphemy wa brought against him for saying that h would rebuild the temple in three day without hand, and who also remembered tha in the synagogue Stephen had quoted tha same expression in his argument with then The Jew of Asia at once became the willing tool of the Jerusalem Jew. Each goes hi way, the one to summons the council, the other to find others of his sect to bear wit ness to his accusation.

It is almost the seventh hour and all thing are ready for the trial. Saul, burning fo revenge and outraged at Stephen's apparen sacrilege, though forgetful of his weight words, has entered heartily into the prepa rations and his quick mind and unflagging energy have placed him at the front. The Asiatic Jews are sent to search out Stephen They find him in his customary place, in the Cilician synagogue, speaking words of wis dom and mercy, performing miracles and working wonders, himself the personification of godliness. They ruthlessly drag him through the dirty streets past the market place toward the council chamber, being joined at every turn by idlers, hungry fo so mething exciting, whether just or unjust At the end of this parade he is hurried int a large room with a raised seat at one end on which sits Theophilus, the high priest and president of the council, sordid as a statu of Mars. As he enters 71 faces, arranged in a semicircle around Theophilus, frown upor him. Back of these, and to the left, stand: number of men, among whom Stephen see only one face. Vengeance is stamped upor it. It is the face of Saul. He knows him to be a man of strong convictions, of read mind and prompt in action, and he yearns for his soul. To the right are his accusers, whose every movement speaks their impatience Outside he hears the jeers of the curiou mob, but Stephen is not afraid. He is sur of God's approva! of his life and actions.

As he approaches Theophilus points hin to a seat, then calls for the charlge. "He blasphemes! he blasphemes!" comes from his excited accusers, "for we have heard him ay that this Jesus of Nazareth shall destroich his place and shall change the customs de ivered unto us by Moses" The cry is take up by all in the room and is echoed by those without. Theophilus turns to him, saying "Are these things so?" Stephen arises de



erately and all eyes are upon him; he lifts s eyes to heaven in a hurried prayer for rength and guidance. His answer comes d the glory in his soul shines out in his ce until all in the room see that it shines te the face of an angel. In his defence he hearses the history of Israel, bringing out e progress of the earlier Jews, and showg that the present conservatism must be ercome. By Illustrations he proves that od is not confined to the temple. He pauses d looks into their faces. The feeling is trelenting, but is intensified rather. They ill not listen to his reason, and in anguish spirit he cries out: "Ye stiffnecked and circumcised in heart and ears, ye do alays resist the Holy Spirit; as your faths did, so do ye!" This met with bitterest sentment and gnashing of teeth. He can y no more, they will not be convinced. gain looking up he sees a vision of Jesus anding by the right hand of his Father, is face aglow with tenderest sympathy.

Stephen is consoled and reveals his vision his waiting audience. Saul can restrain mself no longer. With a cry he rushes on him, followed by the others, with all the shemence of enraged beasts. Again, Stephen dragged through the streets of Jerusalem a little hill without the city wall where is stoned to death, the persecutors received their instructions from Saul, who also olds their garments until all is over.

Again, when the sun has gone down and he cool of the evening replaces the overwering heat of the day, we find Saul upon e housetop. Again he is thinking over the ay's events. Stephen's speech, though uneeded in his passion, has not been forgotten, nd now he thinks it through. Following ep by step God's leadings of Israel, he sees ne reasonableness of Stephen's conclusions. is mind reverts to the scene without the ty, and he again sees Stephen's angelic ice and godly demeanor. Suddenly he ears, as it were, in audible tones: "Lord, y not this sin to their charge!" He starts p. "Sin! sin! was it a sin?" Now his ind goes back to Tarsus. He reviews his tire life. He certainly had always done hat he thought to be right. He thinks of l he has learned at home from his devout arents; in his mingling with the Greeks and omans in his native province, and in Jerudem from the wise though conservative amaliel. His conscience is clear. Then thinks again of Stephen's address and is oubled. "Could he be right and I be wrong? h, my God, show me thy truth!"

The days following were filled with restss activity for Saul. With untiring energy
and his party hunted down the Christians
the city. Many flee to escape him. He
ops not till there is not another to be
und. He receives many impressions durg these days, but has little time to medite. Some of his victims submit helplessly,
pities them; some denounce their faith,
scorns them; some resist and argue the
se, he dispatches them in disgust; some
ear their persecution bravely but meekly,
less cause him a pang of conscience. He
ss committed numbers to prison, both men

and women, many to torture, some even to death. His zeal has become an ambition. Enthusiasm runs high among his followers. The city is in a tumult. He can do no more in Jerusalem; it has been the work of a few days and the Roman government has tolerated it, but it cannot last long. Saul thinks of Damascus as the next place of attack. Many Christians have escaped thither, and that city is under an Arabian prince who caters to the Jews, and there is, therefore, no danger of civil interference. Thinking is action with him, and he is in the presence of the high priest asking for letters permitting him to go to Damascus to seek out the refugees and bring them again to Jerusalem

It takes about ten days to make the journey as they are forced to go. Saul is riding in a litter on a camel; part of his company are mounted, ut most of them walk. The highway is rough and stormy and the reflection of the noonday sun is so intolerable as to compel them to stop for a while each day, but they travel far into the night to hasten the journey as much as possible. They pass many cities and villages, climb mountains, cross rivers and pass through fig and olive groves, but the beauty of the country is lost upon this caravan. As the days go by Saul becomes impatient for the end of the journey. He is exhausted physically with the strain of the past month's work, and is weakened by exposure to the intense heat of the sun, and, too, he is worried with his own thoughts. It is the first opportunity since the martyrdom of Stephen that he has had for serious reflection upon his course of conduct, and his mind is more confused than

Throughout the journey the saintly face of Stephen has haunted him, and continually he hears the dying man's last words: "Lay not this sin to their charge!" Over and over he has prayed in his unrest of heart: "Oh, my God, my God, show me thy truth!" At length he orders the caravan not to stop for the usual noon rest. On the tenth day, about midday, when the heat is most oppressive, they come in sight of the city. It is situated about half a mile distant in a very fertile valley about 1,000 feet below them. The valley is bordered on the opposite side by mountains and dotted with orchards of plum, fig, apricot, olive and other trees. From among these rise the domes of Damascus, one of the most beautiful cities of the world at that time, but its only impression on Saul is a sense of relief. Suddenly the entire company is dazed by an exceedingly bright light, brighter than the nooday sun, and they all fall to the earth. Saul at once recognizes it as a vision from Jehovah, and looking up at its source, sees a shining angel and hears a low pathetic voice saying in mingled tenderness and rebuke: "Saul, Saul, why persecutest thou me?" "Who art thou Lord?" was the most natural question. the same gentle tones the answ r comes: "I am Jesus, whom thou persecutest." It is enough; Saul is at once his willing servant: "Lord, what wilt thou have me to do?" The three days of darkness which followed gave

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him ample time to see the whole situation in a different light. Stephen is now his hero, as he again thinks over his memorable address. Then he murmurs contentedly: "Oh, my God, I thank thee! Thou hast shown me thy truth."

Effingham, Ill.

Perfect and Upright.

C. H. WETHERBE.

Of Job the Bibie says: "And that man was perfect and upright." Now, when we are told by some persons that there never was a perfect man on earth, except Christ, we may confidently point to Job and say that the Bible pronounces him to have been a perfect man. And yet the Bible does not say that he did not commit any sin. Nor has any one any divine authority for even inferring that he was entirely free from the commission of sin. I am aware that those who maintain that it is quite possible for Christians to get into a state in which they do not commit any sin, claim that Job was in such a state, and they quote the words which I have presented as a proof that he did not commit any sin. But the word "perfect," as applied to Job, does not by any means signify a state of sinlessness. Now I ask, Why is the word "upright" used in connection with the word "perfect," in describing Job's character? If he were perfect in the sense of being entirely free from committing sin, would he not have been necessarily upright? Most certainly. The man who is so perfect that he does not commit any sin must also be thoroughly upright in all of his ways and works. This truth needs no argument to substantiate it; it is self-evident. And does not the fact that the word "upright" follows the word "perfect" show that the latter word cannot possibly mean that Job did not commit any sin? Certainly. What, then, is meant when it is said that Job was both perfect and upright? It evidently means that he was wholehearted in his love and service for God., He was thoroughly sincere, which is moral perfectness. His whole soul was leyal to God; hence he was perfect. He was completely devoted to God; this is the perfection of consecration to God. These are the main

meanings of the word "perfect" as applied to Job, and they have primary reference to his relation to God. Then, too, he was "upright," and this has reference to Job's practical relation to his fellowmen. The two go together. Job was upright in his dealings with his fellows. He was thoroughly, sincerely honest in attitude and act toward all with whom he talked and dealt. And I do not hesitate to say that he who is not thoroughly upright in all of his transactions with others is not perfect in his attitude towards God, it matters not how strongly and frequently he may declare that he is perfect in love. Perfection of love towards God involves such a perfection of love towards one's fellowmen that he will habitually treat them honorably, fairly, kindly, candidly, and hence he will not take any advantage of their necessities nor weaknesses. The Christian who is both perfect and upright is a mighty moral force in society.

Omitting Your Breakfast.

The editor of the Christian-Evangelist has not only greatly promoted his own health by omitting his noonday lunch, but he has largely benefited the public by publishing the fact with favorable comments.

Edward Hooker Dewey, M. D., of Meadville, Pa., is known almost throughout the world as the author of the "No-Breakfast Plan," His most admirable book, "True Science of Living," gives the undoubted true physiology upon which this largely and rapidly growing custom rests. His new book, "The No-Breakfast Plan," will soon be off the press. He is a writer of remarkable clearness and power. There is not a dull sentence in anything he writes.

All food taken into the stomach must be digested and assimilated or eliminated, or else remain in the body as waste and foreign matter, a clog to the system, a hindrance to its vital functions, a promoter of diseased action and an obstacle in the way

The human brain is the dynamo of the body. In its cells in a state of repose and sleep is generated and collected and stored up the vital force that runs this human machine, including the digestion of food and the elimination of the waste.

The physiological purpose of taking focd into the stomach is to supply the waste of the body due to its activity during waking hours. The digestion of food and the elimitation of the waste is a tax on the vital force. All that one eats above that required to supply the waste of tissues is a tax on the brain, a depletion of the vital force at the expense of power needed for brain work and muscle work through the day. If one spends his vital force, his brain power, in disposing of unneeded food one must suffer from a lack of power to do his usual brain work and physical labor. When a dray horse is overloaded, he balks and refuses to pull. When the brain power is overtaxed by constantly overloading the stomach with too large and too frequent meals the brain, not being able to carry the load, ceases its effort to digest, makes the

person sick, takes away the appetite and proceeds to an effort to eliminate the accumulated waste matter by what we call disease or sickness.

There is no greater fallacy than that we must eat to "support the strength," to "sustain vitality." We eat to furnish material with which the vital force, the life power, can build and repair the body. More than is necessary for this purpose is an unnecessary task on the life power at the expense of brain and muscular labor. Man does not live by bread alone, as Jesus said. The life power existed before bread, and it exists independently of it. The speck of living matter, called a cell, from which our bodies came, was formed into a body by the life power which appropriated the food supplied and built the body. The food we eat furnishes the materials of which the body is built and with which it is repaired, but it does not furnish the life power.

Sleep is not a hunger-producing cause. During sleep the body becomes relaxed and ceases all activity save that which is necessaro to carry on the vital functions. The objective brain becomes inactive and unconscious. Less blood flows to the brain in sleep and the heart beats less frequently. The morning hunger is one of habit, as the toper's thirst is one of habit, and not a physiological demand for food to supply the waste of tissues. Food taken into the stomach at the breakfast hour must be eliminated at the expense of brain power needed for brain work or muscular work until a demand for food has been created by exercise. Dyspepsia is the cry of the intelligent life power against too many meals in the day, against too great a demand on its supplies.

I took medicine nearly every day for many years and was never well. Since I learned how to live I have taken no medicine and am well and strong. I have taken no medicine for several years. We never set the breakfast table in our house any more. It has not been spread in two years. None of my family eat breakfast. The morning hours that I used to spend in dozing over my books, I now spend in real study with a clear brain and mental grasp I never knew in all the wasted years of the vulgar habit of eating a breakfast my system did not need. I worked fourteen hours a day all last winter and never ate a breakfast. My little daughter goes to school every day without her breakfast. We have no sense of hunger till noon. We are well. Our life power is expended in accomplishing our work, and not in disposing of unneeded and injurious meals. I eat as much as ever before, because I miss no meals by sickness. I eat with a relish now and digest well, and am stronger than ever before because I do not waste my life power in disposing of unneeded and injurious food and drink.

I commend what the editor says about omitting his lunch. I should add that my family, wife and daughters, are greatly reieved of drudgery in the kitchen. They now have time for some intellectual pursuits, and a taste for them they could not have when they spent all their time in kitchen cooking and eating. There is m to this life than baking and cooking stuffing. DR. J. L. PARSONS

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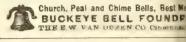


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The Lion's Sister. (Arranged from Thackeray.)

J. BRECKENRIDGE ELLIS.

In the meantime poor Prince Giglio had en lying very sick in his chamber, though took all the horrible medicines like a ood young lad, as I hope you do, my dears, hen you are ill and mamma sends for the ctor. And the only one who visited Gigwas Rosalba, the little maid. He used to y, "Rosalba, how is the Princess Angela?" And Rosalba would answer, "Very ell, my lord." And Giglio would sigh and ink, "If Angelica were sick, I should not well!" At last he began to mend, and e day he dressed and went down stairs, nen whom should he meet but Angelica? I the covers were off the chairs, and the ndsomest albums on the tables. Angelica d her hair in papers. In a word, it was ident there was going to be a party.

Giglio!" cries Angelica; "you here in such dress! What a figure you are!"

"Yes, dear Angelica, I feel so well to-day, anks to the jelly."

What do I know about jellies that you alde to them in that rude way?" says Angel-

"Why, didn't-didn't you send it, Angel-

"I send it, indeed! Angelica, dear!" says e, mocking him. "I was getting the oms ready for his Royal Highness, Prince albo, who is coming to pay papa a visit." Giglio said: "Oh, Angelica, I didn't think is of you. This wasn't your language to e when I gave you my ring in the garn-"

Angelica in a rage cried: "Rude creature! s for your trumpery ring, there, sirere!" And she flung it out of the window. ow Angelica little knew that the ring was fairy ring; if a woman wore it, it made I the gentlemen in love with her.

"Very good!" says Giglio, his eyes flashg fire; and then as if his eyes had been ddenly opened, he cried out: "Ha! what es this mean? Is this the woman I have en in love with all my life? • Have I been ch a ninny? Why—actually—you—you e a little crooked!'

"Eh!" cried Angelica.

"And upon my conscience, you—you squint little!" And he nearly choked himself th laughing. But at that moment the st lord-in-waiting entered and said: "Roy-Highnesses! You are expected in the Pink rone room, where they await the arrival Prince Bulbo." As Angelica's old govness (now Countess Gruffanuff) walked rough the court on her way to the Pink rone room, she spied something glittering the pavement. It turned out to be the ng Angelica had thrown away; it was too all for any of her old knuckles, so the untess put it in her pocket. She went on

In the throne room and took her place behind the king and queen; Angelica sat at their feet, and behind the king's chair stood Giglio, looking very savage. Prince Bulbo at last made his appearance, followed by a black page carrying the most beautiful crown you ever saw. "I have ridden 300 miles since breakfast," said he, "so eager was I to behold the Princess Angel-I mean the august family of Paflagonia, and I could not wait to change my traveling costume."

"Your Royal Highness is welcome in any dress," says the king. "A chair for his Royal Highness."

"Ah, but you should see my other clothes," says Prince Bulbo.

"Any dress his Royal Highness wears is a court dress," says Angelica, smiling gra-

Giglio burst out laughing with derision. "And who are you?" says Bulbo, very fierce-

"My father was the king of this country, and I am his only son," replies Giglio with equal haughtiness. "Ha!" said the king, looking flurried. But collecting himself he said: 'Dear Prince Bulbo, Giglio. Know each other!"

When the day was ended, little Rosalba came to put Countess Gruffanuff's hair in papers, and the countess said: "Rosalba, you dressed my hair very nicely to-day; I promised you a little present. Here are five shil-no, here is a pretty little ring that I picked-that I have had some time." she gave Rosalba the magic ring. It fitted exactly. "You may go, now, and warm the king's bed, and then you may unrip my green silk, and then do me a cap for the morning, and mend the hole in my silk stocking, and then you can go to bed, Rosalba. Mind, I shall want my cup of tea at five in the morning. Grau-haw-boo! Honghrho!" In fact she was snoring sound asleep. So pretty Rosalba went for the coals and filled the royal warming-pan. As soon as she had warmed the bed she went out into the hall where whom should she meet but Prince Giglio? And what do you think Giglio does? He goes down on his knees and offers to marry her that moment. "Oh, Rosalba," says the prince, "I have lived fifteen years in thy company without seeing thy perfections! What woman in all Europe, Africa and America-nay in Australia, only it is not yet discovered-can presume to be thy equal?"

"Oh, prince! I am but a poor lady's-maid," says Angelica, looking, however, very much pleased.

"Didst thou not tend me in my sickness, when all forsook me?" continues Giglio. "Didst not bring me jelly?"

"Yes, dear prince, I did," says Rosalba, "and I sewed your Royal Highness's shirtbuttons on, too, if you please, your Royal Highness," cries this artless maiden. But let us pass over the remainder of this touching scene. When Rosalba at last departed, she left the warming-pan on the floor. Giglio siezed it up, and kissing it because Rosalba had carried it, he rushed downstairs. What should he see on the landing but his

majesty, the king, talking to Rosalba! Such was the effect of the magic ring!" "Charming maid," says the king, "turn thy eyes on a middle-aged autocrat, who has been considered not ill-looking in his time."

"Oh, sir! what will her majesty say?" cries Rosalba.

"Her majesty!" laughs the monarch—"her majesty be hanged! Have I not blocks, axes, ropes, hangmen? Runs not a river by my palace wall? Say but the word—thy mistress straightway in a sack is sewn, and thou the sharer of my throne!"

When Giglio heard these atrocious sentiments he forgot the respect due to royalty, lifted up the warming-pan and knocked down the king as flat as a pancake. After which Giglio took to his heels, Angelica ran off screaming, and the queen came out of her room. Fancy her feelings! As soon as the coals began to burn him the king came to himself, stood up and stamped his royal feet with rage. "Ho, captain of the guards!" "Headzoff! good his majesty exclaimed. Headzoff! seize upon the prince. Awaylet him die!" Lifting up the tails of his dressing-gown, the king entered his own apartment. Captain Headzoff was much affected, having a sincere love for Giglio. "Poor, poor Giglio! Is it my hand must lead him to death? The king commands me to hang the prince. The prince! Obedience is the soldier's honor. The prince! Butbut—he didn't say what prince. Well, then, I'll take Bulbo and hang him!" And he began to dance about for joy. "Prince Bulbo's head will do capitally," says he; and he went to arrest the prince the first thing next morning.

He knocked at the door. "Who's there?" "Captain Headzoff? Step in, pray, my good Captain. I'm delighted to see you. My lord chamberlain will act for me in any business you may have on hand."

"I beg your royal highness's pardon, but you will will have to act for yourself. This business is done with axes among us! By this warrant I am to take you prisoner and turn you over to-to the executioner."

"Pooh, pooh, my good man-ho! Stop, I say!" But the guards seized him, tied a handkerchief over his face and led him away. The king, who happened to be talking to Countess Gruffanuff, saw him passing, and not knowing it was Bulbo, took a pinch of snuff and said: "So much for Giglio. Now let's go to breakfast."

Captain Headzoff handed Prince Bulbo to the sheriff with this fatal order:

"At night cut off the bearer's head."

VALOROSO XXIV.

"It's a mistake," says Bulbo, who did not seem to understand the business in the least.

"Poo-poo-pooh!" says the sheriff. poor Bulbo was led to the scaffold where an executioner with a block and a tremendous ax was always ready in case he was wanted.

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Sunday - School.

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THE FORGIVING SPIRIT.*

We studied last week the beautiful teachings of our Lord regarding the children and our sacred obligations to them. Jesus passed next to a consideration of the duty of his followers to one another, and first, when one has been wronged by his brother. Three steps are to be taken for reclaiming the wrong-doer. First, he who has suffered the wrong is to go alone to his brother and seek to bring him to repentance. Failing in this he is to take with him one or two mutual friends and renew the attempt. If the transgressor is still impenitent the matter is to be laid before the church and an effort made through proper agency of the whole body to bring him to a sense of his sin. If he refuses to hear the church he is to be counted as a heathen man and a publican; that is, he forfeits the fellowship and is denied the companionship of the congregation until such time as he recognizes and acknowledges his sin. It is to be deplored that this simple and righteous method of discipline has well-nigh disappeared from our churches.

Jesus then extends to the body of the disciples the promise given shortly before to Peter, that the action of the assemby of believers, when guided by the spirit of love and unity, will be sanctioned in heaven, and promises to their united prayers a certain answer, and to their united gatherings in his name the assurance of his presence. Peter had been deeply impressed by what Jesus said about reclaiming an erring brother, and perhaps was meditating over his words while he talked of prayer, so that this part of his discourse was unheard by the apostle. Suddenly the subterranean stream of thought breaks forth in the question: "Lord, how oft shall my brother sin against me and I forgive him? until seven times?" The new wine was beginning to burst the old bottles of rabbinic forms. The rabbis taught that one should forgive an offender three times only, and then when the wrong-doer had himself sought forgiveness. The Master had declared that the innocent party must seek the guilty and try to reconcile him. Peter thought he had surely gone to the very limit of divine forbearance when he suggested seven times as the possible measure of the new law of pardoning grace. But Jesus rebukes the narrowness of the apostle's spi it by a single sentence: "I say not unto thee until seven times, but until seventy times seven." In other words, there is no limit to the spirit of forgiveness. You are to pardon your brother every time he repents. As Jesus had said on another occasion: "If thy brother sin, rebuke him, and if he repent, forgive him. And if he sin against thee seven times in the day, and seven times turn again to thee saying, I repent; thou shalt forgive him" (Luke 17:3,4). True charity does not count occasions; it courts them.

Then follows the parable of the servant who received mercy and then denied it to his fellow-servant. He owed to his king a debt of ten thousand talents, an enormous sum, which he could not have owed except by reason of extensive fraud or peculation and which he could never hope to repay. Discovered in his crime and brought face to face with his royal master, his guilt is soon established and the command given in accordance with the cruel laws of the time, that he and his family be sold and the proceeds applied upon the debt. Appealing for mercy, that he may have time to restore what he has taken he is answered with unmeasured grace, his master forgiving him the debt. Going forth

from this experience of unmerited favor he meets a fellowservant who owes him a trifling debt of a hundred pence, and deaf to his appeal for mercy couched in the identical words he had himself used to his master he throws him into prison until the debt is paid. When this comes to the ears of the king he cancels his former remission of the debt of the wicked servant and delivers him to the cruel jailers to be tormented as his base conduct deserved.

It hardly needs the application made by Jesus in the closing verse of the lesson to teach us his purpose in this parable. He would have us know that the unforgiving spirit is unforgiven. Ingratitude and intolerance go together. He who will not forgive another cannot find forgiveness for himself. We are taught to pray: "Forgive us our debts as we forgive our debtors." There is nothing more disappointing than revenge. "Reverge, indeed, seems often sweet to men; but oh, it is only sugared poison, only sweetened gall, and its after taste is bitter as hell." What comfort, what joy can ever come to a human heart from the consciousness that an injury has been revenged? And how sweet the peace of a heart that has healed the hurt of wanton injury with the balsam of entire forgiveness! Who would not covet to go into the presence of God with the words of the dying Jesus, uttered in behalf of his enemies upon his lips: "Father, forgive them; they know not what they do?" What unspeakable joy must have filled the soul of Stephen when, as his soul left the poor, bruised and broken body, he cried out in behalf of those who stoned him: "Lord, lay not this sin to their charge!"

The contrast between the generous pardon of the king and the cruel intolerence of the wicked servant is one to which we are not wholly strangers to-day. How many of those who call themselves Christians, who claim to be the objects of redeeming grace, who sing with unction—

"Happy day! happy day!
When Jesus washed my sins away!"

cherish in their hearts bitter thoughts against those who have done them a real or a fancied wrong. How much more noble the Christian method of revenging injury: "If thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire on his head." The best way to overcome an enemy is to make him a friend, and this can only be done by loving him. "Mercy is the rod by which the noble-minded chastise." I like the old English proverb, "Forgiveness and a sile are the best revenge."

This lesson is not an easy one to practice; that is, by the methods we are wont to follow. There is an easy way to practice forgiveness, to cultivate graciousness toward our erring brethren, and that is to live in daily and rich experience of the divine grace. In the exact measure of our enjoyment of God's grace from day to day, through humble penitence and contrite prayer, through fervent love and earnest service, will we be able to exercise this grace toward others. The fullness of the inflow will determine the volume of the outflow. "The miller, finding that some of the lumps are large and hard, and that the millstones are consequently almost standing still, goes quietly out and lets more water on. Go you and do likewise. When injuries that seem large and hard are accumulated on your head, and the process of forgiving them begins to choke and go slow under pressure, as if it would soon stop altogether; when the demand for forgiveness grows great and the forgiving power in the heart is unable to meet it; then enter into your closet and shut your door and pray to your Father specifically for more experience of his forgiving love; so shall your forgiving love grow stronger and overcome every obstacle that stands in its

way. Your heart under the fresh impulse of pardon to you through the blood of the covenant will toss off with ease the load of impediments that obstructed for a time its movements and you will forgive even as you have been forgiven."





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^{*}Lesson for August 12-Matt. 18:21-35.

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TOPIC FOR AUGUST 12.

ZEAL.

(Luke 16:1-13.)

"Had I served my God with half the zeal I erved my king he would not in mine age have eft me naked to mine enemies." So spake the vorldly Cardinal Wolsey, as he tottered to his ray-haired fall. And so, no doubt, have many thers wao have ventured like wanton boys for nany summers on a wide sea, supported only by he pomp of empty bladders of this earth's ends, poken the disappointment of age and defeat.

If we could but learn, we Christian workers, to hrow into our great cause one-half the enthuiastic zeal the children of this world pour into heir pursuits or we ourselves pour into this world's pursuits, we should find ourselves more ranquil now as well as in our age. We know now in the matters of this life to push and strive; so few of us in the matters of the kingdom have earned the same energy and zeal.

The Master commended the unrighteous steward, not for his unrighteousness, but for his display of energy when the day of difficulty was irawing near. If the children of light should display equal energy and wisdom for the welfare of the Master's work, how much greater would be the commendation from the Master. It is wonderful how much adroitness we can manifest when matters of business are to be adjusted, how ittle zeal and finesse we are able to summon when a church quarrel or a church problem or a church transaction is to be handled. The former we ought to have done, but the latter we ought to leave undone.

And yet after all our church people ought to be commended for the zeal they often do manifest. No fault of leaders in church work is often more flagrant than lack of appreciation. When we find zeal to commend, let us commend. It is truly admirable the effort that is often put forth by church building committees, ladies' circles, organ fund promoters, choirs, ushers and all manner of church workers. It is cheering to the hopes of the church of the future to see the devotion of some of the workers of the present. These who are faithful, whether it be over a few or over many things, shall hear a plaudit of well done. The young lady charg d with the decoration of a pulpit who does it with her might may one day be charged with the adorning of a mansion in that house of many mansions. The young man who serves faithfully as a doorkeeper in the house of the Lord here may one day stand beside and assist him who bears the keys of the kingdom of heaven

And so, in all the humblest duties of home or business life, he who is zealous over a few shall be made ruler of many. He who paints a small picture here with all his might hall one day "splash at a ten-league canvas with brushes of comet's hair." He who keeps strict accounts, faithfully, zealously, shall one day hear the call, come up higher and keep larger accounts. Nor is this promise of greater opportunity a holding out of selfish motives. It is rather the giving of greater tasks and an opening for greater zeal. It is offering as inducement "the joy of the working."

I lately discovered that the author of a wellknown poem, first published in the Century Magazine and since circulated all over the world. Dr. Ansen G. Chester, for many years a Presbyterian minister, is now a member of our church in Buffalo and an occasional contributor to the CHRISTIAN-EVANGELIST. May I not, as it so well fitted to this subject, publish the poem entire?

THE TAPESTRY WEAVERS.

T.

Let us take to our hearts a lesson-no lesson can

other side of the sea.

Above their heads the pattern hangs, they study it with care-

The while their fingers deftly move, their eyes are fastened there.

They tell this curious thing, besides, of the patient, plodding weaver:

He works on the wrong side evermore, but works

for the right side ever.

It is only when the weaving stops, and the web is

him for his cost!

Then the master bringeth him golden hire, and

The years of man are the looms of God, let down

Wherein we are weaving ever, till the mystic web is done.

Weaving blindly, but weaving surely, each for himself his fate;

We may not see how the right side looks, we can only weave and wait.

hath need to fear,

Only let him look clear into Heaven-the Perfect Pattern is there.

If he keeps the face of the Savior forever and alway in sight,

And when the work is ended, and the web is

turned and shown,
He shall hear the voice of the Master, it shall say to him, "Well done!"

him thence, shall come down;

And God shall give him gold for his hire-not

braver be, From the ways of the tapestry weavers on the

loosed and turned,
That he sees his real handiwork—that his marvelous skill is learned.

Ah, the sight of its delicate beauty, how it pays

No rarer, daintier work than this was done by the

giveth him praise as well.

And how happy the heart of the weaver is, no tongue but his own can tell.

IT.

from the place of the sun,

But, looking above for the pattern, no weaver

His toil shall be sweeter than honey, his weaving is sure to be right.

And the white-winged angels of Heaven, to bear

coin, but a glowing crown! Buffalo, N. Y.

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Literature

Book Notes.

In view of the present tremendous upheaval in China it is small wonder that we are having a decided demand for "Facts About China," by Wm. Remfry Hunt. Mr. Hunt is now and has for years been a resident of Chu Cheo, Central China. He is thoroughly familiar with China and the Chinese. His book is full of information about the government, manners, customs, religion, geography, climate, industries, etc., of the Chinese Empire. The price is but twenty-five cents.

"Alexander Campbell's Theology," by W. E. Garrison, the most recent book issued by the Christian Publishing Company, is alrea y receiving high commendation from many of our leading men and best thinkers. It is a handsome volume of 302 pages, worthy in every respect a place in the library of every preacher and thinking Disciple. Price, \$1.00.

The sale of "Christian Science Dissected" still increases. Every copy of this little booklet that is sold seems to sell one or two more. It is not an abstruse treatise, but a plain, straightforward, bright and entertaining dissection of the ridiculous claims of Mary Baker Eddy and her followers and of the doctrine they preach. Preachers and physicians unite in pronouncing it the strongest, most forcible work against Christian Science that has yet appeared. The price is twenty-five

"The Christian Worker," a practical manual for preachers and church officials, by Jos. H. Foy, is a little volume which has been having a large sale of late. Libis is the best work of its kind ever issued. It contains hints, helps and suggestions for baptisms, funerals, marriages, ordinations, dedications, missionary meetings, special collections, thanksgiving services, etc., together with outlines and suggested texts for sermons for all special occasions, advice to pastors on the management and care of the congregation, and in short, a great amount of matter invaluable to every preacher. The book contains 189 pages, is bound in cloth and sells for seventyfive cents.

Let our readers remember that our offer of Alexander Campbell's works still stands. Offer reduction of the price of the works of the great reformer was, without doubt, THE book event of the history of our people. We offer the Complete Works for \$8.40, or the volumes singly as advertised. During the past few weeks we have sold hundreds of volumes of these works, but we know that many have not yet taken advantage of the

MAGAZINES.

The Century's new story, "The Helmet of Navarre," by Miss Bertha Runkle, to run for several months, begins with the August number.

The Atlantic Monthly for August contains several attractive and interesting articles, not the least of which? is "The Iowans," by Rollin Lynde Hartte.

The '[August number of Scribner's is always noted for its short stories. It is a fiction number. This year promises to be unusually rich in this as well as in other respects.

Everybody's Magazine for August, aside from its leading articles, contains a number of short stories, all complete and particularly well chosen.

The midsummer Woman's Home Companion presents a handsome and well-edited issue of a journal that is certainly well to the front among firstclass magazines.

St. Nicholas for August is one of the most popular numbers of this popular magazines, for the year. Its selections, variety and illustrations are decidedly interesting and pleasing.

Joseph Blethen, the author of "Grandmother Winslow's Precious Plates," in the August Ladies Home Journal, is one of the newest writers of fiction. He is a young man and managing editor of the Seattle Times.

A Good Chance for Some One.

There is always a good chance ready for the preacher who is ready. Many a man could add a third to his salary and make his work a half more effective by taking a thorough course with Prof. Ott in the Drake University College of Oratory at Des Moines, Ia.

The Best Way to Go to Colorado, and Utah

Is via the Missouri Pacific Railway. Very low rates are in effect, and the service is the best. Through sleepers, via Kansas City, leaving St. Louis 9:00 A. M., reaching Denver 11:00 o'clock next morning. Full information on application to H. F. BERKLEY, P. & T. Agt.,

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comfort.

For a copy of "The Lake Superior Country," containing description of Marquette and the copper country, address, with four (4) cents in stamps to pay postage, Geo. H. Heafford, General Passenger Agent, Chicago, Ill.

A New Railroad to San Francisco.

The newly completed extension of the Santa Fe Route through the San Joaquin Valley to San Francisco was opened for passenger business on July 1, 1900.

The Atchison, Topeka & Santa Fe Railway has

The Atchison, Topeka & Santa Fe Railway has heretofore rossessed the distinction of being the only line with its own track and trains all the way from Chicago to Los Angeles and San Diego. San Francisco and the important cities of the San Joaquin Valley are now added to the vast territory served by this great transportation system under one management which territory also tem under one management, which territory also includes a large part of the region between Denver on the north, and Galveston on the south.

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The Santa Fe has long been the favorite route between the East and Southern California. By virtue of the same high-grade service and unexcelled attractions it hopes to win equal favor with travelers to and from San Francisco and intermediate cities of the Golden State.

The service will consist at first of Pullman and tourist sleepers and chair cars daily. The early resumption of the California Limited is contemEither or Both These Books Mailed Free.

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The Land of Big Red Apples.

Is an attractive and interesting book, handsomely illustrated with views of South Missonri scenery, including the famous Olden fruit farm of 3,000 acres in Howell county. It pertains to fruit raising in that great fruit belt of America, the southern slope of the Ozarks, and will prove of great value, not only to fruit growers, but to every farmer and home seeker looking for a farm and a home.

'Wealth in Northern Arkansas,'

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For particulars address
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Asst. Gen. Pass. Agt., St Louis.

Marriages.

EVANS—ERSK'NE.—On July 18, at the home of the bride's parents, 19 Sylvan Avenue, Pittsburg, Pa., Thomas C. Evans and Mazie C. Erskine; W. N. Arno d officiating.

KNIFFEN -REED. - Samel L. Kniffen and Katie Reed, both of Elk City, were married July 17; S. W. Nay officiating.

LE MAY—HOLT.—Married, in Owosso, Mich., July 8, at Christian parsonage, Napoleon J. Le May to Jennie M. Holt; S. A. Strawn officiating.

OLMSTED—FOTTER.—On July 15, 1900, Dell Olmsted and Miss Mary C. Potter were united in marriage at Olin Ia; S. J. Carter officiating.

Obituaries.

BURTON.

Robert L. Burton, son of C. J. Burton, was born October 8, 1881, at Concord, Ill. He became a Christian at the age of 12, at Thorp's Spring, Tex., under the preaching of B B. Sanders. He quietly passed away June 20, 1900, at home, in Canton, Mo. After a beautiful service, conducted by Bro. Davis E-rett, the pastor, his remains were laid away to away it the great resurrection more. He away to await the great resurrection morn. He manifes ed a gentle, Christian spirit during his affliction of several months. My dear boy sleepeth, but not forever. HIS FATHER.

EIKENBERRY.

Helen Cecil Eikenberry, daughter and only child Helen Cecil Eikenberry, daughter and only child of Orrah L. and Ollie Eikenberry, was born June 24, 1900, and died July 10. After a short service in the town hall in Brubaker her remains were buried in the cemetery at Salem, Ill., July 11. Is a life so short a failure? It brought both joy and sa ness. It brought many hearts closer together in sympathy and love. It generated many reflections which without that life would not have been. Besides, it is another thread binding heaven and earth together. Funeral was conducted by W. J. Simer.

W. J. Simer.

HORTON.

Polly Horn was born in Knox County, O., May 14, 1838; united with the Christian Church in early youth, to which cause she has been faithful ever since; was united in marriage with A. J. Horton, June 25, 1857, with whom she has lived to the time of her death, which occurred July 20, 1900, at her home near Summum, Ill. The funeral services were held in the Summum Church by the writer, assisted by Bro. J. W. Carpenter, of Astoria, July 21.

J. E. DEIHL.

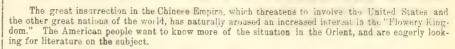
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* THE WAR IN CHINA *



FACTS ABOUT CHINA.

We recently published a booklet, entitled "Facts About China," by Wm. Remfrey Hunt, of Chu Cheo, China. Mr. Hunt has been for many years a resident of Central China, and is thoroughly acquainted with the country and its people. The following are some of his topics:

Vastness of Chinese Empire, History and Age of China, The People of China, Populousness of China, Climate and Products.

Classic and Sacred Systems, Strange Manners and Customs. Some Absurdities of Heathenism, Lauguage, Education and Literature, Missions in China.

"Facts About China" is concisely and tersely written. The purpose of the author is to convey information and to instruct and not to entertain or amuse. Nevertheless, the book is thoroughly interesting. A map of the Chinese Empire is included in the book.

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Teacher. Did I not tell you to be prepared with your history lesson? And here you are unable to repeat a word of it.

Scholar. I didn't think it was necessary, sir. I've always heard that history repeated itself.

Uncle Silas. Humph! It's campaign year, and I hain't had any perlitical doccyments sent to me yet.

Aunt Serena. Well, that's queer. Four years ago the country was goin' to ruin a hull month earlier in the season than this.



Missionary.

Church Extension.

OUR SEPTEMBER OFFERING AND THE APPORTION-MENT: THE \$20,000 IN SEPTEMBER—
SHALL WE GET IT?

Twenty thousand dollars is the amount yet needed to complete the \$250,000 for Church Extension. The earnest recommendation of the the Jubilee Convention was that we raise \$50,000 this year in order to complete the first quarter of a million for Church Extension by September 30, 1900. A little over \$30,000 has been raised since Oct. 1st, 1899, which began this missionary year. The board has done its utmost up to Aug. 1st to get a good start for the \$50,000 to be raised this year. Three-fifths of the needed amount is already in the treasury and the other two-fifths will surely be raised by the chu-ches in the approaching September offering.

THE IMPORTANCE OF THIS OFFERING

Must be apparent to all who want to see the \$250,000 mark reached. The board now h s no other source from which to make any increase. Success must come in September or we fail. The preachers and elders and the churches generally have seen to it that the other boards reached the mark set and will work heartily to make the effort of the Board of Church Extension a success. We shall reach the goal by the aid of the preachers and churches.

OUR FORMER EFFORTS.

From all sources last year the September offering yielded over \$13,000. To succeed we must raise nearly \$7,000 more than last September. Last year's offerings in September were an increase of \$4,000 over 1898. September, 1900, will bring an increase of \$7,000 over 1899. Then the victory is sure.

THE APPORTIONMENT.

The board has suggested a just and careful apportionment, based on what the churches have done for the other missionary enterprises. No church has been asked for more than \$300 and none for less than \$5. Why should there not be inaugurated at once an earnest and sympathetic movement among pastors, official boards and their people to reach the apportionment suggested by the board? The amount asked of your congregation is not arbritrary, but is simply to show you that we can reach the desired \$250,000 provided your congregation does the part indicated by your apportionment. The board has every confidence that the desires of the brotherhood will be realized in September.

ORDER YOUR SUPPLIES.

The board will send the following snpplies free: "Nugget of Truth on Church Extension," with our new map in colors on the reverse side. These should be ordered in quantities sufficient to supply every member of your church. They will institute a campaign of education. If political campaigns are educative it is equally important that we educate on this vital work. The board also furnishes small "Collection Envelopes." These are prepared so as to pictorially represent Church Extension. Our "Pastoral Letters" are useful. Send a postal to the secretary, state what you need and they will be mailed free.

In behalf of the board,

G. W. MUCKLEY, Cor. Sec. 600 Waterworks Bldg., Kansas City, Mo.

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WEEKLY FAMILY AND RELIGIOUS JOURNAL.

Vol. xxxvii

August 9, 1900

No. 32

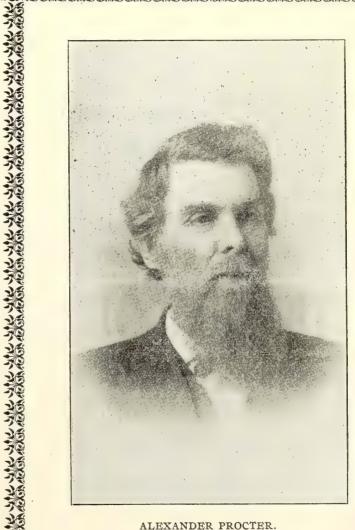
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**MEMORIAL NUMBER

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ol. xxxvii.

St. Louis. Mo., Thursday, August 9, 1900.

No. 32.

CURRENT EVENTS.

The assassination of King Humbert, of ly, has been followed by an attempt to assinate the Shah of Persia. The Shah s on a visit to Paris, where he had reved ample proof of the good will of the ench people. While riding through one the streets of the city in his carriage, in npany with the Grand Vizier and General rent, a man rushed forward, and springon to the carriage step, pointed the zzle of a revolver at the Shah. The and Vizier grasped the man while General rent knocked the revolver out of his nd, so that the weapon fell into the rriage. The Shah himself took a hand en in holding the would be assassin until e police arrived and took charge of him. e prisoner would have been dealt with in summary manner by the people had it not en for the protection of the police. ah behaved very coolly, it is said, although Paris is greatly excited over the event. hen the assassin was asked why he had tempted the life of the Shah, his only swer was that it pleased him to do so, and at it was a matter between him and his vn conscience. At this writing little is own of his personality. Whether he is anarchist working in concert with others some half crazed crank is not yet known. ne probablity is, however, that he was not ting alone, but is the agent of a coniracy, as in the caseof the assassination of e King of Italy. It is probable that these vo events will lead to some more drastic easures to prevent these dastardly out-

The most important news of the past eek is that the allied forces have left ien-Tsin on their way to Pekin, either in prce or on a reconnoitering expedition. he allied forces are said to number about hirty thousand. It is believed, however, hat there are other branches of the allied rmy moving on Pekin from other direcions. There is, of course, a censorship ver the news, and we may be assured that lans which have been adopted are not hade public. The attempt of Li Hung hang to prevent the movement on Pekin y the allied forces by the promise to eliver the ministers and other foreigners t Tien-Tsin has failed. Secretary Hay, hrough whom this proposition was made, nformed the aged Viceroy that this governnent will not enter into any arrangement egarding the disposition or treatment of he legations without first having free communication with Minister Conger. ponsibility for the protection of the legations, he was informed, rests upon the Chinese government, and that the power to deliver the ministers at Tien-Tsin presupposes the power to protect them and to open communication between them and their respective governments. Secretary Hay's reply to Earl Li, through Consul General Goodnow at Shanghai, is a very important and solemn warning to China. When he says: "Since the Chinese government admits that it possesses the power to give communication, it puts itself in an unfriendly attitude by denying it," he reaches what is considered as the extreme of diplomacy, bordering very closely on a declaration of hostilities. He urges Earl Li "earnestly to advise the imperial authorities of China to place themselves in friendly communication and co-operation with the relief expedition. They are assuming a heavy responsibility in acting otherwise." There is no mistaking the meaning of this communication, and if China refuses to accept the warning, the consequences will be upon her own head.

One of the developments during the past week which has done much to solidify the allied forces and to depeen the conviction that war with China is inevitable was the information received from Dr. Morrison, of Pekin, correspondent of the London Times. to the effect that the Chinese government had issued an imperial edict calling on the Boxers "to continue to render loyal and patriotic servcie in exterminating the Christians." Dr. Morrison's reputation for thorough reliability gives extraordinary importance to his communication, which makes it certain that the Chinese government has been in league with the Boxers in their attack on the foreigners, and that it has been practicing deceit and fraud in order to deceive the other nations. the victory of Tien-Tsin, according to Dr. Morrison, that led the Chinese government to make truce with the foreigners. Now the plan evidently is to hold the ministers and other foreigners in Pekin as hostages, in order to prevent the advance on Pekin. Minister Wu thinks Dr. Morrison must be biased or misinformed, and is loth to believe that his government has actually been in league with the Boxers in their crusade against the foreigners. It must be confessed, however, that the evidence points very strongly in this direction, and any failure now on the part of the Chinese government to co-operate with the allied forces to put down the Boxers would be all the additional proof necessary to show its complicity in this high-handed crime against civilization. We are still of the opinion expressed early in the beginning of this insurrection, that we are confronted with nothing less than the problem of China's future, and that the time has come when the old order in the "Flowery Kingdom" must give way to the new. What this new order will be will depend upon the action of China herself, and upon the wisdom of the powers co-operating for its political regeneration.

A battle of seven hours' duration was fought on last Sunday between the allied troops and the Chinese troops twelve miles from Tien-Tsin on the road toward Pekin at a place called Peitsang, in which the Chinese were defeated, but not until after they had inflicted a loss of 1,200 killed and wounded on the allied troops. Further particulars of this battle are not yet given. It is thought that the allied troops numbered about 16,000 men. The Russian and Japanese are also said to have suffered most severely in the engagement. The strength of the Chinese troops is not given, neither their loss in the battle. There is every reason now for believing that the advance of the allied troops upon Pekin will be strongly contested. Chinese troops are said to be massing between Tien-Tsin and Pekin.

Conditions in Pekin are becoming more threatening and dangerous. Li Ping Hang, a rabid anti-foreign fanatic, has joined Prince Tuan, and the city of Pekin is now at their mercy. It is reported that two of the Tsung Li Yamen have been beheaded because of their expressed friendliness toward foreigners, and the lives of the ministers are again in jeopardy. What purports to be a late message from our minister, Conger, says: "Help at once, if at all. Beseiged in British Legation. No government in Pekin except military chiefs who are determined on destruction of foreigners." This message shows a fearful state of affairs in the imperial city. There are still rumors of an effort, to deliver the ministers at Tien-Tsin safely, but in the hope of stopping the advance upon Pekin. There is no indication on the part of the powers, however, to change their conduct.

Since the beheading of two of the commissioners of the Chinese Foreign Office because of their efforts in behalf of the foreigners in Pekin, Li Hung Chang has become alarmed and refuses to proceed toward Pekin. It is said that he has asked Pekin for a sick leave and that he has his baggage packed for flight. Sheng, the director of railroads and telegraphs at Shanghai, also fears decapitation and has appealed to the British Consul for protection. Li Hung Chang says that the foreign ministers left Pekin August third and predicts their death unless the advance upon Pekin by the allied forces is arrested. No declaration of war against China has yet been made by any of the powers, but it is expected that Russia and Germany may declare war at any moment. As the advance upon Pekin is now in progress events will develop more rapidly and the world will soon know of China's real attitude and designs.

It is said that all of the railroad companies have equipped their cars with self-coupling devices and air brakes. The law requiring this equipment was passed in 1896, but two extensions of the time were granted at the request of the railroads, the last one ending August 1, 1900.

The law provides that the United S'ates Attorney in the district with jurisdiction, upon information furnished, shall file suits against violating companies. It also requires that the Interstate Commerce Commission shall ascertain facts by inquiry regarding offending corporations and furnish the information to the district attorneys. Regarding the air brake the statute does not specify how many cars shall be so equipped. It merely reads:

"A sufficient number of cars in every train, freight and passenger, shall be equipped with automatic air brakes to control the movements of the train."

The number of cars required to so control a train has been fixed, after investigation, at 25 per cent. of the total number in any train. The Interstate Commerce Commission has approved this per cent.

It is now absolutely unnecessary to go between cars to couple or uncouple them. The work is done automatically or by a lever at the side of the car. The task of changing the cars to meet the requirements of the new law has been one of herculean proportions and the cost heavy. Of the twenty interstate roads entering Chicago the cost of the changes amounted to \$48,478,420. All the Chicago roads have given notice that they will not accept cars for transit on their lines not equipped according to law. All of the St. Louis lines are said to have complied with the provisions of this law, and this is probably true of all the interstate railroads throughout the country. The penalty for each and every violation of this law is \$100.

John Clark Ridpath, the historian, died in the Presbyterian Hospital, Now York City, on the evening of July 31st. As Dr. Ridpath occupied a prominent position in the literary world the following sketch of his life will be of interest to our readers. This sketch is from the St. Louis Republic:

John Clark Ridpath, LL.D., was born in Putnam County, Indiana, in April, 1841. He was graduated from Arbury (now Depauw) University in 1863, taking first honors. After serving as principal of an academy at Thorntown, Ind., and as Superintendent of Public Schools at Lawrenceburg, he was called, in 1869, to the chair of English literature at Depauw. He was transferred later to the chair of history and political philosophy.

phy. In 1873 he published his book, "An Academic History of the United States."

In 1876 he published his "Popular History of the United States," and afterwards "The Life and

Work of Garfield." His "Cyclopædia of Universas History" was published in 1885.

In 1885 he resigned his professorship in Depauw and the vice-presidency of the university in order that he might devote his whole time to writing. In 1893 he published his "Life and Work of James G. Blaine," and in 1894 his "Great Races of Mankind." He was engaged for ten years in preparing the material and four years in writing this work. In 1898 he published his "Life and Times of Gladstone" and supplement to the "History of All Nations." He was for a time editor of the Arena Magazine of Boston. In 1896 he ran for Congresl on the Democratic ticket in his home district in Indiana and was defeated by a small majority.

In recent years he has been engaged in the preparation of a complete and elaborate history of the United States.

SOME LEADING IDEAS OF BROTHER PROCTER.

In the funeral address, published elsewhere in this number, we have given some of the characteristics of Bro. Procter as a religious thinker and indicated something of the nature of his mental processes. In this article we desire to mention a few of the leading or dominating ideas which may be said to be the result of his thinking. It is much to be regretted that Bro. Procter has left so little behind him in the form of literature, which will serve to indicate to coming generations what were his views upon the great questions of his day. He was not a writer. He disliked the mechanical labor of writing, and his mind seemed to work far more freely when speaking than when attempting to write down his thoughts. Even the little that he has written and published is not at our command, and we here record only such impressions as we have received from conversations with him, and from discourses which we have heard him preach, as to his leading ideas.

When we first became acquainted with Bro. Procter, more than a quarter of a century ago, he was making an earnest protest, both in "The Christian," of which he was at that time one of the editors, and in his public discourses, against what he deemed a legalistic interpretation of the gospel, which was manifesting itself among many of our writers and preachers. According to his way of thinking there was a most marked difference between the spirit of the law and the gospel, and he believed that this distinction was one of the chief characteristics of the Reformation which we are pleading, and that those who were drifting into legalism were not only untrue to the spirit of the gospel, but to the spirit of our own religious movement. He discarded such phrases as "the law of pardon," because they smacked too much of that legalism which he believed to be fatal to any proper understanding of the gospel. He never treated lightly the ordinances of the gospel: baptism and the Lord's Supper. Indeed, we have never heard any one clothe these institutions with more solemn and sublime significance than he. To him they were not laws of arbitrary appointment, on which hinged salvation, but symbols of great and fundamental truths and facts. He taught without equivocation the doctrine of justification by faith, but believed that the faiting which justifies expresses itself in overt acts of obedience, such as confession, baptism and the Lord's Supper. His presentation of the doctrine of baptism was of such a character as to disarm prejudice, remove misunderstanding and impart to those who heard him a new and higher conception of the meaning of that institution.

It early became characteristic of Bro Procter's thinking to conceive of God as being present in the world to-day as much as at any time in the past. He did not claim that His presence here was indicated always by the same signs, but that the tokens of the divine immanence were no less manifest in our day than in any previous age of the world. He believed that God had been always disclosing himself to human understanding as men could receive it, and that, too, in the material universe and in human history as well as in the Bible. But the perfect revelation of God's character and will he held was made in Jesus Christ, on whose glory, majesty, wisdom and perfection of character he loved to dwell. It is easy to see how this view of God's continual presence in the world rather than an occasional interference in human affairs, would lead him to adopt a theory of revelation and of inspiration not in harmony with the view held by those who have an entirely different conception of God's relation to the world. He believed that God spoke in men and through man's consciousness of God and His truth. He once illustrated his idea of inspiration by saying that it was not like a father repeating to his little child, who could not see out of the house, what he (the father) saw, and requiring the child to repeat what it had heard, but it was as if the father lifted the child up to the window and let it look out upon the world with its own eyes, and tell what it saw. So he believed God, by His Spirit, lifted men up to spiritual altitudes where they could see the realities of the spiritual universe. These men would not, of course, fully comprehend all they saw, but they would see and report enough for the spiritual guidance of their brethren who had not been lifted so high. Christ, however, had a full and perfect vision of God and of truth, and his teaching is the highest standard of right known to men.

There is abundant evidence that his religious thought was profoundly affected by the evolutionary theory which has come into such wide acceptance. His mind was one that would gladly welcome a great generalization like that, which seems to encompass all things in its majestic sweep. He never paused to question whether all the gaps in the theory had been filled up or whether the theory as interpreted by this and that scientist or philosopher was accurate, but the general conception of development commended itself to his mind, and elicited his profound admiration. It is needless, perhaps, to add that evolution with him was always theistic. It was not a substitute for God, but was God's method to bring

about the vast changes which have taken place in the material universe. Evolution with him was not a creator, but the creative process which is still going on. "My Father worketh hitherto, and I work." Any materialistic view of evolution that dispensed with the personal Creator was to him superficial and unworthy of a moment's serious thought.

He applied this principle of development to men. He had a sermon on "Predestination" in which he first treated of predestination in nature, by which God had in the beginning predestined man, as the highest type of earthly being, and all the lower forms of life were looking forward to him. Adam was the culmination of the creative process in the material world. But Adam was only God's baby. Christ was God's man. As predestination in nature reached up to and found its culmination in man, so predestination in the spiritual kingdom reaches up to and finds its culmination in Christ. Hence it is the predestined purpose of God to conform believers to the image of Christ.

While he laid great emphasis upon Jesus as a teacher, he did not neglect the meaning and significence of his death, but that death, according to his view, had two great purposes: It was, in the first place, Christ's last, culminating testimony to the truth. He had a great sermon on the text, "For this purpose came I into the world, to bear witness to the truth." He bore this witness, in his death, to the truth of all that he had taught. But the second purpose accomplished was a new and startling revelation of divine love. It was in perfect harmony with all that Christ taught of his Father, and of Himself as God manifest in the flesh, that He would willingly lay down his life for the sins of the world. Not to appease an angry God, not to pay a purchase price to the devil, but to show to men the infinite heart of love which beat in the Father's bosom, Christ voluntarily submitted to death. But his death becomes efficacious only to those who are drawn by it to depart from their sins to love and serve God.

It is only true to say that he cherished what is sometimes called "the larger hope." He believed in the salvability of men, even the worst of men, and hoped that somehow. sometime, somewhere, God's love would conquer all opposition and compass the salvation of all men. He never deemed it possible for any man to be saved in sin, or without repentance. With him character was salvation, and while not dogmatically affirming that all men would avail themselves of the opportunity of turning to God in repentance, he hoped that such might be the case, and believed that whenever a penitent soul turned to God it would always find a forgiving Father. This was held more as a personal view, which he expressed in private conversation, than as a doctrine which he affirmed with the certainty of faith.

His view of the spiritual world and of the life hereafter was a marked characteristic of his teaching. He had no doubt as to the future life. He based his conviction on no mere proof-text, but on the rock bed of God's character. We asked him once what was the most convincing truth in his mind of the life hereafter. His reply was immediate and emphatic: "It is the love of God." Love, he said, always fights death. The mother never yields her child to death as long as she can fight the grim monster. But God is infinite in love and in power. He is stronger than death. He will not allow the soul that loves Him and that he loves to perish. On that truth He rested his faith, and fell asleep like a child on its mother's bosom, having no shadow of doubt that he would wake in the life beyond, because "God is love."

These were some, at least, of his leading thoughts. It is no part of our purpose to say how far they harmonize with our own views or with those of others. That gave him little concern. He could love others who differed from him, and he expected the same from them. A great preacher, a bold thinker, a Christly man, whose daily life was a manifestation of the Master's spirit has gone from us, but he leaves behind him an influence that shall linger long, even as the radiance of the sun lingers at eventime along the western sky long after it has sunk beneath the horizon. But as the sun, during his circuit, has imparted vitality and put into operation forces that will never cease, so this life has set in motion influences which will continue to affect the life and thought of men as long as time shall last.

hour of Prayer.

HATRED OF EVIL.

(Prov. 6:16-19; 8:13; Heb. 1:8, 9.)

[Uniform Midweek Prayer-meeting Topic, August 15.]

CENTRAL TRUTH: One who loves righteousness must also hate iniquity, and as love is impotent except as it expresses itself in behalf of the object loved, so also is hatred if it opposes not that which it hates.

The Scriptures present two sides to the Christian character; the negative and the positive. One must not only "cease to do evil," but he must "learn to do well." He must also "abhor that which is evil," as well as "cleave to that which is good." The hatred of evil is an essential part of an effective love of righteousness. We do not really and truly love that which is good unless we also hate that which is evil. Any love of truth and righteousness that would seek to observe strict neutrality between good and evil would be condemned by every right-thinking person as lacking in reality and sincerity.

According to the Proverbs, Jehovah not only loves, but he also hates. Six things are specified here which the Lord hateth: "Yea, seven which are an abomination unto him." The things specified as those which the Lord hates are "haughty eyes," "a lying tongue," "hands that shed innocent blood," "a heart that deviseth wicked imaginations," "feet that be swift in running to mischief," "a false witness" and "he that soweth discord

among brethren." It will be seen at once that these are all things which no good man can love, but which he, like the Lord, is bound to hate and to oppose. In another quotation we are told that "the fear of the Lord is to hate evil," and wisdom personified is said to hate "pride and arrogancy in the evil way, and the froward mouth."

It is not enough, according to these Scriptures, to love that which is true and beautiful and good, but the heart must be directed against the things which are of a contrary nature. Nor is this a peculiarity of the Old Testament teaching that is reversed in the New. On the contrary, we are told in the Hebrew letter, as cited above, that this quality of hating evil was a characteristic of the Christ of the New Testament:

"Thou hast loved righteousness and hated iniquity; Therefore God, thy God, hath annointed thee With the oil of gladness above thy fellows."

This, the author of the Hebrew letter says, was said of the Son. We know, too, from the record of Chri t's life that he not only "loved righteousness," but that he also "hated iniquity."

The importance of emphasizing this side of Christian character is obvious. It is easier to seek to make terms with the conditions of life as we find them than to seek to remedy them. Professed Christians often deceive themselves, thinking it is not necessary for them to assume a bold, open and above-board attitude of opposition toward that which is evil if only they personally abstain from participation in it. They are liable to reason in this way: "Why should I expose myself to the criticism of those who are engaged in evil pursuits or practices by openly opposing them? I cannot prevent these evils. Why not simply let them alone and go about my business?" The falacy of this sort of reasoning is apparent. If all Christians should assume that attitude toward the wrong-doing that is in the world, what progress would righteousness make, and how soon would the evils that exist be overcome? The prophets did not reason so. They denounced the evils of their times, though it often cost them their lives. The apostles of Christ did not do so. They not only testified in favor of Christ, but they condemned the evils of the age in which they lived. Most of them suffered martyrdom for so doing, but they counted this a small matter if they might only be found faithful. Christ assumed no neutral attitude, but put himself in uncompromising hostility to all the shams and false worship and iniquity of the world which he came to save.

It is clear, then, that those of us who would be followers of Christ must not only "cease to do evil," but must hate the evil with such an intensity as to lead us to do what in us lies to extirpate it. We must not assume a compromising attitude toward any practice or custom or business or institution that is contrary to the will of God, and that obstructs his kingdom. This course will often involve sacrifice of time, of ease, of popularity, of money, and sometimes even of life itself. Nevertheless, it is the only course which a Christian can pursue who would be a true

follower of Jesus Christ. A Christian life is a warfare and the victory can only be achieved by a courageous assault upon the evil that is within us as well as upon that without, and only then as we fight in the strength which the Lord supplies.

PRAYER.

O, righteous Father, who hast called us through the gospel of Thy Son to a life of righteousness, inspire us, we beseech Thee, not only with a love for that which is good, but also with a hatred for that which is evil, and give us courage, we pray Thee, to antagonize the evil while we seek to cultivate the good. Forbid that we should seek to be neutral in the great conflict in which the forces of righteousness and of evil are arrayed against each other, but may we take our position on the side of right, and do valient service against iniquity until Thou shalt crown us with everlasting victory, through Jesus Christ our Lord. Amen!

Editor's Easy Chair or MACATAWA MUSINGS.

No one feature of Macatawa Park impresses the visitor more than the unique character of its religious services. Those of last Lord's day were typical. In the great auditorium in the woods near the crest of the hill that overlooks Macatawa Bay clear up to Holland an audience gathered that filled nearly every seat. A chorus choir rendered inspiring music, in which the audience joined. The sermon by Bro. Tyrrell, of Chicago, was on the characteristic differences between the children of God and the children of the devil in relation to sin. It was one of Bro. Tyrrell's best efforts and profoundly moved his audience. gathering in the evening on the beach was even larger. It is estimated that fifteen hundred people gathered on the sand at the margin of the lake where the waves were gently lapping the shore to participate in these evening services. The sccidental drowning of a boy in the afternoon near the pier had cast its shadow over the people in the Park and a feeling of deepened solemnity pervaded the evening meeting. Bro. Richardson, of Kansas City, who conducted the beach service, called attention to the incident and special prayer was offered for the bereaved family. In the brief addresses which followed by Bros. Muckley, W. T. Moore and T. P. Haley, the problem of human suffering and losses of this kind were dealt with, midst the profound attention of the great gathering. The crescent moon setting over the lake, and the silent stars overhead, added to the beauty and solemnity of the scene. It was evident that a deep religious impression was made on many who were present.

The following statements from the Benton Harbor Evening News indicate what impression the Casual visitor receives from spending a Sunday at Macatawa Park:

One week ago Sunday I visited St. Joseph. Yesterday I spent at Macatawa. Both are summer resorts on the east shore of Lake Michigan. They are 50 miles apart in distance and 50,000 miles apart in their ideals of Sunday observance.

The difference in the way Sunday was spent at the two points surprised me. At St. Joseph it

seemed as though I were attending a Fourth-of-July celebration.

After describing the disorder that prevailed at the other place, the correspondent says:

The visitor receives a different impression as soon as he reaches Macatawa Park on a Sunday. No liquor is sold on the grounds. The services of policemen are not needed. The people who populate the resort are for the most part familieshusbands and wives with their children. They gather there, not for a carnival of fun, not to single out brides and grooms who have just been ground out of the matrimonial mill, but they are there for rest and the visitor for even a day can not help but notice the fact. Last evening there was a scene enacted that would startle St. Joseph-a scene enacted every Sunday evening. On the sandy beach, just as the sun had bathed its hot face in the waters of the lake, the resorters gathered. Some came with camp chairs, others seated themselves on the sand. In the center of the group of several hundred was an old melodeon, in other days the pride of some home. About the instrument was reserved a place for the children where scores gathered in reverent attention.

We have spoken of the type of religious life being developed here at the Park as somewhat unique. The elements of this uniqueness, as near as we can analyze it, are, first, a catholicity of feeling and of spirit which is broader than any denomination. We have but one church here, and that is made up of Christians of various names and creeds, and denominational lines are wholly ignored. There are no outcroppings of denominational jealousies, no seeking of advantage, no glorying in sect, and on the other hand no attempt at concealing one's religious affiliation. There is a practical recognition of a Christian brotherhood that embraces all who love our Lord Jesus Christ in sincerity. In the next place, along with this catholicity of spirit there is an unmistakable evangelical type of religious thought and feeling. Speakers and worshipers here accept the great fundamental truths held in common by evangelical churches, and these are the truths which receive emphasis in the preaching and in the talks on the beach. A few years since we had a discourse by a so-called liberal preacher, who made an assault upon what is regarded as vital and fundamental by most Christians, and while his statements were quietly repudiated by the audience there was no discourtesy shown to the speaker. A third element of the unique character of the religious life of this place is its freedom from conventionalities. It is free, informal, natural. While there is an earnest religious feeling there is no pietistic cant; no goody goody type of religion which manifests itself in gush and emotionalism. It is a practical sort of religion that believes in being kind and helpful, goodnatured, reverent, decent and unselfish. It is needless to say that this type of religious life has been given to the place by the people who gather here, and may be said to be a sort of composite religious life, made up of the different elements represented here. It is confidently believed that there is going out from this summer resort a healthy and

invigorating religious influence which can not but prove helpful to the churches whose membership is represented in these gatherings.

We are now in the closing month of our stay at the Park this season. August is one of our fullest months at this place. The population is now at its height. The past week has given us delightful weather. Of evenings bonfires have gleamed along the lakeshore, while around them in a circle are grouped the radiant faces of congenial friends having a social hour of enjoyment together, one feature of which is usually the marshmallow roast. Sometimes there is a casual meeting of a half-dozen or more old friends on the beach and they sit down on the sand and hold an informal conversa tion. On vesterday afternoon a large number of friends and acquaintances here, embracing a number of names familiar to our readers, went on a little excursion on the "Lizzie Walsh," which makes daily trips to Saugatuck, leaving Macatawa at two and returning at six o'clock. Saugatuck is about three miles from the mouth of the Kalamazoo River where it empties into the lake, about nine miles south of this place. It was a delightful ride down the lakeshore and up the winding Kalamazoo to the quaint old town of Saugatuck. There the party disembarked, rested under the shade of the trees, indulged themselves in several baskets of ripe peaches, and after an hour's rest entered upon the return trip. Many of the old songs were sung on the way and the social feature was very enjoyable as well as the ride. On returning to the Park a number of us who had taken our evening meal along carried it to the summit of Bald Knob, one of the tallest sandhills here, where Macatawa Bay with its cottage-lined shores reaching up to Holland, in the distance, lay to the east of us in full view, while to the west was Lake Michigan, calm and unruffled and crimson with the rays of the setting sun Seldom does one ever enjoy a repast surrounded by scenes more beautiful and awe-inspiring. To-morrow the Macatawa Assembly begins and in our next we shall have something to say concerning it.

Edgewood-on-the-Lake, Aug. 4.

Questions and Hnswers.

1. At the age of about sixteen a young man confessed Christ and was baptized. For several years he tried to live a consistent Christian life, but in an evil hour he was led away into bad associates and committed acts which he knew at the time were sinful. Later on he saw the enormity of his sin, and resolving to reform his ways began to study for the ministry, and has for several years been preaching and his work is seemingly blessed of God. In the light of Heb. 6:4, 6, what in your judgment is his assurance of final salvation?

2. A young man was once a member of the Baptist Church and was "turned out" for some real or imagined inconsistency. Two years ago he killed man, and upon his conviction was sentenced to die. During his imprisonment the officers say he has been a most exemplary prisoner, reading his Bible and constant in prayer and strong in his assurance of divine pardon and acceptance with God. He bases his faith for salvation upon such Scriptures as Jno. 6:37; Heb. 7:25; Matt. 12:31. Query: How can these Scriptures be harmonized with 1 Jno. 3:15 and Rev. 21:8?

- 1. The only assurance that such an one can have of either his present or final salvation is in the genuineness or reality of his repentance. The passage in Hebrews, referred to cannot mean every sin committed, but such a deliberate rejection of Christ as leaves no opportunity for repentance. It is a very grave matter to sin against light, and there is danger that persons may continue in evil-doing until "it is impossible to renew them again unto repentance." It is of the first importance that those who have been enlightened and have tasted of the heavenly gift and then have fallen away in sin, to see to it that their repentance is thorough. Be sure to distinguish between remorse or regret for the results of sin, and the turning of the mind and heart away from sin, because it is sin. We must hate sin for its own sake.
- 2. Murder is a sin that may be repented of as other sins, and when one who has committed murder repents and thus has changed in his moral nature so that he hates the crime he is no longer a murderer, and thus his salvation is harmonized with the passages of Scripture referred to, which tell us that "no murderer hath eternal life."
- 1. Are we commanded to pray for sinners?
- 2. Do we inherit our sins from our parents?
 - 3. What does the word "talent' mean?

 E. C. Summers.
- 1. We are commanded to pray for "all men." Sinners are especially in need of our prayers. We should pray that they may be led to repentance.
- 2. No; sin is not a thing that can be inherited. It is a personal act. We may inherit certain tendencies from our parents which may lead to sin. Heredity has much to do in determining character, but each one is responsible for his own sins.
- 3. Among the Hebrews talent meant a weight and a denomination of money. A talent of silver was equivalent to three thousand shakels, and in weight was equal to about ninety-three and three-fourths pounds avoirdupoise. In our money it has been estimated to be worth from \$1,645.00 to \$1,916.00. In its figurative sense it stands for intellectual ability, natural or acquired. This figurative sense originated probably from the use of the word in the Farable of the Talents.

Here are some statements from Bishop Merrill's book which I would be glad to have you answer. T. S. Holland.

- 1. Is baptize a generic term?
- 2. The baptism of John, the record is brief and begins so abruptly as to imply that the

Jews were familiar with the rite, and that, as the Jews understood it, it was by sprink-ling

- 3. On the day of Pentecost we have a baptism by pouring as certain as there is meaning in words (see Acts 2:17, 18).
- 4. The beginning of infant baptism cannot be found this side the days of the apostles, for the space of 1100 A D. there was not a society of Christians on earth that called in question infant baptism.
- 1. No; it is a specific term, having a specific meaning. Otherwise we should not know what to do in obedience to the command to be baptized.
- 2. It is assumed here that the Jews were acquainted with sprinkling water upon persons as a religious rite. This is not the case. The Jews were probably acquainted with immersion and were not surprised at John's practice.
- 3. This is to confuse cause and effect. The outpuring of the Spirit on Pentecost was not the baptism, but the baptism in the Spirit was the result of the outpouring. "And they were all filled with the Holy Spirit and began to speak with other tongues as the Spirit gave them utterance." This being "filled with the Holy Spirit" was the baptism in the Spirit. Their spirits were overwhelmed by and under the control of the Holy Spirit. This in figurative language is called baptism in the Holy Spirit.
- 4. It is sufficient answer to the above to say that the New Testamet is silent concerning the practice of infant baptism. This is admitted by the highest Pedobaptist scholarships. There is no question in our mind but that it was introduced after the days of the apostles. The fact that it was not objected to during a long period of the church when it was in apostasy proves nothing for the validity of an ordinance that has no significance in the New Testament.
- 1. What is the history of "the right hand of fellowship?"
 - 2. Is it scriptural?
- 3. Do the Churches of Christ generaly observe it?
 - 4. Is the practice beneficial or harmful? S. A. Nesbit.
- 1. The first instance recorded, of giving the right hand of fellowship, is the incident where Saul was introduced to the apotles at Jerusalem after his conversion by Barnabas, when they gave him and Barnabas the right hand of fellowship (Gal. 2:9). We are not prepared to say to what extent this custom has prevailed in the church since, though we believe it is quite general, if not universal, among Protestants.
- 2. It is not scriptural in the sense that we have an instance of it recorded in the New Testament, and it is scriptural in the sense that it is in perfect harmony with the New Testament teaching and spirit, when not abused. It should never be required as one of the conditions of church membership, but as a formal method of recognizing persons as within the fellowship of the church.
 - 3. We think they generally do.

4. We regard it as beneficial rather than harmful. It seems to be perfectly natural and proper, and gives the church an opportunity of expressing a welcome, either personally, as in some instances, or through the paster or presiding officer, which is the most general custom.

The following is in response to a recent inquiry in the CHRISTIAN-EVANGELIST:

Referring to question on page 903 of the Christian Evangelist of July 19: "Where did H. W. Beecher make a statement credited to him," etc., I send this quotation from a little volume I have, entitled "Life Thoughts Gathered from the Extemporaneous Discourses of Henry Ward Beecher, by Edna Dean Proctor:"

*"Christian brethren, in heaven you are known by the name of Christ; on earth, for convenience sake, you are known by the name of Presbyterians, Episcopalians, Methodists, Congregationalists and the like. Let me speak the language of heaven and call you simply Christians. Whoever of you has known the name of Christ and feels Christ's life beating within him is invited to remain and sit with us at the table of the Lord."

The star refers to a footnote as follows: "Invitation to the common service."

J. P. PINKERTON.

Current Religious Thought.

From an article of unusual merit in a recent issue of the Cumberland Presbyterian on "Church Declension and Faith Expansion," by T. M. Hartman, D. D., we reprint the following timely paragraph:

Never before in the history of the world was the keen vision of the prophet in greater demand than to day. We need more men with that spiritual intuition that discerns the glory of twentieth-century possibilities for the cause of Christ—men with the reach and the grasp to bring great forces into harmony with high and holy missions. And why should not the church produce such men? Why should not the Christian prophet be as far-sighted and versatile-minded as the prophets of mammon? Why should the financial prophet have a deeper penetration into the processes of modern fortune-making than the religious prophet has in adapting means and adjusting forces to the promotion of God's kingdom on the earth? The effeminacy and cowardliness of modern Christianity is due to the fact that the church has not kept pace with her advantages. Instead of recognizing the fact that religion is the life of the earth, the very soul of all temporal enterprise, the molding energy of every material resource, the inspiration and guide of all progress, we have been preaching and teaching a kind of etherealized religion, the chief impetus of which is to "keep hands off." The church has stood aloof from the greater things; she has so indoctrinated the youth into thriftlessness and doless-ness concerning the larger advantages and wider doors of the kingdom of God until the ground has been preoccupied. The earth is being ruled by the politician and the financier. Our failure, to whatever extent we have failed, has not been due to a lack of advantage. It has been due to a lack of foresight and the spirit of courage and execution. There is no denying the fact that our teaching has been to a very great extent contracted and narrow, sadly lacking in that scope and vigor, that breadth and variety and that adaptability and progressiveness that the gospel inspires and the modern age demands.

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Addresses Delivered at the Funeral of Alexander Procter

Independence, Mo., July 24

A PRINCE IN ISRAEL.

BY J. H. GARRISON.

My FRIENDS:-That which we all knew must come, sooner or later, that which we have recently anticipated as being near at hand, and that which we have dreaded more than he has at last come to pass: Alexander Procter has gone from us. "He is not here; he is risen." To his threescore and ten years, allowed by the psalmist as the ordinary limit of human life, were added five golden years -a sort of aftermath, when the real harvest had been gathered; a glow of radiance at the eveningtime, when the sun has run his course and is about to depart. But at last the end has come, as come it must to all of us, and we are here-friends, neighbors, brethren-not to weep over an untimely departure, not to sorro as those who have no hope, not to lament a life which we wish might have been different from what it was, as we sometimes do, but to place a few flowers—some simple "forget-me-nots"—on the grave of one we loved, and to express our appreciation of his noble character, of his unselfish labors and of the influence of his life and thought upon the cause he loved and served so long.

For more than forty years the name of Alexander Procter has been familiar to the brotherhood with which his life and labors were identified. The announcement of his decease on the 24th inst., although not unexpected, will cause a feeling of sadness and loneliness in thousands of hearts. Born in Kentucky, he came to Missouri when a boy and became rooted in her soil, and while his heart was large enough to take in the whole brotherhood, the whole Union, and even the whole world, there was to him no place like old Missouri. From here he went to Bethany College in his young manhood, spending three years under the instruction and inspiration of the great reformer, Alexander Campbell. Graduating in that institution, he returned to the state of his adoption, and among the people he loved so well he lived and labored and died, and in her soil his dust will repose. Known and loved by a large circle of people outside the state who had come in contact with him in one way or another, he was most highly prized and loved by those in his own state, who knew him best and who came into closest touch with his great heart and mind and felt the influence of his lovely character.

In connection with the departure of Alexander Procter one naturally recalls the words of David to his royal household on the day of Abner's death: "Know ye not that there is a prince and a great man fallen this day in Israel?" It is no exaggeration to say of this distinguished brother that he was an intellectual and spiritual prince among men and that he was a great man—great in his intellectual resources, great in the breadth and reach of his thought, great in

his heart-power, great in his faith, and greatest of all in the loveliness and beauty of his character. These qualities made him a great preacher—a man of commanding influence among his brethren.

Those who knew Brother Procter best, if asked to mention his chief characteristic as a man and as a preacher of the gospel. would probably say that he was a great thinker-a man who refused to be satisfied with superficial reasoning, and who desired to get down to foundation facts and principles. His was a philosophical mind, seeking for the causes of things and ever trying to ascertain the general laws or principles underlying every great subject. His mind was intuitional rather than logical. He saw truth by a flash of insight, and recognized it and declared it without always knowing the steps by which he had reached the conclusion. Comparing him with New Testament writers, his style was like John's rather than that of Paul. Like John, he saw truth in its essence and drew very sharp contrasts. With him, as with John, the great truth was the Christhood and divine Sonhship of Jesus of Nazareth, and the great lie was the denial of that truch. He was comparatively careless about the logical forms of reasoning, which often constitute a refuge for partial truths, and was impatient with all labored processes of reasoning, which resulted in conclusions that he felt were at war with fundamental and essential truths and universal princi-

He loved truth more than all things else because he felt that truth is what humanity needs. His mind was singularly open to new and larger views of truth. He did not fear investigation. He never believed for a moment that he had discovered all the truth, but was in constant quest of new truth that would give him a larger view of God and of his universe. He had no fears that the revelations of science could ever harm the revelations of God in His Word, for the God of nature is the God of revelation. He had no misgivings as to the result of modern biblical criticism, because he knew that truth could not be harmed by criticism, and truth was all he desired. He believed that the Bible would be a more valuable book because better understood by all the light which modern critical investigation could throw upon it. This is a larger, a stronger, a serener faith in God and in his truth than that which trembles for fear that criticism will undermine the people's confidence in the Bible and destroy its authority.

Because his love for truth led him often into new fields of thought, and to accept, tentatively, at least, conclusions which many of his brethren were not prepared to accept, and because of that peculiar constitution of his mind to which we have referred, by which he perceived truth by a flash of intuition rather than as the result of logical reasoning, he was often misunderstood by his brethren, who feared his faith in the fundamental truths of the gospel was giving way. Never was there a greater mistake than this! No man ever believed in God and in the revelation of God through his Son, Jesus Christ, and in the eternal verities of the spiritual universe with a clearer and stronger faith than did Alexander Procter. Indeed, he lived "as seeing Him who is invisible." He saw God in all the manifold phenomena of the material world-in the glory of the rising and setting sun; in the outgoings of the morning and of the evening; in the majestic movements of the clouds; in the springing grass and in the blooming flowers. He had a poetic soul, which saw beauty everywhere, and recognized it all as the handiwork of his Heavenly Father. He read God's goodness and wisdom in the blush of the rose, in the blue azure of the skies and in all the multiform manifestations of life about him.

He saw God, too, in the great movements of human history. He believed that God is as much present in the world to-day as at any time in the distant past. He recognized his presence in the growing light that is driving darkness out of the world, and in the purer and juster laws and institutions established for the good of mankind. His faith in Jesus Christ as the revelation of God's grace and truth was supreme. No man could exalt Christ higher than he. Few men have had a truer insight into the character of Jesus than did our departed brother. As has been recently said of him, Jesus Christ was his great theme. He was fond of preaching from his great utterances. He seemed to enter profoundly into Christ's method of looking at life and the world. Christ's interpretation of God, of the spiritual world and of the kingdom of God, captivated his mind and heart, and he never wearied of telling others what these great conceptions were. In the zenith of his power few preachers have been able to move their audiences more profoundly than he, by the mastery of his thought, by the sublimity of his imagery, by his overwhelming array of great facts and principles bearing upon the point he was seeking to impress. Those of us who have heard him in these great discourses can never forget the strange sensations which swept over the soul under the spell of his sublime thought as he opened up to us in a new and startling way some great theme of the gospel.

Nor was it simply as a preacher that he poured forth the treasures of his thought. He was a great conversationalist, and some of the sublimest thoughts ever expressed by him were uttered in private conversation. At the fireside, or in the midst of a little group of congenial spirits, or with a single appreciative listener, he would utter sentiments clothed in befitting language which

might well have appeared on the pages of a stately volume on theology or philosophy. He never seemed conscious that he was saying anything out of the ordinary line of conversation, so familiar was his mind with these loftier ranges of thought. He read the best books of the time. He kept in touch with the best thought of the age. This was the secret of his perennial freshness. This was why he could remain and preach a whole generation in one community. He never regarded his education as "finished," but looked forward hopefully, even joyfully, to entering upon new courses of study in the life beyond.

Bro. Procter had already accepted the principles of the Reformation, which had reached the new state of Missouri from Kentucky, before he went to Bethany College to sit at the feet of Alexander Campbell. These principles he thoroughly accepted, and while he may have differed from some of his brethren on some of the minor doctrinal points, he never for a moment wavered as to the truthfulness and value to the world of that conception of Christianity which was embodied and set forth in the Reformation of the nineteenth century. He believed in the union of God's people, for he loved good men and women everywhere without regard to sectarian lines. He believed that union could only be consummated by returning to the simplicity of Christ, and seeking unity in Him rather than in doctrinal speculations. He was too broad a man for any sectarian limitations and could never have consented to wear even the badge of a denominational name. He insisted on having free access to the whole wide field of Christian thought, and utterly disregarded those artificial barriers which men have erected, parceling out truth to this and that sect, as if a Christian was not entitled to it all. He loved his brethren tenderly and passionately. Nothing but sickness could ever prevent him from meeting with his brethren in their state and national conventions. No one of us in Missouri ever expected him to be absent from our annual state convention, if he were able to be there. He was deeply interested in all our missionary, educational and benevolent enterprises. His heart went out in the full tide of sympathy with every movement and every enterprise that looked in the direction of the elevation of men. How we shall miss him, brethren, in our annual assemblies! He will meet with us no more, in bodily presence, but the influence of his life and personality will abide with us forever, as an imperishable legacy.

I am glad he was spared to the good old age to which he lived—glad for his sake, glad for ours. It was a source of unfailing joy to him that he lived long enough to see the religious movement to which he had devoted the energies of his life pass safely by some of the dangers which threatened it in earlier years, and moving forward with leaps and bounds. It gave him great hope for the future to see so many true, educated young men coming forward to carry on the work which he was soon to lay down. It

was no small boon to our cause in the state of Missouri that such a man as Bro. Procter was permitted to live and labor among us for more than half a century. Great menmen who are great in goodness-are God's best gifts to any people. The impress of his thought, the influence of his character, time can never efface. Your community here is richer in every way that a man so pure in life, so noble in thought, so gentle in all his dealings with men, should have gone in and out before you for so long a period of time. It cannot be otherwise than that the young people growing up to manhood and womanhood in this community will aspire to attain a nobler type of character, because Alexander Procter lived and wrought here so many years, and going hence has left the influence of his life like a gracious benediction to abide with you.

To the family how much his life and character mean! These are cherished by them much more than gold and silver, or stocks and bonds. While all our hearts go out to them in tenderest sympathy at their loss of his personal presence they are none the less to be congratulated on the glorious ending of a life so rich in good deeds, high thoughts and lofty ideals. May the blessing and peace of God, in whom he trusted and with whom he walked in closest fellowship, abide with them forever!

But, having accomplished his great work, it is well that he could go home and rest from all his weariness. He loved life. To him the earth was a beautiful place in which to live. He loved men. He could see their good points and proclivities when duller eyes could see nothing praiseworthy. He loved childhood with a tenderness like that of the Master. With Jean Paul Richter he could say: "I love God and little children." But his love was even broader than that, for he loved all men. But loving life, and taking joy in all its beauty and tender relationships, he had no fear of death. In his faith to die was to pass out of the bondage of the material into the true liberty of the children of God. As we once heard him say, he seemed to be passing through a tunnel here in the flesh, and death was passing out of the dark tunnel into the broad, beautiful sunlight of God's eternal day.

Peacefully, calmly, trustingly, he fell asleep without a struggle, without a doubt, without a fear. Let us not mourn that he has gone from us and passed up higher to enter into the fellowship of those elect spirits whom he had known on earth, and the larger company of the redeemed who are before the throne, having washed their robes and made them white in the blood of the Lamb. There, to-day, amid the company of the glorified, among the tall sons of light, he stands with a radiance on his face brighter than that which illumined it even here, still pursuing his favorite theme, ascribing glory and honor and dominion and power to Him who was, who is, and who is to come.

Every person has two educations—one which he receives from others, and one more important, which he gives himself.

NOBILITY OF CHARACTER.

A. B. JONES.

Death is always eventful. Come when it may, how it may or to whom it may, it always means a change, a mighty change, a reconstruction, a readjustment, a revolution. It means all this to the man himself—this mortal shall put on immortality, the natural body shall become a spiritual body; time is exchanged for eternity. An exchange of worlds! What a revolution! A young man determines to leave his native state, his home and all his early associations and go to the Far West where opportunities for growth and development are greater, where ambition may find a larger sphere. All preparations are made and the time to start on his journey arrives. It now flashes upon his soul what all this means. In silence he walks out to view for the last time the scenes of his childhood. He looks into the garden, walks through the orchard, strolls over the meadow and over the fields, wanders through the woods and along the stream, looks up at the sky and the floating clouds -what emotions! He returns to the home and looks sadly around the yard at the green grass, the flowerbeds, the shade trees; he enters the house, looks around at the furniture, at the pictures on the wall and at the old clock on the mantel-his heart is full to breaking. He must now kiss his mother and say good-bye to father, to brothers and sisters, and turn his back on all these things forever. What a change, what a trial! Death means all this and much more. To a man like Alexander Procter, who loved nature, in whose face he always saw God smiling, who could talk with the stars, with the ocean, the lakes, the rivers, the mountains, the forests, the fields: who loved his own sweet home with its majestic shade trees, its orchards and vineyards of his own planting and training, its green grass and its smiling flowers; who loved his family, his neighbors, his church; who loved all mankind and everything as he knew them here on this earth and in this life-what a change, what a mighty change, to close his eyes forever on all these things! But death means a change, a reconstruction, a revolution, not only to the man himself but to his family. This family can never be the same again. The head is gone, that great heart is still, the magnet is removed and the particles gathered about it must fall apart.

The death of Bro. Procter means a change—an appreciable change—to this church, to this whole community and to our church throughout this state. We shall all miss him. That majestic form will no longer grace our conventions, that eloquent tongue will no more inspire our assembled hosts. The great army will have to do battle without its accustomed leader. A reconstruction, a readjustment, becomes necessary all around. But the unseen hand will still guide us all.

The importance of the change wrought by death is determined largely by the importance of the man who dies. Measured by this standard, I shall not attempt to portray to you the magnitude of the events involved in the death of Alexander Procter. I leave your imagination to conceive of these in all the broad sweep of their implied revolutions and reconstructions.

Alexander Procter was a splendid specimen of an all-around man. In her happiest mood nature cast him in her best mold. Physically, he was a powerful man. His body, while not compact or symmetrical, was massive and always commanding in its presence. The same may be said of his mind-not compact, not close or logical in its methods, but immense in its strength, in its grasp and in its sweep. His fund of information, both general and special, was always a surprise and a source of profit and pleasure to his friends. Nor was he any less a giant in his moral character. Had Bro. Procter never been brought under the influence of religion he would still have stood erect among men and been recognized as a moral hero. Nature made him that way. He was so organized that he never could have learned the way of success in business, as many men have, through hook and crook, by indirection and circumvention. His soul always grew indignant in the presence of such things. The plain and straight methods of honest and honorable dealings were all that he cared to know. In his moral make-up he blended two qualities rarely found associated together in menthe strength of a lion and the gentleness of a woman. This latter quality was the dominant one of his life. It required the presence of great provocations and important moral issues to arouse the lion in his nature. But it was always there.

But the most conspicuous and imposing part in the colossal character of Bro. Procter was his spiritual nature. He saw God in everything, and lived evermore in the presence of God. No man ever associated with him that did not feel the touch of his lofty, spiritual nature and did not feel inspired by it.

It has been emphasized that Bro. Procter loved his brethren ardently. Let me add that his brethren loved him with equal devotion. This fact has been manifested in many ways. I recall now a few times in which the committee on program for our state convention decided, contrary to their custom, to fill the program without a sermon from Bro. Procter. But before the convention was over there would arise such a clamor among the people that special arrangements had to be made for a sermon from him in some other church of the town, and the crowd always followed him.

Bro. Procter was an advanced thinker. He was always ahead of his brethren in this respect. I recall the first time I ever heard him preach. It was at our state convention in Lexington, Mo., in 1856. His thoughts then were beyond my reach fully ten years. In his epistle to the Hebrews Paul says: "These all died in faith, not having received the promises, but they saw them afar off, and were persuaded f them, and embraced them." The apostle said this referring back to what he had just written

concerning Abel, Enoch, Noah and Abraham. "By faith Abel offered unto God a more excellent sacrifice than Cain." these two brothers there was a chasm. Cain worshiped in a material, sensual, mechanical way. His religion was a matter of business with him, and as such he ground through its forms. Abel was a spiritual man, and it was "by faith he offered unto God a more excellent sacrifice than Cain. through which he had witness borne to him that he was righteous." The same broad, deep chasm lay between Enoch and the perverse men of his generation. They were sensual, earthly, time-serving, while "Enoch walked with God and was not, for God took

"By faith Noah, being warned of God concerning thing not seen as yet, prepared an ark to the saving of his house." What a difference between this man and the mass of people who listened to his preaching and watched him on high scaffolds building his ark. The difference lay in their spiritual understanding of things—in their faith.

And then: "By faith Abraham, when he was called, obeyed to go out unto a place which he was to receive for an inheritance; and he went out not knowing whither he went." The people looked at the old man and wondered. They did not comprehend his methods or his movements. In some such way have we not all been studying Alexander Procter? In that first sermon I heard him preach in 1856. I listened and wondered, but comprehended not, After ten years of further study and thought and growth on my part I reached an understanding of that sermon. But when I came to the house he then built I saw him building another one ten years ahead of me again. Again I toiled on and climbed up to this house, but only to find Bro. Procter gone still higher. During the last ten years of his life and preaching he has been beyond my reach. I have not understood him, and I am now too old and feeble to climb any higher. I shall never in this life understand him. That he saw the relations and bearings of his later views, and that he could articulate them with the plain, fundamental truths of our holy religion, I shall not question. Whatever we may think of his views of these matters, no man who knew Alexander Procter can believe it possible for that marvelous spiritual nature to cut itself loose from God the Father and Christ Jesus the Savior of men. Let us rather think of him as among those of whom Paul says: "These all died in faith, not having received the promises, but saw them afar off, and were persuaded of them, and embraced them."

One more word. It has been said by a preceding speaker that Bro. Procter's life has been a benediction to this church in Independence. I wish to say that his life has been in a still more impressive way a benediction to his family. It is an honor to be the wife of such a man as Alexander Procter. It is an honor to be the son of such a man or to be his daughter. And henceforth, wherever Sister Procter may

travel in Missouri, and is introduced as the wife of Bro. Procter, the hearts of her brethren and sisters will all be tenderly touched, and she will be graciously received into their hearts and their homes. And wherever and whenever this son shall go abroad his introduction as the son of Bro. Procter will be a favorable passport to the confidence and respect of the people. Wherever these three daughters may go the sympathy and affection of the churches of Christ await them. Having received such honor, see that it is sacredly preserved and maintained. And may God add his blessing to this benediction.

Between Calvary and Olivet.

C. H. WETHERBE.

There are some very interesting thoughts suggested by the life Christ between Calvary and Olivet, or the forty days which lay between Christ's death and ascension.

One thought which impresses me is that from the time that Christ arose from the dead until he ascended to heaven he was not subject to any persecution nor to any trouble whatever from his enemies. He was being led about during all of that time by his foes. They said that he had not arisen from the tomb, but that his body had been stolen from the grave by his disciples; yet, not a single enemy had a chance to personally meet and abuse him. He had gotten through being spit upon and otherwise misused by sinners. He had borne an unspeakable amount of vilest treatment from sinners for several years, but during those forty days he had a sweet, delightful rest from abusive and lawless sincers. What a great change that was! Why was it that Christ was free from opposition and mistreatment by his foes during that time? It was because he did not appear before them, and hence he did not give them a chance to misuse him. Whenever he appeared before men it was his own disciples that he met.

In 1 Cor. 15:6 Paul states that Christ, after he arose from the dead, "appeared to above five hundred brethren at once." And notice that those people were Christ's "brethren." He did not show himself to an enemy after his resurrection. There was no communion between him and his foes after he had been glorified by his death. Not an unconverted soul had the privilege of seeing Christ during those days of rest. It was his brethren and sisters who enjoyed such a great privilege. It was to his friends and not to his enemies that Christ revealed himself during his restful six weeks and more. Christ did what he told his disciples a few day before his death that he would do, that he would manifest himself to them, and not to the world. At that time he said: "He that loveth me shall be loved of my Father and I will love him, and will manifest myself unto him." understood these words to mean that the time was coming when Christ would manifest himself exclusively to his disciples, his own people, for he said: "Lord, what is come to pass that thou wilt manifest thyself unto us and not unto the world?" What occurred during those forty days will be repeated only on a broader scale after this dispensation shall have closed; only Christ's own people will be with him in heaven; the worldly-minded, the ungodly will not be there. Then will God's people be eternally seperated from sinners and forever at rest.

Tributes to Alexander Procter

The Young Preacher's Friend.

I wish to bear testimony to Bro. Procter's kindly consideration for his younger brethren. Although a giant in intellect and soul, the humblest of his brethren found him as simple and unaffected as a child, approachable and full of kindly, helpful words. He was too great to be haughty or proud.

GEO. L. PETERS.

Taylorville, Ill.

A Man of Kindness.

Our Bro. Procter is not dead, but liveth forevermore. I can never forget his kindness to me.
His last words of advice were to preach Christ.
It is with an aching heart and tearful eyes that I
stop here and beg leave to drop one flower upon
the grave of one of the grandest men I eyer knew. J. C. HOWELL.

S. McAlister, I. T.

A Magnificent Life.

I have known Alexander Procter since his St. I have known Alexander Procter since his St. Louis pastorate. Conducted a Sunday-school in the basement of the church there at the time. His was a magnificent life. Amid weakness and pain he builded a character, pure, noble, grand, worthy his towering intellect, the age in which he lived, and the Master whom he humbly and supremely leved and served.

J. B. McClubery, Post Charlain H. S. Army.

J. B. McCleery, Post Chaplain U. S. Army.

His Life Not Encompassed by Eulogies.

I greatly desire to be counted among the many who knew and loved the great and good Alexander who knew and loved the great and good alexander. For more than 25 years I have known him well. It is doubtful whether any words of appreciation or eulogy will be spoken by those who knew him best that I cannot endorse. His was a Christian life without a flaw in his armor or a stain upon his shield. F. M. Green. or a stain upon his shield. Kent, O.

No Fear of Death.

I met Bro. Procter and heard him speak at a a number of conventions, but our personal fellowship was for only one day. The memory of that day is as fragrant as a day lily. Let me lay it upon his grave. Among other things he said: "I look upon death as only the lifting of the latch and the stepping from this humble cabin into our Father's house of many mansions."
J. M. Morris.

Glennwood, Ia.

High Appreciation of the Christian Ministry

As one whom Bro. Procter assisted in ordaining to the Christian ministry I wish to lay this flower of grateful remembrance upon his grave. It was of grateful remembrance upon his grave. It was here in this church, built during my first term of service, on May 24, 1885, that Bro. Procter, Bro. T. P. Haley and Chaplain J. B. McCleary ordained me by fasting, prayer and the laying on of hands. In all the years since I have loved and honored Bro. Procter and have tried to carry out the high ideals of the Christian ministry which he on that day sought to impress on my mind. God be praised for such men as Alexander Procter.

WALTER SCOTT PRIEST.

Atchison, Kan.

A Genius, A Poet, A Philosopher,

"Now is the strong staff broken and the beautiful rod." Before the minds of all who knew him the image of the immortal Procter will stand With joy unspeakable and full of glory forever. he has entered the golden portal to receive at the hands of all that blessed company a welcome to the bliss that never fades, but behind him he has left for us a rich, a glorious heritage. mas left for us a rich, a glorious heritage. In mind he was a genius, in soul a poet, in nature a philosopher, in character a Christian and in all things worthy of the highest eulogy. He was the leader of a vast school in the university of thought, the power of which is just beginning to take hold of the theological world. Oh, how we pray for the coming light! From doctrines and dogmas, from men and things he called the world to a higher faith, that should have for its center and its hough the over higher, and glorified Christ. and its hope the ever-living and glorified Christ, and from the clustering virtues which his life shall ever be exhaled a fragrance all divine.

W. R. J.

Cameron, Mo.

Conformed to the Divine Image.

There are few now living who knew Alexander Procter a greater length of time or more inti-mately than I did. I knew him from his early ministry through all the years of his life to the end, and I do not hesitate to say that in a long life of observation and experience in the world and in the church I have not met with any one whose entire life was so nearly in conformity with the divine model as was his. It was a great life, a beautiful life, and it remains to-day enbalmed in love in the minds and hearts of thous-ands of men and women who have felt its influence on their own lives.

JAMES O. CARSON.

St. Louis.

A Man of Magnetic Power.

I met this noble man first about 27 years ago, at Louisiana, Mo. Having read a paper there, he was the first to commend it and welcome me as an Illinois preacher. Since then I was the editor of his lectures, and as such sat under his trees day by day, as he passed them through revision. The last time I saw him, about a year ago, dinner with me, in my home here, and talked of the ever-present God under my trees. Although often engaged with him in friendly discussion I loved him as I love no one else in Missouri. I can not help that. He drew me and my wife to him as no one else did. My boys all but worshiped him. I have sat at his feet and learned of him. He has broadened my soul, and I acknowledge my-self hi debtor. J. W. Monser. self hi debtor.
Columbia, Mo.

A Member of the State Board.

Another prince in Israel has fallen, and this time the blow has come to our state mission work very hard, for Alexander Procter has been a member of the state board almost from its very birth, and indeed from the very beginning of our mission work in the state he has been closely identified with it all. No man was ever more faithful in his attendance at the board meetings. Not one ever gave larger or more intelligent in-terest to the winning of Missouri for Jesus than did he. Ever since I became secretary he has been one of my very dearest friends. When weary, discouraged and grieved he was always weary, discouraged and grieved he was always ready with his expressions of encouragement and cheer. Personally I owe him a debt beyond my power of payment. May I be worthy of all his confidence indeed and may the brotherhood whom he loved carry on with greater vigor the work that lay so near his heart.

Т. А. Аввотт.

I123 Oak St., Kansas City, Mo.

Saw the Divine in Humanity.

I would bring my tribute of love and praise to the memory of one whose absence means personal loss to every one enlisted in our restoration movement. All who came within the charmed circle of Bro. Procter's acquaintance had a realizing sense of the wonderful magnetic force that drew all hearts toward him. I believe this was due to the fact that he saw the divine in humanity as few people see it. He intuitively saw the best in each human soul, and he possessed the tact to say the kindly thing, to speak the word of praise that begot within each an earnest desire to live up to their highest and best, to be indeed worthy of what he thought them to be. To every soul I suppose there comes days of darkness when the very heavens seem as brass and the way closes in very nearens seem as brass and the way closes in as with a pall. Fortunate is he if at such a time he can enter the inspiring presence of a man of love like Bro. Procter, a man capable of offering a consolation so divine as to occasion a spiritual uplift and make one feel it a joy to suffer to call out such matchless sympathy. I bade him a last farewell in June, his voice was almost too feeble for utterance, but there was no far off look in the therance, but there was no lar on look in the failing eyes; simply a joyous expectancy as he sat waiting for that "divine event to which the whole creation moves," for to him dying meant homegoing, happiness and the Father's house.

He has gone and "the silence aches around us," but in the midst of our sorrow we rejoice that the world is better the way is brighter. The unward

world is better, the way is brighter. The upward pathway seems less steep because of the rare in-fluence of the life of Alexander Procter.

ALICE WILLIAMS.

Faith in Things Not Seen.

The heart that attempts a worthy tribute to the memory of Alexander Procter, is summoned to a heavy task. Nothing that one can say will add neavy task. Nothing that one can say will add to his good name or enlarge the measure of our sincere and lasting esteem. His character is be-yond the reach of either praise or blame. The secret of his beautiful life and fascinating dis-course, whether in the pulpit or in the social circle, was his faith in the INVISIBLE. To thoughtful people and those in trouble his sermons were an inspiration and helpful to a degree beyond those of any other preacher of his generation. This little flower is laid on his grave in changeless love and in adoring gratitude.

N. M. RAGLAND.

Fayetteville, Ark.

His Optimism.

One of the most striking characteristics of the many-sided sage of Independence was his gentle optimism. I never heard a despondent word from his lips. Not that he was blind to the strife going on between good and evil—false and true—all about him. He was painfully conscious of human about him. He was paintury conscious of numan infirmity, suffering and sin; and no heart ever beat with a truer sympathy for the victims of misfortune. But he had a sublime confidence in the permanence of truth, the final victory of right, and he had the noble faculty of imparting his faith to No man could come under the spell of his others. great mind and generous heart without seeing the sun break through the clouds and feeling ever after with gentle Pippa in Browning's sweet story: "God's in his heaven;

All's right with his world."

Thank God for the hope-inspiring ministry of our beloved Bro. Procter.

W. F. RICHARDSON.

A Fountain of Knowledge.

I wish to express my high regard for the life and character of Alexander Procter. He impress-ed all who came in contact with him with his consecration and his largeness. He was great enough to be simple, humble and childlike, that is, great enough to be fit for the kingdom of heaven. No man in all my association with men more profoundly moved me. He was a majestic man, an imperial man in all that constitutes the noblest manhood. Once I spent a day in his home. His talk under the oaks and under the stars was like talk under the oaks and under the stars was like Alphonso Karr's "Tour in My Garden" and the "Memorabilia" combined. Another time we walked over Kansas City together, just after a cyclone had swept it. Again, at Marshalltown I sat with him and G. W. Longan on a lawn for two hours and listened. Again, at a convention in Kansas City, Kan., and last at Indianapolis. These especially among many. In every case these interviews are indelicly fixed on my mind and heart and heart.

It was a high privilege to know him. It gave any one a more exalted conception of God and man. He is worthy to stand with the tallest seraph. F. D. POWER.

A Friend and Connselor.

In 1873 I became connected with Woodland College, Independence, Mo. Alexander Procter, who had been my father's friend since they met as boys at Bethany College, became my friend and counselor. For years I sat under his power-ful pulpit ministrations and during those years alful pulpit ministrations and during those years almost weekly in his home. I became the teacher of his children and he became my teacher. Go when I would with a question, however difficult, I found him willing and ready. I think I knew him as well as a lesser mind could know a greater one. He was preacher, theologian, philosopher, poet, naturalist all in one. His thoughts were beautiful, deep, devout. He soared, he delved, he worshiped. He towered above his fellows, yet the humblest had sweet and helpful fellowship with him humblest had sweet and helpful fellowship with him. It can be truthfully said of him that he was theophilanthropic. Selfishness, jealousy and littleness found no place in his manly breast. He was good in his greatness and great in his goodness.

"Sweet promptings unto kindest deeds Were in his very look;

We read his face as one who reads A true and holy book.

His great mind moved in charity, rested in providence and turned upon the poles of truth.

Atlanta, Ill., Aug. 2, 1900.

Singularly sincere and simple, his life was serenely beautiful and trustful. His conception of Christ was truly inspiring, and he loved and preached him with all the wealth of his great loving heart. His masterful and beneficent ministry far overreached our own brotherhood.

The citizens of the great state of Missouri, without respect to creed or condition, owe him an everlasting debt of gratitude. Blessed man! Blessed memories! I thank God for both.

FRANK W. ALLEN.

Stanford, Ky., Aug. 3, 1900.

The Message of Bro. Procter.

It was no disparagement to any hero of Greece to say that while Ulysses was absent no one was able to bend his bow. Bro. P is no more among us. He bent his own bow. It was strong and massive. It gained a rich living for those who sat at his board. In attempting to give a brief account of his work I disclaim comparison or disparagement. I do not know that I can do my subject the smallest justice, but I can give a few impressions. It is worthy a more facile pen.

To account for the message of Bro. P. one must first take into considera ion the student. Before Bro. P. could answer questions for others he was compelled to answer them for himself He gave out visions as he saw them. His four great subjects were God, Christ, man and nature. He studied the Bible, history and science. Current events as an evolution of the past never failed to He considered the Bible the Book Interest him. of books, but did not exalt it to a fetich. was great gain, to the race in the Lutheran Reforwas great gain, to the race in the latest at telestimation, but one of its ultimate effects was to substitute the Bible for the Pope. This was a great gain but not enough. Christ should have been the substitute. If ever there was a man who preached Christ, no one can make that claim above Bro. P. He was not a text preacher nor a word juggler. He did not depreciate the Bible, but he had a higher appreciation of God and his Christ. Judged by his pulpit readings there were portions of Scripture which were special Those that spoke of abundant life, of favorites. freedom from law, of perfect faith, of human transfiguration, had great attraction for him. He rarely ever read from the historic portions of the Old Testament. As well as I can remember when-ever he took up the Old Bible it opened for him almost spontaneously at Psa. 19, or 23, or 90, or the later chapters of Isaiah. If his readings were from the New Testament he would select those passages fullest of the sayings of the Master. The Sermon on the Mount was an inexhaustible storehouse for him. I think John was his favor-ite biographer. I do not remember in a long time to have heard him read from or comment on the Acts. His favorite epistles were Ephesians, Colossians, Philippians, James and Peter, but Romans 8 and 1 Cor. 13 and 15, and 2 Cor. 5, held equal claims with the most favored portion. If he had his favorite portions of Scripture he alse had favorite passages. I can still hear him saying: "Who shall separate us." etc. We know not what we shall be," etc. "Till we all come in the unity of the faith and of the knowledge of the Son of God unto a perfect man, unto the measure of the stature of the fullness of Christ." Of course, it will be known that the selections given above are not a complete catalogue of his preferences, but a few that I recall with less effort. In fact, they report themselves without effort. The passages he loved were descriptive possibilities and outcome of life. of the great Based on his faith, that a man was made in the image of God, he believed the promises and tried to open the eyes of his generation to the splen did heritage of every man. Listening to him for so long a time on these magnificent themes, when he died I felt like my line of communication had been cut.

I said above that Bro. P. was a student of science. With his responding brain how could he be otherwise? He was a great admirer of Darwin and Spencer. These men served only to make him more profoundly religious. He found it easier to believe the theory of creation by evolution than that by "fiat," and some of his most glorious outlooks were obtained from the elevated positions given to thought by these men. His study of nature was a source of most leautiful illustration. I remember his using a bulb and then the flower that came from it to illustrate the transfiguration. A few days since I gave the following estimate in an interview: "That which made Bro. P. of such service in almost every sphere of life was his strong, liberal, broad mind. His thought was comprehensive. He never saw any subject by sections. He used God to explain the

world and Christ to explain man. ing his stand upon the Rock of Ages, he preached a general good news to all the world.

As far as I could see there was not the slightest trace of pessimism in his nature." His study of the progressive order of creation: how the mineral was lifted to the vegetable, how the vegetable was lifted to the animal and animal to man-this study made him, makes any man an optimist. And we cannot help seeing that man is being lifted through Christ up to God. Like Drummond, the study of nature's order gave a larger, finer conception of the spiritual world. Bro. Procter did not preach science, but he preached a Christianity enlarged and enriched by sublime contemplation of the universe. When he rose from his investiof the universe. When he rose from his investigation he could say with the psalmist: "The heavens declare the glory of God and the firmament sheweth his handy work." When he saw that each dying age always gave "anticipation" of the one to come, it filled him with hope for humanity and he would say: "It doth not appear what we shall be how we know that when he shall be what we shall be, but we know that when he shall appear we shall be like him." He would point to Jesus and say: "Behold the coming man." Bro. Procter's soul was anchored to God and Christ and he tried to brush away everything that ob-If at the close of his own life scured his view. he realized what he had so often told to others, then he entered into joy and the sublime visions of the new heaven and a new earth and a pure river of water of life, clear as a crystal proceeding out of the throne of God and of the Lamb, became his forevermore and his soul received the richest interpretation of that revelation which "They shall see his face; and his name shall their foreheads." GEO. S. BRYANT. be in their foreheads.

Woodland College.

Christian Heroism.

Below we publish a private letter by permission from one of our missionaries in India. We do this that our readers may know of conditions in the famine districts of India and also of the problems which our missionaries have to meet in that field. It is enough to move a heart of stone to see the heroism displayed in this letter by Bro. C. and other of our missionaries. Surely, we ought to gladly give of our abundance for the support of such servants of humanity and of God and for such a work.—Editor.

Landour, N. W. P., India, May 10, 1900.

DEAR BRO. PAYNE:—Your letter of some days ago was laid aside until I should come up to the hills. I am here now, for just how long I don't know. I thank you very much for your kind words. I shall be glad if I in a measure can prove worthy of them.

prove worthy of them.

I am much pleased to see a cut of your new place of business and to learn of your prosperity. I would be glad to call in and see you. But if your prosperity continues you will have grown corpulent before the time comes for this pleasure. When I left Hurda it was from 108° to 112° in the shade. Here it is so cool in the house that my hand is not in very good condition for writing. It is a real blessing to be able to get away from the heat for awhile. I have never come up here, however, entirely for rest, I put in a good part of the time studying the language.

I am having grain sold cheaply in several villages by our helpers. I buy it and sell it at a loss. The famine people are very glad to get it in this way. We hope that they may recognize something of the gospel of love in this. We expect to buy seed grain for some of them later. In our district of 150,000 people 55,000 are on relief works, and many who are not on relief works are in a very poor condition, some for instance are selling the roofs from their houses. Thousands of these people are now living on one and a half and two cents a day. This is poverty! We don't know what it is to be poor as these people do here. But much of this is the fruit of heathenism.

In our own immediate district there are v ry few actually starving to death, although a good many are getting poorer every day for lack of food and will easily fall a prey to disease. In some other parts suffering is more severe and more are starving to death. Also cholera has broken out in some of the relief camps and from 150 to 200 persons are found dead of this dread disease nearly every morning. They die in a night or in a few hours. I have seen no cholera during this famine, but I have been all about the smallpox. I have been in a hand's reach of them several times. I have wondered what people at

home would do if they suddenly found themselves in the presence of smallpox or cholera. The average person, perhaps, would not not remain long. But our work takes us where these diseases are and we cannot flee and be faithful to our work. So we do not dwell on the danger, but rather on duty. Give my "salams" to your brothers and other friends of mine whom you may meet.

I hope you may be continue to prosper both in spiritual and temporal things. Our work generally is moving some.

Sincer-ly,
G. W. COFFMAN.

B. B. Tyler Wrong for Once.

I read B. B. Tyler's letters uniformly with pleasure, and sometimes with delight, but his last in the Christian-Evangelist of July 26 closes with a piece of advice to which I must take exception. He says:

James Lane Allen's new book, "The Reign of Law," published by the Macmillan Company, New York, is a good book to read in this connection. It has a bearing on the questions here raised. It is much the best piece of work that Mr. Allen has given to the public. Read, as soon as possible, "The Reign of Law."

B. B. T.

I am sure that Bro. Tyler had not read the book through, or that he had read some parts of it very inattentively, or he would not have given this piece of advice. The culmination of the arguments and reflections which Mr. Allen puts in the mouth of his hero and which are doubtless his own is expressed in the two following paragraphs:

graphs:

"Buddha's faith or Brahma's were no more direct from God than Buhdistic or Brahman temples were from God; the Koran is no more inspired than Moorish architecture is inspired; the ancient religion of the Jews stands on the same footing as the other great religions of the globe, as to being supernatural; the second religion of the Hebrews, starting out of them, but rejected by them, the Christian religion, the greatest of all to us, takes its place with the others as a perfectly natural expression of the same human desire and effort to find God and to worship him through all the best that we know in ourselves and of the universe outside of us" (p. 294).

"If you ask me whether I believed in the God of the Hebrews, I say, Yes; just as I believe in the God of the Babylonians, of the Egyptians, of the Greeks, of the Romans, of all men. But if you ask me whether I believe what the Hebrews wrote of God or what any other age or people thought of God, I say, No. I believe what the best thought of my own age thinks of him in the light of man's whole past and of our greater present knowledge of the laws of his universe" (p. 296).

Here you see plainly what "reign of law" this novel is intended to set forth. Bro. Tyler is the last man to purposely recommend such teaching to the readers of his popular letters.

It may be well for me to add that Mr. Allen represents his hero, David, who is evidently made up partly of himself and partly of W. B. Smith, well known in Missouri while a professor in Missouri University as having been a student of the College of the Bible, becoming an infidel while a student and being expelled for his infidelity. I suppose that a novelist is at liberty in the main to make up his facts and persons to suit himself; but when he designates real institutions by name, and gives dates, and points out persons as plainly as if their names were given, he should feel bound to tell the truth about them. Now, neither he, nor W. B. Smith, nor any other person corresponding to his David was ever a student of the Bible. It is possible, I think, for a boy as green and illogical as he represents his David to have been to fall under evil influences and become an infidel while daily studying the Scriptures; but fortunately, the college of the Bible has had no such an experience as he ascribes to it.

J. W. McGarvey.

Our Budget.

Heat August.

Nights modified.

Annual city exodus on.

Program Kansas convention this paper.

Church Extension Day first Sunday in Sepper.

A suitable offering for Church Extension canbe had without preparation.

Every pastor should send to G. W. Muckley, sas City, Mo., for supplies for Church Exion offering.

It is also time to begin to talk up the onal convention in the churches. Do not these conventions to come upon you unsees. A vast throng of people should be there, should not permit ourselves to be overowed by political conventions and interests.

The first Sunday in August was a red-letter for the Second Christian Church, this city. The were six additions to the church besides a liberal collection taken for the church debt, he will be reduced several hundred dollars month. In this offering the pastor, as usual, among the most liberal donors of the church. It is each by this account that all of the ren in St. Louis has not gone to the seashore ther resorts for the summer.

We had expected to give all the addresses at funeral of Bro. Procter in this paper, but us to delay in getting some of them to this e, we are able to give but two—that of the or and that of Bro. Jones. We have, however, ived a large number of tributes to his memory hich many of the many virtues of his life are cted. The remaining addresses will probably ear in our next issue. These tributes show widely and deeply the life of Alexander Proctuched his fellowmen—all who knew him or whom he came in contact in his long and all ministry. Only God can see and know the tence of such a life upon the world.

On the occasion of the 75th anniversary of cander Procter's birthday a negative of him in library was taken and photographs from this ative on heavy cardboard 11x14 are now offeror sale at \$1 each, or larger ones (16x20) at each, all the proceeds of which are to be deed to the purchase of a suitable monument to nd at his grave. This will not only give to the nds of this grand man a good photograph of , but will contribute toward the erection of a ument to stand-not to perpetuate his memory: annot be effaced; not to honor his life: the life ors the monument - as a token of esteem in ch he is held by his friends. Let every one hing a photograph of either size, and wishing contribute toward this expression of esteem adss Mrs. Lillian Gwin, or M. C. Masters, Indedence, Mo.

-Five leading Sunday-school workers, repreting various denominations, have just made a r of the great Northwest under the auspices of International Sunday-school committee. They e held conventions in eleven states and proves, traveling in all about 8,000 miles each. members of the party, except the interional general secretary, contributed their vices voluntarily during this eight weeks' tour. s is only one of the ways in which the Interional Sunday-school work is helping the work all denominations everywhere. The expenses the tour were provided for by special contribun before the party started Details concernthe International Sunday-school work may be d by applying to the general secretary, Mr. rion Lawrence, Toledo, O.

- —The church at North Eaton, Ohio, has passed memorial resolutions in honor of H. W. Everest and John M. Atwater, who were once pastors of that church. These resolutions of esteem were unanimously adopted by the church.
- —During the month of July the Foreign Society received \$14,556 41, a gain of \$1,452.16 over the corresponding month last year. There was a gain, however, in the regular receipts of \$3,237.16.
- —As E. J. Lampton will be absent from Louisiana, Mo., for a month or so, holding protracted meetings, he asks all applicants for the pulpit in that city to address the official board.
- —In the notice of the life of Sister Cline in our issue of July 26 it says that she was married to David Cline in 1850. It should have read 1854 instead of 1850. The picture is that of Sister Cline in the year 1861.
- —Star of the East is the name of a new church paper of eight pages published monthly in the interest of the churches of Eastern Pennsylvania and ably edited by H. F. Lutz, Harrisburg. We trust that the Star of the East may shine brightly, lead many to Christ and be a great light unto the churches of the district named.
- —The First Church of Christ, Plainfield, N. J., has had a summer of plesure in work. The at tendance is five times larger than it was Jan. 1, and the prayer-meetings, Friday evening and (women's) Wednesday afternoon, are well sustained. The work among the colored people is also progressing.
- —The church at Bethany, W. Va., is very desirous of employing a pastor and would be pleased to correspond with some of our preaching brethren who have children to educate. While the salary will not be large, they can offer free tution in the college and some other advantages. Address communications to C. B. Scott, Bethany, W. Va.
- —Dr. J. Harvey Moore, a noted occulist of this city, has this week forwarded to M. D. Adams, one of our missionaries in India, a package of medicine for a course of treatment free of charge. Bro. Adams had learned of Dr. Moore's success in the treatment of Bro. Calvin's eyes and has applied to him at this distance for treatment. Dr. Moore is a Presbyterian in religion, but his faith does not narrow his views, neither his philanthropies. He is interested in the cause of missions and missionaries regardless of denominational distinctions.
- The Shenandoah (Ia.) local papers very fully report a pleasant event in connection with the Church of Christ at that place. It seems that in the purchase of their parsonage, some years ago a mortgage of \$1,000 was assumed. A few Sundays ago pastor J. H. Wright invited his people to sit in judgment upon a line of thought on "Church Finances" and decide whether it would be scriptural should he present it to "the church over the way." It was generally so considered, at which point he introduced his withheld text: "Thou art inexcusable, O man, whosover thou art that judgest; for wherein thou judgest another thou condemnest thyself," and urged that his congregation be careful to live up to these scriptural injunctions. It was determined to pay off the mortgage on the parsonage, and on July 27 a "jubilee social" was held, 300 attending and enjoying the free for-all cream and cake. At its close, the money needed being raised, the mortgage was canceled and burned amid rejoicing. The prompt response to this call for \$1,030 (\$30 interest), the regular weekly payment of his salary, the 23 accessions since February 1 and the cordial spirit manifested both within and without the church give the pastor reason for rejoicing.

- —A number of new missionaries will sail for Japan and India during September.
- —The Foreign Society has received no word from the missionaries in China during the past week. The officers of the society feel confident that the missionaries are safe, or they would receive cablegrams.
- —The 10th annual conventional of the Nodaway Valley district, Missouri, will be held at Grant City, August 28-30. All persons expecting to attend this convention are requested to send their names to W. H. Harris, Grant City, Mo. A good program is provided for the convention.
- —The Missionary Intelligencer for August treats at considerable length of the troubles in China. This substantial missionary magazine, always full of inspiring missionary news, ought to be a literary fixture in every Christian home.
- —We are glad to have so good a journal as the West Virginia Christian quote freely from our columns. It is careful to give due credit, which is greatly to its credit. The W. V. C. is starting out bravely in a good work and we wish it Godspeed in its important field.
- —A friend of Foreign Missions is arranging to turn over \$2,500 to the Foreign Society in a short time on the annuity plan. This will make the annuity fund amount to about \$92,500, or only \$7,500 short of the \$100,000 the society is hoping to reach for the annuity fund before September 30, when the books close. The society will receive any amount from \$100 to \$25,000 and pay a reasonable interest during life. For further particulars address F. M. Rains, Treasurer, Box 384, Cincinnati, O.
- —The convention of the 7th missionary district of Illinois will be held in Fairfield, Sept. 4-6. Those who expect to attend this convention are requested to send their names to J. A. Battenfield, Fairfield, Ill. A good program has been arranged for this convention.
- —The North American Review for August contains a symposium on the Chinese question. There are seven articles by strong writers on one or other of its many phases. Every person at all interested in this great problem should read each of these articles.
- —In the catalog of the Fayette Normal University, Fayette, O., for the year closing June 7, 1900, and announcement for 1900-1901, we find the name of J. Fraise Richard next to that of the president in the faculty. Prof. Richard has transferred all his interests from Washington, D. C., to this point and will co-operate in the management and upbuilding of the Fayette Normal University. Fayette is an ideal college town and Prof. Richard is abreast of the age in practical educational methods, and we predict increased popularity for the Fayette Normal under the leadership of President Palmer and Vice-President Richard.
- -Rem mber that all of August is needed for a proper preparation for the offering for Church Extension on the first Sunday in September. It will be no trouble to reach the quarter-million mark this year with anything like a hearty response on the part of the churches. We have but one Church Extension Board and but one annual offering for Church Extension, and hence the importance of attention and action. To miss out on this offering sets the work back a whole year; perhaps for all time. Do not fail to send a postal card to G. W. Muckley, Kansas City, Mo., for supplies for the September offering. You will need literature, collection envelopes, instructions, enthusiasm, material and fire to kindle it. Send at once for what you need. Remember that we have but one Church Extension Board, while the e are 127 evangelistic, district, state and national boards.

-All mail matter intended for any department of Add-Ran University should be directed to Hermoson, Tex.

-For the first 10 months of the current missionary year the Foreign Society has received \$147,126.05, or a gain of \$20,290.19. Let it be remembered that the books close for the current missionary year, September 30.

-The C. W. B M. convention of the first district, Missouri, will be held at Sturgeon, Aug. 14, 15. The Montgomery County convention will be held at New Florence, Aug. 16, 17. The second district C. W. B. M. convention will be held at La Belle, Mo., Aug. 16, 17. Let all interested parties take note.

-Writing of the cause in Rochester, N. Y., Steve Corey, pastor of the church there, says:

We will break ground for our new Sunday-school addition next week. Our church has been in existence three years and the work is growing nicely. Situated in the best part of the city for growth, we expect to have a strong work in the near future. It takes time to bring our plea before the people in conservative old Rochester, but some are accepting the *truth* with gladness.

Personal Mention.

J. H. O. Smith, pastor of Union Christian Church, Chicago, Ill., has resigned.

W. R. Jinnett, pastor of the church in Atlanta, Ill, will spend his vacation at Mt. Olive, N C.

J. L. Marshall, pastor of the church at Palmyra, Mo., will spend the month of August at Manitou, Col.

James E. West, of Missoula, Mont., has been granted the month of August for a vacation, which he will spend at Jackson, Mich.

J. N. Crutcher of First Church, Paris, Tex., and Mrs. Crutcher will spend the month of August in Kentucky. He will hold a meeting at Richmond.

Dr. B. B. Tyler is now in Remington, Ind., for a season. He is on for a number of addresses during the Fountain Park Assembly, July 28 to Aug. 12.

Jas. R. McIntire, pastor of the church at Ames, Iowa, reports fine conditions and good outlook for the future of the church. Ames is the seat of the Iowa state college and is an important center.

W. R. Motley, for seven years pastor of the church in Newport News, Va., has resigned to accept work with the church in Watertown, N. Y., beginning Sept. 15th.

After three years of service with the church in Plattsmouth, Neb., R. M. Dungan has resigned and accepted a call to preach for the church in Moulton, Ia.

J. E. Lynn, pastor of the church in Springfield, Ill., his wife and Dr. and Mrs. V. T. Lindsay, of Springfield, will spend the month of August camping in the Rocky Mountains.

Geo. R. Beardslee, now located at 134 W. Market St., Wabash, Ind., is ready to serve any church within 100 miles of that city that is needing a pastor for one-half or one-fourth time.

F. W. Burnham, pastor of the church in Charleston, Ill., has been granted a leave of absence for three weeks, during which he will visit about his old home at Chapin, Ill.

I. J. Spencer, pastor Central Church, Lexington, Ky., and his wife are engaged with W. C. Payne, of Evanston, Ill., in a tent meeting. "Evanston is a city of 20,000, the seat of the Northwestern University and the home of 75 millionaires.

W. W. Dowling, editor of Our Young Folks, The Evangelist and other Bible school literature, spent Lord's day at Bethany Park. Also W. D. Cree, our subscription manager. Bro. Dowling returned to his work this week, but Bro. Cree will remain a few days at the Park.

Morton L. Rose, pastor of the church in Eugene, Oregon, has been granted three months' vacation by his church and will take a course of special study in Chicago. His family will spend the summer in Iowa. He will attend the general convention at Kansas City, Mo., in October, before returning to Eugene.

S. W. Nay, pastor of the church at Elk City, Kan., has been called for another year at an in-creased salary. During the year closed, July 29, he reports 35 additions, a mission organized at Loughton with 25 members, solemnized 13 mar-riages, organiz d a Junior C. E. with 45 members, also an Aid Society and an Endeavor Society, enlarged the Bible-school and the church expenses all paid.

H. H. Peters, for two years pastor of the church in Rantoul, Ill., has resigned to take effect Aug. 15. Elder Peters has accepted a call to preach for the church in Washington, Ill., with the understanding that he is to finish his course in Eureka College in connection with his pastorate there. The church in Ra toul has prospered under the care of Bro. Peters and the church and people of the city will sincerely regret his de-

J. P. Myers, who has been for the past two years serving the Central Christian Church at Muncie, Ind., will close his work there October 1st, to enter Butler College for postgraduate work. During his two years' work there about 75 have been added to the church and all missionary offer-ings materially increased. The church is in good working order. Bro. Myers would be pleased to serve any church or churches within reach of Indianapolis.

CHANGES.

G. T. Meekes, Bakersfield to Madison, Cal. J. O. Sheller, Adario to Mansfield, O.

David Trundle, Florence, Col., to Elmo, Wash. W. H. Knotts, Zionsville, Ind., to Litchfield, Minn.

nn.
S. M. Perkins, Council Bloffs to Villisca, Ia.
R. R. Hamlin, Palestine to Clebourne, Tex.
G. C. Ardrey, Stafford to McPherson, Kan.
S. C. Humphrey, Tonawanda, N. Y., to China, O.
L. F. Stephens, Colby, to Goodland, Kan.
J. E. Stevens, Colby, To Goodland, Kan.

H. D. Williams, Ann Arbor, Mich, to Mankato,

Minn. W. D. Rice, Mammoth Cave to Nickolasville,

Ky.
J. H. Crutcher, Troy to Mexico, Mo.
G. T. Camp, Northwood to Toronto Junction,

Our Cause at Hot Springs, Ark.

A recent period of convalescence from typhoid fever found me, by direction of my physician, at Hot Springs, Ark. Of course, I found the sturdy little band of Disciples worshiping there, as what loyal Disciple would not? It did not take me long to discover that a heroic battle was being waged there by a devoted pastor and a loyal, earnest little flock. A good beginning has been made, and slow but sure progress. It was quite apparent that Hot Springs is a strategic point for our people. Hundreds if not thousands of Disciples visit the springs every year. Many of these are without means, sorely afflicted, looking to church benevolence for support while there, perhaps helped to this destination by the generosity of Disciples elsewhere. Ought not the church at large make the church at Hot Springs sufficient for this ministry?

Besides, what a glorious opportunity is furnished the Church of Christ at Hot Springs for the dissemination of its plea by the annual visit of a hundred thousand people from all parts of the world to that famous resort. In October a series of meetings will be held there by Evangelist Romig and singer. Let the brotherhood respond promptly to the call for \$150 to supplement the work of the Hot Springs Church. I cheerfully bear witness to the godly character and indefatigable ministry of the pastor, Bro. T. N. Kincaid, and to the consecration and co-operation of such noble men as Dr. Connell and others in the Hot Springs Church. H. O. BREEDEN.

Get Out of the Ruts.

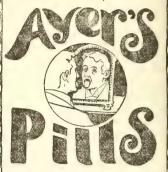
Follow system in Bible study. Take a course at home by mail. Terms, \$1.00 per month. Trial lesson free per request. Write Prof. C. J. Burton, Christian University, Canton, Mo.

Coat

Look at your tongue. Is it coated?

Then you have a bad taste in your mouth every morning. Your appetite is poor, and food distresses you. You have frequent headaches and are often dizzy. Your stomach is weak and your bowels are always constipated.

There's an old and reliable cure:



Don't take a cathartic dose and then stop. Better take a laxative dose each night, just enough to cause one good free move-

ment the day following.
You feel better the
very next day. Your appetite returns, your dyspepsia is cured, your headaches pass away, your tongue clears up, your liver acts well, and your bowels no longer give you trouble.

Price, 25 cents. All druggists.

"I have taken Ayer's Pills for 35 years, and I consider them the best made. One pill does me more good than half a box of any other kind I have ever tried."
Mrs N. E. TALBOT,
March 30, 1899. Arrington, Kans.

MEEKLY | MEN and WOMEN,
and Expenses. | At Home or Traveling.
Mir. Smith, of Ind., made \$97.50 first 6
months. Albert Hill, of N. J. & See first
month. Mr. Muncy, of Texas, \$12.50 nrst 6
weeks. | Mrs. Hitchcox, \$22.0 besides
housekeeping. Lida Kennedy,
\$94.00 white tesaching.

LET US START VOU-No
experience needed. Our ago not
made over \$41.000.00 his
month supplying the enough and
month supplying th

PIANOS .# AND J ORGANS

Excel in Superior Tone, Perfec Construction and Great Durability

THE ESTEY CO., ST. LOUIS, MO

An Official Message.

TO THE DISCIPLES OF CHRIST IN VIRGINIAreetings:-The State Board of the Virginia hristian Missionary Society take pleasure in aking official announcement of the engagement Bro. Wm. Jackson Shelburne as financial ent to succeed our lamented Bro. F. M. Andern. Bro. Shelburne is at present located at untingdon, Tenn., and is in charge of Tennessee ate missions during the absence of Bro. A. I. yhr in Europe. He will take up the work in irginia as soon after the first of September, 900, as he can terminate his present labors. he name Shelburne gives our brother a most racious introduction to our Virginia brethren, nd his personal qualifications, enhanced by the est education as well as by experience in the ork before him, satisfy us as to his eminent fitess for the work. He is a graduate of Milligan ollege, Tennessee, and the College of the Bible, exington, Ky., and has been identified with the ork in Tennessee quite awhile. He is a speaker f recognized ability and a young man of fine haracter. We bespeak for him a cordial recepon on the part of our brethren and sisters broughout the state.

A number of the preachers in the state have onsented to hold meetings lasting for about ten ays under the auspices of the state board, and s far as possible we are aiming to have evangeltic work done in each district in the state. Bro. R. Maxwell has already conducted a meeting at etersburg, Va., and Bro. F. F. Bullard at nlaski

Brethren J. W. West and G. W. Harless have oth been sick recently, but are pushing the work n Southwest Virginia.

All who have made pledges to state work, ither at the last convention or to the financial gents since, are urged to send in remittances as oon as possible. Our collections have been educed by not having a financial agent in the eld, and we earnestly request your attention to his appeal so that we can still further aid in preading the gospel of the blessed Redeemer. Address State Bank of Virginia, Richmond, Va.

E. N. NEWMAN, Secretary.

Knowledge of Food.

ROPER SELECTION OF GREAT IMPORTANCE IN SUMMER.

The feeding of infants in hot weather is a very erious proposition, as all mothers know. Food nust be used that will easily digest, or the undirested parts will be thrown into the intestines and ause sickness.

It is important to know that a food can be obained that is always safe; that is Grape-Nuts.

A mother writes: "My baby took the first premium at a baby show on the 8th inst., and is n every way a prize baby. I have fed him on Grape-Nuts since he was five months old. I also use your Postum Food Coffee for myself." Mrs. L. F. Fishback, Alvin, Tex.

Grape-Nuts food is not made solely for a baby food by any means, but is manufactured for all human beings who have trifling, or serious, difficulties in stomach and bowels.

One especial point of value is that the food is predigested in the process of manufacture, not by any drugs or chemicals whatsoever, but simply by the action of heat, moisture, and time which permits the diastase to grow, and change the starch into grape sugar. This presents food to the system ready for immediate assimilation.

Its especial value as a food, beyond the fact that it is easily digested, is that it supplies the needed elements to quickly rebuild the cells in the brain and nerve centers throughout the body.

Church Extension.

Jesus said: "Lay up for yourselves treasures in heaven." The only way to do this is to do a paying husiness on earth in the Master's cause.

From a financial view-point there is no investment a person can make equal in profit to that of giving to the Church Extension Fund. It pays in dollars a larger percentage than any other legitimate business on earth. All who are interested in mathematical calculations, I ask them to thoroughly study the underlying principle of the Church Extension plan of work and development, and then carefully compute the actual increase of church property which comes as the direct result of investing, say \$2,500, in this fund for a period of from five to thirty years.

The result of this calculation will be the greateat surprise of your life.

It will run from 132 to over 3,000 per cent, of profit, a treasure laid up in heaven for you by being deposited on earth in the Church Extension Fund, which never ceases to work and is never exhausted, but grows with each succeeding year.

Figure it out for yourself. You may not discover the secret of it at first, yet it is there. It is the basis on which colossal fortunes are made by business men during their lifetime. I can prove my assertion to be correct if need be. Of all funds for financial and heavenly profit, the Church Extension Fund excels all others without any exception. R. H. BATEMAN.

Santa Anı, Cal.

Hearken to the Orphan's Cry.

None of the people in famine stricken India are in greater need of help than are the little children. The British Government is striving to feed the people. Tens of thousands of them are crowded together in its relief camps. Thousands of there will die from exposure and disease. Many will leave little children to be cared for. Most of the appeals that have come to the Christian Woman's Board of Missions from its missionaries have been for help to provide accommodations for caring for some of these children. The board is doing what it can to comply with these requests. A new dormitory is being built at Bilaspur and the old one enlarged. A second story is to be added to the new orphanage being built at Deoghur. Probably extensive enlargements will be made to the orphanage building at Mahoba.

The policy of the C. W. B. M. has always been to assign the children in its orphanages to individuals and organizations for support. It costs \$30 per year to provide for the necessities for each child. This provides for its care as well as for food, clothing, books, medicines, etc. Support can be pledged for one year, a term of years, or best of all until the child becomes self-supporting. There is no better work to do than to provide for one of these helpless children. It will have the approval of the Master. A number of children have been lately received at Bilaspur and Mahoba Dr. Baldwin writes that she had made arrangements to take in seventy-five more girls the first of July. She has no funds with which to provide for their necessities. Many individuals who have been made stewards of our Lord's bounty would be doing his will and blessing their own lives by each supporting one of these children. Endeavor Societies, King's Daughters, Sunday-schools and Sunday school classes and other organizations should feel that the cry of these needy ones is a direct appeal to them for help; and they should heed and answer it.

As I have been given charge of this work I shall be happy to correspond concerning it with any and all who are willing to assist it. Please let me hear from you at once.

MATTIE POUNDS.

152 East Market St., Indianapolis, Ind.

The Cause of Many Sudden Deaths.

There is a disease prevailing in this country most dangerous tive. T

because so decep-Many sudden deaths are caused by it - heart disease, pneumonia, heart failure or apoplexy are often the result of kidney disease. If kidney trouble is allowed to advance the kidney-poisoned blood will attack the vital organs or the

kidneys themselves break down and waste away cell by cell.

Bladder troubles most always result from a derangement of the kidneys and a cure is obtained quickest by a proper treatment of the kidneys. If you are feeling badly you can make no mistake by taking Dr. Kilmer's Swamp=Root, the great kidney, liver and bladder remedy

It corrects inability to hold urine and scalding pain in passing it, and overcomes that unpleasant necessity of being compelled to go often during the day, and to get up many times during the night. The mild and the extraordinary effect of Swamp-Root is soon realized. It stands the highest for its wonderful cures of the most distressing cases.

Swamp-Root is pleasant to take and sold by all druggists in fifty-cent and one-dollar sized bottles. You may have a sample bottle of this wonderful new discovery and a book that tells all about it, both Home of Swamp-Root. sent free by mail. Address Dr. Kilmer & Co. Binghamton, N. Y. When writing mention reading this generous offer in this paper.

Pastorless Churches.

In Kansas we have over 400 churches. Our state superintendent, S. W. Lowe, tells me that only 190 of them have regular preaching, leaving over 200 churches in this state without preaching any part of the time, which means in nearly all cases they are practically dead. Allowing a 50-foot lot for each church standing side by side they would reach two miles. The question with the world as well as ourselves is, Shall these houses be left to stand idle and rot down, or shall we use them to preach the gospel of the Son of God in? The answer is largely in the work of our pastors. Our state superintendent could only visit onefourth of these places in a year if he only spent one week at each place. He must have the help of our pastors to put these churches to work.

I recently held a two weeks' meeting (filling my regular Lord's day appointment elsewhere) with one of these churches that had been idle for several years. We reorganized, elected new officers, and now I understand they have a good man hired half time until January.

I visited another church a few months since that had been without preaching for eighteen months. although we had the best house in town, all paid for and in excellent repair. I staid there four days including Lord's day and have been preaching there once a month ever since. Almost any three of these churches together could raise \$600 a year. A good Ladies' Aid in each could raise half the amount and on that plan we could put 60 or 70 more pastors to work in Kansas immediately and keep them here.

Many of the states are in a similar position, and in these places the world is looking for our practice a great deal harder than they are listening for our plea. If each pastor will go out during the week, which would cost him nothing, and hold one or two meetings with these courches nearly all of them could be put to work with regular preaching at least part of the time. Brother Pastor, try this and report results. Kansas City, Kansas.

Correspondence.

The Lands of the Long Day-V.

OARS versus PEDALS.

As has already been explained, there is a good deal of traveling by water to be done by any one who journeys through that part of Norway which consists of an indiscriminate tangle of mountains and fjords. In the height of the summer season local steamers run with convenient frequency, but the season is not yet at its height and the steamers are running with inconvenient infrequency and irregularity. To come to the end of a road and find that there is no steamer leaving for three days would be annoying if one were in a hurry. To provide for this contingency the government maintains a system of rowboat stations, on the same plan as the posting stations on the roads, where boats with two, three or four parsmen may be obtained on short notice for journeys of any reasonable length. Many a long delay is saved by this convenient means, and it is withal an agreeable variation on the usual modes of travel.

I had climbed, late one afternoon, up a by-road which rose abruptly two thousand feet from the sea level, poised dizzily for an instant on the knifelike edge of the ridge, and then incontinently dropped to the sea level again at the little village of Utrik on the Nordfjord. It was one of those places from which there is no mode of egress except by boats or wings. There was no steamer; I had no wings. But, with the assistance of the local potentate whose office gives him the title of "Landhandler," I secured a boat and two hardy Norsemen to row it. They took me six or eight miles diagonally across the fjord to a place where I could again get a road for a couple of dozen miles to the end of a lake, where I could get a steam launch to the foot of the valley of Videdal, up which I could climb nearly four thousand feet (riding where I could and walking where I must) past roaring cataracts, besides lakes filled with miniature icebergs, and through tunneled snowdrifts to the isolated mountain inn of Grjotli. That is the record of a single day of cycling in Norway-not a monotonous sport, whatever else may be said of it.

There is a road which runs from Grjotli down another valley to another fjord, making three thousand feet of the descent in six miles. The guidebook characterizes this "sudden and tremendous plunge" as the chief glory of the road. Opinions may reasonably differ, perhaps, as to whether a sheer drop of three thousand feet ought to be enrolled among the virtues of a road or entered on the other side of the book. Personally, I would be inclined to consider this a drop too much. But this much must be said for it, that I never saw a road more superbly engineered in the Alps or elsewhere, or one which led with such impressive suddenness from a barren wilderness of rocks and snow to a fertile and flowery valley. The village at the bottom of this stairway, Marok on the Geiranger Fjord, I deliberately consider as having scenically the finest situation in Norway.

Speaking of flowers, it may be remarked that Norway is particularly rich in wild flowers, and especially in some of those which are our familiar favorites at home. The first place must be given to the violet, which grows profusely in both Norway and Sweden at all altitudes under the snow line and is in season in the latter half of June. A miniature pansy in purple and yellow, with all the markings of the cultivated paney, but no larger than a rather small wild violet, is found in abundance in many of the valleys. Bluebells are decidedly more plentiful here than in Scotland, so

far as my observation extends; and the moors and high lying plateaus are richly garbed in heatherboth the white and the kind that runs from blue to red through all the shades of purple—as any part of the Highlands. I found one wild rose in Telemarken, growing in a sheltered nook on the south side of an enormous boulder, where a rocky basin held a handful of soil. There is a delicate white star-flower with a threadlike stem which flourishes among the heather in exposed situations that seem unsuited to its frail constitution. Lilacs are just now coming into bloom in great profusion. The most brilliant floral exhibition which I have seen in this land was on the bleak Dovre Fjeld, near enough to the timber line to be sheltered by the last clump of stunted birches-an acre of blue violets, so closely packed that the green could scarcely be seen through the blue, flanked by an equally dense acre of yellow buttercups.

That matter of describing the women's costumes keeps weighing on my mind as a dreaded duty. It must be done, of course—everybody does it—and the transition from flowers to women is perhaps as easy as any that I shall find. But oh for some book about Norway conveniently at hand, preferably one by a woman. I would plagiarize from it gratefully and unblushingly. In the absence of that resource the matter stands about this way.

After I had been in Norway about a week it began to be borne in upon my consciousness that there were two general styles of dress in vogue among the women; that one was the ordinary sort, of which the masculine eye notes only the general effect and not the component parts, and that the other was-different. I gradually acquired the impression, too, that outside of the towns a considerable proportion of the women wore the other sort. It had a curious and rather pleasing effect, so that I took to noticing when a woman had it on long before it occurred to me to observe what it was. One evening I tried to think it out, but could get no farther than the recollection that there was a good deal of red and some white in the upper part of the outfit, and here and there some variegated spots-probably embroidery. That was the evening when I postponed the task of describing the costume in the article I was then writing and said it would require some more observation.

One evening, not long after this, my supper was served by an extremely cross-eyed maid in the costume. I had to fix my attention on something so that I would not see her face, so I observed her gown. It was not such a complicated matter after all. The skirt calls for no special comment, being of a dark hue, plainly made without ruffies, tucks, pleats or other visible decoration, and being mostly covered by a white apron. The apron had a band of "insertion" near the bottom which, as I afterwards learned, was the rather coarse hand-made linen lace, for the manufacture of which the Hardanger district is famous. The main item of the bodice was a bright-red, sleeveless affair, the form of which was something like a man's full-dress vest and something like a zouave jacket. It was edged with a strip either of solid black or of black and red embroidery which ran over the shoulders and down to the belt, giving a suspender effect. The yoke and sleeves were white. The space between the suspenders in front was filled with a very complicated piece of beadwork which, I judge, is considered the chief crown and glory of the whole costume. For millinery to go with this garb, the choice is a black silk bandkerchief with big red roses in the corners, but stiff white headdresses of various shapes are also worn.

I had an idea at first that this old national costume was now chiefly worn for the delectation of

tourists, who always delight in it. But that theory was soon exploded by seeing it in many places where tourists were not expected. Especially in thd districts of Telemarken and Hardanger, but more or less all over the land, it is the habitual and daily costume of a large proportion of the country women. The only variations which I observed were an occasional skirt of bright-red, trimmed in black, and rarely the substitution of a green bodice for the red one.

The chances are that the English-speaking traveler who visits Norway will enter the country without much knowledge of the Norse language. The chances are, too, that he will leave in the same condition, for there is no country in continental Europe where so large a per cent. of the population are acquainted with English. Neither Denmark nor Holland can compare with Norway in this respect. English is the second language of almost everybody who has a second language. In winter the guides from the mountains go over to work in the English coal mines and the waitresses and serving maids cross over and serve in English families for the sake of acquiring the language. The close commercial relations with England make it necessary for almost every one who is in trade to know English, and the tremendous influx of English tourists every summer furnishes an equally potent stimulus in the same direction.

Even the children pick up a few words of English to serve their need. One of their favorite devices is to obtain possession of English coppers by some means (legitimate and honorable, I hope), and with the cry of "change penny" induce the passer-by to change them for Norse money. As the rate of exchange which they propose is fully double that recognized by the banks, an infant with prepossessing manners and an ingratiating smile can pick up quite a tidy sum in the course of a day, especially if a fresh boatload of English tourists has just landed direct from Newcastle or Hull.

But I had much more boating to do before reaching the end of my cycling trip in Southern Norway. At Marok, the town of magnificent situation above mentioned. I arrived just after the semiweekly boat had departed. It was out of the question to climb back up that 3,000-foot hill, the descent of which I had enjoyed so much So a rowboat was again summoned and four good oars took me thirteen miles along the foot of the precipitous cliffs of the Geiranger Fjord to a place from which I could get a road to another place from which a steamer was due to leave next morning. On reaching the other place at the end of the road it was discovered that for some reason the steamer would not leave next morning. I was pocketed again. But a couple of oarsmen were soon found who agreed to take me thirty miles to the nearest point on the road leading to the town where I could get the steamer for the valley of Rousdal, which was my objective point.

We started early in the afternoon, I shall not attempt to put on paper the enthusiasm which I felt over the unusual beauty of that fjord, its curious dolomite peaks, its glistening glaciers and charming valleys. But headwinds across the fjord became rougher than I supposed a fjord could ever be. The little boat plunged about in the waves, and thirty miles seemed a long distance under the circumstances. My oarsmen quaffed goat's milk at intervals from a large tin bucket and had sandwiches in reserve, but I with a singular lack of prescience had brought no provisions. Later the wind became available for service and my hardy oarsmen rigged a mast, hoisted a mainsail and a jib on a boat with neither center-board nor keel of any consequence, tied the sheet, sat on the tiller and placidly ate their supper. This comes of having the blood of vikings in one's veins, I suppose. Being without that commodity, I admit that I felt a strong inclination to climb the windward rail, and even forgot (for a moment) that I was hungry. Delayed by foul weather, we reached port after midnight. The port turned out to be simply a little dock-no town, no hotel, no semblance or substitute for an inn. I wheeled for an hour in the bright link of twilight which binds the days together here in this northern summer. The unset glow in the north paled for a while and then began to redden ir to a premonition of sunris in the northeast. It became evident presently that I was not in a region of either towns or inns, so I pulled up under a tree, wrapped my waterproof cape about me and lay down to sleep in the open air and supperless within three degrees W. E. GARRISON. of the Arctic Circle.

Trondhjem, Norway, 30 June, 1900.

English Topics.

THE CHRISTIAN ENDEAVOR WORLD'S CONVENTION.

At Alexandra Park and Palace are being held, while I write this letter, some of the grandest meetings ever assembled in England. My soul has rejoiced in the magnificent demonstration of this week. The whole world has sent its representatives. I remember a spirited letter which a few years ago appeared in the CHRISTIAN-EVAN-GELIST from the pen of my gifted friend, J. J. Haley, which first convinced me of the worth and importance of "Christian Endeavor." He called it the the "vast uprising of the youth of Christendom." Their upheaval has astonished the world. The crystallized old fegies and the hardsanctified fossils of Calvinism and Arminianism alike have continued to stare over the heads of the rallying youths and maidens in all lands, or to affect to see Jerusalem coming down from heaven in some other direction. But this half-sullen affectation of lotus-eating lissez faire indifference to anything new simply resulted in this, that these same ancient survivals of rusty pietism are left on the cold, dusty, musty shelf of the ecclesiastical museum. There are good people in all our churches who still do not notice that there is such a movement as this Christian Endeavor Society. They cannot be accused of looking down on it, for they stand gazing up into heaven all the time in sublimated, though not sublime, superciliousness. But they will now understand that this institution has arrived to remain. . I will not say "come to stay." I vary the phrase so as not to shock those who want it to move forward into perspective and fade out of vision. I have had considerable difficulty to secure from some very good people any recognition of the mere existence of Christian Endeavor.

DE. FRANCIS E. CLARK'S ESCAPE FROM CHINA.

A merciful incident is the arrival of Dr. Clark, the famous founder of the movement. He narrowly missed a cruel fate. Had he and Mrs. Clark remained a few days longer in Pekin they would have been victims in that awful tragedy at the Legations. They traveled through Siberia and were hindered some days by the movements of Russian troops making for China. The two men who are dual cynosure of all eyes at the Alexandra Palace Convention are Dr. Clark and C. M. Sheldon, of Topeka, Kan. Clark is a fine orator. Sheldon is a simple talker, who would never be noticed in any series of meetings. Clark fills his speeches with fresh points and illustrates them with charming references to his much-traveled experience. Sheldon does not seem to be in touch even with his own favorite subjects. Clark is both a founder and a builder of an actual edifice. Sheldon has set nothing up but a floating mirage. Clark is all for practice. Sheldon is all for theory. Clark acts. Sheldon

dreams. Here we have two men, one of whom is the antithesis of each in all respects. But there is an equal fascination in each. I believe they are equally great and good. I believe in Clark, who performs wonders. I believe in Sheldon, who projects greater wonders still. We all need the Apostle and the Seer also. We owe America an unspeakable debt for sending forth to the whole world two such men. Their mission is cosmopolitan. Sheldon and Clark belong to the whole race. I have a conviction that these two men are even more popular in Britain than in America. I have noticed that a great American is thought more of in England than in his own land, and that a great Britisher is thought more of in America than even here. For example, Henry Varley draws larger audiences in the United States than in England, popular though he is with us. Talmage draws bigger crowds on this side of the water than on his own native ground. Du Maurier, author of that silly book, "Trilby," attained his greatest fame as a wonderful artistlitterateur-for such he was-by the enormous reputation which his works gained in America. Mrs. Beecher Stowe was thought much of in America, but it was England which made the world ring with her name. I like all this. It proves the comity of Christian nations. It shows the solidarity of Anglo-Saxondom. It gives evidence that the two peoples reciprocate sympathy, that they are quick to appreciate each other's merits and that they delight mutually in the possession of men and women of real genius and true goodness.

CHRIST THE COSMOPOLITAN.

That greatest of thinkers amongst English preachers of the past generation, F. W. Robertson, of Brighton, says in one of his sermons: "Jesus Christ is of no nationality." Of course, that really means that the Redeemer is of all nationalities. The cosmopolitan power of the gospel is aplendidly in evidence at the Alexandra Palace Convention. Natives of India and Japan, of all the British colonies, and of all countries in Europe, are receiving an ovation, while missionaries from many heathen lands are being listened to with rapt attention. This adaptation of Christian Endeavor to all the race shows that it really is a Christian movement. One of the most interesting men present is Mr. Hadara, a native of Japan. Dr. Clark has come straight from a Christian Endeavor Convention in China. A great Frenchman, Dr. Theodor Monod, is taking part. Many Australians are with us, and as for Americans, who can find out the number of the legion from Columbia?

SOME AMERICANS HERE.

I am daily hoping to see Prof. Haggard. He has arrived in London. Last Sunday morning I and my people had the great privilege of hearing a sermon from James T. Nicholls, of Vinton, Ia., who is a delegate to the C. E. Convention and has taken up his quarters for a few days among my people before going to Paris. I hear of other American brethren, whom I shall hope to see. All receive a very cordial welcome in this country, which I trust they appreciate.

THE ONLY BLOT ON CHRISTIAN ENDEAVOR.

There are spots on the sun, and this kind of solar spotty eruption is apt to be used rather shabbily by the apologists for spoticularity in any good thing. But the sun can very well afford to be considerably spotted. His over radiance hides his flecks from ordinary perception, and when he is half-blinding us it is a positive relief to know that he is even in a slight degree smallpoxed with patches on his blazing complexion. But I have noticed that some apologists for the most unnecessary and inexcusable evils always fall back on the flecks on the solar disc, which seem

to be the only astronomical objects they ever heard of, so constant is the reference they make to these dark solutions of continuity in the sun's light. Now, I am greatly disappointed to find that one of the most enthusiastic features of the Christian Endeaver World's Convention is the very one which should never have been permitted and which should be improved out of existence if Christian Endeavor is to fulfill its highest possible aim. It has always seemed to me, as a Disciple of Christ, that we Disciples in America and England should do all in our power to promote the success of the Endeavor campaign everywhere, because this movement promised in some great degree to solve the problem of Christian unity. It for a time seemed to be magnificently free from sectarian spirit. But perhaps the most stirring meetings at Alexandra Park and Palace this week are the denominational rallies of all sorts of sects and parties, little and big. The Congregationalists and Baptists especially have held enormous rallies. I have attended these with very mixed feelings, admiring the zeal displayed, but regretting that it was wasted on the only objectionable and unscriptural items in the grand program. It is of course intensely stimulating to a great Baptist assembly to hear first Dr. Clifford, of London, and then Dr. Lorimer, of Boston, glorifying the Baptists. Then, when in the grand Congregational rally several eminent Congregationalist orators spend two hours in lauding to the heavens the supreme merits of Congregationalist polity, it may be expected that a perfect rapture takes possession of the gathering of at least 3,000 zealots. But it is positively distressing to see how Christian Endeavor is thus being taken advantage of to defeat the very first aim which should be kept in view by modern Christian workers. This glorious institution is being jammed into the ruts and grooves of the most determined sectism. I fear that nothing can be effectually done to prevent this tendency. But I am very thankful to say that one rally was missing. Disciples of Christ are having no such meeting, though large numbers are present at the Palace. And now, after thus writing to set forth my impressions, I go to Alexandra Palace for the last day of the convention. In my next letter I purpose to say what we think and feel here in England about the international tragedy in China. WILLIAM DURBAN.

43 Park Road, South Tottenham, London, July 10, 1900.

Southern Girl

VISITING FRIENDS IN KNOXVILLE.

"I had been greatly troubled by being kept awake at night whenever I drank coffee. It also disagreed with my digestion. Last summer I was visiting a friend in Knoxville, who had been suffering from rheumatism, caused by coffee drinking. She had quit using coffee and was using Postum and had recovered; also her delicate daughter who had been an invalid for a long time, was greatly benefited by the use of Postum Food Coffee.

"I found while I was there and using Postum regularly that I slept much better and grew so strong in my nerves that the change was wonderfui. I trust my testimonial will be the means of inducing others to try your magnificent beverage. These are true and honest facts." Miss Frances Smith, 632 Douglas St., Chattanooga, Tenn.

The reason Miss Smith and her friends improved in health, is that coffee acts as a poison on many delicate organisms. When it is left off, the cause of the trouble is removed, then if Postum Food Coffee is taken, there is a direct and quick rebuilding of the nerve centers all through the body, for Postum Food Coffee contains the elements needed by the system to rebuild the nerve centers.

Made at the pure food factories of the Postum Cercal Co., Ltd., Battle Creek, Mich., and sold by all first-class grocers.

B. B. Tyler's Letter.

There is an impression abroad, and I more than half believe that you entertain it, that New England is not a fruitful field for the Disciples of Christ. I wish that I could smite that notion with such power that it would never again be seen or heard. The fact is, New England is a most promising field, when properly cultivated, for those who stand for the New Testament Christianity. If you will but think of the character of our efforts in this field, the present vissible results are certainly encouraging. They have lacked steadiness and persistence. This remark does not mean that New England Disciples are not steady and per sistent. In these quarters they excel. The remark is made with especial reference to our missionary organizations and preachers. The preacher's home-the home of the Disciple preacher, I mean-is in the West, and he cannot be persuaded to reside in the East. He is here as a sojourner. This is the rule. The General Convention has not regarded, does not now consider the East in a favorable light. No one acquainted with the facts will call in question the correctness of this statement. The remark that our efforts in New England lack steadiness and persistence is to be read in the light of these qualifying statements. Nothing on a large scale has ever been attempted by the Disciples in this part of the world. Our plans have been small and our expectations ditto. Is there any occasion for surprise at results? Let the surprise rather be that results have been under the circumstances so fruitful. E. Jay Teagarden's work in Danbury shows what can be done in New England. The congregation in Worcester, at 829 Main Street, has made great progress since my last visit. Swampscott has a good house and is ready for the right man. The clouds that have hung over the work in that seaside town are disappearing and the sun is beginning to shine. An encouraging beginning has been made in Springfield, and also in Everett. These are to us new places. The Beston work is in better condition than ever before. J. H. Mohorter is the right man for that place. He ought to spend his life in Boston. Harry Minnick did a work in Lubec, Me., that he will probably never excel in any other dozen years, if he should live to be an old man. The Disciples in New England, without exception, so far as I have heard an expression on the subject, regret his departure from that field. They will be glad with a great joy when he shall decide to return to New England. Haverhill has a small house and a new preacher in the person of Brc. Fred Nichols. He is full of hope, courage and enthusiasm. The outlook is cheering. The little church in Manton, R. I., is not dead. Manton is practically in the city of Providence. Prof. A. S. Heaney, who was for many years connected with Packard's Business College in New York City, has opened a commercial college in Providence. He is a staunch and active Disciple of Christ. His influence is already felt. There is a good chapel in Manton, free from debt. There are prosperous congregations of Disciples in West Paulet and West Rupert in the state of Vermont. There are at least nine societies in New England auxiliary to the Christian Woman's Board of Missions. There is, in fact, light all around the horizon in New England.

The people are intelligent. They are not satisfied with what they have. They are asking, Is there not something better? The churches in too many cases are rich, cultured, cold. There is, however, in New England, in all the churches, a genuinely religious element. The plea of the Disciples pleases such men and women. Whoever attempts to represent the D.s iples of Ch ist in New England ought to set fort" the movement as a plea for a deeper and more intelligent spiritual life. This is "our plea" in a sentence. It is not a doctrinal so much as it is a practical Christian union movement-a union movement looking to the speedy evangelization of the world. It is a union in Christ for the purpose for which he founded his church. Put in this way it meets a present and growing condition in New England.

The people ask questions. One of our preachers addressed a Y. M. C. A. meeting. He proposed to discuss any practical topic or consider any question that might be presented. The following were sent in: "Is the whole Bible inspired?" "Is Spiritualism true?" "Do you believe that infant baptism is wrong?" "Is it right for one who has been christened to be immersed after he has grown up?" In another city the following was placed in the

hands of the preacher:

"If immersion only is baptism, has any one the right to administer sprinkling as baptism in the name of Jesus? Can those so baptized truly claim the promises of forgiveness of sins and the gift of the Holy Spirit? If so, why do you require them to be immersed to unite with your denomination, seeing their former baptism is honored? If not, how do you account for the lives, the work and the blessings received by those so baptized?"

These are but samples—taken, if you please, at random-of questions and statements of difficulties which one encounters who enters New England as an advocate of simple New Testament Christianity. The thoughtfulness, the independence and the moral courage of the people are apparent all the time. Think of a Y. M. C. A. meeting requesting such a discussion as that mentioned above! Did you ever encounter anything of the kind? But this aptly and concretely illustrates a prominent New England characteristic. The typical Yankee dares to ask questions about anything; dares to invite a discussion of any topic. This makes this field at once congenial and hopeful.

The typical New England man, of whom I speak, knows nothing of the out-West style of debating, so much in vogue a few years ago. He is an inquirer rather than a controversialist. The Yankee wants to know. His desire is to learn. Your religious (?) polemic, it is true, does not seriously object to learning if there were only something of which he is ignorant! But the theological pugilist has completed the curriculum. His education is finished. The evangelism for which multitudes are ready in New England is a kind of inquiry meetings-meetings in which questions are asked and answered. The down-East man wants to know your know, and this peculiarity makes him an intensely interesting personality to the preacher who is not dead at the top.

There is a warmth, a cordiality, a heartiness on the part of the people that you, never having visited this part of the world, do not think exists. You think of the New England people as cool, calculating, unemotional, intellectual, do you not? There is no place on the North American continent where the preacher of the "ancient gospel" receives a more cordial handshake or h ars words of heartier appreciation than in this field. There is genuine hospitality, too. Neither Kentucky, Virginia nor Missouri can excel Massachusetts in this matter.

One of our preachers was leaving a New England city after a sojourn of days. As he was entering the railway car a small pasteboard box was placed in his hands, on which were the words: "Comfort Powders." Opening the box with a curiosity which cannot be expressed, he found written on neatly folded bits of paper the following:

"There shall no evil befall thee."

"The Lord bless thee and keep thee and cause his face to shine on thee."

"Thou shalt rejoice the Lord thy God in all thou puttest thine hands unto" (Deut. 12:18).

"The Lord will hold thy right hand saying, Fear not; I will help thee" (Isa. 12:13).

Verily, these quotations are "Confort Powd rs." Three months have now been spent in New England. They have been months of pure joy. Everybody seemed to have entered into a c napiracy to cause us to have a good time. The conspiracy was a pronounced success! How glad we will be to visit New England again. The benediction of the Most High be on and abide with the Disciples of Christ in New England.

Among the Canadians.

Since coming to Ontario I have visited seven churches and preached in all 38 sermons. At Mosa and Hillier I conducted their annual, or "June meetings," as they are called. These annual meetings are the events of the season in many of the churches in the Dominion. Many brethren came from a considerable distance to attend them. I am at this writing at Hillier, Prince Edward County, a county virtually surrounded by water. near the eastern end of Lake Ontario. There are only two churches in this county and are ministered to by J. D. Stephens a wise and consecrated minister of the Word, who attended Bethany College when A. McLean was its president.

The people of the Domision, as a class, are much more conservative than the people of the states. They hold on to old customs with a much firmer grip, and on this account it is more difficult to make converts among them than among the American people. As a result, they want more time to think and act than do the people across the line. They take more time to everything than the Western people. Many of them are very loyal to the mother country and do not take readily to some people and things that come from the "other side."

Religion, with Cenadians in general, is a much more serious affair than with many Americans. One will not be long across the line without noticing this difference. It is exceedingly difficult to get them to laugh or even smile during a religious service, no matter how laughable an anecdote a preacher may chance to tell. In a Scotch settlement, where I preached a week since coming into the province, I decided one day to try what effect a few rather amusing anecdotes would have upon my audience. I had often used the same ones on American audiences and invariably found them to have the desired effect. But in this case my experiment seemed to be a failure. The audience were as grave as though they were attending a funeral. Next day, however, on visiting one of the families who had attended my meeting the previous day, I found them laughing most heartily at one of the amusing anecdotes I had told. This seriousness is carried into everything that is in any way connected with religion or church work -even into their Sunday-school picnics. And while it may be carried to an extreme, so that people, and especially the young, may be led to look upon religion as something to make people longfaced and gloomy, still it is in many respects praiseworthy. The writer has long thought that one of the things most lacking in American church life is reverence for sacred things. Our very ideas of "freedom," as a nation. I fear, have prevented our cultivating the grace of reverence.

Our cause is not making as rapid headway in the Dominion as it should. It had about as early a start here as in the states. The people are a Bible people. They believe the Bible, love it and study it as no other people, and what they most desire upon the part of a preacher is Bible preaching. The people will listen with deep interest for more than an hour at a time to a preacher explaining the Scriptures to them, and then tell him they could have listened longer. Owing to these facts, therefore, I do not think there is any more fruitful field for the preaching of primitive Christianity than the Dominion of Canada. The trouble in the past is that they have not been able to put strong men in the field to do the work of evangelists. What is now needed in Canada are some bold, strong Bible evangelists, supported in such a way that they can go into the large towns and cities, and stay by the work long enough to compel a hearing. I say bold men, because neither timid men nor half-hearted work will make the desired impression upon the people here, any more than it did in our own land at the beginning of the Reformation. Canada is ripe for the gospel sickle if only it can be used by strong, judicious respers.

H. T. MORRISON.

Hillier, June 28.

What will the Christian Citizen do Now?

For many years our Christian brethren have been saying to us: "If I had the power I would swipe the whole whisky business from the earth." Bulet me ask you, in Christ's name, what will you do with the power you already have?) Do not forget the words of our Lord, that "he who is faithful over a few things I will make him lord over many,'; and those other words against him who was not faithful over the little things: "Who," he asks, "will entrust to him the true riches?"

Those little spasms of artificial indignation, when we say what sweet things we would do if we had the power, only show how shallow a hold the matter has upon us and what a great power it is that lies behind and prompts such empty words; that is, moral sloth. (We are facing a national election in which the saloon issue confronts us in a different form from what it ever did before.

For many years the question was one of drunkenness against moderate drinking, and then it came to be a question of drinking against total abstinence, and there thousands came to personal perfection and stopped and refused to recognize the newer and mightier question, which was: "Shall our laws license and perpetuate it or prohibit its sale for drinking purposes?" Along that line we . have pleaded for many years, but now it has changed front and we must meet it in a still higher form.

The question now is: "Shall the liquor power annul the laws of Congress?" Shall it overawe the PresIdent and break down the former restraints in our territories and flood our new possessions? That our laws and courts are being more and more overridden by it is too manifest for any man of sense and conscience to deny.

The Supreme Court of the United States and the Christian assemblies have confined themselves hitherto to pointing out the crime and sin and poverty of the drink question, but now a great national party has declared how the aggressions of the liquor power has gone forward til it has, with the consent of the government at Washington, annulled the act of Congress, broken down the laws in the states and territories, established a system of saloons in the army that trains every soldier to be a saloonkeeper by turn and has opened the floodgates to debauch the inhabitants of our possessions.

(The question has left its old ground and is no longer a question of drink or of selling drink, but a question of life or of death to government) The Prohibition party which met at Chicago, June 28, recognizes this change of situation and stands up to meet it by directing all its forces at this one point. No matter what one's opinions are about drinking or the license system, one thing is now certain; that is, the license system capitalized the business till it now coerces part of the press and the pulpit into silence or co-operation.

Many men of conscience have been saving to us for years: "If you will give us the single issue we will vote against the liquor power." Well, we have now done that. We present the single issue

shall we have civil government or whisky, nullification or rebellion? and will vote on that question at the polls in November. We present no other question. How will you vote? If you have been untrue and insincere in years past you will again fix up your excuse for following after parties who devise such issues only as they hope to be able to get into office; and if you are willing to be worked you can find a new excuse, thinner than those hitherto, and so go on building on "wood, hay and stubble," till the inevitable revolution will burn down your house and we shall see your scramble to cover the shame of your record.

There is no question of currency, of monopoly or of imperialism or of labor that can be compared to this, which combines them all in one a hundredfold greater and adds the blackest crime of the age.

This I must say: that to me it is a question of Christ and the flag on one hand and of treason and denial upon the other.

What answer shall we give to God for our conduct at the November election? Let us look the facts full in the face. J. S. Hughes.

The Summer Quarter in the Disciples' Divinity House.

It is well known that one of the most interesting educational experiments of modern times is that of the summer quarter inaugurated so successfully a few years since at the University of Chicago. This is not a summer school, but a regular quarter of the university, differing in no regard from the other three, save perhaps in the more ample provision made for brief residence on the part of that large class of students who form for the most part the personnel of the university during the summer season. These include ministers, professors from other institutions, students who are anxious to make up work which will permit them to take higher standing in the schools from which they come, and representatives from other classes too numerous to mention. The opportunities afforded by an ordinary vacation have been greatly amplified by the university plan of the summer quarter. These advantages have been quickly realized, and the attendance has steadily grown since the foundation of the university until this summer it far exreeds any record made heretofore. The number of students and theological students in attendance is unusually large. This is in part accounted for by the presence of special instructors from other institutions, including Prof. McGiffert, of Union Theological Seminary, and Prof. Riggs, of Auburn, together with the regular and special lecturers of the resident faculty.

In no department of the institution is the growth of attendance more marked than in the Disciples' Divinity House. The number of those in attendance has steadily increased from the first year, always of course much larger in the summer than the other seasons, owing to the vacation privileges. This year there are thirtyeight men in the House, nearly all of them graduates of our colleges and representing the following schools:

From Bethany: C. G. Brelos, of Joliet, Ill., and W. C. Chapman, Higgingville, Mo. From Drake University: Claire Waite, Cedar Rapids, Ia.; F. F. Grimm, Chicago; C. C. Morrison, Chicago; Horace Siberell, Pickering, Mo., and E. O. Sharpe, Girard, Ill. From Eureka: J. P. Mc-Night, Oskaloosa, Ia.; G. A. Miller, Covington, Ky., and T. R. Hoteling, Kentland, Ind. From Butler: A. H. Ward, Rensellaer, Ind. From Kentucky University: E. T. Edmunds, Fort Smith, Ark; G. B. Vanarsdall, Peoria, Ill.; W. E. Ellis, Nashville, Tenn.; E. S. Stevens, Akita, Japan; Harry Collins, Lexington, Ky.; C. W. Cauble, Dyersburg, Tenn.; F. O. Norton, Albany,

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Mo.; Herbert Martin, Lexington, Ky. From Hiram: Austin Hunter, Cleveland, O.; W. M. Forrest, Ann Arbor, Mich.; G. A. Ragan, Chicago, and P. J. Rice, South Bend, Ind. From Milligan: R. M. Givens, Chicago. From Christian University: C. H. Winders, Columbia, Mo. From Add-Ran: H. E. Luck, Knox, Ind., and from Central College, C. M. Stevens, Missouri. In addition there are several men from other than our own schools, such as P. F. King, Austin, Tex., of Bethel College, Kentucky; C. M. Sharp, Lawrence, Kan., from the University of Kansas, and Grant Pike, Hebron, Ind., of Mt. Union College. Several of our schools are represented by members of their faculties, now resident in the university: Prof. G. A. Peckham, of Hiram; Profs. R. E. Conklin and O. B. Clark, of Eureka: Prof. Bondurant, of Bethany: Profs. W. H. Matlock and D. W. Moorehouse, of Drake; Prof. F. H. Marshall, of Add-Ran, and Profs. Abbott and Homer Wilson, of Butler. Prof. E. S. Ames, of Butler, is giving instruction in the Department of Philosophy.

In addition to the regular work of the Divinity School which they take, a class is conducted by Mr. Gates on the History of the Disciples, in accordance with the plan of the Divinity House to provide special instruction in themes relating to the history, literature and purposes of our own people. An assembly of the Disciples is held weekly at which lectures are delivered by the dean, and conferences concerning the work of the Disciples are conducted. During the past week a reception was hold at Haskell Oriental Museum, at which the attendance was the largest in the history of our work here, and addresses were made by the president of the university, representatives of the different colleges, the dean and others. The membership of the House supplies preaching to a large number of churches in and near Chicago, and even other religious bodies receive supplies from our members. The co-operation between the Divinity House and the Hyde Park Church of Christ is a cause of strength to both, and the new church building is proving itself a valuable accessory to our work at the university. The Divinity House is steadily growing in its power for good and in its influence, attracting as it does some of the best men from all our institutloas, utilizing them while here in city mission and other Christian work, and thus helping them, not only to preserve and deepen the impress of our own cause, but to secure the means by which their further work at the university may be H. L. W. carried on.

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FRANK J. CHENEY makes oath that he is the sen ior partner of the firm of F. J. CHENEY & Co., doing business in the City of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of Catarrh that cannot be cured by the use of HALL'S CATARRH CURE.

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Notes and News.

|Missouri Bible-school Notes.

The Wellsville minister, H. J. Corwine, authorized me to report his church as having accepted their apportionment in full.

Sturgeon school, under the wise leadership of J. W. Hulett, increased their giving one-third. Bro. Richmond, their pastor, was given the month of July without any reduction of salary that he might spend it at the bedside of his wife, whose mental aberration brought such a shadow over their happy home. The sympathies of our brotherhood are with this good man and his sad-

The Home Department is coming into more prominence and favor all the time, and will do so more and more as we see its efficacy in the cause of God. We will gladly do all possible to help you introduce this good and successful department of the kingdom of God.

Laddonia has some classes of young people whose attendance is worthy of your imitation, the classes having an attendance record of 93 per cent. The rally gave new life to every division of the school, while J. C. De Laporte sends in onehalf of the school's apportionment for this year.

Brethren, please look over your magazine and minute files and if you have any copies of the minutes of our Bible school conventions prior to 1895, please send them to us, as we need them badly.

J. B. Dunkerly superintends the Beulah (St. Louis) Bible-school, and it was my pleasure to be with them one Lord's day while W. A. Moore was taking his vacation. The brethren have combined the school and church services, hoping thereby to increase the attendance of the church membership in the Bible-school as well as the Bible-school pupils' attendance in the church service, and when the cooler weather sets in they will attempt it right, too. Warm weather is harder on city schools than rough weather is on the country schools, but J. B. Dunkerly, R. M. Denholm, W D. Cree and Singer Handley seek to overcome all these hindrances in their prosecution of this good work, and they will succeed. No school does better considering its financial burdens for our work than does Beulah, and if all would do as well we would have means to spare.

The Grand River district held its convention at Jamesport, and it was one of the best ever held in the district-right in Jamesport, too. Luther Collier, that devoted business man, and J. W. Alexander, full of secular work, and others like them gave time and money to this district. Jamesport has one of the successful Bible-schools under the oversight of C. M. Sliffee, while W. E. Bates, their minister, is advancing the Church of Christ.

No kinder reception could have been given one than F. V. Loos extended me in my mission among the Missouri schools. After a ride of forty miles overland and preaching two funerals he changed teams and took me to Olivet, where in the home of my frend, John Williams, we had hearty Five years ago this school was organwelcome. ized and Will Boggess, efficient and pure, was made superintendent, and on his call to the higher work, for which he now prepares at Lexington, John Williams was induced to accept the superintendency, and his management of the school, his remarkable work in the review, demonstrated his fitness and efficiency in this high calling. The immense audience at 11 o'clock and the ready response to Bro. Loos' motion toward helping our work demonstrate his peculiar influence with the people. Besides, the pastor's salary was paid in full.

Kearney is in Clay, and the Bible-school is another one of our good friends, never failing us in

this high calling, and I verily believe that H. S. Saxby and W. T. Wilkerson have much to do with this hearty co-operation.

Will your school accept its apportionment, and will you notify me so immediately, or at least do so at your county or district meeting, thus enabling us to plan for God. H. F. DAVIS.

Commercial Building, St. Louis, Mo.

Missouri C. W. B. M.

The story of another year's work will soon be finished. Only a few short, hot weeks in which to redeem the time. Happy is the auxiliary that has kept up to the mark and has done all things in order and on time. What a contrast to the one that must rush about to collect back dues and try to make up pledges—we say try, because it is often impossible to meet obligations when the last minute for doing so has been reached.

We trust every auxiliary will act upon the secretary's suggestion of some months ago, to hold its last meeting during the first week in September so all reports may reach St. Louis by Sept. 10th, as the books close that day. All coming later will fail to reach the state meeting at Moberly. The national secretary also requests full state reports early in September, which is an additional reason for promptness. Every woman on our rolls and every dollar raised should be reported to your state secretary, as our rank among the other states is determined by the number of women and dollars we report. The same is true of the Junior department. Would it not be a glorious source of strength to our dear sisters if every auxiliary in the state would hold its next meeting on Wednesday, Sept. 5th, thus making that day Missouri Day, and have a special season of thanksgiving of the past year, and of specific prayer for China and her people, and for the missionaries of the cross within her borders that God will hold them safely in his hand? He will surely hear our united petitions and answer in his own best way and bless us for the asking. This will give auxiliary officers several days in which to hunt up delinquents in payment before the 10th. Please do this, my sisters.

We hear much about loyalty to Christ, to country, to church, etc., but many of our auxiliaries forget loyalty to state and send no offering to develop the work in Missouri. How can we hope to prosper if we look not at home as well as abroad. Only \$23 in state treasury and many the time.

There are still \$8,000 needed to complete the endowment of the Virginia Bible Chair Lectureship. It is our hope to lay this work complete before the Lord in Kansas City in October. But \$8,000 is a large sum to raise and will take large effort, but if all help as much as they possibly can, 'twill be done. SHALL IT?

Is there not some one in Missouri who can give the whole amount or a fair portion of it, thus bringing honor to the state and God's blessing to himself? Use your money while you live, my friends, and get an earthly as well as a heavenly blessing in seeing the good done to humanity.

We certainly have received much; let us give much. Yours in His name, MRS. L. G. BANTZ.

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Northwestern Ohio.

Favette, at which place I shall be located for he scholastic year of 1900-'1 and probably permanently, is a quiet, beautiful village of about 1,200 inhabitants, situated in a rich, thrifty agricultural region. It is the terminus of a pranch of the Lakeshore Railroad, and is about wo and a half miles from the Michigan line. s an ideal college town, free from saloons and the dens of vice usually found in larger towns and cities. The people have been in thorough sympathy with the educational enterprises which have been located here since 1881, and stand by the present organization with money and hearty co-operation. I know of no place where students are given a heartier welcome, or where parents having children to educate can do so with greater safety or satisfaction.

Fayette is in Fulton County, which has had for many years the presence and labors of great and good men interested in the presentation and conquests of the powerful plea for the restoration of primitive Christianity. I have become acquainted practically with two congregations in this region, the one at Fayette and another at Alvordton, Williams County, both of which I have been permitted to address and both of which are thoroughy committed to the defense of the gospel.

The Fayette congregation has a neat, commolious structure, on the roof of which, in colored elate, is the significant name, Church of Christ, o clear and large that it can be read at the disance of several hundred yards. On the roof of he oldest congregation's house is the equally ignificant name, M. E. CHURCH. The church has ecured for its pastor next year Brother Cook, ust graduated from the Bible Department at rvington, Ind. He is a son of Dr. S. M. Cook, of Wood County, and will have entered upon his luties by the time this letter reaches the public.

In looking through the history of Henry and Fulton Counties the other day I found this statenent concerning the congregation at Wauseon. After stating that the church was organized in 1862, but that it was not provided with a house of worship until 1864, the writer says: "This church has been an influential body of worshiping Christians since its organization. Its first pastor was Rev. Elberry Smith. H: was succeeded by Rev. L. L Carpenter, who was an active, enterorising citizen of Fulton County for many years, as well as an earnest and able clergyman. He was treasurer of the county two terms, and his nonesty and ability in that office have passed into a local proverb."

I know Bro. Carpenter will forgive me for ecording this tribute to his worth by disinterested parties. It is usual to reserve the saying of pleasant things of people until they have shuffled off this mortal coil, but I believe it is neither wise nor just to reserve all eulogies for the funeral sermon or the tombstone. Bro. Carpenter is widely and favorably known in Fulton County; in fact, throughout Northwestern Ohio. He would prefer, I am sure, to have the title "Rev." omitted from his name, though if any mortal is deserving of that designation he is. He is, I know, so loyal to the Lord in heaven that he will agree with the psalmist that 'Holy and Reverend is his name." He will allow this much-abused title to be applied to him to whom it properly belongs—the Lord. belongs-the Lord.

I hope to visit a number of the congregations in this region as time and opportunity will permit and shall report further progress.

J. FRAISE RICHARD.

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Iowa Notes.

The Iowa Christian convention will meet at Des Moines, Sept. 3-7, in the University Church. A fine program has been prepared.

The C. W. B. M. sessions will be Monday afternoon, Tuesday forenoon and Tuesday night.

Monday evening Hon. J. C. Mabry, of Centerville, will deliver the address of the evening on the subject, "The Miracle of a Seed."

Tuesday afternoon representatives of the General Boards will present their claims.

Tuesday evening Mrs. Helen E. Moses will speak. Wednesday forenoon will be devoted to the interests of the church in Iowa.

Wednesday afternoon will be our Bible-school session.

Wednesday evening the address will be given by W. F. Richardson, of Kansas City.

Thursday morning will be one of our most interesting sessions.

Business matters will come up Thursday after-

The educational address will be given Thursday

Friday morning will be the C.E. session. Delegates from the London convention will make reports. Convention will close at noon on Friday.

Prof. Clinton Lockhart will deliver a Bible Lecture each day. The music will be conducted by W. E. M. Hackleman.

The following are some of the names that will appear on the program:

W. F. Richardson, G. W. Muckley, B. L. Smith, F. E. Meigs, China; H. H. Guy, Japan; Adelaide Gail Frost, India; Mrs. Helen E. Moses, Indianapolis; W. H. Scott, Marshalltown; R. C. Sargent,

The lodging and breakfast will be served free by the Disciples of Des Moines.

We have made application for reduced railroad rates and we feel sure we can promise one and one-third fare.

We hope that each congregation, Bible-school and Endeavor Society in the state will send representatives and help to make it the best convention in our history.

Lawrence Wright closes his work at Waterloo next Sunday and will begin a meeting at Walker next week.

J. B. Wright, of Illinois, has taken the work at Osceola,

F. H. Lemon, of Lake City, will dedicate the new church at Wheelerwood Aug. 5, and the writer will dedicate the church at Archer the same day.

The church at Newmarket will soon be ready for dedication.

Work on the new building at Audubon was commenced last Monday.

We hope to receive the balance of statistic cards, filled out and returned within another week B. S. DENNY.

Aug. 4, 1900, Des Moines.

"Hunger is the Best Sauce." Yet some people are never hungry, and they get weak and sick. Hood's Sarsaparilla helps such people. It creates a good appetite, gives digestive power and makes the whole body strong.

Sick headache is cured by Hood's Pills 25c.

Good News

The Armory has been loaned to us by the authorities of the state of Missouri. It will seat twenty-five hundred people, and is located admirably for the purpose at the corner of Twelfth and Troost S reets, the crossing of the main street car lines and in easy walking distance, except for invalids, of the First Christian Church, which church will be the headquarters of the

The securing of this hall provides for the convention meetings all being held in one place. On Thursday the convention will have its meetings in sections devoted to the special interests that desire to be so represented.

The brethren in Kansas City will do all in their power to make the convention pleasant for all who attend. Let every one begin now to plan to go to Kansas City in October to one of the greatest conventions ever held by our brotherhood.

BENJ. L. SMITH, Cor. Sec.

Y. M. C. A. Building, Cincinnati, O.

Welcome to Ottowa, Kansas.

August 20-24 the state convention of the Christian Churches of Kansas will meet in Forest Park,

Beautiful old Forest Park, with her great friendly oaks, her beautiful bluegrass lawns, her blooming flowers, her spacious tabernacle and halls. home of the Chautauqua and meeting-place of so many conventions and other summer gatherings. has just put on her best summer dress and awaits our coming.

Here we shall live for a week. Here we shall eat, sleep, worship and work and plan for greater usefulness in the Master's service.

Our program, as you have seen, is a very excellent one and we desire to help you enjoy it. The Ottawa Church extends a welcome to all. Our homes are open for lodging if you prefer, but we have arranged to accommodate all who desire in Chautauqua style-with cots in the halls in the

It is an excellent place for an outing and several parties and C. E. Societies have written for tents, which may be had, 12x14, for \$1.50 unfurnished, or \$5 furnished. Just let us know what you desire and we shall gladly serve you.

O. P. COOK, Pastor.

National Platforms.

The Union Pacific Railroad Company have just issued a very interesting pamphlet of 50 pages, giving the national platforms of the Republican, Democratic, Fusion Populist, Mid-Road Populist and Prohibition parties. It also contains the popular and electoral vote for President from 1824 to 1896, the Constitution of the United States, monetary system of the principal countries of the world and a large amount of other valuable information. The same will be mailed free on receipt of three cents for postage, or de-livered free on application to J. F. Aglar, Gen'l Agent, 903 Olive Street, St. Louis, Mo.

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N.B.—CHURCH SOCIETIES desiring to obtain mocey for any purpose will find it profitable to address them.

Evangelistic.

NEBRASKA.

Deweese, July 27.—Two additions at Oxbow by statement last Lord's day.—E. W. YOCUM.

ARKANSAS.

Arkadelphia, July 30.—One added by statement here yesterday.—E. S. Allhands.

HTAH

Salt Lake City, July 26.—Two added by letter last Sunday; three on the 29th inst.—W. H. BAGBY.

ONTARIO.

Rat Portage, July 30 .- Six additions by baptism at our service last Lord's day .- Jos. KEEVIL.

PENNSYLVANIA.

McKees Rocks, July 30.—Our audiences have doubled in size since we commenced the work and there have been two confessions, both young men. Work on the church building will begin immediately.—Walter C. Gibbs, minister.

WEST VIRGINIA.

Parkersburg, July 27.—We are here in a meeting with O. G. White. J. A. Brown, of Indiana, is our evangelist. The field is a difficult one. Plans are being laid for a new church house. I am open for engagements for other work. Address me here, 1616 Beaver St.—C. M. HUGHES, singer.

KANSAS.

Iola, July 30.-Three more added yesterday;

Iola, July 30.—Three more added yesterday; two by confession.—G. M. Weimer.
Osage City, July 30.—The church began a big tabernacle meeting the 29th with I. T. LeBaron in the lead. About 800 can be seated. The audiences are already larger than expected. The brethren are much encouraged.—I. T. LeBaron.

ILLINOIS.

Galesburg, July 29.—Twenty-eight additions at regular services during month of July; 83 since January 1st.—C. H. White.
Sullivan, July 30.—We had fine services yesterday. Good interest and two accessions.—E. W. BRICKERT.

Lynnville, July 30.—Dr. F. M. Roberts and wife, formerly of Cincinnati, O., took membership with us yesterday. They are valuable additions.—A. R. ADAMS.

INDIANA.

Anderson, July 30.-The audiences at the East Lynn Church are growing encouragingly. Marked increase in interest and hopefulness.—R. B. Giv-

At Kentland, where I preach, we have had a short revival meeting, resulting in 16 additions to the church. Evangelist T. J. Shuey, of the second district, did the preaching and Prof. F. H. Coppa, of Louisville, Ky., led the song service. The revival was indeed a spiritual awakening throughout the whole community.—LEWIS R. HOTALING.

University of Chicago.

NEW YORK.

Troy, Aug. 1.—I recently baptized a young Syrian who about three months ago came to this Syrian who about three months ago came to this country. He has studied five years for the priesthood of the Roman Catholic Church. He is a bright young man with a good education in the languages. He will enter Hiram College this fall to prepare for the gospel ministry. Our C. E. Society will assist him financially. He recently said to me: "My ambition has been to be an apostle of the Pope, I now desire to be simply a minister of Christ."—G. B. TOWNSEND.

OREGON.

Elgin, July 12.—The camp meeting still in prog-Elgin, July 12.—The camp meeting still in progress, conducted by Evangelist L. F. Stephens and wife, assisted by Elder J. V. Crawford, of Enterprise. Bro. and Sister Stephens are a host within themselves. Bro. Stephens is preaching the Word with power. Five additions up to date. The fine instruction of Bro. Crawford in the Bible lessons is being felt in the church and among the people. We move from the camp grounds to our new church building the first of the week. The value of church property, when completed, \$2,000. When we took charge of the work here last February we found the Disciples scattered. We went to work to keep house for the Lord. Have added 34. We have a membership of 106. We have a fine Junior Y. P. S. C. E.; 152 names enrolled .- W. B. Rose.

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ge the coming year.
The total attendance last year was 891; Sum-

The total attendance last year was 331, Sum-r Schools, 368; total, 1259.
The total attendance for this year is 1,003, mmer Schools, 590; total, 1593.
The tuition receipts last year, excluding Law, dical and Summer Schools, amounted to \$18,-

o; this year the receipts from the same departants will exceed \$25,000.

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logue apply to

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TENNESSEE.

Springfield, July 27.-Wednesday night, July 18, L. E. Crouch and I closed a two weeks' meeting at Adams, Tenn. It seemed to have been the first meeting ever held by our people in this place. At the close of the first week we were able to get the close of the first week we were able to get together 15 members and we organized. During the next week we had 16 additions; 10 from the denominations, five from the world and one by statement. We left a congregation there of 31 members, who seem very much encouraged. They have secured a place of meeting and will meet every Lord's day. They are talking of building them a house of worship soon. Bro. E. L. Crystal, of Memphis, is now assisting me in a meeting at Huburtsville, Tenn. Six additions to date; four by baptism. Interest is excellent. Meeting continues.—Louis D. Riddeller. tinues.—Louis D. Riddell.

IOW A

Mondamin, July 31.-Am assisting my brother, Mondamin, July St.—Am assisting my brother, C. O., in a short meeting. Services are held in the park. Had a basket meeting Sunday and a glorious time. Two accessions at the evening service Sunday. Will be home August 11th.—E. T. McFarland.

T. MCFARLAND.

Corning, July 30.—I closed a five year pastorate here just to take charge of the First Church at Council Bluffs, August 1st. Had a fine day yesterday with seven additions; four baptisms. There have been over 300 additions since we took the work here and we leave it in good condition. the work here and we leave it in good condition. Church united, debts paid; a fine chance for the right man. As noble a band of Christian workers as I ever saw. May God abundantly bless them is our prayer.—W. B. CREWDSON.
Columbus Junction, August 3.—Last Wednesday evening, August 1, two young ladies made the confession.—G. A. GISH.

MISSOURI.

Nevada, July 30.—Two additions by baptism at Hume yesterday.—S. MAGEE.

Kirksville, July 30.—An old man 79 years of age made the good confession in our meeting last night.—H. A. Northcutt.

Aurora, July 30.—We have had 10 additions here the last the Sundays at our requirements.

here the last two Sundays at our regular services; seven confessions. We have been here two months and every department of the work is moving along very well. We feel very much encouraged.—W. J. NICOSON.

J. NICOSON.

Salisbury, August 1.—One addition at my appointment in Glasgow on the fourth Sunday in July. My work at Salisbury opens up with promise. There is increased interest and attendance. Vernon J. Rose filled the pulpit here on the evening of the fifth Sunday in July. He gave us a strong spiritual discourse.—K. W. White.

Kansas City, July 30.—Two additions yesterday, both men. These make 18 added during my work here. Had our largest attendence at Bibleschool yesterday.—T. L. NOBLITT.

Windsor, August 2.—Closed a three weeks' meeting at Crane and organized with 54 members. We

Windsor, August 2—Closed a three weeks' meeting at Crane and organized with 54 members. We raised money enough to employ Bro Joe Gaylor for one fourth time, and also to buy about 50 of "Tidings of Salvation."—R. B. HAVENER.

St. Louis, August 6.—Seven additions to the Compton Heights Church yesterday, and three the Sunday immediately preceding, at regular services. Our outlook was never brighter than at present.—SHERMAN B. MOORE.

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form begins Sept. 6, 1900. Located in Shenand: a Faller of Virginia. Unsurpassed climate, beautifu grounds and modern appointments. 220 students (pages) from 27 States. Terms moderate. Pupils enter any time. Gend for catalogue. Wiss E. O. WEIMAR, Prin., Staunton, Va.

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Fresh and free and frank;
Men of thought and reading,
Men of light and leading,
Men of loyal breeding,
Men of faith and not of faction,
Men of lofty aim in action;
Give us men—I say again,
Give us men!

Give us men!
Strong and stalwart ones;
Men whom bighest hope inspires,
Men whom purest honor fires,
Men who trample self beneath them,
Men who make their country wreathe them
As her notle sons,
Worthy of their sires!
Men who never shame their mothers,
Men who never fail their brothers,

True, however false are others; Give us men—I say again. Give us men!

Give us men!

Men who, when the tempest gathers,
Grasp the standards of their fathers
In the thickest of the fight;
Men who strike for home and altar
(Let the coward cringe and falter),
God defend the right!
True as truth, though lorn and lonely,
Tender—as the brave are only;
Men who tread where saints have trod,
Men for country and for God;
Give us men! I say again, again,
Give us such men!

—Rishon of Exter.

The Sacredness of Marriage.

BY C. R. PAINE.

As there is a little talk these days among our Episcopalian brethren and some others concerning the divorce and remarriage question, may I be pardoned for saying a few words on this very important subject?

Amidst the pile of trash that Catholicism has, it has some good things on this subject and I believe more commendable than anything Protestantism has on hand, because in her divided state she has not been able to do anything very practical.

Christianity is life, and the divorce business does violence to every principle of life, and to the best interests of the family from any view-point. The lesson of the beginning of marriage as taught by Christ and Paul is in perfect harmony with the above thought, and we must recognize it sooner or later. This fact of life can only be annulled at the death of one or the other. Each is under law to the other as long as they both shall live. There can be no contingencies of any character to break it; no more than the annulling of any other living relationship without death to one of the parties. There is a principle of life underlying every marriage which must not be disregarded.

It has no legal aspects about it. It is not a legal affair simply for convenience for a term of years. This phase must be abandoned before there can be any proper adjustment of this question. In all legal contracts terms of agreement and disagreement are stated and dissolution can only take place in

harmony with them. In marriage there are no terms of dissolution discussed or arranged; how, then, can the covenant be dissolved. It is a perpetual contract—in other words, a living corelation. I am not speaking of the irreligious. They can do as they please. They are not in that close relation to God as Christians are. What we need is righteousness on the part of God's Israel—examples to the ungodly. We must act wholly independent, and better results will follow. This idea that we must be tied to the world's ways is a thing of Constantine and Catholicism, and should be dropped.

There are two evils, closely related, that play sad havoc in the wedded life—the cost of living and the decrease of children. There is nothing pleasant about this subject, so do not be shocked at some plain language. It is a subject that cannot be handled

lightly.

On the questions above stated I wish to quote a few words from the pen of Dr. Philip Schaff: "It is a sad fact that the breaches, such as adultery and desertion, are on the who'e increasing, and that separations have still more increased within the present century. If the expense of maintaining families should increase as it has done and the style of living go along with it and at equ I pace, and the apparent desire of many not to have large families should become still more manifest, then we may expect that decay of family life to show itself, which involves alike the decay of religion and state."

God has given a law to protect society, but present indications point to an ignorance or willful violence. I dislike to charge Christian people with either or both of these evils; yet, strange to say, they violate this law more than others. Many say marriage is the law of protection, but in thousands of cases it is only legalized adultery. The law, or rather that part of this law of protection which gives best results, relates to the fruits of marriage. An abundant harvest makes a contented farmer. The law is universal. The bulk of family troubles have come from those of few or no children. If there is not a rich harvest something will have to come in to take the place of the blasted fruit and Satan will surely find something for them to do.

Again, I must make reference to another, an honored and eminent American woman-Marian Harlan. She plainly tells her sisters where the blame lies. It is in them more than any other, and that many in their declining days reflect in sorrow for their youthful folly. "It is not in the heyday of early life that a womanly woman knows the fullness of a longing for the companionship of daughters, who shall be fairer editions of herself, for the fond protection of manly sons, for all that motherhood brings of enlargement of her own better nature. The world can perhaps afford to get along without her children; she cannot." I hope this is hint enough to the wise on this point; but on the expense question I cannot refrain from quoting from another woman, Mrs. Mary Wallerstein, president of the "Woman's

Tired of rubbing? -Where's your last the

Legal Aid Society of New York" who in a speech last fall before that body, urged a law to prohibit marriages unless the man desiring a wife is earning a salary of at least \$21 per week. If this is not a leader to sin I badly mistake good signs. This from the boasting side of humanity speaks vo'umes.

Still another and very unlooked-for one plays an important part these days in tamily troubles. The free, independent spirit of this age is working sad havoc in many a peaceful and happy family. I have noticed this for some time, but Julius Ward, in "The Church in Modern Society," has worded it better than I can, so I will give his words: "In a free government where the democratic idea prevails alike in church and state, the family has felt the encroachment of the demand for personal freedom. Not only have men and women in the marriage relation stood up for personal rights against the concessions of the marriage contract, but the individual head of the family has been counted instead of the whole family itself, as the social unit of society. . . . The very play of this individual force has encouraged divorce and has stimulated independence between husband and wife, between children and parents, to a degree which has materially assailed the integrity of the home" (pp. 112, 113).

This is not the end of its work. It preaches far and wide in the moral realm. It has been the blighting wind that has destroyed the power of many Christians to grow in the grace of that life.

This question grows on my hands. I cannot stop where and when I first thought. There is a phase of this independent thought that must be noticed before I can properly conclude this article. We have been in the habit of seeing monstrous evils in and growing out of the Catholic acetic life, but have failed to see how rapidly the same are growing conditions otherwhere. Protestantism is nursing this thought though not naming or housing it quite as they are. It is growing faster and wider within our own ranks each year. There would be social sins should the thirty-year-olds have married at nearly half that age. We are also nursing many other evils that are sapping out the lifeblood of wedded bliss which I have not the time nor space here to mention, as I have already made this much longer than I intended at first, but hope the future wiil grant an opportunity to say

The Old Minister.

I read a poem in the Michigan Presbyterian, Shall the Old Minister be Shot?" No, we will ot shoot him, but some want to change the law nd take away his equality in the Presbytery. Vell, some of them love the Church more than heir lives, and I would as soon be shot as lose ny right in the Church. I wish you would print

DON'T.

Don't "shoot him" yet! Please don't, I pray! I know he's old and his locks are gray— That dear, good minister over the way; He was praying alone the other day, And what do you think I heard him say?

He said: "Dear Lord, I know I was sent To teach thy Word till my days were spent, And I've toiled so long in the good old way That I love to preach and I love to pray; But times are changed! and if 'tis thy will That my lips be mute and my voice be still, I'll bow me low on suppliant knee, And go, dear Lord, if thou biddest me."

Then his words were drowned in broken sighs. And tears rained down from his dear, dim eyes; But I know that the Holy Ghost can rest In an old as well as as a younger breast-And time-taught sermons are sometimes best So I beg once more that you'll let him stay; That he still may preach, and he still may pray-That dear old minister over the way! -Exchange.

Undeveloped Resources.

W. J. BURNER.

As the church is Christ's instrument in aving the world, the degree to which the astrument is adapted to the work measures he progress of the kingdom. Our "fellowhip in behalf of the gospel" is no greater han our ability to serve, and it is being aily demonstrated that the church has no trength to waste; that the service of all hristians is needed. "The age of big sernons is past," said a distinguished evangelst. The age of depending entirely on big ermons, or on any kind of sermons, is past, f there ever was such an age, but as yet we ave the ideal of a working church rather han the reality. Church architecture is an ndeveloped resource. Perhaps it is not one f great importance. In our childhood we vere accustomed to worship in a structure uilt after the fashion of a shoebox. In ne city of 10,000 inhabitants the building ccupied by the Disciples was popularly nown as "God's Barn." Of course, the day f such structures is past, but have we not ometimes preserved in our beautiful modrn buildings the essential defect of the old ne, namely, that it did not suggest God? A hurch may be beautiful and comfortable nd be no more adapted to a religious frame f mind than a theatre. It is not enough hat a church be artistic. It must be reigiously artistic, or we may regret the exggerated goodsbox. There must be somehing holy and reverent about it, something hat impresses on the heart the thought of lod. Perhaps one reason why our religion o constantly expresses itself in feverish ctivity and fervid exhortation rather than n worship is that we do not have a place specially fitted for worship.

Another undeveloped resource is that of song. Congregational singing is desired by all of us, but how many churches make provision for the musical instruction necessary

to the success of congregational singing? One hunered dollars per annum judiciously expended will result in a far greater improvement in singing than any amount of abuse of the choir system. Our songs, those in most common use, are calculated to "put the rousement" into a revival meeting, but not to produce a calmly devotional frame of mind. They show the effect of our constant emphasis upon "getting additions." If any one will note the songs most commonly sung in the congregation he will often find that the words contain no poetry and the music no inspiration. He will find in them a constant illustration of the truth that this is a fast age. Revivalists select songs as some med select horses, for their speed. The song should call forth from the depths of our hearts "praise, adoration, aspiration, trust, contrition, supplication;" should fire the Christian soldier with ardor for the battle; should breathe healing sympathy upon the broken heart and speak of divine forgiveness to the contrite spirit. Religious feeling is great and noble, and nothing small and weak can express it or call it forth. People cannot really worship God with jingles and cant, though they may think they do. The religious feeling that slumbers in man for lack of something to call it forth is a resource that should be developed.

Another thing worthy of attention is the public reading of the Scriptures, and the participation of the congregation in the reading. "Reading the lesson" is not. as a usual thing, a very effective performance. It is frequently not at all devotional, but serves as an assistant to the sermon. The elocution of many preachers is poor, and the attention of the congregation wanes after the first ten verses. Let not our dread of being like somebody else prevent our having the congregation take part in this service. Here is something worth developing, is it not? An effective service of Scripture reading may not be easily attained, but the object is worthy of considerable effort.

Something might be done to improve what we call the communion service. We all realize with pleasure that it is not what it once was. When I was young I frequently attended (under protest) a church that was very, very old. In one of the first sermons which I remember to have heard the preacher proved that this church was the church set up on the day of Pentecost. I supposed he meant this particular congregation, and I did not doubt its antiquity, though I speculated for a long time as to the manner of its transportation to America. In this congregation it was the custom for a venerable elder, whom I suspected of having also been set up on the day of Pentecost, to gravely take hss place at the table and give a synopsis of the sermon, lingering lovingly and long upon such points as needed emphasis. In this way he cautiously approached "the institution which was instituted on the night Jesus was betrayed," and he never failed to detail all the circumstances. This was wearisome, and we abbreviate the service now, but did it not hold an idea that we have lost, and that we could ill afford to

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lose? I mean the idea of personal preparation for the Lord's Supper. The whole institution is useless unless we can feel that we are brought by it into a peculiar nearness to God, and a preliminary service of some kind is necessary to this end.

Irvington, Ind.

Stubble.

A man who never pays his dues to the church because he knows the church will not sne him.

A man who never attends church, but expects the preacher to attend all the funerals in the family and is mad if he is not willing to ride ten miles to the grave.

A young woman who is too delicate to go to prayer-meeting on a rainy night, but not too delicate to dance in a heated, ill-ventilated room all the previous night.

A man who is asleep to the moral interests of his community, and then raises a big hullabaloo because the enemy sows tears in his front vard.

A church that seeks external prosperity and neglects inexpressible needs of a dying world.—The Christian Intelligencer.

Took Her Religion Along.

A beautiful instance of Christian integrity is given of a distinguished Christian lady who was spending a few weeks at a hotel at Long Branch.

An attempt was made to induce her to attend a dance in order that the affair might have the prestige bestowed by her presence, as she stood high in society. She declined all the importunities of her friends.

Finally, an honorable Senator tried to persuade her to attend, saying, "Miss B---, this is quite a harmless affair, and we want the exceptional honor of your presence."

"Senator," said the lady, "I never do anything in my summer vacation, or wherever I go, that will injure the influence I have over the girls of my Sunday-school class."

The Senator bowed and said, "I honor you; if there were more Christians like you, more men like myself would become Christians."

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The Workingman's Place.

W. W. HOPKINS.

If the laboring men and women of the United States would only keep their places. work full time, extra time and over time, live a life of self-denial and take whatever wages their employers are pleased to give them, and keep their mouths shut, there would be no strikes, no industrial upheavals, no disturbances of the peace in the land. Certainly not. But to do this the dial hand of time would have to be moved backwards about three hundred years. Our schoolhouses would have to be closed and we should have to cease telling men of the kingdom of God and his righteousness. Education of the masses would have to be done away with and all the fountains of sympathy dried up. Then and not till then would the laboring man become the willing slave of his master and gratefully lay, year by year, the fruits of his faithful, patient service at the feet of his master. Then would he be able to say to his beloved companion in life, Behold how good and kind it was in our beloved and honored master to give us food, raiment and shelter for our poor service. Then would he be able to say to his children, The good things of this world are not for those who labor, but for our rich lords. You must not, therefore, covet fine clothes, good food, books, an education or the good things of this life, which belong only to the rich and to the mighty, lest you disturb their peace: but seek to do the will of your master which is on earth and to please him and live and work for his comfort and his wealth all the days of your life. That you may do him the greatest honor and more largely enhance his wealth it will be your duty to deny yourself of every possible comfort, even to the barest necessities of life, even as your unworthy parents have done all the days of their life; for upon this depends law and order, peace and good government.

How unfortunate for those who seek to get rich that schools were ever invented or that Jesus Christ ever visited this earth. Prior to that event whole nations were the willing servants of the mighty and the great men of the world, but the new code of ethics taught and lived by Christ upset all this, put foolish notions in the heads of the common people, and there has been no peace on the earth since. No wonder he (Christ) was put to death. What right had such a disturber of the world's peace, such an anarchist, to live? And did he (Christ) not even boast that he came not to send peace but a sword on earth? If we would be rich and enjoy our riches in peace, then our duties ar- plain. We must rid ourselves of schools and colleges, of the idea of the Fatherhood of God and the brotherhood of man, Christian ethics in business, and of representative governments and drive the workingman back into ignorant, passive submission, make our own laws, appoint our own rulers and keep things in our own hands. Then and not till then will we succeed. For the other side of this picture read "Publi and Private Rights" by the writer. Price, 15 cents. 1522 Locust St., St. Louis, Mo.

How a Tornado Starts.

One of the most interesting facts concerning tornadoes is the record of how one began. The account was sent to the Weather Bureau by one of its observers. The following is an abstract:

By A. H. Gale, Voluntary Observer at Bassett, Neb.

Dated, July 28, 1899.

Mr. A. Brown, five and a half miles northwest of Johnstown, saw the tornado form. He was at work in his barnyard and noticed it coming across his field as a light summer whirlwind, such as is noticed on any still, hot day. Air at the time was calm. Mr. Brown says he was harnessing a horse, and as the light whirl passed him it gently lifted the straw edges of the roof of his cowshed, but had not enough strength to lift his hat, and passed on. At this point it was devoid of any color; and was mainly noticed by the whirl it made among the grass, straw and chaff on the ground; he watched its onward movement indifferently, and soon saw it gather a color which made it definable. He then paid close attention to it and noticed it becoming black, angry and gyrating vigorously; chips, straws and dirt fell into it and were absorbed by it and a smoky veil began to envelop the whirling column as it mounted upward. At the same time a funnel began to lower itself from a turbulent low-hanging cloud of an area of about forty acres; the column and funnel soon connected and with this union the "thing" took on a terrifying aspect; up to this time he had no feeling of apprehension. When the whirl passed him he said he was aware of its passage only by its action on the ground. No color. A black cloud above, in commotion, followed the whirl on the ground, which latter was eight or ten feet in diameter. This cloud was alone, seperate and clear from a higher stratta of storm clouds above. When passing his point and as long as within his line of view, he estimated the speed at 10 miles per hour, line of path east by south. I will say here that the entire path from start to end was 18 to 19 miles and in that distance it made a southing from a due east course of 23 miles, and ranged from one to three rods in width. Two and one-half miles from Mr. Brown's point it crossed a large cornfield and here it received much coloring matter. That the affair was at this time in comfortable order was demonstrated by the shock it gave the the first house it struck as it left the cornfield, Mr. John Strohm's. Mr. Strohm and his family saw it as it rose along the slant of the cornfield to his house on its edge, and dove for the cellar. The destruction at this place was complete; house of heavy logs, windmill and tower and stable, in all seven buildings, completely leveled to the ground, fences upset, broken down. Fence wire woven and interwoven with broken lumber, straw, debris of all sorts, plastered with mud. Every fence post standing in the track formed a dam around which was massed debris of everything imaginable, the whole daubed with mud; it was a picture of desolation and ruin-dismal in the extreme. Either or Both These Books Mailed Free

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The Lion's Sister.

ARRANGED BY J. B. ELLIS.

We left Prince Bulbo in the hands of the cutioner. Let us return to the palace lio had been arrested. "And now let us had about breakfast," says the greedy

What dress shall I wear, mamma—the green?" says Angelica. "Which do you lk Prince Bulbo would like best?"

My dear," sings out the king from his sing room, "let us have sausages for akfast. Remember, we have Prince Bulboving with us!"

fine o'clock came and they were all in breakfast room, and no Prince Bulbo as

The muffins were smoking, the eggs e, there was a beautiful chicken on the table. Oh, how nice they smelt! "Where ulbo?" said the king. "John, where is his al highness?"

ohn said he s'posed his 'ighness had just ped hout. "In the snow? Impossible!" the king, sticking the fork into a saus-

At this moment Captain Headzoff end, looking very much disturbed. "I'm id, your majesty," cries Headzoff—

No business before breakfast," says the "My dear, some more sugar."

Sire, if we wait till after breakfast, it be too late. He—he'll be hanged at past nine."

bon't talk about hanging and spoil my kfast, you unkind man!" cries Princess elica. "John, some mustard. Pray, who be hanged?"

Sire, we shall have a war, depend upon His father, King Padella—"

His father, king who?" says the king. glio is the son of my lamented brother. g Padella is not Giglio's father."

It is Prince Bulbo they are hanging, sire, Prince Giglio," says Headzoff. me to hang the prince and I took the one. I didn't think your majestý inled to murder your own flesh and blood." he king flung the plate of sausage at dzoff's head. The Princess Angelica fell n in a fainting fit. "Turn the cock of the upon her royal highness," said the king, the boiling water gradually revived her. majesty looked at his watch, compared y the clock in the parlor and by the clock he public square; then he wound it up, he looked at it again. "The great quesis," says he, "am I fast or slow? If I'm , we may as well go on with the break-If I'm fast, there's a possibility of ing Bulbo. It's an awkward mistake. n my word, Headzoff, I've a mind to have hanged too."

Can't you see," screamed Princess Angel-"that while you're talking, my Bulbo is ng hung?"

She's right, and I am so absent," says the z, looking at his watch again. "Ha! there

go the drums. What an awkward thing, though!"

"Oh, papa, write a reprieve and let me run with it!" cries the princess, and she laid before the king paper, pen and ink. "Where are my spectacles?" the monarch exclaimed. "Angelica, go up into my bedroom, look under my pillow, there you'll see the keys. The spectacles are in my desk." When the spectacles were got, the king mended his pen and signed the reprieve. "You'd better stay, my love, and finish the muffins. Be sure, it's too late. Hand me over that raspbery jam, please," said the monarch. "Bong! bewong! There goes the half hour. I knew it!"

Swift as the wind Angelica ran and ran and ran and ran and ran. She ran down High Street and over the bridge and up the blind alley and round by the castle and she came—she came to the execution place, where she saw Bulbo laying his head on the block. The executioner raised his ax. "Reprieve!" screamed Angelica. Up the scaffold stairs she sprang and flinging herself into Bulbo's arms, regardless of ceremony, she cried out: "O, my prince, my lord, thine Angelica hath been in time!"

"I tell you what it is, Angelica," said Bulbo, looking very uncomfortable; "since I came here yesterday there has been such a disturbance and chopping of heads that I am inclined to go back to Crim Tartary." You will remember that Angelica no longer wore the magic ring that made gentlemen love her, so this will account for Bulbo's coolness.

"But with me as thy bride, Bulbo, wherever thou art is Crim Tartary to me, rosebud."

"Well, well, I suppose we must be married," says Bulbo. "Doctor, you came to read the funeral service—read the marriage service, will you? What must be, must." So, married they were, and I am sure, for my part, I trust they will be happy.

But we must now revert to the little maid, Rosalba. Alas, and woe is me! Very lamentable events had happened to Rosalba this same morning, and all in consequence of that fatal warming-pan business of the previous night. The king had offered to marry her; of course, her majesty, the queen, was jealous. Giglio was in love with her, and O, what a furor Countess Gruffanuff was in! "Quit the premises!" says the queen. "Give her the rags she wore when she came into the house and turn her out of it." Countess Gruffanuff (who was Angelica's ex-governess, as I have told you before) went to the glass box in which she had kept Rosalba's old cloak and the one shoe. Poor Rosalba huddled the cloak round her back, on which was embroidered PRIN . . ROSALBA-between which words was a rent. As for the shoe, what could she do with one poor little tootsey sandal? The string was still to it, so she hung it round her neck. Gruffanuff drove her along with the poker-drove her down the cold stairs-flung her out into the cold street. Rosalba wandered on and on, till she passed through the town gates. "Ah," thought she as the stage coach passed her, of which the conductor was blowing a delightful tune on his horn, "how I should like to be on that coach." She little knew that Giglio rode in that very coach, though very likely she was thinking of him at the time. For that very morning Prince Giglio ran up to his room, packed up his trunks, had in a couple of porters and was off in the early stage in a twinkling.

Rosalba met the empty cart returning from market, and the driver being a kind man, and seeing such a pretty girl trudging along with bare feet, gave her a seat. The carter put a cloth around her feet, and gave her some bread and bacon, and was very kind. For all that, she was cold and melancholy. When, after traveling on and on. evening came and the black pines were bending with snow, there at last was the comfortable light beaming in the old carter's window. His children were just at supper with nice hot bread and milk. When their father arrived they laughed and clapped their hands, for they were good children and he had brought them toys from town. When they saw the pretty stranger, they brought her to the fire and rubbed her poor feet and gave her bread and milk. "Look, father, at this pretty girl, and at her pretty cold feet, as white as milk," they said. "And see her old cloak, just like the velvet that hangs in the cupboard, which you found the day King Padella killed the little bears. And, bless us all! she bas around her neck just such another little shoe as you brought home-a blue velvet shoe."

"What," said the old man, "what is all is about a shoe and a cloak?" Rosalba exthis about a shoe and a cloak?" plained how she had left the palace when a little child; she remembered being in a forest, and perhaps it was a dream-it was so strange-having lived in a cave with lions, and before that having lived in a fine house, as fine as the king's. The carter went to the cupboard and produced the shoe in which was written: "Hopkins, maker to the royal family." So in he other shoe was "Hopkins, maker to the royal family." He produced the piece of velvet on which was embroidered "CESS," so when you put it with the cloak, you read: "PRINCESS ROSALBA." On seeing this, the dear old carter fell upon his knees, saying: "O, my princess, I do thee homage." And he rubbed his venerable nose three times on the ground. Now, Rosalba had read all the customs of foreign courts. "Thou must be one of my father's noblemen," she said. "I make thee knight. Rise, Marquis of Spinak!" And with indescribable majesty the queen, who had no sword handy, waved the pewter spoon, with which she had been taking her bread and milk, over the bald head of the nobleman, whose tears absolutely made a puddle on the ground and whose dear children went to bed that night all lords and ladies. But fearful indeed were to be the dangers of Queen Rosalba before she could hope to drive that hateful usurper, King Padella, from her rightful throne-King Padella, the father of Prince Bulbo!

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W. F. RICHARDSON.

THE MAN BORN BLIND.*

The Feast of Tabernacles, one of the three great annual festivals of the Jews, was on hand. It was held in the morth Tisri, the seventh month of the Jewish year, answering to our October. It lasted from the 15th to the 22nd of the month and was celebrated with elaborate and joyous ceremonies. Following but a few days after the Day of Atonement, when the yearly intercession of the high priest had once more put away the sins of the people, it would naturally be a time of great rejoicing. But it was also the celebration of the end of harvest, when the fruits from orchard and vineyard were all gathered in, and this would likewise make it a happy season. Chiefly, however, it commemorated the journeying of Israel through the wilderness and their sojourning therein for forty years without fixed habitations. It reminded them of the divine protection and supply that were theirs through all that wonderful time. During this feast the people lived in booths, and many symbolic ceremonies were conducted which appealed to the spiritual in them and served to keep alive in the national heart an expectation of the coming reign and rich benefactions of the Messiah.

Jesus did not go up to this feast with his relatives, notwithstanding they challenged him to show in Jerusalem the evidences of his divine mission, as it was reported he had done throughout Galilee. For many of his own family did not yet believe on him; but about the middle of the week he suddenly appeared in the temple teaching the people. We have the record of some of his discourses in the seventh and eighth chapters of John's Gospel. The reading of these two chapters shows that the enmity to him was now deepening and concentrating, and that the party seeking his condemnation and death was steadily growing. His stern rebukes of the captious priests and Pharisees and his high claims to be the Messiah and the Son of God, a claim which he no longer veiled by indirect speech, filled the hearts of the religious leaders with a fury of anger that finally led to an effort to stone him. But his hour had not yet come, and he hid himshlf from them and passed out from the temple.

Either on this same day or on the succeeding Sabbath, as Jesus passed along the street his compassion was called forth by the spectacle of a blind beggar well known in the city, whose affliction dated from his birth. His disciples asked him whether this blindness was due to the man's own sin or that of his parents. It is uncertain whether the Jews of that day shared in the occult opinions so common in the Far Orient regarding the transmigation of souls and the consequent possibility of one's having sinned in a previous state of being or merely that they believed it possible for a child to sin before birth. What is certain is that they believed, as did the Jews generally, that physical suffering was the result of the individual's sin or that of his parents, an opinion which is held in some quarters to-day. Jesus showed their error by declaring the true end of all suffering, that God might work his grace into the sufferer's heart and life. The disciples looked only to find the occasion of the affliction; Jesus taught its higher purpose, its ultimate end-that which, in the light of eternity, should reconcile a suffering race with a loving Creator and Father. He was getting ready to teach his disciples the lesson thay afterwards so often repeated for the consolation of anguished souls, that "all things work together for good to them that love God." It is vas:ly more comforting to study the moral purpose in suffering than to curiously speculate upon the question of its causes.

Jesus busied himself in "manifesting the works of God" upon those poor unfortunates and begrudged the day or hour that was not spent in doing good. He felt that the day of his earthly ministry must soon end and that he must let his light shine in the world with constant ray if he would fulfill the will of the Father who sent him. Thus speaking he stooped over and spat upon the ground and, making ointment of the clay and spittle, rubbed it on the eyes of the blind man and told him to go to the pool of Siloam and wash. This pool lay at the southern end of the hill Ophel, south of the temple enclosure, and was but a short walk from the temple itself. The blind man groped his way to Siloam and washed, and lo! his sight came to him perfectly and he returned into the city rejoicing. We can imagine the eagerness with which he would visit his home and those of his friends to look for the first time upon the scenes and faces which he had known only by the sense of touch. To all their inquiries as to the method of the wonderful cure he had experienced he could tell but the simple story: "The man that is called Jesus made clay and anointed mine eyes, and said unto me, Go to Siloam and wash: so I went away and washed, and I received sight."

Knowing that this miracle, if not explained away, would cause many of the people to believe in Jesus, the Pharisees attempt to bring from the healed man or from his parents some explanation which should deprive Jesus of the credit of the cure. But they failed in this. The man himself sticks to his simple story, and when they demand of him to decide a puzzling question of casuistry he turns away from it with the unanswerable rejoinder: "One thing I know, that whereas I was blind, now I see." Blessed assurance, worth a thousand theories! So may every redeemed soul, conscious of the new affections that fill the heart. rejoicing in the sweet hopes that animate the spirit, answer a thousand doubts of the scoffer: "I know him in whom I believe; and I am persuaded that he is able to keep that which I have committed to him against that day." The parents of the healed man refuse to be brought into the controversy, and asserting that he is their son and that he was born blind, refer the Pharisees to the object of Jesus' miracle for a statement of the cure. It had already been determined that if any one should confess faith in Jesus as the Messiah he should be "turned out of the synagogue," or excommunicated, which to the pious Jew meant about as serious a spiritual calamity as the like fate to a devout Roman Catholic of to-day. But the happy man whose sight had been given him by the prophet of Nazareth had by that same cure been delivered from his fear of the Pharisaic threats, and he boldly declared his belief that Jesus was a prophet and a man of God. They thrust him out of the synagogue, therefore, and bade him go his way, an outcast from his people and from his father's house. Doubtless it was with a sad heart that he turned his face to the future which had in it none of the sacred religious and social privileges so dear to the heart of every child of Abraham. But his sorrow was speedily turned into joy. For the one Friend who never forgets nor forsakes had witnessed his fidelity and was about to reward it. Jesus did not wait to be searched for by the poor man, but himself went to seek him. And when he found him he asked him: "Dost thou believe on the Son of God?" Already, perhaps, it had begun to dawn upon the soul of this devout and grateful Jew that this Jesus who had given him his sight must be the Messiah, and therefore divine. He tremblingly answers: "And who is he, Lord,

that I may believe on him?" Jesus said un him: "Thou hast both seen him, and it is he the speaketh with thee." The glad confession the had been waiting eagerly for utterance no sprang from his lips: "Lord, I believe." And I fell before the Son of God in reverential worshi He had lost his membership in the synagogue, be he had found a place in the Father's house, cloby the loving side of the Elder Brother. Oh, the every blinded soul whose pathway sin has darked ed would hear the voice of the Son of Godirecting to the fountain of his own cleans in blood, bidding them to wash and see!

Selecting a Hay Press.

No one needs nowadays to argue the adva tage of baling hay to make it a commerci commodity, and the only question likely to ari in the mind of the prospective buyer is, "Wh Press shall I buy?" To all such we are glad call especial attention to this cut of the No. 2 F Press, made by the Collins Plow Co, of Quinc Ill., whose advertisement appears elsewhere this paper. We are unable to enter a full description of the many features of this machine, whi appear to give it higher efficiency than oth rs, b we can assure our readers that if they will writhe manufacturers full details will be sent. Fro our personal knowledge of the gentlemen cor posing the Collins Plow Co. we are confident the their statements may be relied on. Please te them where you saw their advertisement and the notice when you write.

Farming in Colorado and New Mexico.

The Denver & Rio Grande Railroad, "Th Scenic Line of the World," has prepared an illustrated book upon the above subject, which will be sent free to farmers desiring to change the location. This publication gives valuable information in regard to the agricultural, horticulture and livestock interests of this section, and shound be in the hands of every one who desires to be come acquainted with the methods of farming the irrigation. Write S. K. Hooper, G. P. & T. A Denver, Col., or P. B. Doddridge, Gen. Agt., S. Lonis.

A New Railroad to San Francisco

The newly completed extension of the Santa I Route through the San Joaquin Valley to St Francisco was opened for passenger business (July 1, 1900.

The Atchison, Topeka & Santa Fe Railway heretofore rossessed the distinction of being to only line with its own track and trains all the way from Chicago to Los Angeles and San Dieg San Francisco and the important cities of the San Joaquin Valley are now added to the vaterritory served by this great transportation sy tem under one management, which territory als includes a large part of the region between Deliver on the north, and Galveston on the south.

Stress is laid upon single ownership and may agreent, which insure uniform excellence service. Overland trains by this route do not miss connection, because they run through. The eating-house and dining-car service is of the same superior quality throughout, under mamagement of Mr. Fred Harvey. The best equipment is provided. Employes are everywhere solicitous are courteous. Responsibility for the comfort of passengers is not divided.

No other transcontinental route offers so gree a number of attractions to the tourist. Amon these are mountain altitude and scenery, extinc volcanos, petrified forests, prehistoric ruin Indian pueblos, the Yosemite, and the Gran Canon of Arizona, which is the greatest scen wonder of the world. Every characteristic phase of industrial life in the West is traversed exacts.

The Santa Fe has long been the favorite rout between the East and Southern California. Privitue of the same high-grade service and we excelled attractions it hopes to win equal favouith travelers to and from San Francisco an intermediate cities of the Golden State.

The service will consist at first of Pullman at tourist sleepers and chair cars daily. The ear resumption of the California Limited is conterplated.

Christian Endeavor.

BURRIS A. JENKINS.

TOPIC FOR AUGUST 19.

THE WOES OF THE DRUNKARD.

(Prov. 23:29-35)

No man liveth to himself, and no man sinneth to himself. It is a grave mistake for a man to suppose that it is nobody's business but his own when he goes wrong and that he injures nobody but himself in his debauches. As time goes on he will see only too clearly the effects of his sin upon those he loves most. At first he thinks he only inconveniences some comrade to bring him home. and some member of his family to see him to bed. This may last for a time and he be ignorant of the gashes he cuts in hearts be loves. Later he loses business, then money in large sums, then a whole fortune, and when it is too late to retrieve he sees wife or mother toiling for his living and her own and wrecking health and happiness-for what? Because he has had fun? No, but because he has sought elusive pleasure and ended in a splitting headache and broken hearts. Is there any satisfaction that way?

To late to retrieve? No. There are few diseases incurable, and no appetites. Read De Quincy's Confessions of an Opium Eater, and say if the process of reform there is not longer and sterner than any whisky drunkard would ever be likely to face. Undoubtedly the woes of coming out of drunkenness are physically more intense than a sloven remaining in; but then how about the manhood in it? How about the joy of exertion? How about fierce, fighting enthusiasm? Is there no compensation there? I know a prominent man of large family and influence who lest all-wealth, friendships, self-respect, respect of his children, and was reduced to a common guttersnipe. He determined to reform one day, and reform he did. He went to a friend's in the country, and for weeks he walked the woods and fields, day and night, scarce sleeping, scarce eating, in terrible agony, like a maniac. But he won his fight, and to-day is a most honored and respected high official in one of our states. It takes manhood to make that sort of stand, and yet there is enough manhood given if sought. Which is to be preferred for satisfaction-that man's life in the gutter, or on the supreme bench?

Perhaps there are very few of us who cannot speak eloquently and feelingly upon the woes of the drunkard. The difficulty is that the drunkards will not be at our meeting. Those who are in danger of becoming drunkards may be present, but not likely. Nevertheless, it is always worth while to hold up the woes of an evil thing when we know whereof we speak-and alas! most of us know only too well about this-to create sentiment against it. Too strong a repugnance for beastliness in any form cannot be created. Let all possible be done and said-but always in good taste and moderation, lest we be charged with intemperance in mouthing words, and always with an eyewitnesses' knowledge of what we speak-or witness well-nigh as good-to put signboards along the dangerous way.

Buffalo, N. Y.

The following is from Signor Emerico Mor-reale, Musical Director of the Castle Square Opera Co.:

St. Louis, April 27th, 1900. The Estey Co., St. Louis:

Let me express my admiration for your beautiful Estey Pianos; tone, action, brilliancy—they have all, and they will always be appreciated by all musicians and amateurs.

Yours truly,
(Signed) EMERICO MORREALE,
Musical Director Castle Square Opera Co St. Louis.

The WAR IN CHINA!!!

The great insurrection in the Chinese Empire, which threatens to involve the United States and the other great nations of the world, has naturally aroused an increased interest in the "Flowery Kingdom." The American people want to know more of the situation in the Original Control of the States and the Original Control of the Original The American people want to know more of the situation in the Orient, and are eagerly looking for literature on the subject.

FACTS ABOUT CHINA.

We recently published a booklet, entitled "Facts About China," by Wm. Remfrey Hunt, of Chu Cheo, China. Mr. Hunt has been for many years a resident of Central China, and is thoroughly acquainted with the country and its people. The following are some of his topics:

Vastness of Chinese Empire, History and Age of China, The People of China, Populousness of China, Climate and Products.

Classic and Sacred Systems. Strange Manners and Customs, Some Absurdities of Heathenism, Lauguage, Education and Literature, Missions in China.

"Facts About China" is concisely and tersely written. The purpose of the author is to convey information and to instruct and not to entertain or amuse. Nevertheless, the book is thoroughly interesting. A map of the Chinese Empire is included in the book.

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REFERENCES—National Bank of Arizona, Phoenix, Ariz.; Phoenix National Bank, Phoenix, Ariz.; Valley Bank, Phoenix, Ariz. (When writing references please enclose stamp.)

Literature

"Man and His Divine Father," by Jno. C. C. Clarke, D. D. A. C. McClerg & Co., Chicago. \$1.50. This is a philosophical treatise from a conservative point of view of the subject of divinity. It is an attempt "to find the line and system of plain truth." It takes up the philosophy of mind and spirit—the divine person and man's relations thereto—human hopes and immortality. It contains a treatment also on "Philo, the Alexandrian Jew." One section is the Philosophy of the New Testament.

"Let There be Light," by David Lubin. The author is of Jewish stock, and in this book makes an effort to set forth a reconstruction of social order and religious systems. It is in the form of a story of a workingmen's club, in which are discovered many inequalities and affairs that need readjustment and amelioration. The style is somewhat labored and the speeches tedious, yet it is bold and radical. The author deals in his own original way with such themes as Humanity and Business, Charity of Rich and Poor, True Monotheism, Sacred and Secular, Faith and Rea son, Equity and Justice, etc. Any one interested in social questions and present-day problems viewed from a religious standpoint will profit from this first-hand treatment. Price, \$1.50. Putnam's Sons, New York.

"Prophets of the Nineteenth Century," by May Alden Ward, are essays on Carlyle, Ruskin and Tolstoi. It traces an inner, spiritual oneness of these three great writers and sets forth in a clear, forcible style the message of each one. It is biographical and interpretative and gives one enough insight to create a desire to know more of their respective messages. It is appetizing, but satisfying to busy people, who want an outline of these prophetic messages. Little, Brown & Co. Price, 75 cents.

"Deeper Yet," or meditations for the Quiet Hour, by Clarence E. Eberman, is another one of the numerous devotional books. It is quiet in tone and will prove helpful. The chapters are short, and it deals with such inviting themes as The Divine Partnership, God's Vigilance, Heart Hymns, In God We Trust. Price, 50 cents. United Society of Christian Endeavor, Boston, Mass.

"As the Light Led," by Jas. Newton Baskett, is a book of unusual interest to the Christian Church. The story is laid in Missouri and deals with the early days when the people called "Campbellites" were fighting for their existence. It gives in a few strokes a sketch of one of the old-time debates between a Christian and a Methodist preacher on baptism. The heroine of the story is a member of the Christian Church, and "Bent," her suitor, a Methodist; each was led by the best light. The story is well written, contains a good deal of humor and is pervaded with a sentiment of old-fashioned, homespun philosophy—quaint, rich and rare. Price, \$1.50. Macmillan & Co., New York.

"The Reign of Law," by Jas. Lane Allen, is more artistically written. There is a fascination and a charm about its style that is irresistible. It is a story of the hempfields of Kentucky, and contains much about the Bible School at Lexington. It traces the history of a boy who goes up from the hempfields to study for the ministry; how he becomes dissatisfied with prevailing ideas of the school and is carried out into doubt, and finally goes back to the farm; thence to a Northern college. It gives in a very graphic and clear manner the transition of thought of this century. The customs and manners of the Disciples is told

with mingled humor and pathos. In a way it condemns the narrowness and bigotry of the times and shows how such a spirit will hamper a young man. On the other hand it shows how a young man may lose his bearings when he once breaks with the old paths. Price, \$1.50. Macmillan & Co., New York.

MAGAZINES.

McCall's Magazine for September is out with its handsome illustrations of patterns o' stylish designs for ladies, misses and children. The table of contents shows a list of attractive themes treated in addition to the styles of dress illustreted. The price of this elegant magazine is only 50 cents per year, or five cents per copy, and in addition each subscriber receives a free pattern of her own selection. The McCall Co., 146 W. 14th St., New York City.

On the cover of the August number of the Ledger Monthly is a colored picture of a piquant country girl, a sprig of hay between her smiling lips, giving her an arch expression, with the humorous title "A Hayseed." The frontispiece is a characteristic Southern scene, an old Virginia colored parson meeting two members of his flock in a two-wheel ox cart, and stopping to chat on the way. A special feature of this number is a double page of illustrations of Old Colonial Taverns, with an interesting descriptive article by Waldon Fawcett. The price of the Ledger Monthly is 50 cents a year. Address Ledger Building, New York City.

The terrible scenes of bloodshed and political and religious upheaval in China have riveted all eyes on that unhappy empire. The situation is described from many view-points in the Missionary Review of the World for August. Rev. J. H. Worley writes of the "Recent Troubles," Rev. P. W. Pitcher of "Treaty Rights and Missions," Dr. J. T. Gracey of "The Clash of Civilizations," Rev. Wm. Cornaby of "Chinese Riots and Reparations," and Rev. W. O. Elterich of the "Causes of the Trouble." The wonderful power of the gospel in China and the difficulties encountered in proclaiming it to the Chinese is graphically and powerfully described by Dr. Griffith John in a full account of "The Gospel in Hunan"—the bitterly anti-foreign province of China. Published monthly by Funk & Wagnalls Co., 30 Lafayette Place, New York. \$2.50 a year.

The political campaign and the Chinese problem are the two most prominent topics in the August Review of Reviews. In "The Progress of the World" the editor analyzes the platform adopted by the Democrats at Kansas City. Among the contributed articles there is a brief review of the work of the Kansas City convention by Walter Wellman, followed by personal sketches of "Mr. Bryan at Home," "Theodore Roosevelt," by Jacob A. Riis, and "Roosevelt's Work as Governor." "The Chinese Revolution" is the subject of a well-informed and timely paper by Stephen Bonsal. Important phases of the situation in China are also set forth editorially.

The August number of the North American Review affords a most suggestive illustration of the splendid service which a great editor renders his readers in conducting a great magazine. While the general contents are as varied as the more important interests of the hour, the topic which is filling the mind and absorbing the sympathies of the world is treated with a fullness and comprehensiveness which will illuminate the situation for those who are anxiously seeking light upon it. Seven articles are devoted to "The Crisis in China," and each of them regards it or discusses it from a different point of view.

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National Convention Notes.

A GOOD HALL SECURED.

Our brethren everywhere will be pleased to hear that a suitable hall has at last been secured for our National Convention, which is to meet in Kansas City next October. The committee has secured Armory Hall, on the crossing of two street car lines, to which all lines in the city make transfers. This is a very convenient location. It is a central one, and a half hour's ride from the farthest point in the city will bring the delegates to the hall for one fare. The hall will seat about three thousand people. The acoustic properties of the building are excellent, and three thousand people is all one speaker can make hear. Then we have two churches within five minutes' walk of Armory Hall, which will accommodate fifteen hundred each for overflow meetings. First Church, 11th and Locust, will be headquarters.

THE ATTENDANCE.

In a recent Sunday edition of the Kansas City Times the paper estimated that this would be one of the greatest conventions of this wonderful convention year for Kansas City. The Times said the convention would bring at least twenty thousand people to Kansas City. This statement was made without any authority from our executive committee. We do expect about five thousand delegates, from what the different excursion managers write. Send in your name to the state secretary in your state that you are going to the convention. We can make some estimate of how many are coming if you do that. Do not fail to talk up the convention among your brethren in the local church Those who read our papers must do the stirring up. Tell of some gathering of our brethren where you were present and what a blessing it was for you to be there. It takes some time for news to filter down through the brotherhood. Begin now to talk about it.

RAILROAD RATES.

The Central, Southern and Western Passenger Associations have given one fare for the round trip plus \$2.00. Within a radius of two hundred miles from Kansas City one fare and a third. We hope to do better than that, for Missouri and Kansas must furnish half the delegates, and we must have a better rate. Above all keep in touch with your state secretary, and you will help to get good rates for yourself and others.

THE ADDRESSES.

These will be all first-class Most of them will be made by some of our rising young men. Remember, "some of" our rising young men in the pulpit. It would take a six months' session to hear from them all, for the woods are full of rising young men in our ministry, and it would pay you to travel across the country to hear them. It would make you prouder of our brotherhood to hear them. There are hundreds who have stood the burden and heat of the day that you ought to hear, but we will not have the time, an hundreds more will not be there.

Then you will hear and see our missionaries from the home and foreign field. It would be worth your while to come for this alone. They are our representatives. You have some ownership of them because you have made sacrifices to help keep them in the field. You and they are soldiers of the cross. It will be a meeting of the constituency and respesentatives of that constituency. Do not allow the "one-third rate" or the "plus two dollars" to keep you away. You spend from two to three dollars on yourself for something that is vanishing and fleeting and never miss it. Arrange to come to Kansas City

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tension? Because of the eloquent plea of twenty-seven hundred homeless and unhoused churches with

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Hnnouncements.

Annual Convention of Christian Churches of Kansas.

OTTAWA, AUGUST 20-24, 1900.

PROGRAM.

BIBLE-SCHOOL PERIOD.

MONDAY EVENING, AUG. 20.

7:30. Praise Service, M. Ingels, Leanna. 8:00. Address of Welcome, O. P. Cook, Ottawa. 8:10. Response, W. Chenault, Fort Scott. 8:20. Address: "The Bible-school and Missions," W. S. Priest, Atchison. 8:40. Address: "Our Mission Work in China," F. E. Meigs, Holden, Mo.

TUESDAY MORNING

**TUESDAY MORNING.

8:30. Bible study, Prof. G. P. Coler, Ann Arbor, Mich.

9:00. Devotional, Geo. O. Foster, Lawrence.

9:15. Report of Bible-school Board, F. E. Mallory, Topeka.

9:30. Bible-school Literature, M. Moore, Reserve.

9:50. Conference—Teachers' Meeting, conducted by C. A. Shively, Atchison:

(1) "What a Teachers' Meeting is Not and What it is."

(2) "Why We do not have Them and why We should have Them."

(3) "How Conduct Them."

(3) "How Conduct Them."

10:30. The home department.

10:45. System in Bible-school Management, H. B. Wright, Pittsburg.

11:00. Making the Most of Special Days, D. Y. Donaldson, Hutchinson.
11:15. The Bible-school Needs of Kansas, C. A. Finch, Newton.
11:30. Question Box, conducted by R. H. Waggener, Kansas City, Mo.
11:50. Business and adjournment.

C. W. B. M. PERIOD.

TUESDAY AFTERNOON, AUG. 21.

1:30. Devotional, Mrs. Chas. G. Titus, Topeka.2:00. President's Address, Mrs. Libble F. Ingels, Secretary's report, A. Rosalea Pendleton,

*ka. Word from the Field, Mrs. M. C. Rogers,

2:35. Word from the Field, Mrs. M. C. Rogers, Nortonville.
2:50. Praise Service, M. Alice Spradlin, Topeka.
3:15. Our Educational Interests, Mrs. Florence Cowley, Columbus
3:35. The Need of the Hour, Mrs. May Graham, Topeka; Mrs. Harold B. Wright, Pittsburg.
4:00. Our Work in India, G. L. Wharton, India.

TUESDAY EVENING.

7:30. Praise Service, Miss Lillian Forest, Jewell City. 8:00. Address, Mrs. Candace L. Smith, Winfield.

WENESDAY MORNING.

8:30. Bible study, G. P. Coler, Ann Arbor, Mich. 9:00. Devotional, Mrs. A. W. Parker, Emporia. 9:30 Business. 10:00. Junior superintendent's report, Miss Cragie Jean McDowell, Iola 10:15. Address, Mrs. Louise Kelley, Emporia. 10:45. Presentation of junior banner.

10:50. Purpose of Bible Chair Work, G. P. Coler, Ann Arbor, Mich.

CHRISTIAN ENDEAVOR PERIOD.

1:30. Devotional, J. K. Ballou, Paola.
2:00. "Means of Christian Growth," C. L. Milton,
Ft. Scott
2:30. "Christian Endeavor and Missions," F. A.
Powell, Topeka.
3:00. "Forefathers' Day—Its Meaning and Spirit,"
B. L. Smith, Cincinnati.
3:30. Workers' conterence, led dy D. S. Kelley.
(Lee each one be ready to give one or more practical things actually experienced.)

EVENING SESSION.

7:30. Bible study, Prof Geo. P. Coler, Ann Arbor. 8:00 Address, W. A. Parker, Emporia.

CHURCH PERIOD.

THURSDAY MORNING, AUG. 23

THURSDAY MORNING, AUG. 23.

8:3). Bible study, G. P. Coler, Ann Arbor, Mich. 9:00. Devotional, E. M. Carr, Dodge City. 9:22. Report of state superintendent, W. S. Lowe, Topeka. 9:40. Report of treasurer, A. Rosalca Pendleton, Topeka. 9:50. Address: "Missions the Essence of Christianity," D. H. Shields, Salina. 10:20' Address: "Do We Need a New Type of Evangelism?" F. W. Emerson, Topeka. Discussion, Wm. Irelean, Topeka; M. Ingels, Leanna.

11:00. Address: "Home Missions," B. L. Smith, Cincinnati, O.

THURSDAY AFTERNOON.

THURSDAY AFTERNOON.

1:30. Devotional, J Ed Stevens, Goodland.

2:00. Address: "Lessons on Missions from other Religious Bodies," W. W. Burks, Parsons. Discussion.

2:45. Address: "Foreign Missions," A. McLean, Cincinnatl, O.

3:45. Address: "Our Religious Literature," G.

A. Hoffmann, Columbia, Mo.

4:05. "Address: "Christ for the Negro," William Alphin, Kansas City, Kan.

THURSDAY EVENING.

7:30. Devotional, J. A. Smith, Neodesha.
7:45. Address: "The Great Motive," T. A. Abbott, Kansas City, Mo.
8:15. Address: "India's Need of Christ," G. L. Wharton, Hiram, O.

FRIDAY MORNING, AUG. 24.

8:30. Bible study, G. P. Coler, Ann Arbor, Mich.
9:00. Devotional, J. A. Cornelius, Lyons.
9:30. Address: "The Relation of the Preacher to
His Congregation—His Privileges and Obligations,"
M. McFarland, Columbus.
10:15. Address: "Church Extension," G. W.
Muckley, Kansas City, Mo.
Business.
Adjournment

Adjournment. 2:00. Meeting of new board. All who exp ct to attend the convention please serd their names to O P. Cook, 122 Park St., Ottawa, Kansas. The convention will be held in Forest Park, the famous Chautauqua grounds. The meetings will be held in the large tabernacle. The plan of entertainment will be meals 20 cents each in the dining hall on the grounds; lodging free. The delegates will be supplied with cots in the various buildings in the park.

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The church at Ottawa extends a cordial welcome to the brotherhood of Kansas. Let us all go and enjoy this feast of good things.

W. S. Lowe,

State Supt of Missions.

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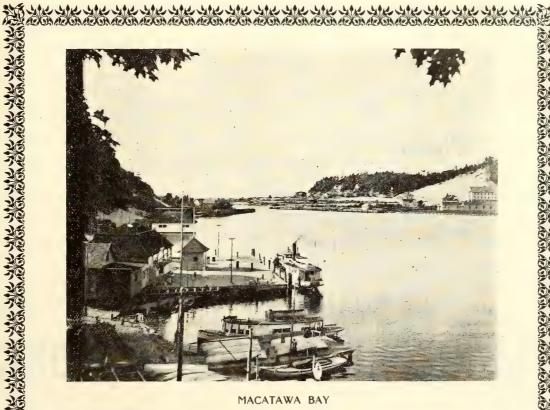
VANGELIST.

WEEKLY FAMILY AND RELIGIOUS JOURNAL.

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August 16, 1900

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CHRISTIAN PUBLISHING COMPANY, ST. LOUIS, MO. ALAKA

Vol. xxxvii.

St. Louis, Mo., Thursday, August 16, 1900.

No. 33.

CURRENT EVENTS.

Developments of both a military and dip matic character in reference to China ave been of considerable importance during he pas week. The allied forces have met he Chinese at Peitsang, about twelve miles rom Tien-Tsin and have defeated them after spirited contest of about four hours. The oss to the allied armies was reported to be welve hundred, but this will probably rove to be an exaggeration. It does not ppear that the Americans were engaged in his battle. Later dispatches from General haffee, report a second victory of the llied forces resulting in the capture of ang-Tsun, with a loss of about two hunred, of which sixty belong to the American roops. Yang-Tsun is at the junction of the ei Ho River, and the railroad leading to ekin, and is about eighteen miles from Tiensin. The news of these two victories, the atter of which was much more easily won han the first, gives evidence that the Chiese will probably not make so stubborn a esistance as was feared at first. In diplonacy the United States Government seems o be leading the way in its strong demands pon China. It is evident that the Chinese dovernment is anxious to get rid of the minsters, and would gladly re ease them from Pekin under escort for Tien-Tsin if by so loing it could prevent the invasion by the llied forces of the Chinese capital. Miniser Conger believes, however, that if the ninisters leave Pekin they will be slaughered on the way, and he naturally protests gainst this solution of the problem. It is eported that our government is insisting in ery strong terms that the Chinese Government put the diplomatic representatives of he powers in immediate and free communiation with their respective governments nd to remove all danger to their lives and iberty, and that the imperial authorities of China co-operate with the relief expedition or the liberation of the legations, for the rotection of foreigners and the restoration f order. There is no indication at present hat the Chinese Government intends to comly with this request. It cannot be said hat there is yet a clear understanding of he relation of the imperial power of China o this uprising of the Boxers and their outages, but the situation may be described as ery grave and one that will test to the utnost the courage, wisdom and diplomatic kill of all the powers concerned.

For some time the situation in South Afica has been overshadowed by the news rom China. Military operations under Lord Roberts, however, have continued, in which British armies have been generally

victorious, with an exceptional bold raid now and then by the Boer forces, in which they have gained temporary advantage. The Daily News of London contains a dispatch from Pretoria of the 9th inst. revealing a plot to shoot all the British officers and to make Lord Roberts a prisoner. Ten of the ringleaders have been arrested and are now in jail. It is believed that the plot was a part of a conspiracy, of which the attempted rising at Johannesburg was the first indication. The plan seems to have been to set fire to the houses in the extreme western part of the city, hoping that the troops would be concentrated there. The conspirators were then to enter forcibly all the houses occupied by British officers, which had previously been marked, and to kill the occupants. It is reported that all the Boer sympathizers were acquainted with the plot and that several had been toled off to secure the person of Lord Roberts and to hurry with him to the n arest commando. It is said that this plot was discovered just in time to prevent its being carried out. A number of the townspeople of Pretoria are said to be implicated in the plot and they were in communication with the enemy. The capture and killing was to have taken place on Tuesday evening of last week. Later news may throw some further light upon this reported conspiracy. If this report should be confirmed it would appear that the war in South Africa has degenerated into something a great deal worse.

The formal notification of Mr. Bryan and Mr. Stevenson of their nomination as candidates for the Presidency and Vice-Presidency of the United States by the Democratic party took place at Indianapolis on the 8th inst. and was made the occasion of a popular demonstration. The notification speech for Mr. Bryan was made by Mr. Richardson, chairman of the Democratic convention. Mr. Bryan's response was a carefully prepared speech, read from manuscript, and was devoted solely to "imperialism," the "paramount issue" as defined by the Kansas City platform. Perhaps the most important statement in Mr. Bryan's speech is the following:

"There is an easy, honest, honorable solution of the Philippine question. It is set forth in the Democratic platform and it is submitted with confidence to the American people. If elected I will convene Congress in extraordinary session as soon as inaugurated, and recommend an immediate declaration of the nation's purpose, first, to establish as table form of government in the Philippine Islands, just as we are now establishing a stable form of government in Cuba; second, to give independence to the Filipinos just as we have promised to give independence to the Cubans;

third, to protect the Filipinos from outside interference while they work out their destiny, just as we have protected the republics of Central and South America, and are, by the Monroe doctrine, pledged to protect Cuba."

It will be observed that of the three items in this program only one differs from that pursued by the present administration. Both agree that the first thing to do is to "establish a stable form of government in the Philippine Islands" Both believe in protecting the Filipinos from "outside interfer-The point of difference is that Mr. Bryan, if elected, would convene Congress in extra session and recommend the above program, one part of which is to promise ultimate independence to the Filipinos. Just what Mr. Bryan would do in case the Filipinos should tell him they were quite able to establish a stable government of their own without the aid of this government, he of course does not say. He will cross that that stream when he comes to it. The alternative would then be between establishing a government without "the consent of the governed," or leaving them alone, subject to "outside interference" In such an issue no one doubts that Mr. Bryan would be patriot and statesman enough to go on with his "stable government," trusting for the "consent" of the malcontents later on They have already been promised by the commissioners self-government as rapidly as they show themselves capable of using it. It does not appear, after all, therefore, that there is much difference between the two parties in the actual course they would pursue toward the Philippines. The "paramount issue" reduces itself to the difference between promising the Filipinos independence when a "stable government" is established and promising them self-government as rapidly as they show themselves capable of exercising it.

Agreeably to the declared purpose of this government to give Cuba self-government at the earliest practicable moment an order has been issued to the Cubans from Washington permitting them to meet in convention in September for the purpose of framing a constitution for the island. The pride which the Cubans will doubtless take in this step toward self-government, together with the order that prevailed in their late municipal election, give assurance that the forthcoming constitutional convention will be conducted in a manner worthy of that people. The withdra al of troops from the island, for China, seems to create no spirit of rebellion or disorder on the part of the Cubans and is a further evidence of their confidence in the intentions of this government in aiding them to their independence. It is believed that they are capable of self-government, and they are not disappointing those who so believe when opportunities to show their intentions and their ability come to them.

Baron Russell, lord chi f justice of England, died Augu t 10th from the immediate effects of a surgical operation performed on the previous day for gastric catarrh. As the sickness of Lord Russell was not generally known his death came as a great surprise to England. The surgical operation was the result of a conference of four of London's most noted medical doctors. Lord Russell's fame as a lawver was won before the Parnell commission, appointed in 1888, to investigate the charges made by the Times against Parnell. At the death of Lord Coleridge he was appointed chief justice of England and one of the first cases that came before him in his high office was that of Dr. Jamison and his followers for the famous Transvaal raid. Lord Russell several times visited America and made the leading address before the American Bar Association at Saratoga, N. Y., in 1896. He was born in Newry, Ireland, in 1832; and educated at Trinity College in Dublin. He was formerly known as Sir Charles Russell until his election to parl ament in 1880. In 1885 he became attorney-general in Gladstone's cabinet.

At this writing the allied troops are supposed to be at the gates of Pekin. After the battle of Peitsang no great resistance seems to have been encountered. Chinese troops seem to have become disheartened. The latest word from Conger is that their situation was desperate, but would hold out until troops arrived. They were again under fire from the Imperial troops, and also short of rations. Expected food supply to be exhausted in ten days. The dispatches were dated August 6th. The Imperial government has empowered Li Hung Chang to treat with the powers for peace, but nothing will be done until the lives of the foreigners in Pekin are out of jeopardy. It is thought by some, or rumored, that the Imperial government will be removed from Pekin to some interior city before the allied tro ps reach Pekin. But the facts about which there have been so many conflicting rumors will soon be known. If the troops are at the gates of Pekin at this writing the mystery and doubt that has kept the nations in suspense so long will be fully known before the close of the present week. The disposition of England to land troops at Shanghai. presumably for the protection of her subjects and interests there, does not seem to be favorably regarded by the powers. Every independent movement of any one of the powers seems to create suspicion and uneasiness lest advantage be taken or in some way secured. It will require great diplomatic skill and statesmanship to adjust matters, after the relief of the ministers, without war. The question of the integrity of the Chinese empire is still paramount.

MR. CAMPBELL ON THE HOLY SPIRIT.

We have no desire or purpose to treat this subject in any controversial spirit. Referring to the introductory statement in Bro. Oldham's last article on the subject as to the distinction between the Word and the truth, and as to Mr. Campbell's perception of that distinction, we will only add that whatever may be true as to the Campbell and Rice Debate, there is abundant proof in Mr. Campbell's writings that he did recognize the distinction in question. And this recognition, we may add, is essential to a true understanding of the doctrine of the Holy Spirit. We can conceive of nothing that would be likely to prove more deadening to true piety than the following out to its logical conclusion of the theory that God's only method of touching and influencing the human spirit is through verbal communications, written or spoken. Happily, many good people who hold this theory are inconsistent with it and thus save their religion at the expense of their theory.

What place is there for prayer, for divine guidance and comfort in times of perplexity and sorrow, under the theory that the only way God can answer our prayer is through the written Word that was given two thousand years ago? The truth is, those who pray effectually realize that they are in direct touch with God, and they expect and receive direct aid from Him. theory or philosophy that would rob struggling and burdened humanity of this belief would be an unspeakable calamity. know of nothing that would cut the nerve of prayer more effectually than the theory that God can communicate help to the human soul only through a written revela-

Perhaps we cannot do better in this connection than to quote from the recent work, "Alexander Campbell's Theology,"* from the chapter entitled "The Work of the Holy Spirit in Conversion and Regeneration." The author of this volume believes that Mr. Campbell in his debate with Mr. Rice was true to his Lockian philosophy, which considered man as "a creature who can be reached only through the intellect (i. e., only by the impartation of ideas), and whose intellect can be reached only through the senses." He says: "Taking into consideration only the statements in the Campbell-Rice Debate, this position is consistently maintained, that the Spirit exerts no influence upon man at any time or in any way except through the agency of the Word. This proposition is sustained by arguments drawn from Locke's philosophy, from which it is shown that the nature of man is such that he can be influenced only through words." Whatever may be true as to this debate-and we have not examined it with sufficient care on this point to affirm or deny the statement-it cannot be maintained that in his later writings Mr. Campbell was always consistent with that philosophv. Quoting again from the abov work, the author says that in Mr. Camp bell's "Christian System" "there are indica tions of the recognition of an influence of the Spirit in sanctification which could no be accounted for on strictly Lockian prin ciples." The following quotation is made from Christian System, p. 284: "All that is done in us before regeneration God our Fathe effects through the Word, or the gospel a dictated and confirmed by His Holy Spirit But after we are thus begotten and born by the Spirit of God-after our new birththe Holy Spirit is shed on us richly through Jesus Christ our Savior; of which the peace of mind, the love, the joy and the hope of the regeneration are full proof; for these are among the fruits of that Holy Spirit of promise of which we speak." The comment by the author on this quotation seems to be entirely just. He says:

There is a recognition of a different kind of in fluence of the Spirit from that which he has previously asserted to be the only possible method consistent with the constitution of the human mind. Before regeneration, he says, the Spirit does its work only through the Word; but after we are born anew the "Holy Spirit is shed on us richly through Jesus Christ our Savior." The latter method, though not closely defined, is clearly distinguished from the influence through the Word. In imm-diate connection with the last passage quoted Mr. Campbell distinguishes between "the bath of regeneration," which is the culmination of the Spirit's activity through the Word, and "the renewing of the Holy Spirit." He continues "But this pouring out of the influences, this renewing of the Holy Spirit, is as necessary as the bath of regeneration to the salvation of the soul and to the enjoyment of the hope of heaven, of which the apostle speaks. In the kingdom into which we are born of water the Holy Spirit is as the atmosphere in the kingdom of nature; we mean that the influences of the Holy Spirit are as necessary to the new life as the atmosphere is to our animal life in the kingdom of nature."

The following additional quotation from Mr. Campbell's writings is further proof of his recognition of the influence of the Spirit apart from the written Word: "It is the duty of Christians to perfect holiness in the fear of the Lord. This requires aid. Hence, assistance is to be prayed for, and it is promised. The Holy Spirit, then, is the author of all our holiness; and in the struggle after victory over sin and temptation it helps our infirmities and comforts us by seasonably bringing to our remembrance the promises of Christ and strengthens us with all might in the inner man." It is evident from these and many similar quotations which could be made that Mr. Campbell held a much deeper and richer view of the Holy Spirit than that which limits His activities to the medium of the Bible When it came to the question of being consistent with his philosophy or being true to his religious experience, Mr. Campbell chose the latter as the author of the work referred to points out in the following pas-

For the theologian who had at his command no other philosophy than this there were two courses open: he might adhere rigidly to the philosophy and issue either in the arid orthodoxy which

^{*}Alexander Campbell's Theology: Its Sources and Historical Settings. By W. E. Garrison, Ph. D. Christian Publishing Company, St. Louis.

characterized the latter part of the eighteenth century in England, or in deism, verging constantly toward complete negation; or, he might use the philosophy as far as possible consistently with the requirements of his religious consciousnes, and abandon it when its limitations would force him into undesirable paths. Mr. Campbell chose the latter alternative. It was this desertion of the philosophy which he had used in the greater part of his system that gave Mr. Campbell the right to repudiate what he calls the 'Word-alone" theory as the "parent of a cold, lifeless rationalism and formality." The sensational philosophy logically followed out leads to the Word-alone theory in its boldest and most extreme form (Alexander Campbell's Theology, p. 280).

Of course, the important matter is, not what Mr. Campbell taught on this subject, but what do the Scriptures teach, and on this point we have expressed ourself frequently, but we have deemed it worth while to point out the inadequate representation of Mr. Campbell's views on this subject in justice to him as a theologian and a religious reformer.

hour of Prayer.

THE FORGIVING SPIRIT.

(Matt. 18:21-35; Eph. 4:31-32.)

[Uniform Midweek Prayer mee'ing Topic, Aug. 22.] CENTRAL TRUTH: The forgiving spirit is the Christian spirit, and he that does not forgive cannot be forgiven.

Perhaps there is no severer test of the reality of our Christian character than our method of treating those who mistreat us, and our habit of feeling toward our enemies. The spirit of retaliation and the cherishing of malice toward those who have done us injury seems to be ingrained in our fallen human nature, and nothing but the grace of God can overcome it.

It was no doubt in response to some of Christ's teachings concerning the duty of forgiviness that Peter said: "Lord, how oft shall my brother sin against me and I forgive him? until seven times?" Peter no doubt thought this was a great stretch of charity, and when the Master said: "Until seventy times seven," he must have felt that this was a very difficult requirement to comply with. And ye, Peter learned afterwards that it is not so hard when one has the spirit of Christ—a large, magnanimous, forgiving spirit.

To further enforce the duty of forgiveness, and to show the smallness and meanness of the unforgiving spirit, Jesus spoke a parable concerning a certain king who would make a reckoning with his servants. When one of them who owed him a very large amount was unable to pay it and asked his lord to have patience with him his lord forgave the large debt, but this same servant went out and found one of his fellowservants who owed him a very small amount, and when he was unable to pay it h, treated him very roughly and cast him into prison. When the lord heard what he had done he said to him: "Thou wicked servant! I forgave thee all that debt because thou besought me; shouldst not thou also have had mercy on thy fellowservant,

even as I had mercy on thee?" So he was delivered to the tormentors until he should pay all that was due. The lesson drawn from this incident is given by the Saviour thus: "So shall also my Heavenly Father do unto you if ye forgive not every one his brother from your hearts."

The wrongs which our fellowmen have done to us are not to be compared with the wrongs which we have done against God. If He can forgive us, surely, out of appreciation for that mercy which has been shown to us we ought to extend forgiveness to all who have in any way injured us. The fact that forgiving others is made an essential condition of being forgiven by our Saviour, when He said: "If you forgive not men their trespasses, neither will your Father forgive your trespasses," shows that there is in that spirit that refuses to forgive an insuperable obstacle to receiving forgiveness. The person who refuses to forgive others is in no moral condition to receive pardon from God. His heart is not right. This is a fact that needs to be pondered well by those who cherish in their hearts an unforgiving spirit toward any of their fellowmen.

The true spirit of Christ is reflected in these words of the apostle: "Let all bitterness, and wrath, and anger, and clamor, and railing be put away from you, with all malice; and be ye kind one to another, tender-hearted, forgiving each other, even as God also in Christ forgave you." This is the true rule of Christian living in relation to those who have wronged us, and this is the spirit which should be cultivated by every one who would be a Christian in character as well as in name. There is no room in the heart for these ugly passions when once the love of Christ and love of our fellowmen make their entrance. The two kinds of feeling cannot abide together. When one enters the other must leave.

There is nothing, perhaps, in all Christ's life more characteristic of Him and more in harmony with what we feel that a divine Saviour should be than His treatment of His enemies. His ability to rise above the petty feelings of revenge and malice, of retaliation and unforgiveness, and out of His great heart to extend love and kindness to those who had evilly treated Him, and even upon the cross to pray for those who had unjustly condemned Him and crucified Him, is to us one of the highest proofs of His divinity. How can we be His disciples, learning of Him and following Him, unless we partake of that same spirit and do good to those that do evil to us and extend forgivenese to those who have wronged us?

PRAYER.

O God, our Father, we thank Thee for the forgiveness, full and free, which Thou hast extended to us in Christ Jesus our Lord. We thank Thee for a Saviour who loved us even while we were yet enemies and manifested His love by giving His life for us. We beseech Thee, our Father, that this spirit of forgiveness which was in Jesus Christ our Saviour may be also in us, and that we may forgive others even as Thou hast forgiven us. May the realization of the vast debt which Thou hast forgiven us lead us to a like magnanimity toward all those who have trespassed against us. And this we ask in Christ's name. Amen!

Editor's Easy Chair or MACATAWA MUSINGS.

The past week has been one of the fullest and busiest in the history of Macatawa Park. The hotels and cottages all seem to be full to overflowing. The weather has been clear, bright and warmer than is usual for this place. There has been, however, a delightful breeze most of the time, modified by the lake, and in the shade it has not only been tolerable, but even comfortable. The Macatawa Park Assembly closes with a lecture to-night by Prof. Frederick, an artist of the University of Illinois. The lectures by Prof. R. I. Lloyd, of Oakland, Cal., have been exceedingly interesting and instructive. He is a fascinating man, a careful, scholarly and intelligent Bible student, who has the art of communicating what he knows with dramatic power. He never failed to delight and instruct his hearers. He left us this morning, returning to California to his sick wife, followed by the good wishes and prayers of many who have been profited by his teaching here, and who have learned to love him. He is a Welchman by birth, but has been in this country since fourteen years of age. He holds a professorship in the Congregational Theological Seminary at Oakland, and soon to be located at Berkeley, Cal. He belongs to a class of Bible students and teachers, the number of which we hope may increase, who feel it to be their duty to study the Bible reverently, fearlessly, and to report what they find regardless of its bearing on the creeds or traditions of men. On a few points we should no doubt differ with Prof. Lloyd, but we nevertheless admire his ability, his scholarship, his love of the truth, his boldness in declaring his convictions and his manifest loyalty to Christ and his Christian spirit. Macatawa will always be glad to welcome him.

The evening lectures and lecturers were as follsws: On Monday evening C. C. Rowlison, of Indianapolis, was substituted for the lecturer of that evening, who could not be present. His theme was "The Close of the Nineteenth Centure," and the lecture was an able and thoughtful presentation of the progress made along many lines during this wonderful century. On Tuesday evening Frank G. Tyrrell, of Chicago, entertained his audience with a popular lecture entitled "Roses of the Dawn," in which he pointed out some of the signs of promise. The speaker, realizing that his audience did not care for heavy thinking, sought rather to entertain them, stringing his roses together on a chain of anecdotes and incidents. The Wedneseay evening lecture was by Rev. J. C. Cromer, of St. Louis, on the "Present Trend of Theological Thought." The lecturer took the point of view occupied by President William DeWitt Hyde in his book, "God's Education of Man," and gave us an outline of that new type of religious thought, which is the result of evolution and biblical criticism. On Thursday evening Prof. Graham Taylor, of the "Chicago Commons,"

gave us one of his thoughtful and soulstirring talks on "The New Knight-errantry," consisting of lessons drawn from the lives of Pestalozzi and Froebel. Prof. Taylor is always gladly heard here and he never fails to appeal to the conscience mightily in behalf of more unselfish living. On Friday evening the lecture was by Geo. H. Combs, of Kansas City, on "Some Types of Women in Latter-day Fiction." It was artistic, discriminating, humorous, pathetic, dramatic fascinating. As already stated, the closing lecture will take place this evening by Prof. F. F. Frederick on "Municipal Art with Suggestions for a more Artistic Macatawa." On the whole we feel that it has been a profitable week for those who have attended these lectures, and the Macatawa Assembly may be considered one of the established institutions of the country.

One of the pleasant incidents of the week was the reception given by Prof. Graham Taylor and wife at their new cottage to Prof. Lloyd, to which all the ministers of the Park and their wives were invited. There were probably present from twentyfive to thirty preachers, most of whom had their wives with them, but others of whom had left them behind, and still others, alas! who had none to bring. It was a pleasant, bright and intellectual gathering, which all thoroughly enjoyed. Prof. and Mrs. Taylor have learned the art of making their guests feel at home and at their best. Even the ice cream which was served did not seem to throw any coldness over the spirits of the assembled guests, and the conversation ranged all the way from theology and politics to the smallest talk on local happenings. There is a very close, homelike feeling prevailing among the sojourners here at the Park, at least among those who attend religious services and help to keep up the religious life of the place. During the moonlight nights which have prevailed the past week the bathers have given the lake no rest until a late hour of the night, but their merry laugh and shout are heard along the beach as they plunge in the moonlit breakers for a cooling bath before retiring. The higher temperature than usual which we have had has made it a great week for bathing, and many new beginners have mastered the art of swimming. For us it has been a very busy week, as indeed most of the weeks are. Said a well-known brother to us this week: "You are not getting near so much vacation out of this as most of your readers imagine." Very true, no doubt. We have had no vacation for many years. We try to give our readers a little vacation, however, by our change to this place.

As we write a scene is being enacted on the lake in front of our cottage which would make a fine picture for the canvas. A dozen sailboats are maneuvering for positions in a race which is pending. A strong south wind is blowing and the blue surface of the lake is flecked with whitecaps. The end of the pier at the mouth of

the channel is crowded with spectators. Steam launches and other crafts have carried many others out on the lake to witness the race. Now they are lined up for the contest and the race is on. They are sailing now apparently with a beam wind, but even a head wind would be better than no wind for sailing vessels, and besides it is equally fair to all. There is the same wind for all. and it is a question of skill, first in the construction of the vessel, and second in managing it. Is it not so in our life race? How different the use made by different men of the same opportunities and advantages! Out of them one wins success and fame, another defeat and shame. But all men in life do not have the same opportunities for success. This, perhaps, cannot be. And yet, it would seem to be the highest aim of all governments and institutions among men to give to all, as far as government can do so, an equal chance in the race of life. But the boat race-the vessels are now standing far out on the lake with their bellied sails indicating a good rate of speed. and the allignment preserved shows that it is a close contest, and it will take the return trip to decide which is to be the winner. Nor well it be until our life barges are anchored in the everlasting haven that it can be said of us: "Life's race well run."

The cut on our first page this week presents one of the many good views of Macatawa Park. The point of view is the margin of Black Lake, or Macatawa Bay, just south of the Macatawa dock where the Chicago boats land and from which they leave. This dock is seen with its pavilion to the left in front part of picture, with the foot of Bald Knob just protruding farther on. To the right of the picture is Ottawa Beach and the hotel on that side, together with the sandhills. In the center of the picture is the channel which connects Macatawa Bay with Lake Michigan, while the latter is seen in the distance, stretching out toward the west where we witness so many golden sunsets. This will give our readers a very good idea of the view on that side of the Park. Later we may present a view of the Lake Michigan side, which will give a better idea of the Park itself. But no picture can do justice to this place. Last night as the "Soo City" sailed out across Macatawa Bay, lit up by the full moon just rising above the trees, and out through the channel, bearing among others Bro. and Sister Moore and Bro. Tyrrell and family across the silver sea, the beauty of the scene surpassed the power of camera, brush or pen. It must be seen and felt.

Edgewood-on-the-Lake, Aug. 11.

The weather during the past two weeks has greatly added to the population of summer retreats. All the cities throughout the country have suffered and in the larger cities a number of fatalities from the heat have been reported. But the weather prophets predict cooler weather for us for the present week, at least, and we shall hope that they will not prove false prophets.

Questions and Hnswers.

What has the Woman's Christian Board of Missions done in the work of establishing Bible Chairs in state universities?

Maroa, Ill. C. C. Redgrave.

The board mentioned has established a Bible Chair at Ann Arbor, now occupied by Professor Coler, which has considerable endowment. It has also in connection with the university the co-operation of brethren in Virginia established Bible teaching in connection with the University of Virginia at Charlottesville. This also has several thousand dollars endowment. In addition to these there have been Bible lectures delivered at the University of Georgia under the auspices of the C. W. B. M., but no permanent endowment, we believe, has been yet raised for this work. Brother C. A. Young has done most of the work in connection with the two last-named universities. Bible instruction has also been established in connection with the University of Missonri, at Columbia, the University of California, at Berkeley, and the University of Oregon at Salem. The work in connection with these three institutions, however, is not under the auspices of the C. W. B. M., but has no doubt been quickened by the success attending the effor:s of our Christian women in the same direction.

What is meant by the phrase used by our scribes:" A test of fellowship?"

John A. Duff.

The term "fellowship" in the New Testament means partnership, or a common participation with others in the blessings, duties and responsibilities of Christian service. In the phrase referred to the meaning is that a certain practice or belief is made a test of membership in the church. It is generally held among us as reformers that only those things should be made a test of fellowship which Jesus Christ has made a condition of salvation. When something else is required by men in addition to this it is said that they are erecting a new test of fellowship, If, for instance, we should require candidates for baptism to hold a certain theory of the atonement, or of the operation of the Holy Spirit, or the design of baptism, as a condition of membership in the church, in addition to a penitent faith and a willingness to obey Christ, we should be erecting an unauthorized test of fellowship. That this has been done in the history of the church very largely is shown by the numerous sects into which the church has been divided.

What is the best definition of a Christian?

We do not know of a better one than that given by Alexander Campbell, namely, a Christian is one who believes in Christ and who obeys Him to the extent of the knowledge of His will. We do not have the exact words of his answer before us, but that is substantially his definition. In other words we would say a Christian is one who has the spirit of Christ and who is seeking to do Christ's will in all things.

THE SPIRITUAL SIDE OF OUR PLEA.

Righteousness and Law.

A. B. JONES.

There is probably no word in the Bible more conspicuous, or more important, or more conspicuously important than the word righteousness. Righteousness in religion, like justice in law, is a fundamental idea. Human government is formed around the conception of justice. In all their diversities and ramifications, seeking to adjust themselves to the conditions and the wants of men, human laws, whether constitutional or statutory, evince evermore the one great purpose of attaining the ends of justice among the people. So the chief end of all divine government, of all divine legislation, is the attainment of righteousness in men and among men. As applied to persons the term righteousness is indicative of a moral state and of moral character. A righteous man and an unrighteous man are not in the same moral state, nor of the same moral character. In these respects they are radically different. And yet, men's ideas of righteousness differ, and in some instances are very superficial, falling far short of the scriptural conception of this subject. These differences call for some such classification as the following:

- 1. The righteousness of custom.
- 2. The righteousness of law.
- 3. The righteousness of good intention.
- 4. The righteousness of Christ imputed.
 - . The righteousness of faith.

Let us consider each of these briefly in the order named.

1. The righteousness of custom.

A repetition of the same act or the same course of life forms a custom and creates a tendency in that direction, both with individuals and with society. What is customary? This with some people is the supreme question. The authority of custom is final with many. In matters of mere expediency or casuistry a deference for custom may be regarded as wise and legitimate, but where moral and religious principles are involved the conscientious man appeals to a higher court than the customs of society. And there is perhaps no better test of genuine Christian manhood than the ability to disregard and ignore the customs that have been formed and have grown into a sort of unwritten law in a vitiated social community. The tendency to run in grooves, to be in the fashion, to be like other people, is a most dangerous and besetting influence. It was to list the world above this paltry notion of things that God placed before men the life of Christ. In the Sermon on the Mount we have a remarkable example of the courage which defies popular sentiment that had crystallized into cus om. From beginning to end it is an earnest protest against the idea of mere routine living, of mere popularized duty, and an earnest effort to clear away the accumulated rubbish of customs that he might purge the conscience and establish a nobler standard of righteousness. To this end the Savior repeated, over and over again: "Ye

have heard that it was said." And then rising above all traditions he adds, in an authoritative way: "But I say unto you." With this introduction his hearers are led into profounder views of thinking, of feel-

ing and of living.

Except your righteousness shall exceed the righteousness of the scribes and Pharisees ye shall in no wise enter into the kingdom of heaven." What a bold, revolutionary declaration! "There came to Jesus from Jerusalem Paraisees and scribes, saying, Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread. And he answered and said unto them, Why do ye also transgress the commandment of God because of your tradition?" And the world is full enough of just such people to-daypeople who never look beneath the surface of things to determine their character by the sound principles of morality or religion; but who follow custom and tradition, even to the extent of violating the most fundamental laws of righteous living. One example here will be enough to fix the lesson in the mind of the reader, and suggests many others of the same sort.

"And there came unto him Pharisees, trying him and saying, Is it lawful for a man to put away his wife for every cause? And he answered and said, Have ye not read that he who made them from the beginning made them male and female and said, For this cause shall a man leave father and mother, and shall cleave to his wife; and the twain shall become one flesh? So that they are no more twain, but one flesh. What, therefore, God hath joined together, let not man put asunder. They say unto him, Why, then, did Moses command to give a bill of divorcement, and to put her away? He saith unto them, Moses for your hardness of heart suffered you to put away your wives, but from the beginning it hath not been so. And I say unto you, Whosoever shall put away his wife, except for fornication and shall marry another committeth adultery; and he that marrieth her when she is put away committeth adultery" (Matt. 19:3-9).

Commenting on this divine law of marriage the Apostle Paul, in 1 Cor. 7:10, says: "But unto the married I give charge, yea, not I, but the Lord, that the wife depart not from her husband (but and if she depart, let her remain unmarried or else be reconciled to her husband); and that the husband leave not his wife." There could be nothing plainer or more emphatic written on the subject. And yet, how many members of the church to day are living in open violation of this divine law! And how many church officials wink at it; and how many preachers make themselves particeps criminis by solemnizing the rites of marriage in such cases-all condoned beccause the law of the state and the custom of a vitiated society tolerate it-true Christian manhood sacrificed on the altar of custom, a custom, too, directly in contravention of divine authority concerning the most sacred and important institution pertaining to man's social nature and life!

The difficulty with which men abandon an old custom, simply because it is a custom, and the facility with which they adopt a new custom, simply because it is a custom of others, is a striking illustration of the force and authority with which this form of righteousness asserts itself over our lives. Any change proposed in the established forms of the worship, or of the transaction of business, or the government of our churches, is usually met with a protest: "It is contrary to our custom," which is considered by many as a most potent argument rgainst it. Whether the new method proposed is more efficient, more competent and consequently better, is wholly lost sight of in the clamor of righteous indignation at the bare thought of surrendering "the custom of this church;" and we might add, of the imaginary "righteousness" therein. First-class church rows, alienation of old friends, resignation of pastors, etc., are some of the fragrant fruits that grow on this tree of "righteousness." And especially if the custom obtained "in Jerusalem," or among "the apostles" and 'primitive disciples," although without divine appointment, is it held to tenaciously by traditionalists and made the battle ground for the adventurous, progressive iconoclast. Hence, the pros and cons of "feetwashing," the "holy kiss," the "silence of women in the church," polygamy, slavery, etc.

There must be something more in favor of any custom than the mere fact that "it is our custom," or "it was the custom of the primitive Christians" before it can be held as authoritative or necessary in personal or congregational faith and life. And there must be something more against any proposed practice than the mere fact that "it is not our custom," or "it was not the custom of the primitive disciples" before it can be held as unauthorized or unnecessary in personal or congregational faith or life. The customs of one people or one age do not always suit another people or another age and cannot, therefore, conduce to their spiritual welfare. And that Christian liberty provided for in the great general principles of the New Testament authorize and even make necessary, in some cases, the discarding of old customs and the adop tion of new.

On the other hand, how easily and gracefully professing Christians sometimes yield to the seductive influences abroad in fashionable society and fall in with the pernicious, irreligious customs of their day and generation; as, for example, those of dancing, card-playing, horse racing, etc. Not perhaps at first positively commiting adultery with the lewed dance, card gambling and horse-betting; but only coy with their younger sisters, the "parlor dance" at the elder's home, the "social game of high five," or progressive euchre" at the county fair; while the weakling preacher shuts one eye that he may not see it and winks encouragement with the o'her. "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever, therefore, will be a friend of the world is the enemy of God" (James 4:4).

Liberty, Mo.

A NOBLE LIFE WORK-PROF. W. H. GREEN.

GEO. T. SMITH.

A scholar's good name is part of his reward. A review of Dr. Green's work in the Christian-Evangelist unwittingly detracted most unmercifully from his deserved reputation. It was the omission of facts unknown to the able reviewer which caused the wrong picture to be drawn. There is no man who would be more pained at the thought of doing injury to another than the author of the review, so we feel that we have his concurrence in the attempt to set forth the facts.

Pres. McCosh said that the statement of a partially told incident in a man's life may be the deepest calumny. H. Clay Trumbull and Tennyson go yet further in denouncing half truths as the worst misrepresentation.

The review placed Dr. Green in Princeton immediately after graduation, omitting all reference to his long pastorate in the Central Presbyterian Church, of Philadelphia. He was called to Princeton in 1851, not 1842. He was represented as teaching He brew in books "which have been superseded by much more usable volumes, pursuing the inductive method." Dr. Green had not taught Hebrew for twenty-seven years. He had also taught Sanskrit, Aramic and Arabic in his teaching days. His Hebrew Grammar so far from being superseded reached its fifth edition in 1898. Dr. Green revolutionized the method of teaching Hebrew. Most of his progressive views have been incorporated by the editors of Gesenius, though he is yet in advance. As to the inductive method, while it is imperative in scientific investigation, in teaching languages other methods are as efficacious. "Many American teachers use it, many others do not. It is not employed in Europe."

The Bible Student and the Biblical World (June) contains appreciative reviews of Dr. Green's work as a scholar.

The review counted his having been moderator of the Presbyterian Assembly as his highest honor. But he was chairman of the Old Testament committee on revision, the highest honor awarded to American scholarship in any generation. He did twelve years' work in that line. Often this progressive and far-seeing scholar was voted down by the two-thirds rule, the majority being more conservative.

Entirely overlooked by the review, he received honors from the universities of Harvard, Edinburgh, Brieslau, Giessen, Griefswald, Zurich and Alexandria. Do the universities of America, Scotland, Germany, Switzerland and Finland pick out an antiquated fossil who is teaching Hebrew by a method long ago superseded, who denies the value and legitimacy of investigations into any subject? What other name has been thus honored?

In higher criticism Dr. Green has done his best work. He did not touch some lines of argument advanced by men who hold that the Bible history is credible, but the linguistic argument especially received the fullest treatment at his hands. The scien-

tific argument, by Howard Crosby; the archæological, by Ira M. Price, of the University of Chicago; the psychological, by A. C. Zenos and J. W. Mendenhall; the theological, by E. C. Bissell; the ethical and religious, by T. W. Chambers, are among the arguments which Dr. Green did not treat to any extent. Some he did not touch. In the historical, S. C. Bartlett and J. W. Mac-Dill have carried the contention much farther than Dr. Green, and in the linguistic C. M. Mead has applied the methods adopted by the small school which Dr. Green opposed to Romans with the result that he proved mathematically that if there are several writers of the Pentateuch there are four of Romans. These men are all Americans, all except one or two professors in theological seminaries, all living except one. From this the reader can see how unjust is the isolation awarded to Dr. Green, how unfair to other scholars the assertions of the review that Dr. Green presented all the arguments on the conservative side that have appeared in American journalism, and that he is almost the last of his type of conservative scholars and that his views of the Scriptures have passed away. That assertion was hasty. To say of any scholar that his views of any subject have passed away is cruel. Dr. Green gave his life to the study and defense of the Bible. A scholarly statement would be, some views of Dr. Green have passed away. True. Predestination, for example. The reviewer doubtless intended no such meaning, but he did not improve a later opportunity to correct a hasty expression. On the contrary he made it stronger. The divorce from the facts is yet more lamentable. We feel sure that the esteemed writer, who never speaks but to charm, never writes but to fascinate and to instruct, will recognize the gross injustice done to a fellowscholar, albeit an aged man, now tongueless. J. D. Davis, professor of Semitic Languages in Princeton, can better interpret Dr. Green than we, who are removed from him in distance and perhaps in sympathy. He says: "Dr. Green valued criticism. He discerned in thorough and unfaltering investigation a handmaid of truth. He took issue with Dillman on many minor points and on fundamental principles; but he was amazed if one could not discern the immense worth of the comments and criticisms of the great exegete of Berlin. He recommended the commentaries of Franz Delitzsch, whose picture was on his table. . . . His rich library was not devoted to the literature of his own side of the question. It comprehended the works of every Old Testament scholar of repute. He turned on the full light when engaged in research, and when he spoke it was out of a complete knowledge in all its respects." How completely the reviewer misunder-

How completely the reviewer misunderstood Dr. Green may be seen when we see his description of the conservative type which has passed away. In reality it never existed. Such a numbskull as the following could not rise higher than janitor in any college:

"By that type is meant the scholars who

reject totally the results of higher criticism, regarding, for example, the documentary character of the Hexateuch, the importance of the exilic and post-exilic periods in the religious and literary life of Israel and the value and legitimacy of those investigations of authorship and date which have illuminated many obscure parts of the Old Testament." Reader, before you and I were in the cradle (unless you are a sexagenarian) Dr. Green was a higher critic. Its accredited results he accepted to the day of his death. He contributed largely to higher criticism. No scholar ever denied that the Hexateuch is built of two docuuments. He certainly favored investigation. Not one result of higher criticism did he ever deny if we may define result as that accepted generally by scholars.

When Dr. Green was a boy Eichhorn's theory as to the Pentateuch had "swept all Germany, meeting with but little oppositlon." Its advocates complacently claimed all scholarship for it. Eichhorn predicted that in twenty years all opposition would cease. It is deader than Adam. A few battered planks were saved which entered into other theories which also denied that Moses wrote the Pentateuch. These, numbers of them, were the fad of the day, and are wrecks on the shores of theology. The present theory which denies the truthfulness of the record which the Bible gives of the origin of its early books Dr. Green helped to lay out in its little coffin.

The mistake of the courteous reviewer is in identifying a view held by a few with higher criticism. In that connection it would not be possible to quote from Dr. Green's works a view he held of the Scripture which has passed away. To say that he passed over arguments which seem insuperable to most Bible students does a great scholar injustice. He passed over arguments only to crush them. There are but four in a generous count. To most Bible students they do not seem insuperable, for ninety-nine per cent. of Bible students, even in educated classes, hold with Dr. Green that the Pentateuch was not written by P1, P2, P3, P4, P5 and seven basketfuls of other fragments, but that "Moses wrote this law, all its words in a book till they were finished and gave to the Levites."

Dr. Green did loyal service for the King in higher criticism, and his work will stand long after the decadent theories of men who were avowed foes to revelation shall have passed away.

Says Dr. Davis: "He viewed the question, not simply in those features which present themselves to an exclusive higher criticism, but in its yet wider bearings. He knew not only the possible solutions which suggest themselves to the higher critic, but also to the choice between possible solutions when they are subjected to further examination in the light furnished by related departments of biblical research, textual criticism, exegesis, archæology, the backward and forward gaze of prophecy, the general trustworthiness of the Scriptures and the attitude of Christ. . . . His conclusions accordingly concatenante with a great sys-

em of well-ascertained truths . . . a nan of depth and breadth and proportion withal."

Is there not here a lesson? Have not our thoughts become partisan and fearful? Do we not identify our views, perhaps narcow, with the truth of God, and shrink from definite affirmation and the arena lest the Word of God be brought into disrepute? Had we space we could show that this great scholar, possibly two large for our footule, did not hold his views to be identical with Scripture, so that if his theory were overthrown, the foundations would be destroyed. Let men think. Let them speak. Dread no light. Hamper expression and you rep I brainy men. Let us be broad and let us love one another, however strongly we may combat error.

Winfield, Kan., July 10, 1900.

CHRIST.

BEN GREENSTEIN.

Times change conditions. Men change opinions. The idea of to-day is altered or lost in the greater idea of to-morrow. Time bestows maturity, imparts ripeness, makes perfect, gives development to great ideas. There is a continuous psychical evolution. The fittest idea is the surviving idea. The truest idea is the most enduring idea. The noblest idea is the eternal idea. The change is not in the subject, but in the predicate. That which is spoken of is fixed and immutable; that which speaks is transitory and mutable; immutability is not the law of human thought, because of its vast labyrinth of complexity; complexity implies combination; combination implies liability to dissolution. But the subject of our thoughts, and especially our present subject, is unchangeable because of absolute simplicity and unity.

To put it in a more concrete form, we would say that Christ is absolutely the same througout time and eternity because of the incarnate perfection of divine simplicity, but we are changeable because of mortal fragility and human complexity, which is constantly changing and dissolving. Our conceptions change. The conception itself does not change. The Christian religion is ever changing; Christ is never changing. Why? Because one is complex and the other is simple. Our conception of Christ is differand better than the conception the disciples and early church fathers had. There is a constant evolution in the theological world of the Christological conception. The evolution is in ourselves and not in the subject. Theology is becoming absorbed in a Christology. The greatest argument for the existence of God is not the teleological or the cosmological, but it is the Christological argument. The Christic idea rules where once the theistic idea reigned. Concrete example is rapidly displacing abstract thought. We do not try to prove the existence of God now, as was done in the medieval theology, by abstract philosophy, but we demonstrate the existence of God by concrete biography. The tendency of modern times is the greatest production of Christic litera-

ture. Christ never was so real as he is in the 20th century. The idea which is taking a firm and tenacious grasp on the religious intellect is the reality of the historicity of Jesus of the past, and the practical relationship of Christ of the present. Religion contemplates Christ; philosophy studies Christ; science learns Christ; art feels Christ; music articulates Christ. He is the center of religious and social gravitation. Civilization is his work; morality is his precepts; religion is his practice. Christ, Christ, Christ, everywhere, everywhere-in the home; in business; in labor; in society; in church; in state. Oh, the tremendous reality of the omnipresence of Christ in all our progress and achievements!

Christianity is Christ abstracted; Christ is Christianity concreted. He is perfection anatomized; religion incarnated; ethics humanized. His personality does not only reign in Christianity, but is identical with Christianity. His is not the personality of a religion, but is the religion of a personality. His influence in modern affairs is dynamical. History is the record of Christ's influence among men; Christ lives in a genuinely real sense; potentates bow at his feet; kingdoms delight to do him honor; society worships him; literature reflects him. This is the Christ of the New Testament-a living Christ. He sweetens life, elevates mind, adjusts worries, soothes sorrows, purifies enjoyments. He inspires the young, enthuses the strong and comforts the aged. No domestic economy is complete without him. Political economy is vain without him. Take Christ into your confidence now and forever.

THE PULPIT IN POLITICS.

W. W. HOPKINS.

God's will contemplates the regeneration of man, the regeneration of society, the regeneration of business and the regeneration of governments. The regeneration of man is the beginning, not the end of the work. To stop here is to fail.

The nature of man and the constitution of society are such that a Christian must seek to purify his surroundings or become an ascetic. There is no other way. The law of self-preservation demands that a Christian character have Christian environment.

A church whose members are in daily contact with unrighteousness in society, in business and in politics can no more keep out the worldly, mercenary, selfish spirit than it can fly. The commingling of any community is bound to equalize its morals To preserve a high moral standard in the church the church must purify its surroundings.

Society must be regenerated. It is as wise to talk about raising a family in the slums of a city and keep it pure as to talk about keeping the Christian spirit in a church whose members live harmoniously with unregenerated society. It can't be done. Society must be regenerated or the church must fail—must be swallowed up. Besides, unrighteousness in society is as repugnant to God as unrighteousness in the church

Business must be regenerated. All business should be founded upon righteousness -upon the golden rule. Members of the church can no more live without business than without society. A man that will not provide for his household is worse than an infidel. And yet, if he engages in a business that is demoralizing it will demoralize his character—destroy his Christianity. The business of the country to-day is honeycombed with the gambling spirit and with gambling methods. The aim of men to day is to get, not make money. Even large business enterprises are neither founded nor conducted on Christian principles. There is not a proper distribution of profits, etc. We can never approximate a true Christian church until we have in some measure Christianized the society and business of which its members are components.

Upon the same basis governments must be regenerated. Corrupt governments are a hindrance to the church and an abomination before God. The kingdoms of this world can never become the kingdom of Christ until wickedness is eliminated, oppression crushed out, unjust laws repealed and corruption in officials made next to an impossibility. A church that refuses to work for better governments is not fulfilling its divine mission; it is committing suicide.

The first Christians supposed their work done with the conversion of men. They did not trouble themselves about corrupt society, corrupt business and corrupt governments, and the result was they had to get out of this world; live in the dens and caves of the earth; become ascetics. Monastic orders soon began to flourish. It could not be otherwise. They kept society, business and politics out of the church, and in turn were kept out of society, business and politics. Those who preach that doctrine today ought to turn their churches and cathed. rals into monasteries. Either do this or throw away the doctrine and try to make the world better.

It will not do to stop at conversion. God will not do the rest. We must get out into society and business and politics with the gospel of Jesus Christ and work for their regeneration. It is time preachers were studying up a little on these lines. The devil never wielded a more successful club against the church than this divorcem nt doctrine between the church and business, politics and society. With it he has set the kingdom of heaven back a thousand years. No, brethren, we must get out of this rut and preach righteousness, temperance and godliness in the world until rulers tremble. Read "Public and Private Rights" (price 15 cents: address the writer this office, or the Christian Publishing Co.,) and other late literature on reforms. Read and post up. There is no excuse for ignorance on these great topics in these days.

Get Out of the Ruts.

Follow system in Bible study. Take a course at home by mail. Terms, \$1.00 per month. Trial lesson free per request. Write Prof. C. J. Burton, Christian University, Canton, Mo.

Remaining Addresses at Alexander Procter's Funeral

And Other Tributes To His Memory

ADDRESS OF T. P. HALEY. MY BELOVED BRETHREN, FRIENDS AND NEIGHBORS:-I feel utterly unfitted for the duty assigned me, and I am here only at the request, the command, I might say, of my kinsman and my brother, whose body lies here. Of course, I can add nothing to the beautiful tribute which has been paid him by one whom he loved so well; but I have thought perhaps his neighbors might be interested in listening to one who has known him all his life, to some of the incidents of his life with which I am familiar. Some one has said that it took seven generations of great men to produce an Emerson, and Dr. Oliver Wendell Holmes said a man's training should begin a century before he is born. We are all familiar with the influence of heredity and realize that among the things which go to make up human character nothing has a greater influence than one's heredity except environment. Our brother came of a magnificent race of men and women. I knew his father and his kindred, I might say from the time I opened my eyes to the light of day. It is fitting for me this afternoon to say in the presence of this large audience: No man was ever better born than he. His father was known throughout the country in which he lived as a man of fine common sense, of sterling integrity, of untiring industry, a man just to every man with whom he came in contact. I recall an incident that occurred in my boyhood when I had gone from home to college and had returned home after a year's absence. I met my father, who said: "You will be sorry to learn of the failure of our cousin," mentioning his name. I expressed my regret. He went on to say: "In the judgment of every man in the neighborhood and of every man in the county who know the circumstances, his character shines brighter than in the day of his prosperity." He had been a prosperous man. I take it, my beloved, that not only in that time, but now, any man who can go through a great financial reverse and surrender the accumulation of years, have his friends and his creditors all join in saying that "his character shines brighter in this hour of trial than in the day of prosperity," has achieved a victory of which any man may be proud. His mother was a very remarkable woman. His father was of English descent and his mother belonged to that stalwart race, the Scotch people, a tall, stately queen among women. His father came to this new country, and I cannot remember in all the early years of my life and of my association with the family of ever being met by his mother without a smile, cordial greeting and genial word. Her brothers were remarkable men; I think not one less than six feet in height and some six and one-halfgreat brawny men of tremendous physical force. Such were his ancestors, kinspeople, and you are not surprised that he stood a man among men. I remember the home-

stead where he lived-great forest trees stood all around. His father was accustomed to gather his children around him and read to them or to lead them through these great forests or to teach them how to follow the plow. My father came West first and settled in this new country, and in a year or two his|father came, and they settled in sight of each other. They had been members of the Baptist Church. The first Christian Church in our part of Missouri was organized in my father's house, and when the organization was completed his father and my father were appointed elders and walked side by side forty years or more and died in the office given them in early manhood. His father had a large family as well as my own; if I am not mistaken, ten or twelve brothers and sisters, and nearly as many in my own home. Although there were very few people in that new country we did not feel the necessity of other neighbors, so close together were we, and each filled up so completely the wants of the other that we did not feel that we were in a strange country. I remember how, when he grew to be nearly a man, the neighbors all talked about him. The old men taught military science on the muster ground to the young men in the neighborhood and regular military drills were held, and this man, whose body lies here, not more than seventeen years of age, was called to be captain of his company, recognized even then as a leader. The old men said he would make his mark in the world -they did not know how. There was that in him to make him the biggest ir all as semblies and a leader among men. I recall the country school and country school teachers, the faces of the boys and girls who sat on the slat benches, and when I have sometimes called their names they have answered from the halls of Congress, sometimes they have answered from the judges bench, from the halls of the State Legislature, from the chair of the president of colleges, they have answered from the pulpits, and they come trooping to me to-day in memory as I stand in the sacred presence of the departed, but among all there were none more bonored than was he for whom we speak this afternoon. At about the age of seventeen, I think, he left our neighborhood. It was a wonderful thing in those days for a toy to go away to school. And by the way, I want to say for the sake of young men who are here that there were not so many books in the country then as there are in the private libraries of some gentlemen of Independence to-day. Young, with a thirst for knowledge, brave, this young man, fresh from the harvest field, left his father's house and neighborhood for the town of Paris, Ill., to study what could not be taught at home. While he was at Paris Mr. Campbell made the announcement that from the proceeds of the hymn books sold in Missouri he would give to any young man selected for the

ministry an education at Bethany. A committee was appointed, and they having heard of his thirst for knowledge, when they met in Jefferson City selected Alexander Procter. The committee was composed of T. M. Allen. Jacob Creath and H. Thomas. I remember so well the result: Alexander Procter was chosen by these preachers, and away he went to Bethany College to sit under the voice and instructions of this great man of God. We did not see him for three years or more. We had never had a young man to return from college with a diploma, and as far as I remember no lawyer, doctor nor preacher in our county held a diploma. It was announced that the Sunday after his return he would preach in the city of Huntsville. You might have seen from the dawn of morning on most any road young men riding horseback, men and their wives in wagons-for buggies and carriages were well nigh unknown in Missouri-going to see this boy returned from college-a preacher with a diploma. He went away a stalwart man except for the remarkable recline of the head that you all remember so well. I remember upon entering the church I looked in the pulpit and did not see him; at last my eye fell on a young man sitting in the front of the pulpit, tall, pale and almost as white as a sheet, and I made out with difficulty that this was what remained of that stalwart man that we had sent from the fields to Bethany. He had accomplished what few accomplish. He was gone three years and had completed the curriculum. He had no vacation. It was a very remarkable scene that day when men and women from the fields and farms who had known him in other days hesitated and were afraid to address this scholary boy until he first approached them. They also looked up to him on account of the affection they felt for his father and sweet mother. He hurried away from that appointment to Lexington, Mo. In a little while he was appointed or selected as preacher in Lexington, Mo. Wherever he went we all rejoiced in his promotion. I tell you, in those days the preacher was not what the preacher of to-day is. We were all taught in those early days to look up to the man of God, and to say naught against God's anointed, and that fact clothed this young man with power. At Lexington, Glasgow and then to St Louis, and wherever he went, he was greeted with crowded houses and with honor. I want to say for the benefit of any young preacher here to-day or to the boys who will preach because Bro. Procter was a preacher: No man - ver hinted or intimated that there was a single indiscretion in his life. I was very intimate with him in my young manhood. Oh, how I recall those days and years this afternoon! He stood with me and my wife at the altar in my early manhood. We had many a walk together amony the forest trees and told each other our inmost thoughts and ambi-

tions, and sacred were the confidences of one another. Never were Jonathan and David more attached than were we. He came to your congregation in 1857; I need say nothing of his life since then. There are one or two things I want to say: In his early ministry he never sought any salary. He always asked: "Do you need me, and can I be of service to you?" These were the questions he asked and left the question of salary to those who employed him. He never enjoyed a salary adequate to his ability, I think I may say to you Independence people. No man has ever heard him say: "I must have so much this year or I must move." No man ever heard him say: "I must resign because my salary has not been paid this year." No man in this broad state of Missouri ever heard him complain of poverty. I remember what a man in very moderate circumstances said to me. I never tell my children I am poor when my little ones come into my presence and say: "Papa, I am so thankful we are not poor like some people." No man ever heard him tell of any loss he ever had financially. No man at the time 'he rendered up his account to God held an unreceipted bill against him.

Bro. Procter and I have not always agreed in the way we saw the Bible or in our interpretation of the Scriptures. I want to give the following as an illustration: We had been attending convention; he and that splendid friend of his, G. W. Longan, one of the "noblest Romans of them all," stood on the platform; we had a discussion on the question of beliefs and interpretations; the controversy grew sharp and words flew quickly, until finally I was interrupted by Bro. Longan. I said: "I want you and Procter to know that though I differ from you I love you still; I cannot go as fast as you." He said: "You go fast enough. You go as fast as your convictions go." We sometimes got into sharp discussions, yet there was never an interruption of that affection borne for each other to the very end of his life. A few weeks ago, just a few days before I left for my vacation, I went to see him. He sat in the yard. He said: "When I am gone I want you to say some things to the people about me; you have known me better than anybody else in the world and I believe you understand me better." And I promised him in the shade of those great trees and in the presence of God, if utterance was given me I should bear testimony to his fidelity in every relation of his life and to the purity of his character. I never knew a man come down to his death more serenely. A traveling evangelist came into his yard and said: "Are you going to heaven?" "No," he said, "I am not going anywhere." He said: "Don't you want to go to heaven?" He said: "I am in heaven to-day; where God is heaven is, and here under these trees God is with me. Every day I am in heaven." I do not think he felt like he was going anywhere-felt like he was going to sleep, that is all. Today while you weep he rejoices. I thought last night as I lay awake what a great meeting it was when he whose body lies before us, his friends, Lard and Longan and

a host of others whose names I cannot recall met. When dear Bro. Jones and myself and Bro. Berry shall go over, there will not be one of the men left in the broad state of Missouri that were here when he and I and they began our ministry. I am not weeping about it, not at all. Sometimes, in the silent watches of the night, I am saying: "How long, oh Lord, how long?" And I think I can hear him say: "In a little while, only a little while, and you shall be at rest."

The last time I saw this man of God I rode by his home that he loved so well out here, and he was reclining in his great chair; he never looked to me so large or so splendid. I thought of him as a great athelete, who had been in a great contest, a great battle, just waiting to be crowned, waiting for the wreath to be placed on his brow. This life among you has been a benediction to you. We do not know the value of the life that is lived aright until it is gone. The reason why the crown will not be placed on his brow to-day is because God will wait until the influence of his life has been exerted upon the last man, then he will know how to crown him and give to him the glory that belongs to the faithful child. Then we shall see him crowned; and they that have turned many to righteousness shall shine as the stars forever and

ADDRESS OF DR. MADERIA, in Behalf the Ministers' Alliance.

My Friends:—I have been asked to say something in behalf of the Ministers' Alliance of this city and in harmony with a series of resolutions that they have passed.

It is a pleasure for me to say that during more than 35 years of my own ministry I have in no place where I have been met with so perfect a fellowship, yea, of brotherhood, among the various denominations that I have found in Independence. It is with added pleasure that I can say that the success of the Ministers' Alliance has been largely attributed to the instrumentality of our brother whose cold form lies in our midst here to-day. I can say in behalf of his brother ministers that no hearts will feel his loss more genuinely or more sincerely than those of his brother ministers who have been associated with him so pleasantly in the work of the ministry. They have come to know the beauty of his character, and have come to know with something like its worth his fidelity as a minister of Christ. And so in a body they pay tribute to his memory to day. I speak now from the standpoint of interpreting for my brethren of the Alliance and speak on my own behalf. They realize that a great man, indeed, has fallen among us. He was not an ambitious man. If his ambition had been at all equal to his ability there would have been few names written higher in the world of religious history in all the West than that of Alexander Procter. He was not merely a man of scholastic learning, as has been stated here to-day, but a man of wide and varied reading; a man of discriminating mind, having the power of grasping facts, and like such minds, always read between the lines; a suggestion or good thought he appropriated and made the theme his own. Conversing with him often, as I did, I have no remembrance of a topic of conversation being suggested with which he did not seem to be most familiarly acquainted; topic after topic would be touched upon and it seemed as though he had made each one of them a specialty. As a preacher perhaps it would not have been said that he was an eloquent man, and yet, brethren, I never saw him lose his hold upon the attention of a cogregation. He would not have caught them up to the clouds by the fervor or vehemency of his speech, or by the splendor of his rhetoric, or have overwhelmed them by the power of logical reasoning; but there was always just that rich, beautiful and delightful stream of thought proceeding from his mind. It was a spell that was never broken. We can say something better of him than that he was a great man; he was a whole-souled, good man.

There are tho e who, as I can say, and as Bro. Haley has said, differed with him in his theological views. I often found that I was not in harmony altogether with his theological views and many of his interpretations of the Scripture. But no man that knew Alexander Procter and knew him well could have said aught but that his character and life were superlatively beautiful and Christlike. I have never met with a man, in the pulpit or out of it, who dwelt so constantly upon the infinite love of the infinite Father as the man in whose memory I speak this afternoon. He loved everybody. I never heard him preach a sermon that was not the gospel of love. His heart was kind and good to everybody; his life was kind and good. Wherever he went a very benediction of grace and the Word of God was there. Among men he was indeed a royal king, in whose spirit there was no guile.

Brethren, in a word "he, being dead, yet speaketh." He speaketh, brethren, to those of us who are in the ministry. For over 50 years of his life he proclaimed the unspeakable riches of Christ. His ministry covered half a hundred years, and he made it the great business of his life to make those who came under the spell of his influence realize that there was a high, grand and glorious life beyond, and everywhere urged men to make preparation to enter there in peace. Every where he bore testimony to the fact that it was for this grand and transcendent reason that we have been brought into this world. "Being dead, he yet speaketh." Those dead lips are saying to us of the ministry, as he seemed to feel in every year of his faithful pastorate upon earth! "Live for the world to come, setting an example here, leading others in the way of everlasting life." And when we have finished our course, as he, whether our ministry be long or short, may we be so happy as to receive the welcome commendation which I doubt not that he is already receiving: "Worthy servant and son, thou hast been tried and thou hast been found true." And when we come to lay off our mortal bodies and our privilege of preaching the everlasting Word, brethren,

may we be so happy as to have the same commedation passed upon us: "Well done, good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things; enter into the joy of thy Lord."

ADDRESS OF REV. A. E. HIG-GASON.

I shall not detain you. I have come only to say: Good-by; God be with you. About thirty years I have been associated with Bro. Procter in the work of this local congregation; I have loved him better each succeeding day of this thirty years. I have lost, I think, more than the most of you, but then there must be a gain somewhere. He thought so. He was never afraid to live nor afraid to die. The day before he died he sent for me to come to see him. I went into his room, he stre'ched out his hand with a movement you remember, and with a smile said: "Well, I have come to the end." He said it with a smile—the same you have seen so often. As ready to die as he had been to live. Brethen and friends, he has stood here and spoken words of comfort and consolation to us on just such occasions as this five hundred, and it may be a thousand times. And now we shall hear him no more. But while we are weeping don't you know that those for whom he has spoken those comforting words so often have been made glad? Oh, they are glad! Don't you know, or do you not almost know, that yesterday as he passed through the mists of time over there, mists rendered luminous on the heaven side by the presence of God and of glorified spirits, there was a shout of "Brother Procter has come greeting: among us!" Don't you know there was happiness in heaven? I know I need not, cannot, describe his virtues, his life, his character; they have not been overdrawn. We who knew him best know what they have said is true.

He never touched a human life that he did not make it better. He never laid his hand upon a human heart upon which he did not plant a flower. Oh, he put a smile upon ten thousard lips and words of rejoicing in ten thousand hearts. We need no one to take his place, for he has represented his life in all the lives. He has touched and by his touch made beautiful.

The old apostle and companion of Jesus, the one whom he loved, drew for us a picture, and I have been thinking about that. A beautiful ci y coming down from God, glorious, being the dwelling-place of the Father. I think of it as of glowing white. I think its glowing gates shall never open even to the sign of sin, and all within is beautiful, and that your loved ones and mine are there. I am glad now, oh, so glad! that he has gone among them, for surely, dear brother, that gentle life of tender, loving words, that quiet walk, that living with lofty things, have fitted you to walk the streets of this glorious city. I think I can say in behalf of all this congregation that nobody can ever remember him with more tenderness than we do, and shall go on through life loving him, loving his memory more every day, until we, too, shall cross over into the eternal city where all is light, life and love. Dear brother, pastor, friend, man of God—good-by!

ADDRESS OF REV. LIN CAVE, Pastor of the Christian Church at Independence.

I would be untrue to myself if I did not add just a word. Coming into this community to succeed Bro. Procter in his work and entering this church and coming into this pulpit for the first time on the 18th of last February, it is due to him that I should say: He met me as a brother and as a father and opened at once his great heart to me and said: "Come in and be at home."

It is not an easy thing for the best of us, brethren, to give place to another. The sweetness of spirit, the purity of heart, the nobleness of soul which he manifested toward me upon entering into this ministry as his successor is only in keeping with all you have heard.

His one regret, often expressed—always expressed when I was with him—was his sickness coming on so soon after my coming and hindering him in giving substantial evidence of his cordial desire of being colaborer with me and assisting me.

I will not say anything more, only to repeat that it took one indeed pure in spirit and pure in heart to give another the welcome that he gave me to this church and to this pastorate, that he so loved and in which he labored so well for these 40 years.

The Sage of Independence.

"In every epoch of the world," says Thomas Carlyle, "the great event, the parent of all others, is it not the arrival of a thinker in the world?" A thinker, with high erected thoughts, arrived when Alexander Procter was born. His capacious soul was ablaze with the fires of genius. There was peetry in his philosophy of life and there was the glow of imagination in the science of truth that enabled him to discern "God's fingers working everywhere." It was ever a new delight to witness him bind his awakened and unwearied thoughts with wreaths of many a hue. He was a true diviner of nature.

Alexander Procter's mind was essentially creative. He not only could entertain creative thought; he could adequately place it. He saw truth in its relations and analogies with the eye of reason and imagination. Truth was native to his mind as light was to his eye, and be had the natural talent for finding out new relations and analogies of truth, as Columbus had for the discovery of new paths upon the ses. There was magic in his mind. Had he chosen the chisel or the brush as the instrument of his genius he would have interpreted God in the sculptured marble or on the canvas, touched into life with a rare completion. He had the poet's range of vision and he was one of "God's prophets of the Beautiful."

This combination of reason and imagination elected him at once to the high office of explorer and leader among men in their search for the truth. Few men that have borne an honored part in the struggle of truth toward the light have had a finer intellectual equipment for performing the functions of a pioneer than had Mr. Procter. Being able to see new relations of truth from

afar, with the precision and breadth of a poet's vision, he was in advance of his fellows.

It was his length and breadth of vision that brought him into collision with some of his brethren. The counteraction was inevitable. Mr. Procter could reach. Prosaic reasoners could not keep pace with his intellectual strides. He could see. He had bold conceptions of the dignity of Jesus beyond their narrower ken and he beheld visions of the glory of Christ which they could not see. The mind of Mr. Procter moved in a high society where he stood on the vantage ground of truth. He had the liberty of thought and he never closed the door of his genius. Haunted by the poetic voice and vision, the sage of Ind-pendence felt great truths, and he told them from an earnest soul. It was his errand to announce and to lead. He altered men's minds by the generative thought that he threw into the world, and he took them, made for knowledge and for growth, out of servitude into freedom. If he could not be reasoned with it was because he was possessed with an idea.

Mr. Procter was no aspirant for popular applause, nor was he a candidate for public fovor. He had good company in communion with his thoughts, always sublime and ever loyal to truth, whose variety, weight and fineness made him a man of wealth.

His heart kept its twilight hour until death opened one of its doors and let him out. His mind is sure of immortality, for that which engaged his meditation was not sectional or national, but universal. His thoughts, like great deeds, need no trumpet.

1. H. STINE.

Quincy, Ill.

Bro. Procter Under Trial.

It was my good fortune to meet Bro. Procter several times during an acquaintance of over twenty-five years. On one occasion I was called to attend him while suffering acutely. He calmly remarked: "Doctor, life is sweet; what you do for me do quickly!" And then turning his eyes heavenward repeated the Savior's memorable words: "Eather, if it be possible-if it be possible-let this cup pass from me," and in almost the next breath, "yet not my will, but thine be done, O God." His condition, the upward glancing of his eyes, the intonations of his voice all combined, rendered it the most pathetic appeal I ever heard. I then and there witnessed the triumph of faith, the Christian's faith. He had reached the highest point to which the good man can hope to attainthat of perfect resignation to the Father's will.

I thank God for his pure life, for his bright and noble example. He seemed to approach Christ-life as nearly as any man I ever knew.

CLAYTON KEITH, M. D.

Louisiana, Mo., Aug. 6, 1900.

A Timely Book.

I have read with pleasure and profit "The Sources of Alexander Campbell's Theology," by Winfred Ernest Garrisor. It is a work so timely and of such ability as to be easily ranked lamong the most valuable contributions to the iterature of the Disciples. The prescher who is not already informed on this important root of our movement does himself a sore injustice not to read this dissertation.

J. S. Hughes.

Macatawa, Mich., Aug. 8, 1900.

A Good Chance for Some One.

There is always a good chance for the preacher who is ready. Many a man could add a third to his salary and make his work a half more effective by taking a thorough course with Prof. Ott in the Drake University College of Oratory at Des Moines, Ia.

Our Budget.

- -Kansas state convention Aug. 20-24.
- -Missouri state convention Sept. 17-20.
- —General Convention in Kansas City in Octo-
- -August in St. Louis, thus far, has been exedingly warm.
- -The war cloud over China grows deeper and
- -The remaining addresses at the funeral of ro. Procter appear in this paper.
- -Political parties are lining up for one of the armest campaigns in the history of our country.
- —We are still unable to publish all of the any articles received at this office during the ast few weeks. The hot weather has not aterially decreased the stream of supply.
- -Pastors will soon be returning from their acations and the churches will begin to take on gns of new life. Cooler weather seems much acre conducive to a warmer Christianity.
- -M. L. Sornborger, pastor of the Church of hrist in Carondelet, South St. Louis, is an rtist with the brush and used large paintings repared by himself to illustrate his sermons. It has announced a series of sermon themes for angust and September, each of which will be lustrated by a special canvas painting about 6x8 set in dimensions. Bro. Sornborger states that a would reat these paintings to other preachers or a similar use at reasonable figures. His adress is 7310 Michigan Ave.
- —A press dispatch notice to the Globe Demorat, this city, from Chicago, says that the Westrn Passenger Association has granted a rate of
 ne fare plus \$2 to the National Conventions of
 the Churches of Christ in October next. The date
 of sale for tickets to be October 11-15 and their
 time limit October 22. We had hoped to be
 treated at least as well as political conventions,
 but if this is the best the Western Association
 will do by us we shall graciously accept the favor
 and proceed to have a great convention.
- —The convention of the Bluestone district of the Churches of Christ in W. V. will be held with the church in Bluefield, September 5-9. The announcement says: "You are cordially invited to bring your Bible and be present at all of the services." The use of the Bible and presence at each service is somewhat unusual in convention announcements in these latter days, but they are too important to pass without notice. Other conventions might be greatly improved by insisting upon similar announcements and habits.
- —Our special offer of the Christian-Evangelist from the time subscription is received until
 January 1, 1901, for fifty cents is still in effect
 and is meeting with a hearty response. The
 sooner your subscription is received the more paper: you will secure. We are able to supply a
 limited number of back numbers for August. Do
 not forget that this is simply a trial offer; the
 paper will be discontinued January 1, 1901, unless
 renewed at regular rates. Tell your friends of
 this opportunity.
- —The article in this paper by Brother A. B. Jones on "The Spirioual Side of Our Plea" is the last that will appear previous to the publication of the book on this theme. The articles which have appeared under this head, as was stated, are chapters from the contemplated book, that the public might be informed of its nature and purpose beforehand. The copy for the entire book will soon be in the printers' hands and the work will be pushed to completion as rapidly as the facilities of the Christian Publishing Co. will permit.

- This is the time for all sorts of excursions, vacation trips, etc., and hence the railroad cars are generally crowded. It is a great advantage, therefore, to be one of a party on a special coach, thus being assured of a comfortable seat and congenial company. Of course, you are going to the state convention at Moberly, Mo.; you really ought. We need to put more energy and zeal into our state work and you can help by attending our conventions. The CHRISTIAN-EVANGELIST will provide a special coach leaving St. Louis at 9:15 A. M., Monday, via the Wabash. If you are going, send word to that effect or write for any further information. Address W. D. Cree, this office.
- -Convention of Christian Workers is to be held at the Moody Bible Institute in Chicago, Sept. 19-26. The convention will be devoted to prayer, consideration of methods and fellowship. A large list of noted speakers have been secured for addresses, talks, etc. An invitation is extended to pastors, evangelists, missionaries, church officers, Sunday-school workers and Christians generally. Denominational lines to be wholly ignored. The singing is to be in charge of Prof. D. B. Towner, of Chicago. The only expense will be board, lodging and transportation. One and one-third rates are expected from the railroads for the convention. It is expected that this convention will greatly increase the revivals and evangelistic spirit in the churches that shall be repre-
- The advice of one of the delegates at the Tuskegee Negro Conference for 1900 to "raise your own corn and bacon and 'taters" is proving to be the salvation of the negro farmers in the South. Under this wise counsel, it is said that many regroes are paying off their mortgages and becoming land owners. Many others of other races might also profit by the same good advice.
- -Lovers of the wild, romantic scenery of the mountains cannot fail to be interested in Robert E. Strohorn's most fascinating article in the Americian Review of Reviews for August on the volcanic scenery of the Northwest. It is not only admirably written, but reveals wonders in nature that thrills the soul with astonishment. The stupendous magnitude of some of the works of nature in the region named staggers the intellect. Surely must one stand in majestic awe in the presence of such exhibitions of divine power. To view such inexpressible grandeur apart from the puny works of man makes one peculiarly and deeply conscious of God's presence in nature. One feels at such a time that he is standing on holy ground; that he is in God's temple: that he is before the very throne of God
- -There is no hope for improvement in the famine distric's of India until October and November, and then the relief will only be partial. The British Government is caring for about six millions of sufferers daily and has already expended about seventy millions of dollars in their behalf. Other agencies are also doing nobly in their efforts to save life and ameliorate suffering. The New York committee of one hundred is still at work forwarding relief and also the missionary boards, among which our own C. W. B. M. and Foreign Board are doing a good work. The suffering in India is simply indescribable, and those in the world who are enjoying the ordinary comforts of life, and especially those who have an abundance, ought to freely give of their substance for their relief. There is no excuse. These committees get nothing for their services and all that is given goes direct to the sufferers and is distributed by those who know where and how to give for the greatest good. You can send through one of our mission boards or through the Brown Bros., 59 Wall St., New York City.

- —One of the most prosperous churches in the country seems to be that of Gainesville, Texas, of which J. B. Sweeney is pastor. To this church 402 members have been added within the last eighteen months; thirty-eight since the close of their recent revival, conducted by Chas. Reign Scoville.
- -The Presbyterian Church has at last passed the million mark in membership. In their report for 1900 the membership is placed at 1,007,689 and the Sunday school membership at 1,058,051. The Herald and Presbyter says "the last year has been the best in the history of the church." During the year the church raised for all purposes the sum of \$15,054,301, or \$14.94 per capita. This is munificent giving. Not as much, per capita the Herald says, as in 1870, when it was \$18.90, but better than in previous years and encouraging. Over \$1,000,000 was raised for Home Missions, nearly as much for Foreign Missions and almost a million for other mission boards. If any have thought that the leading evangelical churches were declining they will have to modify their views in the face of the above figures.
- -The articles on Kansas and her resources which appeared in Sheldon's edition of the Topeka Capital, written by Mr. F. D. Coburn, secretary of the Kansas State Board of Agriculture, have been republished in neat tract form and make a very convenient compendium of facts for those interested in the welfare of that great state or who may be desirous of a home or investments within its borders. A number of illustrations have been added which emphasize the claims of the book. The tract or booklet has been published by the Atchisor, Topeka & Santa Fe Railway Company, and the copy on our desk belongs to the 20th thousand which indicates something of the value and popularity of the publication. We presume a copy of this tract on Kansas and her resources may be had of A Andrews, General Agent of the Santa Fe Route, 108 North Fourth St., St. Louis.
- —In writing on the death of Alexander Procter N. A. Walker, Ft. Wayne, Ind., recalls with great pleasure his "soul-stirring, heart-filling, life-giving address at Louisville, Ky., at the organization of the Foreign Christian Missionary Society." Brother Procter's great sermons and addresses are not easily forgotten by those who heard them. They possessed strong, penetrating and adhesive qualities.
- Presid nt Harper, of the University of Chicago, is attracting considerable attention in the world by his denunciation of "diploma mills," his prophecy of a kind of educational trust, or combination of educational institutions and his reported attempt at keeping his household table at cost not to exceed fifteen cents per capita per day. We are glad to see attempts at reforms originating from such a sour e. If the Dr. succeeds at economic reforms in domestics he may discover it posble to run a great university with less money.
- —The name of D. R. Dungan, A. M., LL. D., now leads the faculty of Christian Un.v rsity, Canton, Mo. The annual catalog and announcement for 1900 1901 is out and offers splendid inducements to young men seeking an education, and especially those desiring to fit themselves for the ministry. With a man of Dr. Dungan's experience, scholarship and reputation at its head Christian University ought to make splendid headway during the next college year.
- —The Church of Christ in Glascoe, Kan., is without a preacher and would be glad to correspond with a man who can be had for one-half time. It is said that the other half time can be taken within easy reach of Glascoe. Address G. W. Smail.

-- The souvenir program of the twelfth annual convention of the (burches of Christ in Southern California, at Long Beach, August 9-19, is a neat, artistic affair. These will be surnished free to the convention by the publisher, H. Elliott Ward.

-Brethren who expect to attend the Missouri state convention at Moberly, Sept. 17-20, are urged to send their names to Samuel B. Moore. pastor Central Christian Church in that city, as soon as possible, so that entertainment may be provided for them. Do not neglect this very important matter.

-The article in this paper on "Christ," by Ben Greenstein, is well worthy of the attention of our most thoughtful readers. The peculiar style of the writer may not be pleasing to some, but when you understand that the writer is a young Hebrew, who is yet a boy in years but a philosopher in mind, the style will not prevent your appreciation of the grasp of the writer's mind upon the Christ and his influence upon the world. This is the second time this writer has appeared in our columns, the former article being headed "The University of Adversity," but unfortunately the type made his name to read Erskine instead of Greenstein. The article on Christ in this paper is certainly put in an original way.

-Do not forget the Missouri convention at Moberly, Sept 17-20. Just because Missouri entertain the National Convention in October is no reason why we should not have a good attendance at the state gathering. It is rather a good reason why we should have the best meeting in our history. The CHRISTIAN-EVANGELIST will have a spec'al coach on the Wabash train leaving St. Louis at 9:15 A. M., Monday, Sept. 17, provided a sufficient number of those who expect to attend will take the trouble to drop us a postal card to that effect. It is absolutely necessary that we know that the coach will be needed before we can secure it. Notify W. D. Cree in care of this

-In speaking of Alexander Procter's characteristics, C. P. Evans, of Arapahoe, Neb., who knew him well, says: "If he became aware of having wounded a fellowbeing by word or deed he was ever ready to make ample reparation of it."

-A town of 4,000 inhabitants and three colleges in the Indian Territory wants a competent preacher, a married man without children, whose wife is a worker, at \$50 per month to begin on, with opportunity to work it up to \$100 per month. Let such a one address F. G. Roberts, Cor. Sec., Venita, I. T.

-The catalog of Add-Ran University, Waco, Texas, post office, Hermoson, for 1899-1900, and announcement for 1900 1901, not only shows a prosperous year closed, but sets forth the promise of a better one following. The equipment of the college, its faculty, location, courses of study set forth in this catalog ought to be strong inducements to young men in Texas and elsewhere who are seeking an education to attend Add-Ran University.

-Having failed of the privilege of an intimate acquaintance with Alexander Procter I hesitate to obey the impulse of my heart to lay upon his newmade grave an humble tribute of admiration. nimbus of dignity and grace with which my boy-hood's fancy crowned the noble head that, save when lifted to the heights that held the transfigurated Christ, was bowed in childlike humility, has not been dimmed by the passing years. I shall love to think of it now as having been changed into the crown of glory which is the re-ward of the faithful. The fallen oak leaves a great gap in the forest. The death of Bro. Procter leaves a great gap in the ranks of the mighty men of God. After his long years of toil may his rest be sweet.

Salt Lake City.

W. H. BAGBY.

-James McComb, in speaking of Alexander Procter, says: "His life has been an inspiration to me for a higher and holier life."

-Just think of receiving the CHRISTIAN-EVAN-GELIST five months for fifty cents! That is what you may do by sending at once. This offer is made to hose not now subscribers that they may have an opportunity of becoming thoroughly acquainted with the merits of the CHRISTIAN-EVAN-GELIST. Of course, we confidently expect them to continue as readers at regular rates after Jan. 1, 1901, but that is a matter that they will be free to decide for themselves. With little effort nearly every present reader of this journal can secure one or more trial subscribers. If the CHRISTIAN-EVANGELIST is an aid to gou, do not your neighbors also need it?

-W. P. Bentley, our missionary at Shanghai, China, from whom we publish a letter in this paper, writes Alva W. Taylor, of Cincinnati, O., concerning the "Students' Missionary Campaign Library" as follows:

DEAR BROTHER: — The effort to place the Students' Missionary Campaign Library in the hands of Endeavorers and the young people generally is deserving of every success. I have a a more or less familiar knowledge of nearly all the books, several of which are in my library. Information must precede intelligent action. Knowledge is at the basis of success. Missions are their own best argument. At the price, hundreds if not thousands of these libraries should be sold. Their influence would tell upon the future life, consecration and liberality of our people. A demand for them now shows the existing missionary interest, while their dissemination will multiply the demand for the years to come. Push them; fruit will follow.

-In complianc with a broken-hearted father's request and because of the distress of the family named we publish the following card. boy was supposed to have destroyed himself in Lake Michigan, but later investigation leaves room to hope that he is still living:

To Otis Gordon Springer:-There being no positive proof of your death, it is hoped that you came to yourself and that you are still living. Your mother's grief is indescribable. If still alive, know this: I do not hold you alone responsit le for the cause of your disappearance; there are others not blameless, of whom I may be one, by unwittingly offering chiding for sympathy; for this my heart is breaking. Whatever wrong you may have done, come back to us and let us help you to live it down; remembering that father, mother, it down; remembering that father, mother, brother, sister, wife and babies love you still. Your loving but grief-stricken father,

J. M. SPRINGER. Carthage, Ill., Aug. 3, 1900.

Any newspaper in the land that will insert above notice in its news columns will confer a lasting favor on the writer and on sorrowing friends.

-Two of our pioneer preachers have recently left us and gone to their reward, B. H. Smith and A. Procter. They were both scholarly, good and grand proclaimers of the gospel of Christ. were both younger than myself, which admonishes me that (in the course of nature) the time of my departure is close at hand. God help me to be prepared for that solemn event. I was better acquainted with Bro. Procter than I was with Bro. Smith, and while we did not always agree in our view of divine things I always regarded him as strictly honest in his views, and I loved him as a brother in Christ. If I am so fortunate as to get to heaven, I expect to meet Bro. Procter and Bro. Smith, there and a host of others, where we may renew and perfect our acquaintance. O. P. DAVIS.

Prairie Home, Mo.

-Alexander Procter was indeed a great and good man. I shall ever count it a most precious privilege to have known this great and godly man and to have heard him preach. The Lord raised up unto us a host of young men like unto him.

Though in his 76th year he did not outlive his usefulness. His life was a benediction to the end.

M. M. McFarland.

Columbus, Kan.

-Dr. B. B. Tyler, who has been delivering a number of addresses at Fountain Park Assembly at Remington, Ind.; is to assist R. W. Castor in a meeting in Leon, Ia., beginning Aug. 19. Of the Assembly Bro. Tyler writes:

Fountain Park Assembly has been a success this season. The program has been full of good things. Dr. H. O. Breeden gave us two good lectures, one on "The Crisis of the Hour" and one on his journeyings in the Orient. He left us this morning. Bishop C. C McCabe will lecture this (Saturday) afternoon and preach at 3:00 P to-morow. I cannot speak extravagantly of C. B. Newman. His work as a preacher and teacher has been excellent.

-The generous hearted Christians ought to remember the suffering in India and send generous offerings to F. M. Rains, Treas., Box 884, Cincinnati, O., for the famine relief. More than \$12,000 has been given for this purpose, but this is a small amount compared with the great reed.

-The following interesting note is from Marion Lawre ce, Gen. Sec. International Sunday school work, to whom apply for further information:

More sacrifices are made in the name of religion than for any other cause. At the recent State Sunday school convention held in Idaho, one man traveled over 400 mil-s on horseback to attend the convention. One of the delegates was tend the convention. One of age, who traveled over 300 m les to re res nt the only Sunday-school in her county. One young man, 22 years school in her county. One young man, 22 years of age, traveled over 600 miles, about one half of it in a stage coach, and had never seen a railroad train until the one that had brought him Pocatello. Many other delegates made sacrifi es like this to attend the convention. To this meetin the international committee had sent several prominent Sunday-school work rs from the East, and Idaho was one of the eleven states visited on this tour. For circulars describing the international Sunday-school work apply to Marion Lawrence, General Secretary, Toledo, O.

-In an interesting article in the Forum for July, by Dr. D. Z. Sheffield, late president of the North China College and a resident of that country for thirty years, he clearly shows that while the nation has some high idea s of life it fails to realize these ideals. His conclusion of the matter is stated thus:

The hope of China is not in itself. The realization of its best thought must come from without. Christian civilization will bring a truer conception of the nature of man, a better under-standing of his relations and duties, of his dignity and destiny. It will turn the faces of the people from the past toward the future, and will enrich their lives with a quality of love and fellowship that Confucian civilization has been powerless to

A Universal Food.

FOLLOWING NATURE'S FOOTSTEPS.

"I have a boy, two years old, weighing forty pounds and in perfect health who has been raised on Grape-Nuts and milk.

"This is an ideal food and evidently furnishes the elements necessary for a baby as well as for adults. We have used Grape-Nuts in large quantities and greatly to our advantage." F. W. LEAVITT, Minneapolis, Minn.

One advantage about Grape-Nuts Food is that it is pre-digested in the process of manufacture; that is, the starch contained in the wheat and barley is transformed into grape sugar in exactly the same method as this process is carried out in the human body, that is, by the use of moisture and long exposure to moderate warmth, which grows the diastase in the grains and makes the remarkable change from starch to grap sugar. Therefore, the most delicate stomach can handle Grape-Nuts and the food is quickly absorbed into the blood and tissue, certain parts of it going directly to building and nourishing the brain and nerve centers.

Made at the pure food factories of the Postum Cereal Co , Ltd., Battle Creek, Mich.

Personal Mention.

J. W. Lowe is holding a tent meeting in Rocksell City, Ia.

Augustus Reid, general secretary of the work mong the colored people in Kentucky, has renoved from Frankfort to Maysville, Ky.

Mr. William H. Hanna and Miss Elinor L. Ford vere married in the First Christian Church, Jarnegie, Pa., Thursday evening, Aug. 9, 1900.

A. A. Hibner, Ph. D., pastor of the church of Christ in Effingham, Ill., has been elected to the chair of Ancint and Modern Languages in Austin College, of that city.

W. D. Cree, ma ager of our subscription deartment, and Barclay Meador, manager of our dvertising department, have returned from their espective vacations.

The Church of Christ in Augusta, Kan., wants singing evangelist and music teacher to do egular work for the church in that city. Adress R. W. Woodside, pastor.

R. H. Bolton, pastor of the Church of Christ in LeRoy, Pa., has resigned on account of failing health. The resignation is to take effect on the second Lord's day in September.

J. W. Lowber, of Austin, Tex., preaches three times on Sunday even during the hot weather. While other preachers are away he is having nearly as large audiences as he had during the winter.

The Church of Christ in Bethany, Mo., has made permanent the pastorate of F. J. Stinson, of that city. Much of the credit for the new and beautiful church building recently 4 dicated in that city is due to the untiring energy of Bro. Stinson.

F. L. Davis, pastor of the church of Christ in Lama, Iowa, and his wife were recently surprised by the appearance of his congregation and friends at their house, each with his pound. The evening was enjoyed and the pastor's larder greatly replenished.

G. A. Hoffmann, field agent for the Coristian Publishing Co. and the CHRISTIAN-EVANGELIST, was in this city last we k after a tour of the sasemblies. He will next make a tour of the state conventions, beginning with that of Kansas at Ottawa next week.

W. R. Seytone, the new pastor of the Church of Chris in Toronto, Ohio, was recently tendered a reception by the church and its friends. The address of welcome by Dr. Watts, the reply by the new pastor, and social that followed, made the occasion both memorable and enjoyable.

The Ci urch of Christ in Arapahoe, Nebraska, recently gave its pastor, E. G. Merrill, a very pleasant surprise in honor of his anniversary. Besides refreshments and a very pleasant social vening the friends left him a beautiful French Cathedral Clock as a token of their esteem for him and his work.

Volumes of the Mellinnial Harbinger for 1839, 1849, 1851, 1852, 1853, 1854, 1855, 1856, 1857, 1861, bound in half leather, uniform, in fine condition; also in another style, volumes 1837, 1838, 1839, 18:4, 1855, 1856, 1857 in half leather and in fine condition; also some unbound numbers can be had at a moderate price by addressing N. J. Ajlsworth, 7 Myrtle Ave., Auburn, N. Y.

Lawrence Wright has just closed his work with the Church of Christ in Waterloo, Iowa. Bro. W. began his work in Waterloo on the first day in May in a laundry building. He then obtained the Congregational Church building for five weeks. Next a-house was built and is now almost paid for. Besides preaching, overseeing the building and other things he put in nearly \$50 worth of work on the building. He goes from Waterloo to Walker, Iowa, to do a similar work.

I wish through the CHRISTIAN EVANGELIST to commend the work of Prof. C. E Millard. He is thoroughly equipped with illustrated songs, using the same with much power, both in drawing and impressing vast audiences as a "sweet singer in Israel." He compares favorably with Sankey, Stebbins, Towner, Excell and Billhorn. He possesses a clear, winsome and powerful voice. He pronounces his words distinctly and sings with the "spirit and the understanding" I have witnessed his work through Fountain Park Assembly and commend him to churches, chautauquas, lyceums and all lovers of high-class music.—G. F. HALL.

Fannie H. Christopher, of Benton Harbor, Mich., whose 84th birthday was celebrated by her friends on the 20th day of last May, writes us in a plain, clear, steady style of penmanship that would do credit to about nine-tenths of the copy received at this office. Sister Christopher and her daughter are charter members of the C. W. B. M. and still takes an active it terest in the welfare of this and other Christian activities. May God's abounding mercies richly sustain and comfort Sister Christopher until called to her heavenly home.

August 5 was the fiftieth anniversary of the marriage of Elder E. E. Harvey and wife. Brother Harvey has also been 35 years in the ministry of the Church of Christ. There were 26 of his children, grandchildren at d great-grandchildren at the reunion. The high esteem in which they are both held by relatives and friends was shown by valuable gifts. Among other things was \$46 in gold. Their cup of joy was full. It is a great privilege to enjoy the fellowship of these "old soldiers of the cross," and a pleasure to know that their labor of love has been appreciated. W. J. Dodge, pastor of the Churches of Christ at Dighton and Scott City.

R E. L. Prunty, pastor of the Church of Christ in Unionville, Mo., for five and a half years, has resigned, to take effect October 1st. During Bro Prunty's faithful pastorate at Unionville 344 persons have united with the church in North Missouri, 144 of whom took membership with the church in Unionville. The greater part of the 344 persons were received by obedience to the gospel. The church will be entirely free from debt before Bro. Prunty leaves. As he has not yet decided on his future field of work some church in need of a preacher who bas good staying qualities should seize upon Bro. Prunty, a man known and loved for his work's sake throughout the state.

H. B. Sims and F. N. Churchill, of Charleston, Ill., called at this office last Thursday on their way to Newport, Ark. Bro. Sime has been preaching in Indiana with his home in Terre Haute for a number of years. He owned considerable property there, but has disposed of his heldings and will purchase a farm near Newport, Ark. S.ms has also done considerable work in Illinois. A few years ago he held a meeting at Pana at which there were over 90 additions to the church; over 70 were by baptism. He is an energetic man and believes in keeping the church abreast of the times in all that comports with Christian His wife is a devoted friend of the CHRISTIAN-EVANGELIST and has complete files of it for many years past. Bro. Sims expects to devote all his time to preaching in Arkansas, and we are sure that he is entering a field where preaching is greatly needed. This is true of other fi-lds, but especially so of Southeast Missouri and Arkansas, where we as yet have but few preachers. We wish Bro. Sims abounding success preachers. We in his new field.

A Most Charming Volume.

"The great and good do not die even in this world. Embalmed in books, their spirits walk abroad."

Seldom, if ever, have we read a volume with more real, genuine pleasure and profit than that afforded by "Leaves from Mission Fields," written by N. M. Ragland, Fayetteville, Ark., and published by the Christian Publishing Co., St. Louis, Mo. The beauty and neatness of the volume fitly suggests the beautiful spirit that breathes upon every page.

To any one acquainted with the spirit of the author, the work is not a surprise; and yet, he is hardly prepared for such a constant feast of good things, delightful, entertaining, instructive, inspiring, spiritual.

In a very old volume it is written by a very wise king: "Of making many books there is no end, and much reading is a weariness of the flesh;" but the reading of this volume gives joy to the heart and refreshes the soul. Said Sir John Lubbock: "There are books and books, and there are books which are not books at all." But a good book—who can estimate its value? Ba on calls them ships of thought voyaging through the sea of time and carrying precious freight so safely from generation to generation.



The author of "Leaves from Mission Fi lds" has chosen to gather his offering from fields most intensely interesting and helpful. What so strongly and deeply moves us as the lives of men and women, the makers of the world's history? "Man," says Emerson, "can paint or make or think nothing but man." The Book of all books is replete with the experiences of men and women, patriarchs, prophets, kings and judges, apostles and ministers. From these in all ages men and women have drawn their best strength, their highest wisdom. Its words live in the heart like a music that can never be forgotten.

Bro. Ragland takes his readers into the secret chambers—the Holy of Holies—in the lives of the missionaries. He seeks to discover to the reader the temper and also the formative influences that sent these men and women forth to lives of heroism and of sacrifice, and to such high and noble destiny

One is impressed as he reads, that with the author nothing happens; but in every occurrence he sees the divine hand working out the great problem of the centuries—the evangelization of the world. Under the writer's delicate touch the "hills and valleys, seas and constellations, are but stereotypes of the divine idea, appealing to and answered by the living soul of man." Every page is rich in thought.

The reader is delighted and surprised to find how much the missionaries had in common with the apostles of the early church. The writer's soul is in the work and he gives us thoughts from a heart warm with the fires of missionary zeal. Out of much study, love and prayer he has given to the reading world these "heart-throbs." "He that would bring home the wealth of the Indies must carry out the wealth of the Indies." For richness of thought, wealth of spiritual food and beauty of expression the book is unsurpassed.

We be peak for this book a wide and careful reading by all lovers of our Lord's work in the world. Buy it, read it, reread it and lend it to your friend. Thus shall you perpetuate in the world the helpful influences of these heroes of the cross who, like the faithful Abel of old, "though dead, are yet spoken of."

"The dead but sceptred sovereigns,
Who still rule our spirits from their urns."

Springfield, Mo. D. W. Moore.

Remember this: No other medicine has such a record of cures as Hood's Sarsaparilla. When you want a good medicine, get Hood's.

Correspondence.

The Lands of the Long Day-VI.

THE QUEST OF THE MIDNIGHT SUN.

My bed in the open air in latitude of sixty-three did not prove fatal, but it certainly was none too comfortable. There was no temptation to oversleep, and I was grateful for the brevity of these northern nights. By three o'clock the sun was an hour high and I rode on thirty miles to the first town which had an inn, arriving in time for an early breakfast. The outcome of it all was that I caught the steamer which I had been struggling to catch for the past three days, reached the mouth of the Romsdal that evening and spent the next two days in riding up that "Norwegian Yosemite," over the dreary Dovre Fjeld, where wild reindeer are still to be found, and on to Trondhjem, the gateway to the farther north, where this section of my cycling trip ended; for, so far as continuous touring is concerned, there are no roads in Norway north of this point.

It will be remembered that the Norwegian part of the Scandinavian peninsula is shaped not unlike a huge gourd, with the bulb toward the south and the long and very narrow neck curving away toward the northeast; or, like West Virginia, if its Panhandle were extended up to Montreal or Quebec. Trondbjem is in the same relative position as Wheeling in this revised map of West Virginia. That is to say, in proceeding north from there one immediately jumps out of the fryingpan onto the panhandle. (The usual conclusion of that saying would not be literally applicable to a plunge into the arctics, but I am not sure but that it might have a degree of paradoxical appropriateness.)

The panhandle of Norway, known generally as the Nordland, is a tangle of barren and snowy mountains, pierced with fjords and fringed with countless islands as mountainous and barren as the mainland. Except in rare spots there are no trees, no pastures and no inhabitants. Only the sea is fertile, and the three considerable towns and several stations between Trondhjem and the North Cape derive their significance solely from the fisheries.

Trondhjem itself, a city of more than 30,000, is a place of great commercial as well as historical importance. It is the ancient capital of Norway, but like Upsala in Sweden, Roskilde in Denmark and Moscow in Russia, long since deprived of its political primacy. But it is still honored as the cradle of Norse liberty, for it was there, about the time when William Norman was conquering England, that Norway first made good its claim to be independent of the sway of Denmark. It is required by the present constitution of the united kingdoms of Norway and Sweden that the kings shall be crowned in the Cathedral of Trondhjem.

Everything in Norway burns down periodically. Four times I have, before coming into a town, selected a hotel from the list in the gu'debook, and have found it in ashes, having burned within the last few weeks. Except in the larger cities there are few houses of any material but wood, and most of the towns which have repeated y been destroyed by fire have at last been rebuilt with very wide streets. This is the case with Trondhjem. The houses are all of timber, even the royal palace, which is said to be the "largest tree building in Norway," as a Norseman told me. The streets are so broad and ill-paved and the buildings so small and far apart that the first impression of the place is of a wilderness of cobblestones.

But it is really a very excellent city, with a large trade and good shops. There was one place, for instance, that I got acquainted with where the shopkeeper handled two commodities—fishing-tackle and violins. I do not remember to have seen that combination before, but it struck me as being good. Surely, the music of a good reel when played upon by a competent salmon is not less sweet to the sportsman's ear than to the musician's is the tone which a well-drawn bow conjures from an old amati. I bought some salmon tackle from the man in recognition of his originality and taste in classing violins and reels together, and also in view of the fact that I am going into the greatest salmon country in the world—barring always the Columbia River, which doesn't count from the angier's point of view because its salmon cannot be caught with a fly.

Early one morning the steamer started for the north. It was not the tourist steamer, but an express boat which is as large, as well equipped and as fast as the other, but carries for the most part Norse instead of English passengers and charges only half the fare There were only two English-speaking people on the boat besides myself, and they were the obnoxious English kind, so I consorted chiefly with the Norse. It was something of a relief to be among people who are doing something rather than among those who are merely running around the world looking at the outside of things. There were a lot of young people returning from school in Trondbjem to spend the long vacation in their homes in the farther north. There was an old gentleman with all the dignity which is attached to the ideal of a United States senator who bore the title of "Direktor" and was evidently somebody. There was a mining engineer going to the copper mines in the Alten Fjord. There was a surveyor just back from South Africa to recover from fever. All of these and a good many more were interesting.

It is a three days' run from Trondhjem to Hammerfest, the town nearest to the North Cape. The first day the vessel steers through a maze of small, rocky islands. They are as barren, as devoid of either grass or trees, as Plymouth Rock, but here and there ensetles a fisherman's hut, and it is an interesting game to guess where the steamer is going to find a way through the tangle of islands. Neither on the mainland nor on the islands do the hills rise high enough to be called mountains or to make very imposing scenery.

Early the second morning we crossed the Arctic Circle. The jolt was not violent enough to awaken one, and when I emerged a couple of hours later to get my first glimpse of the Arctic Zone, the sun was shining bright and warm and it was quite comfortable to stand about the deck without wraps. This day we had genuine mountains, lofty, snow clad, rugged and beautiful. At noon we reached the first important town on this coast. The obnoxious Englishman and his obnoxious wife disembarked here and I observed among the "luggage" in their boat as they rowed off, a bundle of golf sticks, two fishing rods, three canes, a pair of snowshoes, a small tin bathtub and a folding willow chair.

Opposite this port is the southern extremity of that magnificant mountain chain, the Lofoten Islands, which stretches away in a vast crescent to the northeast and approaches the mainland a hundred miles farther north. It is here at the southern end that the famous mælstrom or whirlpool is found, about which fabulous tales are told. I remember one thrilling story of an adventure in it which I read in very early youth, and which furnished material for many nightmares. And I recall, to, a passage in Purchas Pigrims, in which the veracious traveler gives a quaintly worded description, which is almost verbally as follows:

"Note that there is between these two island a whirlepool which from halte ebbe until half floud maketh such a terrible noyse that shaketi the rings in the doors of the inhabitants' house of the said islands ten miles off. Also, if there cometh any whale into the current of the same they make a pitiful cry."

The sober truth is that there is a swift current there which is sometimes dangerous to small fishing boats when the tide is wrong. The "pitifull cry" of the whales may perhaps have more accurate reference to a natural whale-trap on a neighboring island, a narrow bay which whales have been known to enter at high tide and from which they have not been able to escape.

At half past eleven that evening the sun was shining brightly in the north just above the jagged mountains of the Lofoten Islands. The wind had died and the sea had only enough motion to make the reflections of the sunset glory tremulous as if to show that the scene were alive. The snowy mountains of the manland across the sound were coral pink in the rays of the almost midnight sun. We awaited the magic hour. But the vessel must follow its course, and unluckily its course at that moment took us into port close under the hills. The stroke of "eight bells" found us shut off by the mountains from a direct view of the sun's disc, but the radiance of the scene was undimmed and it still shone on the mountains to the south, whose gilded reflection came back to us over a sea of molten gold. Half an hour later we were in sight of the sun again, sliding slowly eastward along the northern horizon, and it was sunrise now. I did not see the midnight sun, that first night in the arctics. but I think I saw all its glories.

The third day it rained and there was fog, and a gale from the northwest swept in upon us and some long waves from that ugly corner of the sea where the Atlantic and Arctic Oceans meet. slipped through our guard of sheltering islands to add to the discomfort. We touched of Tromso. an important fishing and trading town, and I went ashore in a rowboat on an absurd and hopeless search for kodak films, having heard that there was one amateur photographer in the place. There were several Lapps on the street in their fantastic costumes, but we shall have more of them later. At midnight we came into the Harbor of Hammerfest, a place which enjoys the barren honor of being the most northerly town in the world. The reader will not regret its remoteness when he learns that its chief commodity is codliver oil. It is a busy-looking place with a harbor full of ships and fishing boats, a row of big wooden warehouses and three churches-Lutheran, Catholic and Baptist.

Here I changed to another steamer to go on aroune the North Cape to Vadso, a port a couple of hundred miles farther east on the Arctic Ocean and on the border of Lapland. Beyond Hammerfest the scenery is of the dreariest description and its melancholy effect was heightened by a freezing rain and a fog which almost shut out the view of the coast.

The reader may be already aware (I was not until rather recently) that the famous North Cape, which has acquired such an enormous reputation as the most northerly point in Europe, is not really on the continent at all, but on an island. The tourist steamers make it their objective point and then return by the way they came, and the tourist agents endeavor to maintain the delusion about its being the most northerly point because the real most northerly point on the continent is not so convenient to visit. Passing through the strait which separates this island from the mainland we come, two degrees farther east, to the

promontory of Nordkyn, a rocky point of dark-gray slate, rising high above the sea. Here is the true torthern terminus of the continent of Europe.

There were no sheltering islands n w to protect our course from the fury of the Arctic Ocean. A gale swept down from the north as if to drive us upon that hideous frozen coast. As we rounded the Nordkyn I stood by the binnacle and watched the course of the versel change from east-northeast to south-west-by-west, and I rejoiced in the thought that that moment my homeward journey had begun. It was noon on the Fourth of July. I spent rather a quiet Fourth that day. I was going to try to bribe the captain to shoot off a signal rocket in honor of that day, but it occurred to me that they probably don't carry rockets at this time of the year where it never gets dark and the lighthouses are not lit up for three months. The trade in fireworks would be sadly limited if our country were in this latitude where the sun never sets on the Fourth of July and where the merry pin-wheel, even if fired at night, must compete with solar brilliance-or with a fog, as is this case. I had my celebration by playing "America" on the piano in the cabin. Everybody on board at once recognized it as "God Save the Queen," and set me down as a homesick English-

We touched shortly at a sheltered bay where a whale was being boiled down into trainoil. The skeleton of the leviathan lay upon the beach and a mighty odor of boiling whale arose and smote the arctic sky. A little later we put into the busy trading port of Vardo, a place of 2,000 inhabitants, from which Nansen sailed on his polar expedition in 1893. There was a lady on board who said she lived here but spent the winters in Christiania whence she was now returning. I could scarcely imagine any intelligent English-speaking person calling this isolated spothome

A little after midnight we reached Vadso and I was happy to step ashore, for I had suffered more of the agonies of mal de mer in that little trip on the Arctic Ocean than I have in seven crossings of the Atlautic. Next morning I purchased provisions for a week, chiefly in the form of tinned meat, which I packed in a knapsack on my back. Thus accoutred and with my fishing rod and other luggage strapped to my wheel I started on the only road within three hundred miles, a road which runs west forty miles along Varanger Fjord and over the watershed to the Tana River—and then stops.

The road, though rudely made, was surprisingly good for wheeling, but the wind had now shifted to the west and beat in my face with a violence which threatened to drive my teeth down my throat. I cannot remember a harder ride than against that Lapland wind. Half way on the road it began to rain. When I was well drenched it turned to sleet and then to a very wet snow. Pity I could not have had the snowstorm as a part of my Fourth-of-July celebration. But the good things of life cannot all come at once.

The Tana River flows nearly north through the heart of Lapland. I am now twenty-five miles from the mouth of the river and have found lodging for the night at the log house of a hospitable Lapp. A canoe has been engaged and two boatmen (Lapps, of course,) with whom I am to start to-morrow morning for Utsjoki, seventy-five miles up the river, where I must take my chances for another boat. My host is trying to persuade me to trade him my bicycle for a suit of reindeer furs, and we may come to terms in the morning. The wheel will be an article of buggage anyway rather than a means of locomotion for several hundred miles.

I have been examining the bed in which I am to

sleep to-night and find that it has neither sheets, blankets nor quilts. I am to lie on the skin of a big white bear and cover myself with a bag of eider down. It does not seem seasonable in July, but it fits the temperature well enough, for while the calendar says July the themometer testifies that it is January.

W. E. GARRISON.

Seida, Finmarken, Norway, 5 July, 1900.

Chicago Letter.

The work of the settlement known as Hull House in this city has attracted wide attention. The young woman who was chiefly instrumental in its founding, Miss Jane Addams, is now in Paris, and has received marked attention from notable men and women. The Saturday Evening Post says: "The Frenchmen, enthusiastic when an attractive woman is concerned, unanimously agreed as to her magnetic charm, and vied with each other in expressing admiration for the woman herself and for the earnestness with which she presented her views on the lives and conditions of the poor, and the possibilities of close and sympathetic touch in ameliorating those conditions."

Miss Addams is a typical Western girl. She was born in Illinois, where her father was prominent as a political leader. After graduation she and a voung woman friend, a classmate, traveled through Europe for further study and to gather a wider and deeper knowledge of the world and its needs before taking up their life work. It was the deprivation and sorrows of the poor in the cities of Europe that turned their hearts toward slum work as a much-needed philanthropy, and resulted in the establishment of Hull House. For ten years now this settlement has been carrying on its beneficent work in one of the worst sections of the city. Its influence is felt from the obscurest and most squalid garret to the City Hall, for the house deals in a form of righteousness that gets out of Sunday and asserts itself at the pol's.

Miss Addams holds, in common with most thoughtful observers, that "settlement" work is but one expression of a broad and deep humanitarianism that is now pervading all ranks and conditions of men, and it is one of the most sane. scientific and Christlike of them all. The Third Church, Indianapolis, C. C. Rowlison, pastor, has established a neighborhood house in that city, through which they are pouring out their sympathy and love for the unchurched. Bro. Rowlison has left Macatawa, and on his way home last week spent a few days visiting the settlements of Chicago, notably Chicago Commons, of which Prof. Graham Taylor is the popular and efficient head, and Hull House. Bro. Bellamy, head of Hiram House, Cleveland, O., is spending a few days in Macatawa. It is a pleasure to note these efforts by young Disciples to study society at firsthand and engage in direct work for the relief of those who are crowded into close and unwholesome quarters. There is in present conditions every reason why we should engage in this form of work, and in our polity and general character no reason why we should not. E. W. Darst and wife served a term at it while in this city.

After five years of phenomenally successful work J. H. O. Smith resigns and leaves. At a meeting of the congregation it was voted unacimously to reject his resignation, and a committee was appointed to intercede with him. But it is not, as he says, a matter of desire, but simply consideration for Mrs. Smith's health. These two have toiled and wrought together in the vineyard as few preachers and their wives can. Union Church, of 1,000 members, meeting in the People's Institute, is their monument. Fro. Smith has no plans for the future.

Errett Gates has been elected dean in the

Divinity House, associated with Dr. Willett. He will devote himself to the work of the house and represent its financial interests in the field, laboring to secure a much-needed endowment. Willett, McClintock and Gates will give extensive lectures among the churches, being available for this service from October to April.

The unsolved problem in Chicago to-day is the maintenance and development of the missions already planted. Under the present regime all that seems to be accomplished is to keep them alive. If they are ever to grow and flourish and become centers of power and light, more effort must be put forth, and that means more money must be employed. Most of them are at present manned by students from the university. These men are making sacrifices for the work and rendering a service which cannot be duplicated from any other source. Their work is of a uniformly high grade, but it is not enough. What shall be done?

I. J. Spencer's meeting at Evanston is giving

I. J. Spencer's meeting at Evanston is giving entire satisfaction. He is reaching the people as they have not been reached in this elegant suburb heretofore, and preaching the gospel in its simplicity and power. My own vacation ended with July 31st, just as the intense heat of summer began. Nevertheless, it is a pleasure to get back into the harness and join the earnest and devoted band known as the First Church in the work of the Master.

FRANK G TYRRELL.

4957 Prairie Avenue.

A Pungent Food Drink

WITH THE TASTE OF COFFEE.

Perhaps no one has suffered more from the use of coffee or failed oftener in the attempt to leave it off than I have. Although I never drank more than half a cup at a time, it even then gave me sour stomach and a whole catalogue of misery. This kept up for a long period and time and again I have resolved that I positively would drink no more coffee, but alas! the rest of the family used it, and, like the reformed drunkard who smells whiskey and falls again, when I smelled coffee, I could not resist it.

"Finally, we came to try Postum Food Coffee, and my trouble was over at once. There I had my favorite beverage—a crisp, dark brown, rich coffee, with a fine, pungent coffee taste, and yet with no sour stomach or nervous troubles after it. On the contrary, I have gained gradually in strength and sturdy health. All who have spoken to me about Postum agree, and we have found it so, that the directions for making must be followed, and it must be boiled at least fifteen minutes, or more, and it also requires the addition of good cream. We have tried boiling it a few minutes when in a special hurry, but found it insipid and unsatisfactory; whereas, by proper boiling, it is dark and rich, with a delightful flavor.

"Dr. McMillan, of Sunbeam, Ill, said he had used Postum and found it to be just as good as coffee, and more healthful. He is an M. D. of fine standing. Mr. David Strong and sister have left off coffee and are using Postum. They find it much more healthful. Rev. W. T. Campbell, pastor of the Second United Presbyterian Church of this city, says: 'You may say anything good that you wish about Postum Food Coffee and I will substantiate it.' He was a very great lover of coffee and yet found it very injurious to his health. He now drinks Postum three times a day and the old troubles have disappeared.

"I shrink from having my name appear in public. The statement I have given you is truthful, and I hope will aid some people to discover that coffee is the cause of their aches and ails, and they are in a way to get rid of their troubles by leaving off coffee and taking up Postum Food Coffee."

This lady lives at Monmouth, Ill., and her name can be given by letter upon application to the Postum Cereal Co., Ltd., makers of Postum, at Battle Creek, Mich.

B. B. Tyler's Letter.

Fountain Park Assembly is an interesting place. It is in the midst of a rich and prosperous agricultural district about a hundred miles southeast from Chicago, near the town of Remington, the capital of Jasper County, Ind The Assembly began in a moderate way as a merely local enterprise and for the meral, social, in ellectual and spiritual well-being of the region in which it is situated, but it is steadily increasing in magnitude and scope, as well as in every other respect, to such a degree that it bids fair to become in a few years one of the important summer assemblies of the country. The attendance this year exceeds that of last year, as the attendance last year exceeded that of any preceding year. The Fountain Park Assembly began in 1875. Its growth has been from the first steady and healthy.

Mr. Robert Parker is the inspiring, animating and guiding spirit in this work. He is a member of the Christian Church in Remington, and the printed letterhead of the Fountain Park Assembly says that it is "under the direction of the Christian Church." But the names of Methodists, Presbyterians, Baptists and others, as well as members of the Christian Church, appear on the program. The work is chiefly educational, with a decided religious character. There is a sermon every day during the week, and three discourses on each Lord's day. An hour each day is also given to Bible study. Even the literary and musical entertainments are religious in character. This comes apparently as a result of the general Christian atmosphere which prevails on the grounds. There is no order saying, either in words or by implication, This place is religious after the fashion of the Christian religion. Nothing of this kind is said, but this is the tone of the place.

Prof. B. J. Radford, of Eureka College, "past philosopher and lecturer," spent three days here at the beginning of the present season, preaching and lecturing, to the pleasure and profit of all who were so fortunate as to attend.

The music is under the direction of Prof. C. E. Millard, of Maysville, Mo. How much this means can only be understood by those who know Prof. Millard and have heard him sing.

Charles B. Newnan, of Detroit, pastor of the Central Christian Church in that city, preaches every day. His sermons are unusually practical. For such a place it would be difficult to compose discourses more pertinent. The selection of topics has been peculiarly felicitous and every sermon gives evidence of careful preparation. The preacher is a universal favorite with those who attend the Fountain Park Assembly. This is his fourth year as the preacher at this summer resort, and the indications are that if the present management continues and Bro. Newnan continues in health he will continue for years to be the Fountain ark Assembly preacher.

Missouri holds a prominent place on the program. This year Mr. J. H. Balmer and Miss Elsie Clark were present with five boys, natives of Africa. Mr. Balmer has been a missionary in the Dark Continent 18 years. Miss Clark is a daughter of missionaries and was born in South Africa. The five boys, ----, Zulu, Basuto, Kaffir and Bushman, furnished an actual demonstration of what can be done with the heathen-born by the faithful Christian missionary. Their singing was inimitable. Their conduct on the ground was equal in its tone and grace to that of any boys born in this good land. Their singing was in English and in the tongues in which the lads were born. It is no exaggeration to speak of Mr Balmer's boys as "The Great South African Boy Choir." If you are looking for an entertainment that will at once please, edify and help on the missionary cause, address Mr. J. H. Balmer, Buffalo, N. Y., P. O. Box

Of course, Joel Brown was present in the interest of the Benevol-nt Association of the Christian Church. The home of this organization is 5018 Cabanne Avenue, St. Louis, Mo. Mrs H. M. Meier is president; Mrs. J. K. Hansbrough is corresponding secretary. The association has charge of the Christian Orphans' Home in St. Louis. This home was opened in 1889. It owns property, free from debt, valued at \$30,000. It has cared for 700 orphan boys and girls from 21 states. More than a hundred of the children have confessed Christ and openly entered the Christian life. This is a good work. Every one is permitted to have fellowship in it. Read what James says as to religion pure and undefiled, in the first chapter of his letter addressed to the twelve tribes in the dispersion. This is the kind of religion cultivated by the Benevolent Association of the Christian Church. Will you enter its fellowship?

One of the most remarkable men in attendance was Prof. Thomas H. Dinsmore, of Syracuse, N. Y .- remarkable, not in his personality, but in the message that he brought. He is a student and teacher of science. Dr. Dinsmore has the rare faculty of making the truths of science, not simply interesting to those who are unlearned, but positively fascinating. Two lectures were given. In the first the audience was conducted on a journey to the planets. Their location and peculiarities were described. Those who were so fortunate as to accompany the professor on that immaginary journey will probably never forget it. But the great speech of the assembly was Prof. Dinsmore's analysis of the human body into its chemical elements, in which there was a thoroughly scientific defence of the Bible account of the origin of man. This lecture was accompanied with chemical experiments which were at once illustrations and arguments. It was one of the few really great speeches that I have heard. I feel that I am conferring a favor on you by giving you the address above of Prof. Dinsmore. You may be able to use bim. Mrs. Dinsmore conducted profitable meetings with and for the women, in which instruction was imparted and difficult practical questions in connection with the home life were considered.

Geo. F. Hall, formerly of Decatur, Ill., now of Chicago, delivered his lecture on "America in the Twentieth Century," and preached. His lecture was well received.

Prof. James P. Whyte and wife, of the School of Oratory of Lake Forest University, near Chicago, deserve mention in this hastily written account of the Fountain Park Assembly for the season of 1900. The professor gave valuable talks to the preachers and Mrs. Whyte sang to the delight of those who love the best music.

At the time of this writing the assembly has not concluded its sessions, but it has gone so far that its character for the season is fixed. It is a great success in every way. B. B. T.

A Letter from China.

[The following letter has just been received from the office of the Foreign Society in Cincinnati, O., to whom it was sent .- EDITOR.]

Shanghai, China, July 9th, 1900.

The tragedy in North China continues to hold our rapt attention. Not much of an encouraging nature has occurred. Most people here have little hope that any foreigner in Pekin is alive. To-day, however, there was a ray of hope-a report that at least most of them were alive on the third of July. If they should all be lost one might search history in vain for a parallel, and no doubt such an awful crime would be requited with very stern punishment, judging by the words and actions of the German Emperor. Whatever their fate may be, great results are almost certain to follow.

YOU would like the lampchimneys that do not amuse themselves by popping at inconvenient times. wouldn't vou?

A chimney ought not to break any more than a tumtumbler breaks when it tumbles.

Macbeth's "pearl top" and "pearl glass"—they don't break from heat, not one in a hundred; a chimney lasts for years sometimes.

Our "Index" describes all lamps and their proper chimneys. With it you can always order the right size and shape of chimney for any lamp. We mail it FREE to any one who writes for it.

MACBETH, Pittsburgh, Pa.

The Russo-Japan jealousy may come to a head. upon which depends the fate of Corea. All calculations are out, and prophe y is at a discount. Every one dares only to think as fast and as far as the latest telegram. Many are bidding farewell to "Old China," believing that a new era is dawning. Most of us hope this may be true. China's best friends feel that she has jeop ardized her autonomy, and possibly her existence as a nation. The whole north is in a state of civil

Prince Tuan, the usurper, is in power. Nearly all the viceroys have refused to obey his decrees. Central and Southern China are still quiet, but the air is full of ugly rumors and ominous signs. People (natives) are fleeing to Shanghai by toousands. In fact, to day was fixed upon as the date for a big riot. I have, however, conjucted two communion services with our two congregations here, and so far have heard of no disorder. We have thirteen hundred volunteers and several gunboats, besides a fine police service. Every ablebodied man in Shanghai is enlisting. If the allied forces in the north meet with disaster it will go hard with us and with all foreigners in all parts of the empire. We do not look for this, however. We think the powers will be successful up there. All members of the mission are in their usual health. Nearly all are in Shanghai. It is not safe to be at most of the stations. Besides, being the hot season, schools are closed, and the work suffers little from the workers' absence for a time.

The conduct of the Chinese Christians is beyond praise. Martyrs multiply, but everything possible is being done to save their lives. It is said that two thousand Christians have been killed in Pekin alone

Every one is thankful for the friendly attitude of the leading viceroys so far. But no one can tell how long it will continue. There are but fifteen thousand troops available at Tien Tsin yet. They need 30,000 for an advance on Pekin.

Business is paralyzed all over China. A crisis in banking was narrowly averted. Interest has doubled. Business houses here will have to close for want of clerks and servants. All our native house servants wish to leave. There is a reign of terror among the people. Remember, this is in Shanghai, hundreds of miles from the seat of war.

It is thought this is at least the end of the Manchu dynasty. Let us hope so. Some fre-ly speak of partition. Our only fear is that dust will be throne into the eyes of foreign diplomats, and that the changes made will not be radical enough to serve the ends of progress. The Lord reigns. Oh! that he might rule in this land.

W. P. BENTLEY.

New York Letter.

Since writing the last New York Letter we have left the metropolis and are enjoying the vacation among friends and kindred in the Southland. Leaving New York at 8 o'clock on Monday, July 30th, a pleasant run of five and a half hours over the B. & O. brought us to the national capital, where two hours were spent in looking through the capitol building and the con ressional library. Any one passing through the capital city of our nation should not fail to visit these massive and interesting buildings. The capital never grows old to those who love the beautiful in art, the great in history and the strong in government. The city of Washington is interesting from many points of view; but after all else is said there is nothing there more interesting to me and thousands of others than the workmen of the Lord, Power, Bagby, Wright and Kimmell, and the grand work they are doing. I regretted very much that I did not have time to call on them.

A pleasant run of about four hours over the B. & O. and Norfolk and Western Railroads brought us through the lower part of the Shenandoah Valley along the beautiful little river by the same name to the rustic village of Luray, where are the famous Luray Caverns. Our longtime desire to see these subterranean wonders caused us to stop over night to go through them. The negroes crying out "Mansion Inn Bus!"
"Bus for the Mansion Inn!" induced us with many others to get in, and within a few minutes we were at the supper table and there fell in company with a Rev. Mr. Smith and wife, of Pennsylvania, who had come to see the caves also. Supper being over a buss full of us started to see the caverns. We found it to be a most wonderful place of endless charms and beauties. The caves were discovered in 1878 and shortly afterwards opened to the admiration of the public full extent of their subtercanean depths were not even dreamed of until many years after. Exploring parties continued to penetrate the seemingly endless chambers and labyrinthine passages until the exquisite richness of these chambers were disclosed and made accessible. Scientists, explorers, travelers of all kinds and from all parts of the globe are continually passing through these chambers and halls, and their general verdict is, Luray Caverns excel others in the combined extent, variety, scientific interest and beauty of their calcite formations. A party sent out by Smithsonian Institution says: "Comparing this great natural curiosity with others of the same class it is safe to say that there is probably no other cave in the world more completely and profusely decorated with statactilic and statagmitic ornamenation than Luray." Some one visiting the caves has said:

Entering the grand vestibule, the first emotion felt by the visitor is one of mute wonder. The mind fails to grasp the grandeur revealed in such a majestic manner until it gradually accustoms itself to the monstrous shapes, the almost perceptible silence and the weird influence of this subterranean realm. Queer shapes present themselves at every turn, aping grotesquely the objects of the outer world; now suggesting some growth of a imal life, now resembling some familiar vegetable formation or taking the shape and form of some creation of man. Glittering stalactites bleze in front, fluted columns, draperies in broad folds and a thousand tints, cascades of snow-white stone, illuminated by the glare of the electric light, fill the mind with curious sensations of wonder and admiration. Awe and reverence possess the beholder. He stands amazed in the royal chambers of the King of

No language can adequately describe the marvelous beauties of these underground houses not made with hands.

Entrance Hall and Hovey's Hall are adorned with statuary and stalactite drapery which for beauty and coloring, translucency and symmetrical folding are unexcelled by anything in the cave. Titania's Veil is guarded by many great rock sentinels of marvelous beauty. The Saracen's Tent, the Cathedral with its grand organ and the Bridal Chamber all bear striking resemblance to the objects for which they are named. The organ in the cathedral is indeed a wonderful object. The guide left us at a distance of about fifty feet while he went to "the organ" and with little mallet struck a number of stalagmites which look very much like the pipes of a great organ, and which when struck sent forth the sweetest sounds like pipes of some cathedral organ. There are many other things of which I should like to speak in particular, but can not do so now. Those passing through Virginia should make it a point to go by Luray and visit the caves. Those who love the beautiful and wonderful in nature will not regret it Having spent a few days at Lexington visiting my brother, Prof. J. C. Willis, vice-president of Ken ucky University, I should like to say many things about the schools here, but will have to wait until the next writing.

S T. WILLIS.

1281 Union Avenue.

Fifth District Convention.

Another convention of the fifth district of Kansas has passed into history. In some respects it was the greatest one ever held in the dirtrict. The zeal of Kansas Disciples is increasing; they are realizing more and more the value of a wellorganized co-operative assembly. Let us commend their patriotism and zeal in due time lest they grow "weary in well doing." Another commendable feature was the high tide of spiritual life which controlled every sessions of the convention. Many were heard to say: "It is good to be

To the past or and people of Washington are due our sincere thanks for their hospitality and kindness. Sickness having necessitated the absence of Bro. Shields, the writer was chosen to preach the convention sermon.

The C. W. B. M. period was an intellectual and spiritual feast. Papers worthy of special mention were read on various phases of the Junior work. The Christ-spirit could not have been more highly exalted, nor the responsibility and influence of parents in connection with Junior work more effectively and tenderly pressed.

A Bible Chair at the Kansas State University is no longer a conjecture, but a foregene conclusion. The next issue of the Messenger will tell us the name of the dean.

The "Round Table" was next introduced. In the struggle to surround it some of the brethren and sisters got on top, some under it. However, it was spread with a feast of good things and all enjoyed the repast.

The Bible-school period was full of enthusiasm and love. Every valuable phase of this subject was presented and discussed.

The sermon by R. E. Rosenstein on "Our Strength and Our Weakness" was the production of a master mind, presented in a masterly way, and fastened itself on our hearts and minds like nails driven by the hand of the "master of assemblies."

The C. E. workers proved themselves wide awake to the needs of the hour. Those participating in the work of this period, save the writer, who was unexpectedly called to fill a vacancy, had certainly come up through the "valley of Eshcol," and ladened their shoulders, minds and hearts with many large clusters of rich fruit.

Last, but not least, was the church period. Bros. Paine, Lemon, Lowe, and Sister Nesbit

THE PERSON NAMED IN Lots of people have thin hair. Perhaps their parents had thin hair; perhaps their children have thin hair. But this does not make it necessary for them to have thin hair. One thing you may rely uponmakes the hair healthy and vigorous; makes it grow thick and long. It cures dandruff also. It always restores color to gray hair,all the dark, rich color of early life. There is no longer need of vour looking old before your time. \$1.00 a bottle. All druggists. "As a remedy for restoring color to the hair I believe Ayer's Hair Vigor has no equal. I has always given me perfect satisfaction in every way."
Mrs. A. M. Strehl,
Aug. 18, 1898. Hammondsport, N.Y.

Write the Doctor.

He will send you a book on The air and Scalp free, upon request, f you do not obtain all the benefits ou expected from the use of the igor write the Doctor about it.

Address,
DR. J. C. AYER,
Lowell, Mass.

presented the addresses of this period. Bro. Lemon's address on "Longer Pastorates Essential" was commendable to both pastors and churches. He thinks the time has arrived when the preacher should remove the wheels fro u his furniture and both churches and pastors settle down to business. Bro. Lowe, state superintendent of missions, gave a splendid report of his work in the mission field. His motto is: "All Kansas for Christ." May this worthy man live to see his heart's desire accomplished.

The foll wing corps of officers were chosen to pash our next district campaign: President, R. E Rosenstein, Manhattan; vice-president, J. E. White, Clifton; secretary, J. R. Bell, Washington; treasurer, Miss Rosa Owen, Washington; superintendent C. E., Imri Zumwalt, Harrington; superintendent Bible school, Bro. Huntsinger; member state nominating committee, R. E. Rosenstein, Manhattan. These will make us victorious in all conflicts. J. M. HARRIS.

Miltonvale, Kan.

Texas Letter.

In your issue of July 19 C. C. Redgrave asks where he can find the following quotation from Henry Ward Beecher on the name "Christian." It can be found in "Life Thoughts," Philips, Sampsou & Co., Boston, page 149, and is as follows:

"Christian brethren, in heaven you are known by the name of Christ. On earth, for convenience' sake you are known by the name of Presbyterians, Episcopalians, Methodists, Congregationalists and the like. Let me speak the language of heaven and call you simply Christians. Whoever of you has known the name of Christ and feels Christ's life beating within him is invited to remain and sit with us at the table of the Lord."

Athens, one of our best small churches, and one which has long been without a pastor, has at last secured one in the person of L. D. Anderson, of Missouri, and we extend him a hearty welcome to the Lone Star State.

Tom Smith, one of our state evangelists, has organized a church at Smithville with 50 members and according to the fitness of things. Peter Smith has been called to preach for them. It would seem pre-eminently proper that a church in Smithville, organized by Tom Smith should have Peter Smith for a pastor. A lot has been bought and a new house will be the next thing.

During the first two Sundays following the Scoville meeting at Gainesville, Pastor J. B. Sweeney had 14 additions. That meeting refuses to close. They have had 400 additions in 18 months.

Mrs. V. V. Murphy, of Crandall, has shown again that a woman can lead other things besides fads and fashions. Under her leadership a new house of worship has been built and dedicated to God. A. Clark preached the opening sermon and is now holding them a meeting.

Purvey has a new congregation of 20 members, organized by Emanuel Dubbs. Not one of our preachers had ever been there before. The outlook good for a prosperous church.

J. N. Crutcher and wife will soon make a visit to Kentucky and while there will hold a meeting at Richmond. Occasionally we send out our strong men to help in other states. Texas is not selfish; too big for that.

Rev. J. S. Gillespie, a Baptist preacher of Ft. Worth, recently preached a sermon on the 80th anniversary of his birth, in which he thus speaks of conversion: "What, then, is conversion? There are some things I shall assume without argument. I shall assume that conversion implies a change, that the things changed are the judgement, the understanding, the will, the affections, the life; and that this change is the work of the Holy Spirit through the gospel." I call that pretty good for a Texas Baptist preacher. You notice I say "Texas Baptist preacher," and I do this because these Southern Baptists are famous for their old-time orthodoxy.

Charles Carlton, president of Carlton College, is eighty years-young. He is as energetic and efficient as a man of forty. Others may accept the "deadline," but "Uncle Charlie," as all Texas lovingly knows him, positively refuses to recognize any such line in his case. I heard him preach a few days since, and his sermon was strong, clear, beautiful and practical. He is a remarkable man.

Sulphur Springs has a new congregation of 15 members, and an Endeavor Society. A. J. Bush is largely responsible for all this. He held a good meeting with 10 additions and the brave little band has determined to have a church. May heaven richly reward their courage and consecra-

Mrs. Jennie Clarke, of Luling, has devoted her home to an orphanage. In nine months she has received 20 children and has placed 13 of them in Christian homes. This proves that "pure and undefiled religion" is still a thing of this world. Such an institution is one of our most urgent needs and I hope this is the beginning of a great work in our state.

The sage of Independence fallen! Bro. Procter was never in Texas, but the people knew and loved him, and now weep that he has gone from us. A great man and good has been called home to his Father. Peaceful be his rest and glorious be his reward. M. M. DAVIS.

833 Live Oak St., Dallas, Tex.

Bethany Park Assembly.

It was the privilege and pleasure of the writer to spend a few days at Bethany Park Assembly in Indiana. This splendid summer assembly has a history of sixteen years, and during all this time has brought rest, recreation, instruction and spiritual comfort and enjoyment to thousands four or five hundred people. Of course, there are comers and goes, and sometimes crowds run up into the thousands on special days, but the regular attendance in cottages, tents and at the hotel is about as stated above. These assembly grounds are only twenty miles from Indianapolis. This makes Bethany Park a splendid place for the families of business men from the city and towns around to get away from family cares for a few weeks and camp in tents or their cottages and take their meals at the ho'el. The men can join their families every evening, as trains go into the city in the morning and return at night, or they can come as their business interests will permit. For this reason Bethany is a very popular resort for our people in this part of the state.

The best feature of Bethany, however, is the happy moral and spiritual tone. Here congregate a number of the very best families, who possess and have in their lives everything that is good and desirable. This company lives in an atmosphere and a fellowship of its own. It is not only a happy place and full of enjoyment, but it becomes a spiritual tonic and stimulant to every heart. Those who are here are among the busy people of the world and busy in good works as well as the activities of the world, and when they come here to rest and to enjoy each other's social intercourse it is a great blessing to the husband of many business cares, to the busy housewife, and last, but not least, also to the children. The boys who have been in school all the year are taken from the city and towns where sins of all kinds endanger our children during the summer months and see the good side of life. So it seems good to be here, and all are conscious of their happy surroundings.

The program of Bethany Assembly is one of the most extensive as to length of time, ability in men and range of subjects of any similar gathering in our country. It began its work this year on July 19th and continued until Aug. 13th. Each day begins with a prayer-meeting at 6:30 A. M. These meetings are always well attended. At 9 A. M. came the regular morning lecture. These lectures were delivered by such men as Prof. John McKee, Irvington; Dr. Jabez Hall, Butler Bible College; Prof. C. B. Coleman, professor of Church History in Butler College; President B. A. Jenkins, and others The subject of these lectures were along the most practical and helpful lines. These names are sufficient to guarantee a feast that was greatly relished and highly enjoyed by all who heard them. The writer was very fortunate to hear Brethren Coleman and Hall in some of the addresses delivered. They were hours of pleasure and profit to all.

After the lectures, which did not always come at 9 A. M., there were addresses and sermons, both before and after noon. These addresses

were delivered by such persons as Mrs. Helen E. Moses, Prof. C. L. Loos, F. M. Rains, J. B. Briney, J. A. Lord, A. B. Philputt, F. G. Tyrrell, G. W. Muckley, W. J. Russell, F. D. Power and others equally strong and capable of instructing an intelligent audience. But a program of twenty-five days so well prepared and so full contains too many excellent addresses and good features for all to be presented in a short newspaper article. One pleasant feature of the assembly was the night entertainments in song, concerts, etc. The Bible-school on Lord's day seemed ideal in its organization and work. John Q. Thomas, of Rushville, Ind., was the superintendent of the day when we were present. He is one of those quiet men that moves a school and stimulates others to action by keeping their own lips closed.

We were very glad to meet many of our old Indiana friends. L. L. Carpenter, who is the pater familias of this assembly and who may be said, more than any other one man, to be the founder of it, was everywhere in evidence. He seemed to be there not to be ministered unto, but to minister unto others. His ears are keen to hear, his smiles are quick to respond and his hands ready at all times to help. It is said that he has dedicated 500 churches and that he has a ravenous appetite to dedicate as many more.

J. T. Legg, the state mission man, was busy with his hands full of the work of the destitute fields of the state. In former years Indiana had a larger membership than Illinois, but of more recent years the latter state is catching up with the former and now the two states are running neck and neck. Brother Legg is doing everything in his power in this great work to stimulate every church in Indiana to plant a church in every town and community. We were glad to hear from him that thirty-five churches and Bible-schools have been organized during the year in the state.

E. B. Scofield, the former state secretary, is also . a very useful member of the assembly. He is here with a full line of just such literature as a people should read. He represents the Christian Publishing Company in the state and does a very satisfactory business with all who deal with him. It will be a pleasure to those who call on him at his office in Indianapolis.

It was very pleasant to meet G. W. Muckley, J. B. Briney, F. G. Tyrrell (now loaned to Chicago), and to have from our company W. D. Cree and W. W. Dowling, all from Missouri. We enjoyed the society of the Hoosiers immensely and not one of them was afraid of us Missourians. This highly gratified and encouraged, us and we think we will go again. Columns more could be written in regard to this splendid place. The work of its secretary, O. L. Orcutt, and its president, Howard Cale, should be highly commended and the restful quiet and sa isfaction of all should be further described but my time and space are both consumed. Can only say further, try it next year, and the eating will prove the value of the pudding. G. A. HOFFMANN.

STATE OF OHIO, CITY OF TOLEDO, LUCAS COUNTY.

FRANK J. CHENEY makes oath that he is the sen ior partner of the firm of F. J. CHENEY & Co., doing business in the City of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE, HUNDRED DOLLARS for each and every case of Catarrh that cannot be cured by the use of HALL'S CATARRH CURE.

FRANK J. CHENEY.

FRANK J. CHENEY.
Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1886.

SEAL.

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Notes and News.

Minnesota Missions.

State convention meets in St. Paul, Cor. Farington and Nelson Avenues, August 21-25. A arge delegation is expected. U. M. Thomas is hairman of entertainment committee. Inquire or him when you have registered at convention.

Bro. E. T. Gadd is chairman of the reception committee. Look for him at the Union Depot. lowever, should you fail to find him, pass out ront entrance of depot, turn to your right, go wo blocks; take any Fourth Street car going up he hill. Get off at Farrington Ave, turn to our right, go two blocks and you are at the hurch.

We have not space for our whole program. But ere is a sample of it: "Foreign Missions," F. E. Meigs, China; "Home Missions," B. L. Smith, Cininnati; "C. W. B. M. Missions," Adelaide Gail" Frost, India; "Church Extension," G. W. Muckley, Kansas City; "Some Things About Minnesota Misions." A. D. Harmon, St. Paul; "Special Mission 'ields," C. J. Tanner, Minneapolis. A discussion f many themes relative to Minnesota missions by good men of the state, both in and out of the pulit, is set.

Last year has been a profitable year. C. J. anner, Minneapolis; M. B. Ainsworth, Duluth; . M. Ainsworth, Gordon City; C. A. Burridge ochester; John Treloar, Austin; J. S. Lemmon onneby; H. D. Williams, Mankato; C. T. Radord, Madelia; G. M. Walker, Worthington; P. S. lson, Lake Benton; J. H. Carr, Concord; Geo. F. immerman, Dassel: H. T. Sutton, Redwood Falls, ave all taken pastorates since last September. We are standing on a foundation that bids fair or great progress in the future.

Just completed the organization at Ronneby, harter membership, 66. H. E. Russell held the

Gec. F. Devoe is "storming the fort" at Worthagton. J. S. Lemmon is billed for a meeting at J. A. L. Romig begins a meetng with St. Paul, September 1-13. The outlook

We want to see our Minnesota brethren at our onvention. Do not fail to come. You can't ford to miss it. Please remit on delinquent ledges now. Surely, you will not allow the year o close with pledge unpaid. Let us hear from

J. K. SHELLENBERGER, Cor. Sec. Madelia, Minn.

Dedication.

The Christian Church at Dry Ridge, Grant ounty, Ky., has just completed and dedicated a eat, comfortable and commodious house of worhip, which was opened for public worship and nally dedicated on Lord's day July 29.

The writer had been invited to preach the pening sermon, raise the money for the indebtedess against the house and dedicate it as a place where the primitive gospel is to be preached and he ordinances of the Lord's house kept.

At an early hour on Lord's day the brethren rom north and south, east and west began to our into the town. There were vehicles, not mly by the scores, but by the hundreds.

The 500 people crowded into the house were nly a small per cent. of the people who came to ttend the service. After the sermon and the aising of the money for the indebtednes an old



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To pay \$35 to \$55 for Sewing Machines that do not cost over \$12 to build. The difference is paid to an army of Middlemen, Agents, Peddlers, etc. Such folly no longer necessary, for we offer you direct from the factory our handsome PRINCESS MACHINE with all the late improvements, best attach 29 years, and will last a lifetime, for only.

We have cheaper machines from \$8 up there is absolutely nothing better on earth today at any price than our Princess. Soc to \$1 will pay the freight to alimest any state east of Colorado. Sent on trial. Satisfaction guaranteed or maney refunded. Send for Fig Free Catalogue of

Sent on trial. Satisfaction guaranteed or money refunded. Send for Big Free Catalogue of Buggies at Old Prices, Harness, Steel Ranges with 6-8 inch hole and closet only \$24. Lawn Swings \$3.75, and 1000 other articles.—Hapgood Mfg. Co., Box 1085 Alton, III.

The only manufacturing company in the world in this line selling direct



Kentucky dinner was served under long sheds that had been erected for that purpose. Those of our readers who have heard of Kentucky hospitality and Kentncky dinners, if they had never enjoyed them before, had they been present that day would have said: "The half had never been told."

In the afternoon, after sweet communion service and a short sermon, the house was formally set apart by solemn prayer as the house of God. May it be the gate of heaven to many precious souls who may listen to the gospel's joyful sounds within the walls of this new temple erected to the preaching of the gospel and to the praise and glory of God. Bro. B. F. Cato has been the preacher for this church for some time and his work has been greatly blessed of God.

At the close of the night service, as a fitting close for the joyful occasion, one penitent believer confessed faith in Jesus Christ. We shall always remember the kindness of the brethren to us. May God greatly bless them.

L. L. CARPENTER.

Wabash, Ind.

State Mission Notes.

The dedication of the new church in Lincoln County was a great success. I have seen many a dedication crowd, but that exceeded anything I ever saw in my life. Not less than 2,000 people were there to eat of the sumptuous dinner that was provided. They came from far and near; not only our people, but all religious peoples were represented. It was in this county, twenty years ago. that I first tried to tell the story of love, to preach the gospel of peace. There were many in that assembly who knew me in the former days and who came to see the "boy preacher," as they used to call him. Well, they saw him but he is no longer a "boy." Bro. W. H. Hobbs is the responsible party for this new church. By dint of much sacrifice of time and money, too, he has suc eeded in building this house unto the Lord. It is a beautiful bouse, plain and unp etentious, but airy and commodious. It is 38x48, nicely and neatly built, yet strange to say it cost but \$625. All this amount save \$150 had been provided for, and at the close of the ser mon in the morning it did not take long for me to establish a reputation for being a tremendous beggar, but we got the money.

It was indeed a happy day, and I closed it up by driving ten miles and preaching again, to my old church, Corinth, near Foley. Twenty years ago this church called me to my first pastorate and I accepted. It is always a joy for me to go back to the scenes of my early efforts to lead men to Christ. But the smiles have tears in them as we miss the faces of many who were with us in the long ago-strong men and women of God. They have fallen, but thank God it was with their faces toward the blessed land. The next day was spent in a visit, if working hard all day can be called a visit, to my sister in the flesh, Mrs. J. H. Allen. Here lives yet in a good old age "Aunt Viny," a blessed saint of God who was my foster mother in days gone by. She is "only waiting." God bless

The next day found me at Camden Point in the convention of the Platte district. This was one of the most hopeful conventions of the year. It is one of the best districts in the state, but has been in the background as to aggressive evangeli

cal work. But now they are bound to get to the front. Over \$500 was pledged for the year and under the leadership of such men as J. H. Hardin, A. M. Chilton, T. H. Clapp, E. B. Read and others, they can know no such word as fail.

Again I am back in the office and gratefully surprised to find a few answers to the many letters I have written, but disappointed in their number. Surely, the preachers do not realize how short is the time to the state convention. Brother minister, has your church taken its offering for state missione? If not, won't you take it now?

T. A. ABBOTT.

1123 Oak St., Kansas City, Mo.

Missouri Bible-school Notes.

Thanks to Mexico for the first quarter so promptly paid.

Smithville is another of F. V. Loos' preaching points and it is another friend to this work.

The Holt County meeting at New Point was not only a success, but every school in the convention promises something for our work.

N. J. Nicoson says put Pattonsburg down for a "V." while Anthony says the same for Altamont and Elmcre likewise for Tarkio. Jose Wilson says you will hear from Summit and Maitland and D. P. Lewis.

The Atchison County meeting at Westboro was fine. The reports were good and all were grateful to the Lord whose bounteous showers insured fine harvests.

In Bible-school work Orchid prides herself. The DeKalb County meeting saw why. The reports made were indicative of needed work in the county and this was arranged for. Maysville reported a good school, Orchid has one, and Union Star has the best in years. All these schools will meet their apportionments for this cause.

J. E. Davis is sacrificing much to establish the cause at Osborn and the Platte district will do them nobly in the matter of assistance as soon as possible. H. F. Campbell and a few friends of Goodale are pushing the work at Mission Point in Clinton, where there is a good Bible-school, and H. F. is with them through the week and on fifth Sundays. That is the thing to do.

The Nodaway County meeting at Barnard over the fifth Sunday was the largest county meeting I ever saw. Was held in a beautiful grove with "dinner on the ground" and nearly every preacher of the county pre. ent. O. W. Lawrence, president and F. E. Blanchard, pastor, were not unmindful of one thing needful to the success of the meeting I was given over \$20 by the convention. Nodaway is one of our truest and most faithful

Camden Point is not only a good place for schools, but is first class for conventions, and the district meeting was not an exception. A. O. Riall lodged all the delegates at the Orphan School giving us a delightful opportunity for social and fraternal greetings The meals were also served fraternal greetings at the school, while their bounty cannot be surpassed. It will be good news that the district will put an evangelist in the field and push the work for Christ. Brethren Riall and Stagner report bright prospects for the Orphan School and Military Academy, and these help the Camden Point Bible-school very much.

Those wanting the help of M. H. Wood in the south central district may address him at Van-Buren, his headquarters, while John Giddens is at Richland, and R. B. Havener at Windsor. Will you accept the apportionment?

Commercial Bldg., St. Louis.

Evangelistic.

INDIANA.

Greencastle, Aug. 6.—Two persons made the good confession at Staunton last night.—L. V. BARBRE.

VIRGINIA.

E. B. Bagby is in a great meeting at Gordonsville, with the main preacher, Bro Book, sick, and he (Bro. Bagby) to hold the helm with 3,000 listening people on hand.—R. J. TYDINGS.

NEBRASKA.

Arapahoe, August 6 .- The work here moves along in the right direction. Received three into the church Sunday night; one by baptism, 24 in all during the past five months at the regular services .- E. G. MERRILL.

ALABAMA.

Union, Aug. 5.—Meeting here one week old. Five have been added; one of them by baptism. We hold two services daily. Eleven o'clock audiences nearly fill the church and the evening audiences overflow the church.-S. R. HAWKINS, state evan-

OREGON.

Corvallis, Aug. 2.—We have taken the work here and preached my last sermon at Harrisburg two weeks ago, and also baptized an elderly lady who had previously made the confession. One young man made the confession at Central last Lord's day.—G. S. O. HUMBERT

KANSAS.

Winchester.—Five confessions here July 29. Work in good condition.—H. E. BALLOU.
Goffs, Aug. 8.—Two added to the church July 29, and a young lady baptized the same night. Work moving along nicely. House being painted and the Sunday school is about double what it was four months ago.—L. H. BARNUM.

WEST VIRGINIA.

August 2 .-- A week's meeting at Princeton, an old town, yet new to our people, resulted in six baptisms. P. B. Hall, who has done such an excellent work at Ebensburg, Pa, goes to Harriman, Tenn. Bro. Hall is a scholarly preacher and will do a good work in Harriman—W. H. Воок.

IOWA.

Mason City, Aug. 6.-My heart was made glad last night in being privileged to baptize my mother who is a member of the Congregational Church at who is a member of the Congregational Church at Seymour, Wis., but who is now visiting in my home. Such joy comes to but few. Have had six additions since last report. The work keeps up in splendid shape through the hot weather. The Christian-Evangelist is much enjoyed by its large number of readers here.—Ralph C. Sar-

COLORADO.

Cripple Creek, August 2.—State Evangelist Leonard G. Thompson has just spent a few days with the pastor and congregation here, during with the pastor and congregation here, during which time he preached some excellent evangeistic sermons, instructing and strengthening all who heard him. During the time Bro. Thompson was here, seven united with the church; three of these made the good confession and were baptized. The others were by letter and statement. During the month of July we had nine accessions in all. JOE S. RILEY.

ILLINOIS.

Kankakee, Aug. 6 .- One confession yesterday. -W. D. DEWEESE. Kankakee, Aug. 8.—Another confession this

evening at prayer-meeting and two baptisms .-D. DEWEESE

Sidell, Aug 7.—Two added to the church here during the month of July. Nine months ago, when we began work with this congregation, it was laboring under a church debt and greatly discouraged Last May we raised the debt and to-day stand free from all indebtedness. This puts the church in better financial condition than it has been since its organization five years ago. Since last January there have been 19 added to the church, the Endeavor Society has doubled its membership, our missionary and benevolent contributions will be five times what they have been August one year. We have a good working Sunday-school and all lines of work are progressing nicely.—L. T. FAULDERS. We have a good working SCHOOLS, COLLEGES, ETC.



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MICHIGAN.

West Selma, August 9 .- J. W. Humphrey closed a meeting here August 6, with 12 baptisms and four by statement .- B. C. PEACOCK.

VIRGINIA

Snowville, Aug. 9.-Just closed a week's meeting at Pulaski City where I was pastor six years. There were 21 confessions; audiences large. Geo. Cheviss is pastor and is quite popular. He is a good man.—W. H. BOOK.

IOW A

Oelwein, Aug. 11.—Closed a short vacation meeting of two weeks, 7th inst., at Hickory, Wis., with five confessions; one by letter. Found pastor, H. F. Barstow, a true yokefellow.—J. H. STARK.

Estherville, Aug. 10.—We are pleased to report two additions by baptism at prayer meeting this week; one from the Presbyterian Church.—H. MORTON GREGORY.

INDIAN TERRITORY.

Norman Church is doing well. Five recently took membership at prayer-meeting and a fallen brother restored, making six added at prayer-meeting in two weeks. The attendance at prayermeeting in two weeks. The attendance at prayer-meeting has reached 69. The university located here offers first-class advantages to young men and women desiring to qualify themselves for the professions and business of these days. The moral atmosphere of the town is first-class and the next session of the university promises to be the best in its history, the faculty having been very largely increased.—A. B. CARPENTER.

MISSOURI.

Plad, August 2.—Have just closed a 10 days meeting here. Bro. S E. Hendrickson, of Cross Timber, did the preaching. Bro. Hendrickson is one of Southwest Missouri's best gospel preachers. Two were added to the church; one by baptism, 12 within three months.—G. W. Hamilton.
Osborne, Aug. 4.—Closed a meeting here last

night with 14 additions. Gave them a permanent organization instead of a temporary one. Organized a Sunday-school last Sunday and everything is prosperous. All of the churches united with us in this meeting. We had Bro. E. B. Harris lead the singing week-nights. We began a meeting at. Wilcox Sunday morning, Aug 5. Pray for -J. E. Davis.

us.—J. E. DAVIS.
Lawson, Aug. 4.—Our meeting at Antioch, Clay County, is one week old with 12 additions; 10 baptisms this morning.—J. M. VAWTER.
Kirksville, Aug. 6.—We had six additions to the church here yesterday.—H. A. NORTHCUTT.
Urbana, Aug. 4.—Closed a ten days' meeting last week at Plad. One added by baptism and two by statement. G. W. Hamilton is pastor there and has done a good work. He organized the church and has added several during the year.—S. E. HENDRICKSON.

the church and has added several during the year.

—S E. HENDRICKSON.

Marceline, Aug 7 — Just returned from a trip
to Mexico, Fulton and Chillicothe. Preached at
the latter place July 29, morning and evening, to
appreciative audiences. Attended the Junior
Endeavor, presided over by Sister Bettie Hutchinson, and the C. E., precident, Sister Lulu Ellett.
These were both the best I nave seen in many
days; members all take an active part. We were
kindly received in the home of Brother and Sister kindly received in the home of Brother and Sister They have done some hard and efficient McCroy. work at Chillicothe. Their work closes Septem-

Dur Work in Kansas City continues to prosper.
Three added last Sunday; two by letter from the Am in Illinois this week speaking at Methodists. a number of places. Will return to Kansas City in time for next Lord's day.—T. L. NOBLITT.

in time for next Lord's day.—T. L. NOBLITT.

Liberty, Ill., Aug. 8.
Ravenswood, Aug. 12.—One added at regular services yesterday.—M. D. BAUMER.

Joplin, Aug. 11.—During July we received 16 additions to our congregation as follows: Ten were ty letter, three from the denominations, one reclaimed and two by confession. Our various departments hold up well during the heated term.—W. F. Tunner.

—W. F. Turner.

Nevada, Aug. 13.—two additions at Richards yesterday. The church at Rinehart will celebrate its 26th anniversary Lord's day, Aug. 26. The churches round about are invited. All-day services; dinner on the ground. The writer has been chosen orator for the happy occasion.—S. MAGEE. Higdon, Aug. 13.—I wish to report the additions that I have had at my preaching points: Silver Point, one; Pleasant Hill, two; White Water, three; Higdon, three. To His name be all the praise.—J. B. Dodson. -W. F. TURNER.

ARKANSAS.

Jonesboro, August 6.—Five additions at our regular services during July. Two more added yesterday. We rejoice. Our Sunday-school is the best in town. Church united, harmonious and happy. The extremely hot weather does not af fect our attendance and the people gladly come beto the attenuance and the people grady come to hear the sweet, simple gospel preached by our beloved pastor, Bro. D. C. Boyd, of Kimberlin Heights, Tenn., who took charge July 1. Loyal to the Book, an untiring worker, a good "mixer" among men, his work is being greatly blessed of Cod. God. No congregation will make a mistake in securing a graduate from Ashley S. Johnson's School of the Evangelists .- J. B. KENNEDY, elder.

ILLINO1S.

Virden, Aug. 13.— Williams and Alexander closed a union meeting of the Methodist, Baptist, Presbyterian and Christian Churches here July 22 with a result of 397 professed conversions, about 70 going to the Christian Church. It was a great meeting and the greatest work was done in great meeting and the greatest work was done in reviving the churches. There are now no dead churches in town. We are having additions at nearly every service. The work is very promising. The church is harmonious and a most Christlike, brotherly fellowship exists. It is worderful what Christ can do. The church is at work in dead earnest.—PAUL H. CASTLE.

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A new method of treating this common and dangerous complaint has recently come in vogue, which cures by logical and correct methods. It is not an experiment, but has been used with complete and never failing success for the last ten years. It is known as the Original Absorption Treatment, as used by the Bemis Eye Sanitarium, at Glens Falls, N. V. By their treatment the blood is attracted to the di-eased or weakened organ, repairs the wasted and infected tissues in its passage through the wasted and infected tissues in its passage through the wastences which are forming in or on the eyes. It restores the muscles and nerves to their normal vigor, and cures the diseased condition by removing the cause. This treatment can be used at home without detention from business or household dies attracted describing the absorption treatment and diseased conditions of the eye or defects of vision. A treatise describing the absorption treatment and diseased conditions of the eye or defects of vision.

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Goldenrod

BY NELIA MCGAVACK.

Ob, goldenrod, fair goldenrod, I know what gave you that wondrous hue; An angel came from the realms of blue To scatter sweet flowers on earth's sod.

But, goldenrod, dear gold-nrod, One frail flower fell at the angel's feet, Fell down on the shining, golden street, That lead, through the city of God.

And, goldenrod, sweet goldenrod, When the angel raised the fallen spray, A golden hue on its petals lay As fair as the pathways of God.

And, goldenrod, rare goldenrod, The angel said: You may keep this gold, That weary ones of earth may behold How bright are the pathways of God.

So, goldenrod, loved goldenrod, When e'er your feathery sprays unfold Methinks they light like a torch of gold Our way to the city of God. Nevada, Mo.

Pain.

J. O. WALTON.

All who have known the exquisite anguish of pain are interested in every drug devise and theory that promises relief. Thus it is not strange that many are hospitable to the sophistry of the self-styled Christian Scientists, because of their claim that there is no pain ex ept as it is imagined. Drowning men snatch at straws, and suffering suffering humanity clutches at this imaginary straw.

The burden of proof rests on those who affirm, and by a syllogism based on false premises they prove to their own satisfaction the non-existence of pain. We deny, and affirm that pain is real and not the product of imagination. As proofs we present three facts: First, animals not deluded by imagination show all the signs of pain. If pain is a delusion, what deluded man trained the whole brute creation to manifest similar marks of fear, dread or anguish under like conditions? Second, a man walking in absolute darkness strikes the unvielding edge of a half-opened door, breaks his nose and cheats the dentist out of the extraction of a few teeth. He never imagined the door was there, hence, why imagine an injury and pain? Third, a man is stabbed in the back. He does not see the enemy, but he feels the shock. How does he happen to imagine a wound in his back and why should a surgeon imagine the same thing? If a wound be possible without pain, what in formedhim of the cut since, he could not see it? Until these are accounted for we must believe in pain.* Believing, we naturally ask for its author.

*Note.-Even the authoress of the Christian Science delusion believes in pain, her oft repeated notwithstanding. I denials to the contrary notwithstanding. I have just received a letter from Dr. J. M. Fletcher, dentist, Concord, N. H., in which he states that Mrs. Eddy did, in his office, have a local anæsthic applied when having some teeth extracted. Remarks are unnecessary. difficult to act a part in the dentist's chair.

Having disposed of the theory of imagination and reached the conclusion that pain is real, only two assumptions can be introduced: One is that Satan is the author of pain, and the other ascribes it to God. Impulse savs Satan must be its author, for surely God would not fix on the race anything so terrible. Satan, however, can only be its author in the sense that the knife which wounds is the cause of our pain. It furnishes the occasion of pain. but is not its author, for pain is in our members-a condition of the nerves and brain produced by an action on the nerves. The knife is a cause or occasion of pain. but there could be no pain without sensitive nerves and a brain. Likewise, the service of Satan furnishes the occasion of a vast amount of pain, but since he did not create our bodies he can not be the author of pain.

In ascribing its authorship to the deity we must remember that pain is not a thing, but a physical condition. Only by keeping this fact in mind can we learn its purpose and necessity.

Merely reminding you that pain serves as a restraint imposed by law against crime, that it is sometimes necessary in the proper discipline of a family, that God has used it as a means in disciplining the race into respectability and order, the individual into obedience to his benign laws, whether written by inspiration or written in our beings, and of the fact that God has imposed future pain as a penalty for and restraint on persistent disobedience, we proceed to another line of investigation.

We present for your consideration the proposition: Life of a high order could not exist without pain. We say high order, for it may always be impossible to demonstrate that earth-worms and other lower orders of life are conscious of pain. This exception, if it be an exception, does not affect the relations of pain and life of high order because of the facts that a subdivision of an earth-worm develops into a complete worm, and of the fecundity of insects that may belong to the same class. Man being the highest order of creatures could not exist without pain, if our proposition be true, and this being a fact, if life is a blessing, with all its possibilities here and hereafter, pain also is a blessing. If we praise God for life we must likewise praise him for pain. Let us see:

It has been observed that men who have partly or wholly lost the sense of pain care so little for the mutilation of their bodies

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that often they give exhibitions of selflaceration. Unless all should become superhumanly wise the same carelessness must attend all who become immune to pain, and an immune race would become a mutilated race, to be followed by extinction. Again, were it not for the pangs of hunger who would labor from day to day to supply his physical needs? And still again, who would try to relieve sickness if there were no pain? Or, how would we know that our bodies needed attention, but for pain? The pleasure of living may be urged as a sufficient incentive; but without pain there could be no pleasure. When the electrical forces are united in a body there is no electrical power. To obtain power there must be a division. One extreme implies another. In all things we see compensation. Pleasure is one extreme, of which pain is the other. The mean is dead matter. The nerves that transmit pleasant sensations must be able to report the lack or opposite of pleasure, which we call pain. No pain, no pleasure, and with neither pain to warn nor pleasure to inspire, self-preservation would virtually cease and a full generation would scarcely be required to extinguish the race.

Pain being a condition imposed by God, and being one of God's most important gifts to man, the question is pertinent: Should not we, like the flagellants and others, consider pain worthy of self-infliction or seeking? Such a proposition might be urged against the stand we have taken, but it is easily answered. Pain finds its use in warning against injury and harm, and only because of such protecting care does it become a blessing. God wills that we get rid of it by removing the cause.

Finally, without pain, the pain of his beloved Son, God could not have revealed to man the immensity of his love. Deny pain and you deny that God has ma ifested any any particular love for humanity; admit it and we have an exhibition of love astonishing, winning and saving. We bow in reverance and love before our God, "who doeth all things well."

Paynesville, Mo.



Wasted Years.

T. ELMORE LUCEY.

Tis such a sad, sweet little while! O, God! The tears—the pain!
o know we drift and dream—and die—nor pass

the port again! ear, had I known your star eclipsed when my

ear, had I known your star eclipsed when my frown robbed the smile,

had not quaffed those teary lees down at my soul-depth's Nile,

and yet—and yet I never dreamed 'twere such a little while!

he rose I crushed beneath my feet perchance had sent the flush

ack to your fair, young, faded face, whence I had robbed the blush—

obbed in the ribaldry of youth—perchance one fluttering ray

f love's sunshine I might have grasped, to cheer your weary way—

nt, ah my rashness never knew 'twere such a little way!

o brief a space marks life's frall span—a bow a little beam—

little castle built in air—a little glimmering dream

f summer days too bright to last, too pure for faithless man!

leaven for the years we slept and lost! The godless race we ran, nly to clasp the clodded cross—O, such a little

nly to clasp the clodded cross—O, such a little span!

ut in the west the glory-beams, fast sinking in the sea.

tretch out their quivering arms of love in tenderness to me;

ut through the glamour of it all the stalking shadows seem

nt to rebuke the ashen past and the dead noonday gleam.

day gleam.

'hat—what of the night, O, fading light, and what of the little dream?

is such a sad, sweet, little while! O, God! The tears—the pain!

o know we leeward drift and dream-never to launch again!

ear, had I known your star eclipsed when my frown robbed the smile,

had not clutched this leaden cross at Marah's peristyle!
, God—the bitterness of years! And such a

little while!

Atlanta, Ga.

The Duscies Die

The Passion Play.

On July 1st, at Ober-Ammergau, Bavaria, e witnessed the Passion Play, which was ttended by over 4,000 people from nearly Il parts of the world There is something eautiful and instructive about it. lay commenced at 8 A. M. with the Entry f Jesus into Jerusalem and closed with the scention of Christ at 5:30 P. M. There as an intermission from 11:45 to 1 o'clock. Vith the real play there were a number of ableaux representing Old Testament types f the coming Messiah. Six hundred and ighty-five persons took part in the performnce, 50 are women, 200 children, 125 have peaking parts and the rest belong to the ourts and chorus. The singing and the iusic and also the dignified, imitative Christ, ne apostles, Jews and Romans in their old ustomary way make everything interestig. Everything is carried on in a reverenal way and very orderly. The arrest, rials, carrying the cross, cruxifixion and arkness is carried on in the most solemn lanner, and so impressive is the scene of the rucifixion of Jesus between the two thieves nat even strong men and women wept. he resurrection and ascension are also very npressive. Every high and low critic ught to see the Passion Play. It is not oman Catholic, as I expected, but according to the letter of the four Gospels. Great lessons are taught and a wonderful impression is made on the mind. It brings out the human side of Christ and shows his sympathy and love for humanity as well as his justice against all forms of iniquity. No one should fail to see the Passion Play, especially every minister of the gospel should see it, because a good many things are taught that are not in the gospel by many preachers, and this will help them to be on their guard against error. We are all well.

John G. M. Luttenberger.

The Cost of a Church Carpet.

The Chicago Advance gives the following estimate of the direct and collateral cost of a church carpet: The price was \$800; but, as the women of the church raised the money by giving entertainments, the pastor's estimate was that, when all the items of cost were figured in, the carpet had cost fully \$4,000. He reached this astonishing total by estimating the work, worry, nervous strain, bodily weariness and heartaches of 100 women; the heroic efforts of men, women and children to eat the things which were to be eaten, and hear, see or buy things which had been provided to extract money from them; the colds, fevers and other ailments contracted while attending the entertainments and the consequent doctor's bills; the money spent in other churches, for if they come to your entertainment you must go to theirs; and, worst and most costly of all, the demoralization of the church, and the curtailment of legitimate giving, which follow in the train of such methods of raising money. Compare this method of raising money, which is the method employed by women almost universally, with the methods employed by men when they want to build an expensive club house, or a temple for a "secret order," or to entertain a distinigushed man, or to elect a candilate to office, and consider the difference between the woman's way and the man's way; but men have the money and women do not, is the invariable cry. It is well worth while to trace why men have money in abundance for their enterprises, and why women have to get it by round-about schemes for theirs, to the basic cause, the inequality of men and women in all the relations of life .- Woman's Journal.

The Power of One.

In the church tower of the little town of Grosslaswitz, in the north of Germany, hangs a bell, and on it is engraved its history surmounted by a bas-relief representing a six-eared stalk of corn, and the date, October 15, 1729. This is the story of the bell: At the beginning of the last century the only church bell at Grosslaswitz was so small that its tones were not sufficient to penetrate to the ends of the village. A second bell was badly wanted; but the village was poor, and where was the money to come from? Every one offered to give what they could, but their united offerings did not amount to nearly enough for the purpose. One Sunday when the schoolmaster, Gottfried Hayn, was going to church, he noticed growing out of the churchyard wall a flour-



ishing green stalk of corn, the seed of which must have been dropped there by a passing bird. The idea suddenly struck him that perhaps this one stalk of corn could be made the means of producing the second bell they wanted so much. He *aited till the corn was ripe, and then he plucked the six ears on it and sowed them in his own garden. The next year he gathered the crop thus produced and sowed it again, and the next year again, till at last he had not enough room in his garden for the crop, and so he divided it among a certain number of farmers, who went on sowing the ears until, in the eighth year, the crop was so large that, when it was put together and sold, they found they had enough money to buy a beautiful bell, with its story and its birthday engraved upon it and a cast of the corn stalk to which it owed its existence.-The

Chinese Names for Nations.

In view of the present relations existing between China and the civilized powers it is of interest to know what names have been used in China to designate these nations. England is known as Ying Kwo, meaning "the flourishing country;" France as Fa Kwo, meaning the law-abiding country;" Germany as Te Kwo, meaning the "virtuous country;" Italy as I Kwo, meaning the country of justice," and the United States as Mei Kwo, meaning "the beautiful country.—New York Post.

Chinese Names.

An exchange gives the following translation of the meaning of Chinese names which appear constantly in dispatches from the Orient: "Tung means east; si, west; nan, south; pei, north; while tsin, kin, or king stands for capital or metropolis, as in Pekin (northern capital) and Nankin (southern capital). Tien means heaven, so Tienstein signifies heavenly metropolis. Ho, or kiang, means river; so Pei ho is north river; Sikiang, west river. Che means seven, so Che-kiang is seven rivers. Shan is mountain, and Shantung, east mountain, and Shan-si, west mountain. Pai is white, and Pai-shan, white mountain. Hai is sea, and kwan stands for gate, so Hai-kwan (the maratime customs) is gate of the sea, and Shan-hal-kwan, mountain and sea gate. Shang is a city, and Shanghai, city by the sea. Hoang is yellow; Hoang-Ho, yellow river, and Hoang-Hai, yellow sea. Yang means ocean, and Tse, son; hence the Yang-tse River is son of the ocean, and Tien-tse, son of heaven (the emperor). Ku or kwo is a mouth or pass, and Ta, big or great, so a-ku means big mouth (of Pei ho) while Nan-kow stands for south pass (from Mongolia). Hu is a lake; ling, a hill; hsiang, a village; hsien, a tax district. Fu is a prefecture; tai, a governor; tao, a circuit or group of administrative departments; so tao-tai is a governor of a circuit, and fu-tai is a governor of a prefecture. Chao, or kiao, is a bridge; li, a Chinese mile; pa, eight, and thus Pa-li-kiao is the eight-mite bridge. Cho or chow is a depot or stopping-place; hence Tung-chow, eastern depot (of Pekin). Shen is a province, and Shen-si is the Western Province. Yamen is a police station or official residence, and Hui, a secret society or club. Ms'ing means pure or clear; so Ts'ing-kiang is a clear river, while Ta Ts'ing means great pure (name of present dynasty), and Kwo being a kingdom or empire, Ta-Ts-ing Kwo signifies the empire of the great pure (China.) Ta-Mei-Ka is the name applied by the Chinese to the United States, and means great Amer-

Infanta Eulalie on American Girls.

In the United States the young women have reached the very acme of feminine independence. I like this, first of all because it is my way. When I visited the United States I found myself in complete accord with American girls upon this point of independence. It differentiates the American girl from her sisters of Europe. It has enormous advantages, and properly understood it implies the reverse of harm. Independence rightly conceived and practiced is neither harmful nor unbecoming. In Southern countries the difference between honest independence on the one hand and what is improper or perhaps what is merely not correct on the other is not quite comprehendel. National customs and traditions have much to do with this. In some of the older countries where social usages are strictly conventional, women could be induced more easily to violate a commandment of the Decalogue than a rule of society. The genesis of the various national customs

WAR IN CHINA!!!

The great insurrection in the Chinese Empire, which threatens to involve the United States at the other great nations of the world, has naturally aroused an increased interest in the "Flowery Kindom." The American people want to know more of the situation in the Orient, and are eagerly looing for literature on the subject.

FACTS ABOUT CHINA.

We recently published a booklet, entitled "Facts About China," by Wm. Remfrey Hunt, of Cheo, China. Mr. Hunt has been for many years a resident of Central China, and is thoroughly a quainted with the country and its people. The following are some of his topics:

Vastness of Chinese Empire, History and Age of China, The People of China, Populousness of China, Climate and Products, Classic and Sacred Systems, Strange Manners and Customs, Some Absurdities of Heathenism, Lauguage, Education and Literature, Missions in China.

"Facts About China" is concisely and tersely written. The purpose of the author is to convinformation and to instruct and not to entertain or amuse. Nevertheless, the book is thorough interesting. A map of the Chinese Empire is included in the book.

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regarding certain feminine proprieties may be traced to the difference between Eastern and Western civilizations. For instance, in Southern Spain, where Arab or Moorish customs prevail, women cannot go out alone without calling forth adverse comment. The Arabs, or Moors, as we style them in Spain, are very jealous of their women. I have known a lady to sit for hours in the house of a friend awaiting the return of her maid rather than cross the street alone to her home. She was neither young nor pretty. Where Oriental civilization is strongest in Europe women have the least liberty. In Northern Spain female restrictions are not quite so severe as in the south. In France they are growing gradually less. In England women have more freedom than on the Continent. In the United States, as I have said, the fair sex have reached the plenitude of independence.-The Infanta Eulalie, in Frank Leslie's Popular Monthly for August.

Faithful.

What counts is not what a man considers faithfulness, but what God considers faithfulness, which may be a very different matter.

Faithfulness means not only doing things, but doing them at the right time, in the right way, and with the right spirit.

A faithful man does not ask whether it is a small thing or a large thing in which he is to be faithful. It is always large enough if Christ wants him to do it.

A healthy man is healthy in whatever he does, and a faithful man is faithful in whatever he does.

Faith and faithfulness go together; fidelity begets and strengthens belief.—Christian Endeavor World.

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The Lion's Sister. (Arranged from Thackeray.)

J. BRECKENRIDGE ELLIS.

The young and rightful queen, Rosalba. now set about forming a party in order to drive the hateful usurper, King Padella, from the throne that was Rosalba's by right. She went about privately from one nobleman's castle to another and they held meetings and issued proclamations and disributed all the best parts of the kingdom amongst one another and selected who of the opposition party should be executed when the queen came into her own. Rosalba's party was composed of old fogies, for the most part, who went about the country as fast as their gout would allow, waving their flags and calling: "God save the Queen!" and as King Padella was absent pon an invasion they had their own way for a little while. Her majesty having nothing else to give them made them earls and knights and baronets; and they made ner a little crown of gilt paper and they uarreled about the places to be given away n her court. You can't think how they uarreled! For about a year the queen's incient army pottered about as nimbly as heir gout would permit, but at last a very old count, Padella's most powerful noblenan, came with a few followers who cut, lashed, charged and pomeled amongst hem, took the queen prisoner and hauled er away to the usuper's dungeon. At last, fter she had been in this terrible dark place ever so long, the door of the dungeon pened and the terrible King Padella

The young queen wore her magic ring, so Padella fell in love with her, and as his najesty was a widower he offered to marry ner that instant. Rosalba declined his invitation in her usual polite manner, stating hat Prince Giglio had her love. Having ried tears and supplication in vain this violent tempered monarch left her finally, bidding her prepare for death on the followng morning. The king bethought him of pair of fierce lions which had been sent im as presents and he determined with hese ferocious brutes to hunt poor Rosalba lown. Adjoining his castle was an amphiheater. The two lions were kept in a cage; heir roaring might be heard all over the ity, the inhabitants of which, I am sorry o say, thronged in numbers to see a poor young lady gobbled up by two wild beasts. Black as thunder looked King Padella as he ook his seat in the royal box. The rightful ueen was brought out in her nightgown, Il her beautiful hair falling down her back and looking so pretty that the keepers of he animals wept plentifully. And she valked with her poor little feet (only luckily he arena was covered with sawdust) and vent and leaned against a great stone in

the center of the amphitheater, round which the people were seated in boxes with bars before them for fear of the great, fierce, red-maned, black-throated, longtailed, roaring, rushing lions.

And now the gates were opened, and with a "wurrawarrurawarar!" the lean, hungry lions rushed out of their den where they had been kept for three weeks on nothing but a little toast and water and dashed straight up to the stone where poor Rosalba was waiting. Commend her to your patron saints, all you kind people, for she is in a dreadful state! There was a hum and buzz all through the circus and fierce King Padella even felt a little compassion. But his powerful ally, the count, roared out: "Hurray! Now for it!" But O, strange event! O, remarkable circumstance! O, extraordinary coincidence! When the lions came to Rosalba they licked her pretty feet, they nuzzled their noses in her lap, they mooed, they seemed to say: "Dear sister, don't you recollect your brothers in the forest?" Then Rosalba knew that when she was lost in the forest years and years ago these were the very lions (only then they were cubs) who had shared their den with her. And she put her pretty white arms about their tawny necks and kissed them. King Padella was immensely astonished. His count was extremely disgusted. "Gammon!" exclaimed his lordship. "These are tame beasts. I believe they are little boys dressed up in doormats. They are no lions

"Ha!" said the king. "You dare to say 'Gammon' to your sovereign? Ho, my keepers! Ho, my bodyguard! Take the count and fling him into the circus!"

The haughty count laid down his operaglasses and looked scowlingly around at the king. "Your majesty thinks me afraid? No, not of a hundred thousand lions. Let them come on!" And opening a grating of a box he jumped lightly down into the circus, protec ed by his sword and buckler. "Wurra wurra wurra wur!" In about two minutes the count was gobbled up-bones, boots and all, and there was an end of

At this the king said: "Served him right, the ruffian! Now, as these lions won't eat the young woman-"

"Let her off! Let her off!" cried the

'No!" roared the king. "let the keepers chop her into small pieces!"

"A-a-ah!" cried the crowd. "Shame!" "Who dares to cry 'shame?" cried the furious potentate. "Fling any scoundrel who says a word down among the lions!" I warrant you there was a dead silence then which was broken by a "pang-arang pang-pang-karangpang!" and a herald rode into the farther end of the circus.

"Ha!" exclaimed the king, "'tis the herald of Paflagonia. What news, my trusty

Reigning up his charger in a most elegant manner the herald hung his trumpet over his shoulder, took a sheet of paper out of his hat and read: "O, yes! O, yes! O, yes! Know all men by these presents that we,

Giglio, have assumed our rightful throne, long occupied by our uncle, styling himself Valoroso XXIV.—hereby summon the false traitor, Padella-"

"Ha!" growled Padella.

'To release from cowardly imprisonment his rightful sovereign, Rasalba, Queen of Crim Tartary!"

"Is that all?" said Padella, with the terriific calm of concentrated fury.

"That, sir, is King Giglio's message. Here is his majesty's letter in autograph, and here is his glove!" And the herald executed a demivolte and three caracols and dashed away. Padella was now perfectly livid with rage. "Rosalba shall die in tortures!" he roared. "Ha, ha, ha, ha! Revenge is still dear! Ho! tortures, rackmen, executioners-light up the fires and make the pincers hot! Get lots of boiling lead! Bring for Rosalba!"

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TESUS THE GOOD SHEPHERD.*

In point of time the present lesson follows closely that of last week. The parable of the Good Shepherd was probably spoken with direct reference to the sequel of the miracle wrought by Jesus upon the man born blind. Because of his persistence in confessing his faith in Jesus he was cast out of the synagogue, or excommunicated. Thus the Pharisees and scribes, who ought to have been faithful shepherds of the flock of Israel, had thrust out of the fold a poor sheep whose only fault was that he had gladly heard and promptly followed the voice of the Chief Shepherd. To these blind leaders, whose eyes were closed to all plain signs of Jesus' divine character and mission, the people were in danger of giving heed, to their eternal destruction. The Savior would show the multitude the way of safety and peace through walking in his footsteps. He therefore gave utterance to this beautiful parable, one of the most instructive in all the Script-

The perfect aptness of this parable is only apparent when we consider the habits of the shepherd life in Palestine. Travelers tell us that even to this day the features of this picture are perfectly true to the facts. The flocks are brought in at night from the fields where they have fed and shut into the fold, which is a walled enclosure with a gate for entrance and exit. While the shepherds sleep, the gate is guarded by a porter or gatekeeper who, in the morning, admits each shepherd as he comes to lead forth his flock. The sheep know their shepherds, and each shepherd calls forth those which are his own and they go their several ways to pasture, the shepherd leading, not driving them. We are reminded of the words of Homer, descriptive of the ordering of the Grecian fleet-

"Not with more ease the skillful shepherdswain Collects his flocks from thousands on the plain.'

These Oriental shepherds name their sheep as we do our horses and dogs, and the most tender care is taken of them, the shepherd often periling his own life in their defense from the attacks of wolves and lions.

Not such were the false shepherds of Israel. They were like thieves and robbers, whose sole purpose was to enrich themselves at the expense of the flock. Therefore they came not through the door, that is, they received not their authority from God, but assumed it of themselves; they came not in the spirit of the truth, honoring him who is the Truth, and guiding the flock into his presence. John the Baptist was a true undershepherd, and the people heard his voice. The chosen apostles would themselves become raithful shepherds, to whom the Chief Shepherd would give a crown of glory that fadeth not away. But these Pharisees and scribes are such as Ezekiel described (34:2-4): "Son of man, prophesy against the shepherds of Israel, prophesy and say unto toem, Thus saith the Lord God unto the shepherds: Woe be to the shepherds of Israel that do feed themselves: should not the shepherds feed the flocks? Ye eat the fat, and ye clothe you with the wool, ye kill them that are fed: but ye feed not the flock. The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost; but with force and with cruelty have ye ruled them." How sad the sight of a false teach-

er, whose ministry is one of cursing, whose care for the sheep is that of the wolf that devours. How many flocks have been scattered, how many lambs torn and des royed, by men of unclean lives and uncon-ecrated spirit. What must be the judgment of God upon these fa'se shepherds! Only less hurtful is the influence of a mere hireling in the ministry. To receive a support in temporal things from the flock one serves is according to divine and human principles of equity. But to make this support the end of one's ministry is to degrade it to the level of mere barter. The man who can easily turn from the ministry of the gospel to a more lucrative calling proves thereby that he had mistaken his calling. The hireling asks: "Will it pay me?" The true shepherd asks: "Will my ministry be profitable to my flock?" "The hireling counts the sheep his own no longer than they are profitable to him; the good shepherd looks upon them as his so long as he can be profitable to them."

The good shepherd knows his sheep and calls them by name. Every pastor should know his flock. He should be familiar with the home life, the daily round of toil or business or pleasure that occupies the mind and heart of each member of his congregation. How otherwise can he best minister to their needs? This is very difficult, almost impossible, in a large city church where the extra demands upon the time and strength of the pastor are so numerous. But this should be his ideal, and toward it he should ever strive. The Sunday school teacher that can call by name every boy or girl in his class, and who visits their homes from time to time, will rarely lose his influence for good over them. It is a happy thought that our dear Lord, the Chie! Shepherd, knows each of us altogether, and is not ignorant of the least effort we make to overcome sin and do his holy will.

"He knows the bitter, weary way, The endless striving day by day, The souls that watch, the souls that pray, He knows it all."

The good shepherd leads his sheep, not drives them. The best way to persuade one's congregation to live right is to live right oneself. It will be a happy day when men can say of every minister of the gospel what Goldsmith wrote of the old village pastor, that he-

"Allured to brighter worlds, and led the way." Our Shepherd walks before us and never a misstep has he made. To follow him is to go safely through life's perils, and to perform all life's obligations. If we ever hearken to his voice, and tread in his steps, he will one day conduct us through the gates of glory into the everlasting fold, where cometh no night, and where hunger and thirst are unknown.

The good shepherd lays down his life for his sheep. The faithful pastor or teacher will not spare himself in ministering to his flock or his class. Through sunshine or storm, amid dangers or hindrances alike, he will pursue his work faithfully. Not all martyrdom is that of dying. To lay down the life on the altar of service is far better than to lay it down upon the altar of death. We must give our bodies a living sacrifice. Jesus, the Lamb of God, first bore the sins of the world upon his heart while he lived for men, and then bore them in his own body upon the tree, when he died for men. He brought us life, and brought it more abundantly, because he first lived a larger life, a fuller one, and then poured it out more freely than had ever been known before. If Jesus so loved us we ought also so to love one another, and to "lay down our lives for the brethren."

There shall be, in the purpose of the Good Shepherd, but one flock, as there is but one divine Shepherd. The scattered peoples of the earth, then alieniated from one another, and often bit-

terly hostile or coldly indifferent, Jesus said should be finally united in him. This we see is being accomplished through the gospel of the Lord Jesus Christ. Jew and Gentile, Caucassian and Mongolian are being brought into the brotherhood of believers. The crisis in China, sad as are its im mediate results in the suffering and death of many noble men and women, may be overruled by Jesus Christ to the spread of his kingdom. If the Christian nations of the earth shall take contro of that mighty empire, with its millions of be nighted souls, along every highway of its vas territory will soon pass the Christian missionary and teacher with the story of infinite grace and truth. The Good Shepherd will gather to himsel: these "other sheep," and there shall be round the whole world "one flock, one Shepherd"

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*Lesson for August 26-John 10:1-16.

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BURRIS A. JENKINS.

TOPIC FOR AUGUST 26.

MINISTERING TO CHRIST.

(Matt. 25:31-46.)

It is a favorite theme with poets, this identity of Christ with his people. How often and how beautifully do they ring the changes on our Savior's declaration that he and his little ones are identical and that service done to one is service to the other.

Perhans none of them is more heautiful than Lowell's "Vision of Sir Launfal," in which the quest for the Holy Grail, that far-sought emblem of holiness, ends in finding a beggar at the gate, in serving whom Sir Launfal gains his quest.

We need not clothe the story in Oriental or feudal coloring to make it all equally true. Here in the rags of Western squalor may he be found of us, if we will seek. Nay, under an exterior seemingly prosperous does there often lurk the sore or lonely heart of the Master in suffering.

It is ours, then, to go about with open hand and heart seeking opportunity to relieve. A front beaming with kindness, it is ours to present. We are to take it for granted that at some point, everybody we meet needs our help; then shall we be in danger of missing more.

Kindness, in great things or in small, is the thing this world needs more than aught else. This it is which covers a multitude of sins; and one of our greatest danger is that in emphasizing the sterner virtues, abstinence from this or that evil, preservation of this or that custom or observance, we shall forget the root of all true, best service to the world-kindness.

Many a one there is who, at the last great day will surprise us all-and himself most of all-by coming up from a life of many mistakes and commoner sins into the presence of the judge to hear the words: "Inasmuch as ye did kindness to these, my little ones, ye did it unto me."

It undoubtedly is true that occasions many for well-doing will offer themselves; often enough will we be confronted by those sick at heart, or in the prison of loneliness and isolation, or heart-hungry and sore with neglect; but our difficulty will be the surprise to learn, when it is too late, that they were sick, hungry or lone. We are culpable, then, unless we go about with eyes opened and sharpened by kindness of heart. It is wonderful how love sharpens the eyes. It is a libel to call love blind. A love for humanity that is absorbing will open the eyes to the needs of humanity.

We are to go about as Jesus did, with eyes open, seeking occasion to do good, and taking for granted that every one we meet needs kindness and help, until the contrary is proven - which never will be.

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Literature

LIFE AND WORK OF DWIGHT L. MOODY. By Rev. J. Wilbur Chapman, D. D. Illustrated with reproductions from original photographs and rare old prints. John C. Winston & Co., Philadelphia, Chicago, Toronto.

It is not strange that a life so forceful in its influence on men and so fruitful in good works as that of Mr. Moody should waken a deep interest in the public mind, and that more than one attempt should be made by writers to present such a sketch of his life as would answer the d mand of the public for fuller information concerning him. Dr. Chapman was for many years a co laborer with Mr. Moody and vice-president of the Bible Institute of which Mr. Moody was president. He was a great admirer of Mr. Moody, and the writing of the life of his friend has been a labor of love.

The volume is introduced by a number of personal testimonials from distinguished men, such as Prof. Henry Drummond, Newell Dwight Hillie, F. B. Meyer and others, who pay high tributes to Mr. Moodg's character and power. It cannot be said that the treatment by Dr. Chapman is strictly methodical, for the work gives evidence of having been put together hurriedly and without very much attention to the order of events, and yet it holds the reader who is interested in the wonderful life from beginning to end. As one follows Mr. Moody through his early life and his early religious experience, which was not at all promising, and notices the remarkable development which he underwent, it is impossible for him to resist the conviction which Mr. Moody himself felt, that there came into h s life at a certain period a new and divine power which he believed to be the Spirit of God anointing him for service and giving him that almost unique influence which he seemed to exert over men. The fact remains that a man with no college education, with an imperfect use of the English language, with no theological training, with no extraordinary intellectual ability manifested in his earlier years, rose to a pinnacle of fame and of power as an evangelist above all the preachers of his age. It is difficult to account for this phenomenon except on the hypothesis that God chose this man to do a certain work and empowered him by an extraordinary measure of the Spirit to accomplish it. Mr. Moody's humility and self-depreciation made it possible for God thus to use him. A man less filled with the Spirit than he, and less under the control of God, would have been puffed up beyond measure by one-half the success which attended his labors. There is no evidence that Mr. Moody ever became vain of his power, or that he ever failed to recognize it as wholly of God.

Mr. Moody's boyhood life is thus summed up by Mr. Kimball, to whom he ascribed his conversion: "Dwight was a head strong young fellow who would not study at school and who was much forder of practical jokes than he was of his books." But he secured a place in Boston where he attended Sunday-school, became converted and later came to Chicago. It was in Chicago that he began his religious work and gave the first proof of his usefulness as a Christian worker. Mr. Moody's first work was in recruiting for Sunday schools. He refused at first to teach because he did not feel himself capable, but he was a great success in gathering in children for others to teach. Later on he opened a mission of his own, which grew into large proportions early became interested in the work of the Young Men's Christian Association, and it was through the medium of this organization that he became widely known throughout the United States. It was not long until the demands upon his time were such that he gave up his business to devote his whole time to religious work.

It is too long a story to follow him through his evangelistic tours of this country and the two remarkable tours of himself and Mr. Sankey in Great Britain. Nothing in the history of evangelistic work reads so much like romance as the marvelous meetings of Mr. Moody in England, Scotland and Ireland. It would be difficult to overestimate the influence of his work in those countries, in which he gathered all classes of men, including scholars and statesmen, as well as the masses of people, in his meetings. His evangelistic work was continued in this country until the time of his death. He has made a wide and deep impression upon the reiigious life of the world. Not in modern times has there been so striking an illustration of what God can do through a humble man who yields himself fully to the divine control and gives himself wholly and unselfishly to the work of God. His name is a household word among Erglish-speaking peoples, and while there are many things in his theological teaching and in his isterpretations of Scripture which many of us cannot accept, there are none of us who can fail to recognize in him the presence of the divine power and to admire his supreme devotion to the interests of the kingdom of God. Mr. Moody was no sectarian. It was not the building up of a sect, but the conversion of men and women to Jesus Christ, that was the all-absorbing passion of

Aside from his evangelistic labors, the institutions that he built up at Northfield, the school for girls, the school for boys and the training for Christian workers, will abide as a permanent and enduring monument to his memory. All this and much more is related in this volume by Dr. Chap-Such a life should be studied by those who would succeed in Christian work, and this work furnishes the material for such a study.

MAN AND HIS DIVINE FATHER. By John C. C. Clarke, D. D., of Chicago. A. C. McClurg & Co. 1900.

This volume purports to be an exposition of what the author calls "the conductive philosophy" as it relates to the nature of man and his relation to God. It claims to find in the Bible the only true philosophy and the only true psychology, and upon these it seeks to lay the foundation for a stronger faith in God.

It is not an easy book to read. We have found it exceedingly difficult to follow the author's line of thought and to perceive the bearing of many subjects introduced on what seems to be his main line of thought. The book is not wanting in evidences of scholarship and of literary ability. There are many passages of great beauty and of originality of thought, but on the whole the work seems to lack coherency. On this account it is to be feared that whatever of truth may be set forth in the volume is obscured to the average reader because of its apparent lack of direct relation to the main position of the author. If one has leisure to study the book very carefully we have no doubt that he would find much in it to whet his intellectual appetite for truth and stimulate the spiritual nature. We fear, however, that the work is not on a plane that will commend itself to the average reader. We are bound to say that some of the conclusions which the author reaches seem to us unproven, but on the whole the influence of the book, so far as it is comprehensible to the reader, we think will prove helpful. Those who desire an outline view of Philo's contribution to religious thought, and of his philosophy, will be interested in what the author says concerning this writer and thinker. The book is especially valuable to those who are interested in psychological studies.

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Obituaries.

DICKINSON.

Hanna Di kinson was born in Morgan County, III., July 16, 1852. She united with the Christian Church at Lynnville in 1893 and patiently followed in the footsteps of her Savior till death, which occurred at Jacksonville, III., July 28, 1900. She leaves one daughter, three brothers and three sisters. Funeral by the writer from 1 Cor. 15:22.
A. R. ADAMS.

HALL.

Died, or Monday July 23, 1900, B. F. Hall, of Clarke County, Ia. benjamin F. Hall was born November 28, 1834. He was a son of Warren and Cynthia (Parks) Hall, being one of nine children. He was rearred on a farm in Putnam County, Ind.. there receiving a common school education. In 1851 Mr. Hall removed to Decatur County, Ia., In 1851 Mr. Hall removed to Decatur County, Ia., four miles southeast of Leon. On December 14, 1855, he married Miss Martha A. Walton, daughter of H. L. Walton. As a result of the union three children were born, Edward P., Charles E. and Della May, all of whom, with their mother, are living. Mr. Hall was for many years and at his death a member of the Christian Church. It was his own request that his former pastor, H. P. Dyer, now of Dexter, Ia, should conduct the service over his remains. service over his remains.

J. W. CAMERON, pastor.

Weldon, Ia.

HARRIS.

Clarence Edward Harris was born in Palouse, Wash., Dec. 2, 1898, and died July 23, 1900, after a brief illness. Sister Harris and husband, together with all who mourn the death of the little one, have the sympathy of all. Services were conducted at the Chris ian Church by the writer, the text chosen being Matt. 19:13, 14. May God comfort the parents and all others who are sorrowing under this affliction.

E. C. WIGMORE.

E. M Holmes was born in Hannibal, Mo., and died near his home in the same city, July 15, 1900, aged 54 years. He was a faithful member of the Christian Courch. His was an every-day reli ion and he was always the kind, genial, con-siderate Christian gentleman. He was a man of good business judgment and his counsel was often sought. Through much suffering he patiently waited for the Father's call to come home. He leaves wife and children who will have a precious memory of a faithful, kind husband and a generous, affectionate father. Bro. Holmes was a man of strict integrity of character, and his life has helped to clarify the moral and spiritual vision of many. The funeral service was largely attended.

LEVI MARSHALL

RYAN.

Mary Forrest Jackson was born near London, Mary Forrest Jackson was norn near London, Ky., February 18, 1844, and was married to V. B. Ryan, February 10, 1875. She departed this life June 17, 1900, at her home near Shirley, Ill. The deceased was loved for her beautiful disposition. Her husband, one son, two adopted daughters, a sister and seven brothers survive her. In early youth she united with the Christian Church. Through the years that followed "she walked in the way of uprightness." "I am prepared to meet my God," she said in her dying hours. M. R. J. Shirley, Ill., July 25, 1900.

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Alabama Notes.

The conference at Montgomery between the so-called "antis" and "progressives" has come and gone. If no immediate good comes out of it, no harm was done. I fear, however, that in a sense the "primitive gospel" (at least some phases of it) has run its course in Alabama and that the bulk of our congregations are either in a state of "suspended animation" or are nearing dissolution. If the Disciples are to be a religious power in the state the movement must be "born again." I do not believe that this can be done by a compromise between the factions, especially when it is expected that the compromise will all be on one side. The "antis" are aggressive; the "progressives" must be aggressive.

It is a question any way of division or death; may be both in Alabama. I have always deprecated division and held to a conservative course. but am compelled to confess that division generally seems to be the only successful method of building up the cause, as evinced by the strength we have attained in those sections where it has been resorted to. "No compromise with 'anti-ism!'" I used to think a somewhat cruel cry, but facts show it wisdom. It is belligerent itself and knows nothing else; it will fight-it must be fought. It is to be deeply deplored that so much strength should be wasted over nothing to keep people from doing something; people in the main who are conscientious and anxious to serve God acceptably. The plea for Christian unity has not had justice done it in these parts. "Save me from my friends!" would be its exclamation could it make itself heard audibly. Its presentations have frequently been crude and coarse; they have too often been conceived in bigotry and brought forth in vulgarity. Several times I have had to recoil almost with loathing, at least with humiliation, from the uncouth and brutal attacks which have been made from our pulpi's upon the "sects," and I do not think that I am extrasupersensitive either. In Alabama we have mu h pure religion and undefiled; we have enlighten ment, we have common sense, we have piety, we have sincere desire to grow in grace and in the knowledge of the Lord Jesus Christ in all the denominations, and to talk to people possessing such traits as though they were heathen or worse is an outrage, especially in the name of Christian unity; and I have heard it done by men of "light and learning" (?) in some of our centers of education and culture. I have found out why some people object to being called "Campbellites." Lacking the brain, scholarsnip and graces of that heroic soul, especially his Christian charity or love, they do not feel at home in such company and seldom refer to him except to charge that he was in his "dotage" when he does not endorse some of their peculiar notions and eccentric ways Theologically, politically and otherwisely, things are very much mixed. Hope sees a star, however. which shall lead us eventually out of our muddles and that-popular education-is rising in Ala-CLARIS YEUELL.

Ft. Payne, Ala.

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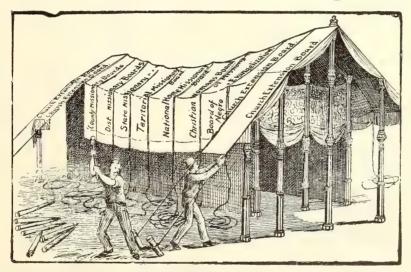
A WEEKLY FAMILY AND RELIGIOUS JOURNAL.

ol. xxxvii

August 23, 1900

No. 34

& & First Church Building 22



"Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitation: spare not, lengthen thy cords, and strengthen thy stakes; for thou shalt break forth on thy right hand and on thy left; and thy seed shall inherit the Gentiles and make the desolate cities to be inhabited" (Isa. 54, 2 and 3).

"Enlarging the tent" anticipates the "breaking forth," etc. And has not this prophecy been fulfilled in the marvelous growth of our movement? Are we not breaking forth on the right hand and on the left? When God gives us new churches through the preaching of the Gospel in all parts of the land, it is a sin to let them die for lack of the necessary buildings. The curtains hang loose, and the work of Evangelistic Boards is wasted very largely until the curtains are stretched forth and stakes are strengthened by the Church Extension Board.

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We would be lost, in a sense, without the CHRIS-TIAN-EVANGELIST. It has been in the family since its first issue. We feel the need of its well-edited pages. It keeps in close t uch with the things of every-day life, keeping men in the knowledge of the fact that Christianity has to do with the life that now is as well as with the future. That it will do to put in every day and not just for a change on Lord's day. May God give you all strength, courage and long life; especially to Bro. Garrison, who has helped so much to show men the way to a better life. Jos. W. HALL.

Pittsburg, Kan. The Dewey watch which we offer with one year's subscription (new or old) to the CHRISTIAN-

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I know that you have heard platitudes un you are "tired," but allow me to say that t CHRISTIAN-EVANGELIST is not only molding t age to come, but with the wisdom and vigor full manhood is gaining the victories of to de DR. J. A. MILLER

Columbia, Mo.

The splendid growth in the circulation of t CHRISTIAN-EVANGELIST this year is largely due the active assistance rendered us by friends w believe the paper is a means for the accompliment of great good. If they will continue the aid, reinforced by others who are being add daily to the ranks of active friends, the influen of the paper will grow by leaps and bounds, a we trust the welfare of the cause we plead w be immeasurably served thereby. The high to of both literary and spiritual features will maintained and improved wherever possible. I best cause deserves the best advocate.

I consider the CHRISTIAN-EVANGELIST with excellent print and splendid subject-matter t leading paper of our brotherhood. I find it ve helpful in my work and would not do without May the Lord prosper your efforts in giving our people such ad excellent journal.

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St. Louis, Mo., Thursday, August 23, 1900.

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CURRENT EVENTS.

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The death of C. P. Huntington, President the Southern Pacific Railroad, at his camp. Pine Knot in the Adirondacks, on the 8th inst., removes one of the greatest railay capitalists of the country. He had one to his favorite resort but a few days efore, and seemed in good health and exellent spirits when he retired at night. on after retiring he was seized with heart eakness, and lost consciousness and died fore midnight. Mr. Huntington was venty-nine years of age at the time of his eath. He was born in Litchfield county, onnecticut, October 22, 1821. His parents ere poor, and his boyhood was spent in verty. He left school when fourteen ears of age, having had trouble with his acher, and became a peddler of tinware. e soon developed financial ability, and his ealth, at his death, is estimated at not less an fifty million dollars. He early con- landed at Taku on May 29th, and on May

ceived the idea of a great transcontinental railway and became one of the chief promoters of that great enterprise. He was the great railroad king of the Pacific Coast, holding the key to the coast states and controlling its great lines of travel. While he is universally credited with remarkable business sagacity and the ability to conceive and carry forward great enterprises, he was also regarded as a grasping monopolist who did not hesitate to increase his great fortune by exacting exorbitant rates for transportation on the roads which he controlled. His death has exerted but little influence on the stocks which he owned, as his property was in a condition to be carried on without material change or loss. At the time of his death he was president and director of the Southern Pacific Company, president and director of the Pacific Mail Steamship Com pany, president and director of the Southern Pacific Railroad Company, of California, director of the California Pacific Railroad, director of the Galveston, Harrisburg & San Antonio Railroad Company, president and director of the Guatemala Central Railroad Company, besides being director of a large number of other roads, steamship companies coal companies, land companies, trust companies, etc. We have not learned at this writing what disposition he made of his great fortune, but the probability is that the bulk of it will go to his legal heirs, as he belongs to a class of men who know better how to make money than what to do with it.

If latest dispatches are reliable we are at the close of the great Pekin tragedy which has been one of the most remarkable episodes of the century just closing. It was early in June when the foreign ministers, with their families and official households, together with a small body of marine guards, were beseiged by Chinese imperial troops in the compound of the British Legation. There were nearly seven hundred foreigners, including men, women and children. Their guard numbered only about four hundred marines, representing the United States, Great Britain, Germany, France, Russia, Italy and Japan. This little Spartan band held at bay the imperial troops of China within its own capital for many week?, while they were under fire of rifle and artillery night and day. They succeeded in saving the lives of all the ministers. Their bravery deserves to be commemorated in song, in painting, in history and in the loving gratitude of the civilized world. The international guards above referred to were

31st they left Tien-Tsin by special train for Pekin. Immediately the flame of revolt spread throughout the Pe Chil Li Province and missionaries were murdered, mission stations burned and refugees attacked. On June 10th a force of fifteen hundred marines under Vice Admiral Seymour left Tien-Tsin for Pekin. The following day the second detachment was started, increasing the force to over two thousand men. This expedition never reached Pekin. On June 17th, the Taku forts were captured by the European warships. Later Tien-Tsin v as captured and the expedition organized which has resulted in reaching Pekin and in relieving the beseiged ministers. Thus we are near the close of the first act in a drama, the end of which no one at present is wise enough to foresee.

At this writing all of the facts about the capture of Pekin and the relief of the foreigners are not known, but some things have come to light not calculated to reduce the seriousness of the situation. While the ministers and foreigners are reported safe, less those previously reported killed, the witness of the ministers very seriously complicates the Imperial Government in the uprising against foreigners and the war upon the legations. Two of the three cities of Pekin are now in the hands of the allied troops and the third or innermost city is under attack and has probably fallen ere this writing. The Empress Dowager and Emperor a e reported first as having fled, then as captives in the innermost or "Forbidden City," and again as but recently escaped and retreating toward the west. Sir Claude McDonald is reported to have said that "the Chinese broke every engagement with the foreign ministers." Another report says that "two thousand shells fell among the legations within eleven days." The only food supplied the ministers by the Imperial Government, they say, were some vegetables, and these they refused to accept. Every effort was urged to have them leave Pekin, but this they refused to do, fearing treachery. China has now to be called to judgment, and the account she has to render is by no means an enviable one. Li Hung Chang is still appealing to the United States for a cessation of hostilities and a peaceful settlement of all their international complications and troubles, but the end is not yet visible. The complications are many and serious and the foreign powers can make no compromises or promises until the real attitude of the Imperial Government toward the Boxer uprising and the legations is fully

One of the reforms in political methods that is sure to win public favor, and to be adopted, is that of the abolition of the party caucus, and the supremacy of the party machine, and the substitution therefor of a direct vote of the people in securing nominations for public offices. In Wisconsin this reform seems to have already gained the victory. For four years ex Congressman La Follette has been agitating this reform and at the late Republican Convention he was nominated for governor on a platform which contains the following declaration:

The great reformation effected in our general elections through the Australian ballot inspired us with confidence to apply the same method in making nominations, so that every voter may exercise his sovereign right of choice by direct vote without the intervention or the interference of any political agency. We therefore demand that caucuses and conventions for the nomination of candidates for offices be abolished by legislative enactment, and that all candidates for state, legislative, congressional and county offices be nominated at primary election, upon the same day, by direct vote, under the Australian ballot.

When this reform has been crystallized in legislation as is proposed it will not necessarily abolish the machine or the party boss, but it will certainly rob them of their opportunity to control. elections, and to nominations in spite will of the people. Every movement in the direction of securing, by means of the ballot, an expression of the free and untrammeled will of the people on all public questions is to be welcomed as an effort to realize more fully a government "of the people, for the people and by the people." Every one knows that it is no uncommon thing for the will of the majority to be defeated under our modern methods of conducting elections. A great many other reforms must wait until this one is put into practice before they can be realized.

Ex-SenatorJohn J. Ingalls died of bronchitis at Las Vegas, New Mexico, August 16th. His wife and two sons were present at his death. Mr. Ingalls was born in Middleton, Mass., in 1833, graduated from Williams College in 1855, admitted to the bar in 1857, moved to Kansas in 1858, where, after having filled various positions of honor and responsibility, he was elected to the United States Senate in 1873. Mr. Ingalls was a man of marked personal qu lities and much brilliancy of intellect, but unfortunately and unwisely used these gi ts too often in contempt of men and measures. He held the office of United States senator for eighteen consecutive years, during which he had many bitter senatorial contests, the climax of which was with Senator Vorhees, and from which the popularity of these two noted statesmen seems to have swiftly declined. No senator probably ever indulged in more bitter and scathing remarks in denouncing what or whom he disliked than Senator Ingalls, and on this account had to his credit a long list of very bitter enemies. "The purification of politics," he said, "is an iridescent dream;" also: "The Golden Rule and the Decalogue have no place in an American political campaign." However, he claimed that these were statements of fact and not an expression of his sentiments, which explanation is due to Mr. Ingalls. But no man more than he knows what these sayings cost him in the estimation of his countrymen and his constituency. But unlike Robert G. Ingersoll, Mr. Ingalls was not an infidel. Though a member of no church, he said: "I believein God and immortality," and shortly before breathing his last moments away, with his wife he repeated the Lord's Prayer. sides Mr. Ingall's somewhat stormy political career he was not without considerable repu ation as a writer and lecturer. He was the father of eleven children, five of whom preceded him across the dark river.

The question of selecting a supreme commander over the allied troops in China, about which there was much diplomatic maneuvering, has been finally settled by the selection of Count Waldersee of the German army. Count von Waldersee served with distinction in Germany's war with Austria and France and succeeded Field Marshall von Moltke as chief of the general staff of the German army. Upon notification of his appointment by Emperor William Count Waldersee at once began preparations for his departure for China, but it will be several weeks before he reaches the German army in China. The dvance upon Pekin was not delayed on account of this appointment, and the fate of the ministers in Pekin will be known long before Count Waldersee arrives on the scene of action. The count is well advanced in years, almost threescore and ten, but is said to be well preserved in his intellectual and physical energies and enjoys the confidence of his emperor, the German army and the German nation. In the matter of the future of China he is said to have expressed fears of international trouble. The newly appointed members of Count Waldersee's staff are Captain Loeffler, of Saxony; Captains Baren Gemmringen and Guttenberg, of Wurtemburg, and Major Baron Gebsattel, of Bavaria. Count Waldersee expects to start for China some time during the present week.

Race riots are not confined to the South. Last week a race riot of formidable proportions occurred in New York City, in which a great many people were injured. Police reserves to the number of four hundred were called out to restore order. The trouble grew out of an attempt to arrest a colored woman by two policemen in which one lost his life. The arrest was resisted by a negro named Harris, who slashed a policeman with a razor until mortally wounded. This aroused the white people and the riot followed. This shows that the race question is not political or sectional. It exists in human nature and only requires an occasion to bring it to the surface. To prevent such outbreaks of disorder it is necessary to raise the moral standard of the negro race. They need more such men as Booker T. Washington and more schools such as he has established Tuskegee. They should not be abandoned mob rule, but rescued by missionaries a schools; Christianized and educated.

BUILDING FOR GOD.

God is the great Builder. He is the builer of worlds. The visible and invisible uverse is the work of His hands. He is builder of dispensations, acons and institions. His infinite wisdom conceived a planned and His infinite power executed vast system of worlds that move with subarmony in their orbits—

"Forever singing as they shine, The hand that made us is divine."

"Every house," says the eloquent author the Hebrew letter, "is builded by some of but He that built all things is God." Becaman is made in the image of God, he something of a builder himself. This qual in man is worthy of his being and nate. The noblest work of this world is that building—building a home for the fam homes for the poor, homes for the unfort ate and defective; building religious hor for God's people; building institutions a governments for the protection of the ple; building schools for the education of people; and all these to build character the image of God.

These men represented in the picture our first page-who are they, and what they doing? They are representatives of tribe of people who but recently were sla in Egypt, but have been emancipated God, who has promised to make of ther nation. Their leader has caught a vision God, and His great purposes concerning chosen people, and under his direction t are building a house for God. Since the are sojourners for the time being in wilderness, it must needs be a movea house-one that can be taken down ard up again. God has promised to meet w them, and this tabernacle was conceived: planned by Him, and the pattern was sho to Moses in the mount. Little did these n know of the gracious character and mighty purposes of God. They knew t He had delivered them from their cruel ta masters, and that He had made them cert great promises, and that this tabernacle being erected according to His will, and order to cultivate right relations with H They seemed to work as if they were spired with something of the greatness what they were doing, though they co not have understood its vast meaning att time. They were building, however, in faith that there is a living God, and that will meet with them in the place which has appointed, and manifest His will His power to them.

This first house of God for a meeting-pl between man and God, prefigured also, cording to the Hebrew letter, the Christ institution—the Church of Jesus Chr Jesus Christ, like His Father, is a gr Builder. He is building a spiritual chur He said to Peter, when that apostle had c fessed Him as the Messiah, the Son of living God: "Or this rock I will build

church, and the gates of hades shall not prevail against it." But this spiritual edifice is made up of men and women who inhabit material bodies. They are required to meet together for public worship, and for mutual exhortation and edification. The gospel is to be preached and the ordinances of the Lord's house observed. All this requires material structures or houses in which to meet, which we call houses of God because built for Him and dedicated to Him. Because man has a material as well as a spiritual nature the building of these houses is an essential part of the extension of Christ's reign among men. Those who assist in building a house for the worship of God are building with God and for God. They are to that extent Godlike.

The prophet Isaiah, in a glorious prophecy concerning the future of God's people, exclaims: "Enlarge the place of thy tent and let them stretch forth the curtains of thy habitations; spare not, lengthen thy cords and strengthen thy stakes." Here are mentioned two essential conditions of all permanent progress in religious work, namely, lengthening the cords and strengthening the stakes. The lengthening of the cords was necessary to make more room in the tent, but this put greater strain on the stakes by which it was fastened down, and hence they must be strengthened. This is the twofold work-extension and intension: increasing the area of the influence and the number of converts and churches, and holding fast and strengthening that which we have gained.

In our own religious work we have probably done more lengthening of cords than strengthening of stakes. The evangelist has outrun the church builder and pastor. The result is, we have a large number of unhoused and uncared-for congregations. During the last twelve years an effort has been made to bring up this neglected part of our work, and with very encouraging results. We are not trying to do less evangelistic work, but more church building in both the material and spiritual senses of the phrase, because the two are very intimately and inseparably connected. A special effort is being made the present year to raise twenty thousand dollars in order to bring the total amount of funds on hand for the erection of church houses to a quarter of a million dollars. We give several pages of the CHRIS-TIAN EVANGELIST this week to a special appeal for this purpose. We invite attention to all that is said on the subject, and ask our ministers and members generally to give it their careful, conscientious consideration.

No department of our work is in more urgent need of being pushed forward than this. We have had a marvelous growth in numbers, and it would be the most appropriate recognition of this token of divine favor upon our evangelistic efforts to greatly swell our Church Extension Fund in order to assist in housing these new converts where they may be built up in spiritual life, and themselves become active builders in the church of God. To neglect these new converts who have been won to Christ, and the new congregations which have been organized, would be

to give evidence of our unworthiness of such signal manifestations of God's favor. With a quarter of a million dollars in hand as a loan fund we can begin the new century, that is ready to dawn, with a solid basis for the further enlargement of our work, both in the direction of lengthening the cords of our tent and strengthening the stakes. This would require considerable increase over the offerings of last year, but this, of course, is what we have a right to expect as the result of a normal growth and in response to this special effort to reach a quarter of a million by the end of the century.

hour of Prayer.

APPRECIATING GOD'S HOUSE.

(Psalm 122; Haggai 1:1-11.)

[Uniform Midweek Prayer-meeting Topic, August 29.]
CENTRAL TRUTH: The true lover of God is also
a lover of God's house, the meeting-place between God and His people.

From the earliest record of God's dealing with men He has had some special place where He would meet with man to bless him. At first it was only a rough-hewn altar. Later it was a movable tabernacle in the wilderness, then it became a permanent temple in Jerusalem. But even while the temple was yet standing synagogues were established in various localities where pious Jews gathered on the Sabbath day to hear the law read and to receive instruction from it and to worship God. Jerusalem. however, under the Jewish dispensation was the center of Jewish affections, because the temple of God was there and there were held the great annual feasts whither the tribes went up.

It was concerning one of these pilgrimage that the psalmist sings:

"I was glad when they said unto me, Let us go unto the house of the Lord."

It was with a heart overflowing with pious emotion and appreciation of the spiritual blessings that came from the house of God there located that he exclaimed:

"Peace be within thy walls,
And prosperity within thy palaces.
For my brethren and companions'sakes
I will now say, Peace be within thee.
For the sake of the house of the Lord our God
I will seek thy good."

Jerusalem was, therefore, sacred to the Jews, because the house of the Lord was there, where He met with His people and blessed them.

Under the Christian dispensation we are not limited to any one city or mountain in which to worship God. Wherever there is a devout heart, there approach may be made to God and acceptable worship offered unto Him. Neverthe'ess, places of meeting and houses in which God's people may meet for worship and for edification are necessary even in the present dispensation. We are exhorted not to forsake the assembling of ourselves together, and this implies a definite time and place of meeting and a suitable house in which to meet. Experience has taught us that the cause of God languishes in any community where there is no house dedicated to the worship of God,

where His people may meet and exhort one another and observe the ordinances of the Lord's house.

A special blessing is promised to those meeting in the name of Christ and uniting their petitions for a common purpose. This fact makes the meeting house or church edifice possess a sacredness in the estimation of religious people not possessed by ordinary buildings. How many tender and sacred associations cluster about it! There we heard the Word of the Lord preached. There we confessed the name of Christ before witnesses, and there we were baptized into the likeness of His death. There we often bowed in prayer with those we loved and our songs of praise echoed within its walls. There, too, we gathered when our beloved dead were to be taken away for burial, and there the promises and consolations of the gospel were presented to us for our comfort. Is it any wonder that we should love the place?

The absence of any suitable house of worship in a community of Christians, or a house in a dilapidated or neglected condition, would be sufficient proof of the religious indifference and lack of true piety of the people of that community. Sometimes the church building is unfenced and the swine gather about it and root under its walls, or it is unpainted and out of repair. Such a condition of things always testifies to the religious indifference and lack of appreciation of God's house on the part of the people who meet there. A church debt which the people are abundantly able to pay, but which they do not pay, testifies to the same thing.

It was a condition of things like this that the prophet Haggai rebuked in his time. The house of God at Jerusalem was lying in waste, not because the people were unable to repair it, but because of indifference. They were saying among themselves: "It is not the time for the Lord's house to be built." Perhaps they felt that times were hard, money scarce and each of them could see where he could spend all his money on his own possessions. "Then came the word of the Lord by Haggai the prophet saying, Is it a time for you yourselves to dwell in your ceiled houses while this house lieth waste? Now, therefore, thus saith the Lord of hosts: Consider your ways." prophet then points out the misfortunes that have come upon them and tells them that it is because of their neglect of the house of the Lord.

No doubt there are communities of Christians whose house is in a discreditable condition, and who are saying to themselves: "The time is not yet come to build the house of God." Many of them are probably living like the people of Haggai's time, in very comfortable and commodious houses, while the Lord's house is a constant witness against them because of its neglect and dilapidated condition. To all such this message of Haggai should come with its warning note, stirring them up to do so nething worthy of their name and their profession in the way of erecting a suitable place of worship.

But many will say, no doubt, we have a very comfortable and respectable house of worship. That is well, but alas! how many of your brethren there are in less favored communities where they are few and poor in worldly possessions, or where the country is new and the people have not yet acquired sufficient property to enable them to build who are without any house of worship. It is the object of the Church Extension Fund, whose call for an offering is now upon us, to loan necessary funds to such churches to enable them to build houses of worship, the money to be returned at a very low rate of interest when the church has had time to develop its strength. If you appreciate the house of God you will not only seek to build a house of worship for your own congregation when it is needed, but vou will be glad to assist your poorer brethren of other congregations in securing a suitable house of worship. Your willingness to do this will be one evidence of your appreciation of the house of God and of the blessings of God through His church. Let us respond to this and to every other call of duty in the spirit of loyalty to Christ and love for our brethren.

PRAYER.

Almighty God, whose throne is the heavens and who dwellest not in houses made with hands, but seeketh the humble and contrite heart as a dwelling-place, we thank Thee that Thou hast deigned to manifest Thyself to Thy people in so many ways. We thank Thee for the privilege of pub ic wor-ship and the gathering of Thy people and for the house of God in which we may meet and join together in prayer and praise. As we love Thee and appreciate salvation which Thou hast provided for us through Jesus Christ Thy Son, help us to appreciate also the house of God in which we meet for Thy worship and to fit ourselves for Thy work in the world. And forbid, we pray Thee, that we should be selfish, providing ourselves with houses of worship, but extending no aid to our less fortunate brethren to enable them to enjoy the same religious privileges. Help us, we beseech Thee, to so worship Thee and serve Thee in these earthly tabernacles that we may be permitted at least to see Thee face to face and worship Thee where there is no longer need of temple or altar or sacrifice. And Thine shall be the praise through Jesus Christ our Lord. Amen!

Editor's Easy Chair Or MACATAWA MUSINGS.

Now and then the Divine Artist paints a picture on this earth which suggests and is probably intended to suggest something of the beauty and glory of that fairer world of which we sing and dream. Such a picture a party of us were privileged to see a few evenings since. We were fishing on Black Lake about midway between the Park and Holland. It had been a dark, cloudy day, made the more dismal by a drizzling rain which fell at intervals during all the afternoon. An hour before sunset a strip of blue appeared on the western horizon, arching upward until the sun shone out with all its imprisoned glory, and seemed to focus its beams upon the southern and eastern shores of the little lake. The trees, the grass, the green banks, the houses along the shore shone with an unearthly beauty. At the same time a double rainbow, perfect in all its colors and making a perfect arch spanned the horizon above the illuminated shore, and the scene was one of surpassing grandeur and glory. For the time being we were transfixed by it, and became indifferent as to whether the fish were biting or not. Such a display of gorgeous colors, such tints and tones, one seldom sees. Under the double arch of these rainbows and beyond the shore of the lake lay the little city of Holland in the distance like an earthly gem in a heavenly setting. An Oklahoma senator, who chanced to be a member of the party, as if to moderate the enthusiasm of the rest of us, teld us that such scenes were not uncomon down in his favored portion of the earth. But we must believe that there were elements entering into that picture which could hardly be found even in the beautful territory of Oklahoma. But there is no spot on earth but has its charms and its beauty, if only we have eyes to see and hearts to appreciate.

We recently had a tragedy here at the Park from a parachute performance. An æronaut, who takes chances on his life for money, came here at the invitation of some one who bears some responsibility for the tragical result, and made his ascension in a balloon, performing, meanwhile, on the trapeze. At a height of several hundred feet he dropped, relying on his parachute for a gradual descent. The parachute opened in due time and the rapid descent was stopped so suddenly that the man's hold on it was released, and he fell from the awful height in the edge of the small lake, where the water was shallow, resulting, of course, in crushing his body and causing immediate Many who witnessed the terrible scene, especially women, did not recover from the nervous shock it produced for several days. The incident moves us to say that no man who puts a proper estimate on the value and sacredness of human life will risk it in such foolhardy ventures, when there is nothing more to be gained by it than a few dollars for his own pocket and the entertainment of a crowd. Every now and then some one in order to gain notoriety, goes over the Falls at Niagara in a vessel of his own contrivance. These methods of gaining notoriety are less to be condemned than the method adopted by certain cranks in attempting the life of some one in high position, but they are essentially immoral in their low estimate of life and their utter perversion of its true aim.

A walk through the deep, still woods these August days, such as we enjoyed a few mornings ago, offer a splendid opportunity for meditation and reflection. It is easy to compare the various kinds of trees one sees in such a walk with the different types of human beings one knows in actual life. This tall, smooth, graceful beach that sends up its trunk high in the air before putting forth any branches is the polished, scholarly gentleman, whose life has not been stunted by

poverty or his education hampered by assuming matrimonial responsibilities too early. This stalwart, knotty oak, with its huge trunk and wide-spreading branches, affording shelter for the birds and squirrels and offering shade to man and beast-who cannot see that it represents the strong, selfmade man, who has suffered many adversities and borne many responsibilities and has been developed by them into the rugged, honest, generous hearted, manly man that he is? And there is the beautful hard maple-how rich in folage, how symmetrical in form, how grateful its shade, how glorious in its robes of green in spring and summer and of gold and crimson in autumn! How sweet the very sap of its veins! Who does not know that this tree represents womanhood at its best, and especially some particular woman, whom we have all known sometimeand loved? And these beautiful, tender young saplings; of course they stand for the children-the future forest of humanity. But these fallen trees that lie prone upon the earth-trees that were once the monarchs of the forest-now dead and decaying, they have a meaning full of pathos. Once they defied the winter's storms and stood erect in their strength and glory. But time has pulled them down and laid them in the dust. These represent our fallen heroes, our great men, who have served their age and generation faithfully and have fallen in the strife. Forgotten by many of the living, their names and their deeds are known to Him to whom all live. Such are some of the reflections awakened by a stroll through Macatawa woods.

It has become evident to the proprietors of the Park Association that accommodations here must be increased before a larger number of people can be received and cared for. A few have come and gone away without finding a place whereon to lay their heads. This has only been the case for a week or two. Now we hear that one of the hotels is to be enlarged, and several new cottages are to be erected to accommodate those who want to make this place their summer home. Cottage life here is far preferable to hotel or boarding-house life, and cheaper. Those coming here for a few weeks should rent or build a cottage. When not occupied it is an easy matter to rent it. J. J. Haley is spending a few weeks here with his family. B. A. Jenkins runs over occasionally from Buffalo, N. Y., to spend a few days with his family, who are summering here. The service last Lord's day was very enjoyable. A good sermon by Rev. Frank Lee was followed by a union communion service presided over by T. P. Haley and Rev. Burgess. This was greatly enjoyed by the large company of believers who participated.

Edgewood-on-the-Lake, Aug. 18, 1900.

Willing submission to the influences and guidance of the Holy Spirit is the supremest test of sonship in the family of God. Conformity to formal godlines without the spirit is the poorest kind of religion.

Our Budget.

- -The allied troops are in Pekin.
- -The foreign ministers have been relieved.
- -Now for the greatest diplomatic contest the world has yet known.
- -The future of China is now in the hands of the ruling powers of the world.
- —We have had another week of sweltering weather. The country about St. Louis is suffering for rain.
- —On account of Church Extension literature this number many of our regular correspondents' and contributors' articles are crowded out, but their realization of the importance of this branch of our missionary work will not permit them to complain. Church Extension needs the emphasis.
- —Emperor William has taken to preaching. The press recently contained a sermon preached by him on board his imperial yacht from Ex. 16:11 for a text. This is a new role for emperors and beset with embarrassments. But why not? It's better than war speeches. But in such a case who shall criticise the ways of the Emperor; or will he see his own sins and repent; or should a man who rules a nation by "divine right" be criticised?
- —"Bible Study Sunday." Had you heard about it? Well, it's the second Sunday in September. Now turn to J. Z. Tyler's article in this paper and he will tell you all about its origin, purpose and importance. Do not fail to read it, even if this is Church Extension number.
- —Last week the Foreign Society received \$1,000 on the annuity plan, making now, in all, about \$93,500. It is the desire of the society and all the friends of missions that this fund shall reach the \$100,000 mark before the close of the present missionary year.
- —Joe! Brown, field agent for the B. A. C. C., informs us that the Oskaloosa College board of Oskaloosa, Ia., has tendered the college property to the Benevolent Association of the Christian Church in which to establish an Orphans' Home for Iowa. It is thought that this action on the part of the board meets the approval of the Iowa brethren, but to decide the matter definitely the proposition will be submitted to the state convention at Des Moines, Ia., September 4, at the hour given to the B. A. C. C. All interested in the care of orphans and in the disposition of Oskalcosa College property are urged to be present on that occasion.
- —In our next issue we will begin a series of four articles on "The Gladstone and Huxley Controversy," by A. M. Haggard, dean Bible chair of Drake University. Both the subject and the writer make those articles a very promising treat for our readers.
- -The only son of Bro. Z. T. Sweeney, Columbus, Ind., was drowned while bathing in White River, near that place, on the 13th inst. In a letter from Bro. Sweeney's secretary, he says: "He was in company with some boys, but they did not realize his peril until he had gotten beyond their reach, owing to the fact that Joe was accustomed to staying under water some length of time when diving. He has a scar on his head, and apparently met with some obstruction in the water, which caused him to lose consciouness." Brother and Sister Sweeney, and the entire family, have the sincere sympathy of a large circle of friends in all parts of the country in this irreparable loss which they have sustained. Joseph was a stalwart, manly young man with promise of a long and useful life, and his untimely departure is one of those sad mysteries of life, the full explanation of which must be waited for until we no longer "see through a glass darkly.'

- —Special Church Extension issue this week and \$250,000 for that fund by September 30th.
- —If you will read what we publish this week concerning our extension work you will be a convert to the plan; that is, if you need converting.
- —The perpetual use of money, as illustrated in our Church Extension Fund, has no comparison anywhere in any financial concern.
- —The use of money and the good it will do must be shown in results. Money in our Extension Fund will build a new church every five years, and in working as a loan it stimulates the church in self-reliance.
- —The display of twenty-six church buildings which have been completed by the aid of Church Extension forms an interesting chapter in our growth. Ours used to be the little church around the corner. Not so now.
- —The cuts illustrate the kind of work our Board of Church Extension is doing in mission fields. A church building should be in every way commensurate with the town and adquate to the demands of the new organization. If it is not the church will not grow. A costlier building is needed in a large and growing city than in a small town. These buildings are fair samples of the more than 550 that are sprikling our land because of the timely aid of our Church Extension Board.
- —The article from the pen of F. D. Power on "The Chain Letter and Other Schemes" is well worth pondering. In their helplessness they resort to such methods to get money. They should all be discouraged because they are failures, and we should build up our Extension Fund because it is a success.
- —A man who had to travel very extensively ard for years through Mohammedan lands, when returning to England said in an article: "Mohammedanism is dying, because they are building no new mosques, neither are they repairing the old ones." It is true that nothing is a better indication of the growth and prosperity of a religious body than the buildings they put up.
- —If their church buildings are tottering and look shabby and no new ones are building in the growing communities it is a sure sign of a loss of the evangelistic spirit of that body, and certain decay is inevitable.
- —If victory comes in September by our Extension Board reaching \$250,000, it will come as a result of the preachers doing their duty. The apportionment has been sent to the churches. If each minister will bring the church's duty to its official board, and in prayer and thought these good men shall go to work to help their pastor the result of the September offering will be amazing.
- —It is easy to say that people ought to inform themselves as to all departments of church work. However, the history of the past will likely be a prophecy of the future. It is conceded that men have a right and must be informed about their own business. Any method that best serves is used by those who are planning to win. The blackness of darkness of ignorance concerning plans and projects of the church will not be dispelled except by the preachers and elders. Those who read our papers can be informed, but thousands upon thousands must learn about Church Extension only from the pastor's lips.
- —Our Extension Fund is loaned only to such as cannot build except by borrowing and that cannot borrow elsewhere. There are hundreds such as these. Many people honestly believe, unless otherwise informed, that if a church can give first mortgage security with a clear title, with all debts paid except what the loan pays, and will insure the house well in favor of the lender, any secular institution will loan such a church money

- enough to complete the building. It is not the case, however. If the loan is ever made it is at a fearfully high rate of interest on short time and the interest payable in advance. Recently our church at Garber, Oklahoma, applied for a loan, saying that they could borrow \$400 for one year at 24 per cent, by paying the interest in advance. This church gladly took money from our annuity fund, agreeing to pay six per cent. and be in the hands of our board. They knew that to pay 24 per cent. was to invite mortgage foreclosure and loss of their building, while borrowing from our Extension Fund was to keep their property in the hands of the brotherhood. If the church goes down and the Extension Board must sell the property the amount loaned is realized and the money instead of being lost builds another church.
- —Will you attend the Iowa state convention? If so, kindly send your address to W. A. Hitchcock, 1408 24th St., Des Moines, that entertainment may be provided for you.
- The program of the Minoesota state convention, to be held in St. Paul this week, came too late to appear in our columns. The convention opens August 21 and closes August 25. This is the 43rd annual convention and the program is full of living topics and by strong public speakers both men and women. We are sure that the brethren will have a great convention in St. Paul this week.
- —The 10th annual catalog of Southern Christian Institute, Edwards, Miss., is to hand and we are pleased at the showing it makes as an educational institution. This work is aided by our A. C. M. S. on beltalf of the colored people in the South. The catalog shows the adaptation of the institute to the condition and wants of the people, which is after all the education most needed.
- -The receipts of the New York Committee of One Hundred on the India famine relief work now amounts to over \$200,000. The rate of daily receipts has been upwards of \$2,000 and from all parts of the country and conditions and ages of humanity. There is something inspiring as well as heroic in such demonstrations of the unity of the human family and sympathy in time of distress. Let this good work go on. Another \$100,000 is wanted within the next thirty days.
- —The catalog of Kansas Christian College, Harper, Kas., for 1899 1900, shows a well-organized, well-equipped and well-attended college. That Aaron Prince Aten is bringing this school to the front is evident in the increased attendance and popularity of the college during the last school year. Christian College is well located and there is no reason why it should not erjoy a large measure of success. It supplies the need of a vast and rich agricultural district for a college and is worthy of the most liberal patronage.
- -The discovery of the library of the great temple at Nippur, by Prof. Hilprect, president of the University of Pennsylvania, with over 17,000 tablets not one of which is supposed to be later than 2280 B. C., will probably take rank as one of the greatest discoveries of the century. It is said that it will require five years to excavate the unexplored rooms of the temple library, and these may prove as rich in tablets as those already uncovered. It seems that we are about to recover the knowledge of many centuries of a civilization heretofore known only as a prehistoric civilization. The translation of these tablets will require many years, but their contents will be most anxiously awaited by the world. It is not probable, however, that any knowledge will be revealed that will materially affect present civilizations or their religions. Christianity will stand the test of the past, the present and the future, because it is rom God and for man's elevation.

—The program of the 63rd annual convention of the Missouri Christian Co-operation, to be held in Moberly, S:pt. 17-20, came to hand on press day and cannot appear until next issue. Look out for it next week and prepare for a rousing convention—the best in the history of the state.

—Some enterprising merchants with a good capital, who are members of the Christian Church, are wanted to locate in Mankato, Kan. Two of the best merchants of that city are retiring from business and our people want business men of the Christian Church to take their places. Mankato is one of the best locations in the state the county seat of Jewell. For further information, address K., in care of this paper.

—The annual catalog of Hazel Green Academy with announcements for 1900-1901 is out with its good record for the past and its promising outlook for the future school year. This educational institution is supported by the C. W. B. M. and is doing a splendid missionary work in Eastern Kentucky. Wm. H. Cord is the principal of the academy.

—Any person who would like to assist a worthy young man in preparing himself for the ministry may find an opportunity by addressing a letter to S. A. Moore, Gentryville, Ind.

—On Tuesday night, August 28th, the Mt. Cabanne Church, of this city, will give a farewell meeting to their pastor, Dr. Dungan, and his family who leave for Canton, Mo., before the close of the month. In this farewell all of the activities of the church will participate and the occasion will be both memorable and impressive. All of the pastors of the city and as many of their respective congregations as can attend are invited. The entire city will join with Mt. Cabanne in regrets for the loss of Bro. Dungan and his family from this field. Dr. Dungan, however, will continue to supply the pulpit of the Mt. Cabanne Church from Canton until a successor has been secured.

-The financial statement of the Second Christian Church, rendered August 11th, shows that the sum of \$1,579.73 has been raised by the various activities of the church and its friends and pastor toward the liquidation of the church debt and interest. Of this amount \$1,150 was paid on the debt, reducing it to \$3,800. The interest, \$456. was paid by the pastor, W. D. Pittman, who in addition to this giving has supplied the pulpit and also kept an assistant pastor in the field Dur ing the year there have been 98 additions to the church, 51 of which were by baptism. In addition to the above moneys raised the church has paid for Sunday-school literature and other indebtedness the sum of \$360 78, which did not go through the church treasurer's hands. This is certainly a marvelous work, one that cannot probably be duplicated in the history of the church in Missouri or in the United States.

—If the following paragraph from an article in the Evangelist, by Prof. John DeWitt, on creed revision, may be taken as an expression of the condition of Presbyterian preachers theirs is certainly one of perplexity and extremely unenviable. A creed revised by a ministry of doubt would be neither satisfactory nor durable:

The most that the Presbyterian Church can do in respect to modern thought it must do through its individual ministers. These ministers ought to exercise charity in judging each other, to be slow in condemning one another, to remember that all of us are living in an age of inquiry and doubt, and that every one, or almost every one, is engaged in answering objections or surmounting difficulties proposed by himself to himself. There is one other thing we can do, and that is to remind ourselves that such an age as ours is must be an exceedingly poor age for the work of amending a creed or for that of making a new creed.

Personal Mention.

E. H. Kellar, pastor of the church at Carrollton, Mo., is in a meeting at Roads, Mo.

T. Augustus Reid, general secretary of colored work, has removed from Frankfort, Ky., to Maysville same state.

David Husband, of Olivia, Minn, has accepted a call to preach for the church in Waitsburg, Wash., to begin Sept. 2nd.

"The Devil Quoting Scripture" will be the subject of W. A. Moore's discourse at Beulah Christian Church, this city, Sunday evening August 26th.

O. D. Maple, paster of the Church of Christ in Scottville, Ill., has resigned to take effect 60 days from October 20th. This congregation will then want another preacher.

After a tour of three months through Northeast Virginia and West Virginia, C. M. Hughes, singing evangelist, has returned to his home in L*xington, Ky., and is ready to engage for work wherever needed. The West or Northwest preferred.

O. F. Jordan, of Fisher, Ill., was united in marriage with Ida Kinsey, of Portland, Ind, en Aug. 6. Mrs. Jordan was formerly C. W. B. M. missianary to Bina, India. They have been called to serve the church in Fisher another year, and will begin an active campaign by holding a meeting soon.

Allan B. Philputt, pastor of the Central Church, Indianapolis, is spending a few weeks with his brothe , J. M. Philputt, pastor of the Lennox Ave. Church, New York City, at Bensonhurst, Long Island. He will supply two Sundays for the First Church, Philadelphia.

E. T. McFarland, pastor of the Fourth Christian Church, this city, has returned from his vacation trip, but not his family. The Fourth Church has opened up its campaign by sending in \$46 to the treasurer of our city mission board for our city mission work. This is a promising indication of a live church.

W. H. Willyard, now of Beaver Falls, Pa., is the author of a little book called 'The Divine Creed' that is meeting with considerable favor by the people. Those who have read the book express themselves as greatly pleased with it and profited by it.

Howard T. Cree, pastor of the Christian Church at Maysville, Ky., passed through St Louis accompanied by his wife, en route to Colorado where they expect to sp-nd a few weeks visiting, sightseeing and recreating. Bro. Cree reports having closed a two weeks' meeting at Mt. Carmel, on Saturday, August 11th, with 15 additions.

Rev. A. R. Adams will occupy the Cristian Tabernacle pulpit, Decatur, Ill., the first Sunday in September. It is understood he has received an invitation to visit that church with a view of becoming their pastor. Lynnville will regret very much to see him leave.—Lynnville Correspondent to Jacksonville Courier.

The sermon preached by R E. Rosenstein, pastor of the Church of Christin Manhatton, Kansas, July 22, before a union meeting of Methodists, Baptists, Presbyterians, Congregationalists and Christians, has been published in tract form and can be had for three cents per copy or thirty cents per dozen.

F.F. Walters, of Anita, Iowa, reports considerable advancement in the church there, but at great sacrifice on the part of the brethren. They have paid an indebtedness on their house and have had 26 additions to the church. The Christian Church, he says, is the most popular one of the five churches in Anita.

E. M. Johnson closed his work at Minden, Neb., Aug. 19th, and moves to Bethany to attend Cotner University. Bro. Johnson began at Minden Feb. 1st, 1899; has paid off the Church Extension loan of \$425, improved the house to the extent of \$100 and raised the church membership to 102. A suitable man is wanted to follow Bro. Johnson at Minden immediately.

Malcolm C. Watson, a young man of Riggs, Mo., who expects to attend Drake University, Des Moines, Iowa, this fall and winter, would like to correspond with any church within one hundred miles of Des Moines wanting preaching for part or for all time. Bro. Watson has had considerable experience in the ministry, having had over 75 additions since Jan. 1st, and can give good references.

C. C. Hill, of California, Mo., closed his first year's work with that congregation August 19th. During the year there has been a net increase in the membership of 24. Amount of money raised for all purposes, \$1,450. All departments of the work are in good condition. Notwithstanding the excessively hot weather, there were 176 present at the Bible school August 19th, and good audiences at both services, with one addition in the morning.

CHANGES.

Lewis R, Hoteing, Engleside to Chicago University.

I. A. Beattee, Peru, Neb., to Weston, Oregon.
J. M. Hunter, Forest Grove to Coquelle City,
Oregon.

J. M. Reid, Stark to Shaw, Kan.
Guy W. Smith, Oakland to San Jose, Cal.
G. S. O. Humbert, Eugene to Cornwallis, Oregon.
A. B. Sims, Charleston, Ill., to Newport, Ark.
C. W. Van Dolah, Shawnee to Edmond, O. T.
Alfred Brunk, Coffeyville, Kan., to Galt, Cal.
E. M. Flinn, Adel, Iowa to 5165 Prairie Ave.,
Chicago.

R. M. Dungan, Plattsmouth, Neb., to Moulton, Ia.

Hiram VanKirk. Chicago to Berkeley, Cal. J. S. Cahill, Dayton to Richwood, Ohio. David Husband, Olivia, Minn., to Waitsburg, Wash.

Augustus Reid, Frankfort to Maysville, Ky. R. S. Renfrowe, Rochester to Aurora, Ill. C. E. Evans, Eureka to 365 E. 63rd St. Chicago. W. H. Willyard, Charlestown, Ind., to Beaver Falls, Pa.

Public and Private Rights Criticised.

The B. B. Tyler letter in this paper criticises Public and Private Rights. That is all right. We covet criticism. But we do not feel satisfied with Dr. Tyler's criticism. We object to being accredited with positions assumed by the critic. The book nowhere states that "all moneys needed to carry on the government shall be collected by taxes levied on land." It positively states the contrary. The book does not advocate any tax theory but a better way; a proper division of public and private properties and rights and a proper business control of all public properties and rights by governments in the interest of the public. That a revenue could be raised from these public possessions in a businesslike and legitimate way for government purposes that would be far more equitable and just than our present or any other tax system. Evidently Dr. Tyler has permitted preconceived ideas to blind him to the real thesis of the book he criticises. I am glad that Dr. Tyler has written about the book. It shows how badly such a book is needed, even among our preachers.

We do not believe in burdening the weak and exempting the strong. We do not believe in any system of govern ent that permits men to grow rich by use or control of that which belongs to the public. No kind of robbery is more unjust. What we insist upon is that the government protect and administer public possessions for the public and not barter or give them away as political spoils or permit them to be taken by greedy wealth-seekers without due compensation to the public. If the public were duly compensated for all its rightful possessions it would need to resort to no tax system for governmental expenses. The Single Tax doctrine is only incidentally referred to in my book and not advocated as a cure-all for our national evils. There are other great principles advocated. We hope the Doctor will read his THE AUTHOR. copy again.

To Relieve Lassitude Take Horsford's Acid Phosphate.

A few drops added to balf a glass of water relieves the feeling or lassitude so common in midsummer. A pleasant and wholesome tonic.

That "Reign of Law" Again.

By an unfortunate omission of a comma I am made to say in the CHRISTIAN-EVANGELIST of Aug. 9 the opposite from what I wrote. In my notice of Bro. Tyler's commendation of Lane Allen's "Reign of Law" I am made to say of W. B. Smith that he was "well known in Missouri while a professor in Missouri University as having been a student of the College o' the Bible, becoming an infidel while a student, and being expelled for his infidelity." In reality I said that Mr. Allen represented the hero of his novel as having had such an experience in the College of the Bible, and I denied the truth of his representation.

The typographer also makes me say that "neither Mr. Allen, nor W. B. Smith, nor any other person corresponding to his David was ever a student of the Bible." I wrote or aimed to write "was never a student of the College of the Bible."

I see that the book reviewer of the CHRISTIAN-EVANGELIST has received and expressed the idea respecting our college, which the novel is calculated and was doubtless intended to convey, for he says in his notice of the novel that "it contains much about the Bible School at Lexington. It traces the history of a boy who goes up from the hempfields to study for the ministry; how he becomes dissatisfied with the prevailing ideas of the school and is carried out into doubt, and finally goes back to the farm; thence to a northern college." The reviewer also says: "In a way it condemns the narrowness and bigotry of the times and shows how much such a spirit will hamper a young man."

I suppose it is scarcely worth while for me to deny that the College of the Bible is characterized by "narrowness and bigotry," for certain persons who know nothing about it have sworn that it is and they will never repent; but the representation that by its teaching any one of its students has ever been so "hampered" as to become an infidel is a vile slander. What the reviewer styles "the history of a boy who goes up from the hempfields to study for the ministry becomes dissatisfied with prevailing ideas of the school and is carried out into doubt" is no history at all; it is pure invention on the part of Mr. Allen.

J. W. McGARVEY.

Chautauqua Season

approaches its close. Next Wednesday is the recognition day of all the C. L. S. C. classes, and on the 23rd the final wind-up. No man has appeared on the platform with more determined earnestness, pleading for the time of individual character and life-and for the strength and patriotic country saving power of the middle classes than Russell H. Conwell. His mighty appeal before the Grangers yesterday and powerful sermon Sunday was worth a whole season of study to the great workers and solid strength of this country. President Milligan, of Kentucky University, has spent some time here. He will preside at the ministers' meeting to-morrow. Subject: "How Best to Conduct Weekly Prayermeetings." President Zollars and wife had a good rest here, and all Hiram College will want to stir the waters of Chautauqua Lake, next year. Dr. Gerould, of Cleveland, Albert Teachout and sons, are here. A. Teachout will come next week. Bro. Abberly and family, of Columbus; Bro. Walker, of Kentucky; W. A. Hanna and wife, of Washington, are here. Bro. Van Horn, of Warren O., will lead communion service Sunday and Dr. Bainbridge, of New York, will speak of mission

Miss Emma Lyon, our missionary from China, was before the hall conference of general missions, and also Miss Graybiel, of Mahoba, India, the past week. W. J. F.

Aug. 12, 1900.

Life's Warfare A Concert Service OR RALLY

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Tri-City Notes.

Davenport, Rock Island and Moline constitute an interesting trinity geographically, commercially and religiously.

Davenport is separated from the others, politically, by the Iowa-Illinois state line and naturally by the Mississippi River, but Uncle Sam has bridged them both and has ample means of pre serving the peace on his 1,300-acre island in their midst.

The street railway system and other important concerns bear the name of "Tri-City." The government has expended something like \$20,000,000 in the arsenal buildings and otherwise, on the island, and in the improvement of the river channel for navigation. It has 1,300 employees—had 4,500 during the late war-and a monthly pay roll, at present, of about \$120,000. This, together with the immense sawmills and numerous other manufacturing plants which would be creditable to St. Louis, or any other place, make this a commercial center of no mean importance.

Religiously, the Catholics and Lutherans predominate. The Presbyterians, Methodists and Congregationalists are quite strong and we are comparatively a "feeble folk." Comparatively, remember, for, although 635 people among 80,000 is a small showing, yet, if our present strength and equipment are properly utilized as the nucleus of what we ought to become, the future will make a different record.

The Davenport Church is one of the oldest in Iowa. The writer had the pleasure of being present at its 61st anniversary, July 29th. This is more then twice the age of the present genial and successful pastor, C. C. Davis, and antedates the birth of his father by four years. As others, who are better qualified, are writing the interesting history of the church for publication, will only add that with the present membership of 235 the admirably located \$12,000 church property, free of encumbrance and a good list of subscribers for the CHRISTIAN-EVANGELIST, our interests in Davenport ought to be safe.

Rock Island and Moline together about equal Davenport in population, and they are together, for the only thing that distinguishes between them is a change in the series of house numbers.

In 1868, Bro. Philemon D. Mitchell, a consecrated and successful business man, gathered the nucleus of a church, meeting from the first in one of his buildings. His wealth and liberality and the membership of the church grew together and, like David, "he was minded to build a house to the Lord," but though not for the same reason, the Lord did not permit him to do it. After his death

his children built and presented to the congregation the present "Memorial Church," worth \$20,-000. It is a model of convenience and good taste and in an ideal location for a central church for all time. In addition to this the church has a good mission chapel about midway between the memorial church and Moline, where a flourishing Sunday-school has long been maintained. This should be a valuable feeder to the church.

There is a large field in Moline, where reside half a dozen families of the Rock Island Church, including W. F. Eastman, the senior elder.

There are said to be 10,000 Swedes in Rock Island and Moline, not more than one fourth of whom are church members. Why should this not be a fruitful field?

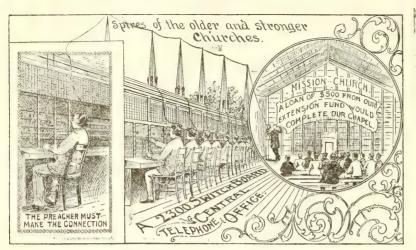
T. W. Grafton's ministry covers the most of our growth in Rock Island and he resigned under the strongest protest. W. H. Johnson will assume the pastorate Sept. 1st. The present membership is about 400. Proceeding down the "Father of Waters" on the steamer Quincy, these impressions brought the pencil into requisition and com-pel the conviction that whether it be under local, state or national auspices the evangelization of the tri-cities ought to be undertaken on a more comprehensive scale then heretofore.
S. C. SLAYTON.

Help Them Now.

It is said that missionaries in the famine district in India can scarcely eat their daily bread because of hearing the cry of the starving ringing in their ears. What an earnest appeal for an offering for this fund the preachers would make if they could but hear the cry which comes from all parts of this land for help! I have sent my petition and know something of the earnest effort which so many bands of believers heroically put forth. Nothing is more noble, Christlike, than to see the strong help the weak. The Master taught this lesson so beautifully in his peerless life, and the Apostle Paul gave emphasis to this truth. There is something inspiring in seeing a small number of Disciples meeting in an obscure, outof-the-way place to remember the Lord who said: "This do in remembrance of Me." Whyso? Because it is a test of their faith Why is this their faith be honored by us? This will depend largely on the faithfulness of the preachers. An offering to this fund is the seal of love of a great brotherhood. F. J. LONGDON, JR. De Land, Fla.



The Key to the Situation



There is no use evading the fact that the preacher and elders are the important factors in securing an offering for any missionary enterprise. They hold the key to open or keep closed the door when Church Extension comes knocking and pleading to be heard.

The cut above amply illustrates the situation. In the circle to the right is the mission church, worshiping in an uncompleted building. The preacher is on the platform sending the message. He says: "A loan of \$500 from our Extension Board would complete our chapel." The message is to our older and stronger congregations. The preachers are at the switchboard in the central office, and they must make the connection or the message from the pastor of the mission church will never reach the ears of the older congregations.

In the last twelve years about 2,300 appeals have come to the Board of Church Extension for aid. There are yet others that have not had the courage to appeal. Many of these congregations have died for lack of church homes. New congregations are being organized at the rate of one each day in the year. New towns are springing up on the lines of new railroads that are constantly being projected. Unless one follows the growth of our country and the growth

of our people in numbers the facts come like a flash of lightning.

Will not our people arouse themselves and rise up to meet the demand made upon the Church Extension Fund? Let us see to it that the call of the board is heeded. Let all our missionary congregations, four thousand strong, prepare now for the Church Extension offering in September and roll in the \$20,000 needed to complete the \$250,000. The preachers helped to reach the mark set by the Home, Foreign and C. W. B. M. Societies, and they can be counted on to help the Board of Church Extension reach their goal.

The only absolute sure method is for the churches to raise the apportionment suggested by the board. The amount asked is not unreasonable. It is an easy matter to raise it or to let it slip by. To neglect the offering is to fail, for your share of the effort can not be done without. Remember, the missions that ask aid of you can borrow money nowhere else. Brother Preacher, let your church hear their cry. They ask you to help them to help themselves by way of the Church Extension loan. Let your fellowship and theirs be one—that of the helper and the helped. Let us rally for the \$250,000.

the helped. Let us rally for the \$250,000. the growth of our country and the growth G. W. MUCKLEY, Cor. Sec. No. AMERICAN CHRISTIAN MISSIONARY SOCIETY. CINCINNATI, OHIO. ANNUITY BOND CHURCH EXTENSION FUND, Kansas City, Missouri. Whereas,of into the treasury of the Board of Church Extension of American Christian Mis= sionary Society, the sum of How Therefore, the said American Christian Missionary Society, in consideration thereog, hereby agrees to pay to said....., during natural life,an annuity of.....dollars, in semi-annual payments of......dollars each, said payments to cease on the death of said......, as aforesaid, is to be considered as an executed gift to the American Christian Missionary Society for the Church Extension Fund of said Society, and to belong to said Society for said Church Extension Fund, from this date, without any account or liability therefor. AMERICAN CHRISTIAN MISSIONARY SOCIETY. Cincinnati. Ohio Attest, Secretary.

Failure Means Humiliation.

No man has risen to offer an objection or a criticism of the wisdom of building churches for the worship of God and the furtherance of the interests of his kingdom among men. And yet, our Church Extension Fund is not as large by many thousands as it should be. The mark set for September 30th is \$250,000. In view of our wealth, in view of the demand for houses of worship, in view of the larger funds of religious peoples no abler than we, failure to reach this should cause every true Disciple to hang his head in humiliation. Our weakness in the cities at a time when the rush is thitherward, remembering our strength in the country and small towns, is almost wholly due to our inability from lack of money to build suitable houses of worship at the opportune time. Many times in the larger cities have I hunted for one of our churches as a woman searcheth for a penny she hath lost, and found some insignificant building overshadowed by the stable of some rich man.

When the lamented David Wetzel preached in Portland, Ore., one day he was sitting on the heights west of the city, pointing out the different public buildings and churches to a visiting brother preacher. At last pointing towards our miserable little tabernacle, standing in the neighborhood of churches costing from seventy-five to a hundred thousand dollars, he exclaimed in his characteristic way: "There's the tabernacle; she looms up like a huckleberry in a bowl of milk!" The application is apparent. If we had built a \$20,000 house in Portland twenty years ago to-day we would have five or six strong churches instead of still being in the problematic stage.

There are four spots upon which I beg leave to place a good, strong plaster. Spot No. 1: The wealthy Disciple who has not given liberally to the fund. How shall they, into whose hands money has been given discharge the trust by hoarding it or by spending it for the gratification of hurtful and useless desires? Spot No. 2: The church officers who are not in touch with anything beyond the local congregation. Those who discourage the preacher when he talks of the offering for Church Extension. Those who adjourn the officers' meetings without taking any action on the matter of missions. Spot No. 3: The elders of the churches not having regular preaching. They are responsible for the work. They sh uld take special pains with the offering, seeing there is no preacher to look after it. Are they willing to admit they are not competent to do this as the preacher? Spot No. 4: The preacher who habitually neglects to look after the offering with any reasonable degree of energy and faith. Why should we be faint-hearted? That invites defeat. Why should we not expect great things? That means larger success in every instance. H. A. DENTON.

Warrensburg, Mo.

Bad blood is a bad thing to inherit or acquire, but bad blood may be made good blood by taking Hood's Sarsaparilla.

Church Extension.

I am fully persuaded that the present system of gathering funds for the benefit of struggling congregations in many places to build themselves a home is the best thing our missionary organizations have inaugurated, have brought forth. I don't make this statement for the reason of having read of its success and advantage in various parts of the United States only, but for the fact of having seen many congregations in comfortable homes who owe their condition to the easy terms of getting means to assist them from the Church Extension Fund.

Many of the struggling congregations in Mississippi who are now in splendid church buildings owe their success largely to the building fund. Jackson has one of the prettiest churches in this state and soon she will pay the last dollar on it. Jackson borrowed from the Church Extension Fund. So with West Point and other places. We have points in this state with very good congregations that would prosper more if they but had a home in which to worship. Water Valley, Vicksburg, Greenwood, Tiliatoba and other places have congregations but no church home.

The South is being worked by our missionaries vigorously now, and as the new congregations are born into existence they ought at once to have a church home.

Hundreds of dollars ought to be given now where tens were given last year. The \$250,000 ought to be reached during this missionary year for Church Extension.

NATHANIEL G. JACKS, State Evangelist.

Expansion-Why? and How?

Expansion is one of the watchwords of the law. It is the subject of statemen's schemes and a plank in party platforms. Our chief concern, however, is not with national or political, but with church expansion.

It is a word which in itself is the essence of all missionary enterprise, and it expresses one of the greatest blessings which in his compensating providence God makes the result of an interest in missions.

I would give it to the brotherhood as a motto of the epochal year—Expansion. I prefer it to extension. Extension means increase, but it may be separation. Expansion is extension with unity.

It is evident that expansion was God's intention in all his works. Every seed as he made it was to unfold in another. The atmosphere in which we move was so constituted as always to expand itself—to fill and never allow a vacuum. When God made man this was his first, just law: "Be fruitful and multiply and replenish the earth."

And this is the first characteristic of the Christian dispensation, that the door was flung open to all men. The "five hundred" of Galilee grew on and on to the "three thousand" of Jerusalem, and the three thousand to the "five thousand," and the five thousand to the "very great company," and the very great company to a "countless multitude." It is all expansion: expansion everywhere. It is the great secret of all government in nature, providence, grace: expansion, and will be till Bethlehem's cradle is the throne of all the earth and Calvary's drops are the ocean of all universal love and peace.

It is the law of the church's life. Every loyal member of the church must long for its increase; and that not in a mere languid, sentimental way, but practically, energetically, personally, as a thing in which he is bound to take his proper part. What a solemn thought for us to-day, if we go on to be untrue to ourselves and to God. He will take away our candlestick; is our lampstand out of its place? Light is diffusive. It must either shine or go out. Every church building erected

by the help of our Church Extension Society is a ighthouse in a needed place. The inscription on the Eddystone lighthouse is most appropriate: "To give light and to save life." It might be fitly painted or carved on the front of every one of our prayer and preaching houses—"To give light and to save life."

Yes, that describes the work of this society. Right well is it doing the work. Its methods are businesslike, practical, effective. The results in proportion to its resources are surprisingly satisfactory. We must house our converts or lose them. Men and brethren, help! Heart with heart, hand in hand, shoulder to shoulder, now, all together: let us raise the quarter of a million for Church Extension.

W. F. WATKINS.

Church Extension.

In all the realm of Christian enterprise there is no movement, it seems, that appeals to the thinking men and women of the church as being at once more businesslike, sensible and safe than that of Church Extension as represented by that indomitable, wide-awake, good-natured Christian enthusiast-Geo. Muckley. It ought to appeal to every Disciple of Christ with telling effect. The most conservative as well as the most aggressive should recognize its worth to the brotherhood; the penurious and liberal alike should see in its plans its marvelous working and saving power. The aged Disciple as well as the convert of yesterday, if thoroughly alive to the needs of the hour, will be glad indeed to stand in helpful relationship to it. The past record of Church Extension is its unanswerable argument in behalf of its right to live in our midst. I personally know of two homeless congregations, encouraged by its timely aid, that have since contributed a minister each to our preaching force. Who knows but that the homelike surroundings of these two congregations and the evinced permanency of the work had much to do with these young men in choosing a religious home. Are you a Foreign Mission enthusiast? It is to your interest, then, to encourage Church Extension that the home force may be provided with a comfortable office in which to plan for greater things. Are you a Home Mission specialist? Then remember that the shortest road to the goal of your ambition is by way of the Church Extension powerhouse. Is your mental horizon filled with thoughts of city evangelization or educational advantages? Here there is no more practical way of encouraging these enterprises than by helping to furnish homes for worthy congregations that shall become centers of power in winning those who shall eventually enter the evangelistic field or be blessed of God in the accumulation of means by which our educational interests can be so much encouraged. Viewed from any standpoint Church Extension appeals to the Christian mind as a movement that should be pushed to the front.

BENJ. S. FEBRALL.

CARLOS C. ROWLISON.

Watseka, Ill.

Essential to Rapid Growth.

No missionary enterprise is of greater importance than Church Extension. No missionary fund so nearly sustains itself and repeats its usefulness as does the Church Extension Fund. The fund and the plan of Church Extension are absolutely essential to the rapid development of, weak congregations, and thus indirectly to the increase of offerings to all missionary and philanthropic enterprises. The homeless churches appealing to the board for just a little aid just now to enable them to complete their buildings makes it imperative upon the churches to increase the fund this year to \$250,000.

Indianapolis, Ind.

An Imperative Obligation.

A call for twenty thousand dollars in the September offering to meet the urgent demands of homeless congregations is now before us. Shall we meet these calls from our brethren in distress like the true, brave and Christian men and women that we ought to be, and that I believe we are, or shall we let them call call in vain when we are amply able to help them? This is the imperative and burning question before us now; and eternal consequences depend upon our answer to this call. The failure or success of this grand movement depends very largely upon our preachers and elders. Let us put self aside for the next few weeks and make this matter one of the most serious and prayerful considerations. Sincere prayer liberalizes our hearts and the exercise of true sympathy ennobles and purifies our affections.

To meet an obligation is the true measurement of manhood. Let us stand up and be measured. The manly discharge of an obligation thrills the heart with the greatest happiness of this life, while a failure to redeem our obligations is regarded the world over as dishonest and unmanly. Church Extension is the perfection or consummation of all our missionary efforts, and without which all our missionary work will be a comparative failure. No church organization can possibly attain to the grand end of its organization without a permanent house of worship. No church can ever be regarded an established fact in any community until they own a church home. It is rarely ever that such a home can be built without contracting a debt which endangers all future happiness, safety and success. This has been confirmed by my experience and observation all through my ministry.

Church Extension never loses a dollar that is put into its hands. Church Extension does not allow the buildings to be sacrificed by money loaners. A living example we have in Bakersfield at this hour. Church Extension came to our aid and saved a house of worship without which we would have no church here to day.

We must reach the \$250,000 by Sept. 30th.

JOSEPH LOWE.

Bakersfield, Cal.

Coffee and Heart Disease

SLOWLY AND SURELY AFFECTS THE HEART'S ACTION.

"My heart seemed to be jumping out of my body one morning after I had used some coffee, clear, without cream or sugar—for I had been told that coffee would not hurt me if used that way. We were all greatly frightened at the serious condition of my heart until I remembered that it might be from the coffee.

"So when the trouble passed off, I concluded never to use coffee again. It had hurt me greatly, used in the ordinary way with cream and sugar but I had hoped it would be less harmful without cream and sugar, but the result was no better.

"Since that time we have been using Postum Cereal Food Coffee and my heart has never troubled me at all. We are all delighted with the Postum because we know how to make it and know how valuable it is as a health beverage.

"In speaking to a friend lately about Postum Cereal, she said she did not like it. I found the reason was that it had not been made properly, After I told her to take four heaping teaspoons of Postum to a pint of water and let it boil full fifteen minutes after the real boiling started, she was greatly delighted with it and has been using it since and has been very much better in health. Yours truly,"

MRS. L. S. McEllimmey, 1218 G. St. N. W. Washington, D. C.

Built by the Aid of Church Extension.



CALHOUN, KY.

OTTAWA, KAN.



SHERVILLE JOYA









SCOTTVILLE, KY. (UNFINISHED.)



SCOTTVILLE. KY. (FINISHED)



EAST PASADENA, CAL.

DAVID CITY, NEB.

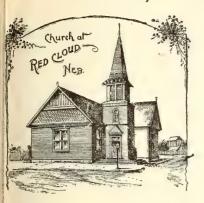


LOMPOC, CAL.



EVERETT, WASH.

Built by the Aid of Church Extension.





GRANT ST, OMAHA, NEB.



UNION CHAPEL, ELON COLLEGE, N. C.



ABERDEEN, S. D.





A BENEFICIARY OF CHURCH EXTENSION.







MOUNTAIN HOME, ARK.



MASON CITY, IA.



CANON CITY, COL.



TOPEKA, KAN.



DE LAND, FLA.



LAKE CHARLES, LA.

What the Beneficiaries Say.

The illustrations of church buildings given elsewhere in this paper with the accompanying testimonials form an unanswerable argument for Church Extension. The kind of buildings put up are adequate to the demands of the situation. The Board expects to help 75 churches this year. All eyes should be turned toward Church Extension in September. It deserves the attention of a united church once a year.

Ira B. Taylor, treasurer Central Christian Church, Weatherford, Texas, says:

About five years ago a congregation of 65 members here were without a house, and to build without assistance was impossible. We appealed to the Extension Board for relief and obtained relief, which enabled us to build a comfortable house of worship, centrally located, in which there has gone up many prayers and praises for the valuable aid the great Church Extension Fund has been and will be to our brotherhood.

J. M. Eplen, Cameron, Tex., says:

I write this to let you know how the Church Extension Board helped us here in Cameron. We were very weak numerically and financially, and without the aid of our board our church would have been in a very critical condition. In fact, our only help was to get help from our Board of Church Extension. We are very weak yet, but we will send a contribution at the appointed time to help swell the Extension Fund for it is the only hope of planting churches in weak places.

Reed Randall, Newton, Kan., says:

The church at Newton had been meeting in hall and store rooms, bravely struggling against their poverty, but with no hope for the immediate establishment of the cause of Christ in the popular county seat of Harvey. We were straining every nerve to build a good house of worship, and it seemed the effort would fail, when like a message direct from God came the decision of the Board of Church Extension, and by their aid we have a fine house, influence and standing in this place, formerly indifferent to us and our plea.

Christie Williams, Bellefontaine, O., says:

The congregation of Disciples here began in 1895 the erection of a new church building, which was dedicated two years ago, having cost nearly \$12,000. Having but little wealth we have had a hard struggle to raise the necessary funds. About a year ago the Church Extension Society came to our relief with a loan of \$1,800, to be repaid in five annual payments with four per cent. interest. This has been a very great help to us; without it we could hardly have pulled through. We therefore recommend said society as well worthy the support of all lovers of the Master's cause.

A. Lyle Da Jarnette, Colony, Kan., says:

I feel that the Church of Christ at Colony, Kan, could scarcely if indeed not possibly have gotten along without aid from the Church Extension Fund. If we are to build houses for poor church-es, I believe this fund to be indispensable. We expect to raise our apportionment. God bless the C. E. Board.

J. M. Monroe, El Reno, Okla., says:

Since the opening of this territory in 1889 El Reno has been the third town in size and importance in Oklahoma. By securing a loan from the Church Extension Fund six years ago the church was enabled to give permanency to the cause in this important center. This church has been instrumental in organizing churches at four stra tegic points during the past year. Two of these have built commodious chapels. We are now raising the money to pay off the loan. The money will be back in the treasury in three months. The Church Extension Fund means more to Oklahoma than to any other place on earth. Railroads are being built in all directions, new towns are springing up everywhere. Now is the time and the Extension Fund will enable us to take Oklahoma for primitive Christianity.

W. B. Crewdson, Corning, Ia., says:

I assure you we appreciate Church Extension here. It was the means of saving this church when swallowed up in debt. In my judgment we have no more important work. Long may it live and increase in usefulness! You will hear from us about September or a little later in the payment of our interest and one or more of our notes, and we will do you all the good we can.

W. B. Frank, Chandler, O. K., says:

We will take the September collection for the Extension Fund. If there is a church anywhere that realizes the value of this fund, the church at Chandler should be one, for had it not been for the help we got from that source we could not have the commodious house we have. We would not have undertaken the task with no prospect of help from the board. This fund should be made very strong, so our brotherhood can be among the first to plant the cause of Christ wh re it has not been planted, and thereby be enabled to have a house to meet in.

G. Wilton Lewis, Everett, Mass., says:

It has been the anchor of the church at Everett, Mass., and is investment by the Board was so well placed that it is secured by a property worth \$1.46 for every dollar that was invested in cash. It has been the means of planting in Everett, a city of 20,000 people, the nucleus of that progress in Bible teaching which is bending toward the desirable restoration of gospel simplicity and destined to bring into closer touch the followers of the Lord Jesus throughout the land. The experiment of missions is not always successful, but with a loan judiciously placed it has in this case secured the cause in one of the cities of New England. Everett is a suburb of Boston.

N. W. Fletcher, Ballard, Wash., says:

I desire to thank the Church Extension Board for the assistance it rendered us in building our house of worship in Ballard. We would likely not have undertaken the work of our present house of worship if it had not been for the encouragement we received from the Church Extension Board. It gave us a loan of \$400 on the easiest terms offered by any church extension board with which I am acquainted. Now we have a property worth about \$2,000. It is a wise purpose of the Board not to make gifts, but to assist those who need help and are then willing to help themselves and others by paying the loan so others can have like opportunity and the additional help of making annual offerings for the broadening of the work the church has under its management. The annual offering will be placed before the congregation for September 2, 1900.

J. M. Pollard, Lewis Station, Mo., says:

The loan we received from the Church Extension Fund, of Kansas City, Mo., has been a great favor to the church at this place, as if we had not received help we do not see how we could have kept our building from going to sale for the balance that was due on the building, and through the leniency of the board we will be able by the first of September to liquidate the debt, which will leave us a church of our own clear of debt, for which we feel under lasting obligations to the Board of Extension. As an evidence of the appreciation of the favor we received we will make an appropriation of \$4 to the Extension Fund.

R. L. Maury, New Decatur, Ala., says:

After several years' buffeting from place to place the congregation, consisting of about 40 members, worshiping at this place, decided to make one grand move toward building a church. Our efforts were rewarded. In the fall of 1897 Our enorts were rewarded. In the fail of 1897 we erected a house and held services in same in September, 1897, yet it was not completed; besides, we had incurred a debt of \$400. This, considering how poor the most of our members were, gave us a great deal of concern, but in January, 1898, we made application to the Board of Church Extension for a loan of \$400, which was granted at a very low rate of interest. This enabled us to liquidate all floating debts, complete and seat our church in a neat, comfortable manner. As a church beneficiary we cannot speak too highly of the Board of Church Extension of the American Christian Missionary Society.

J. P. Lucas, Colorado City, Col., says:

Had it not been for the timely assistance redered by the loan from the Board of Church Entension, the little congregation of Diciples (Colorado City would have been without a churchouse. But now we rejoice in having a neat are commodious little chapel, situated in one of the lost parks of the city, wherein we can work commodious little chapel, situated in one of the best parts of the city, wherein we can worsh God, and around which sacred memories will foever gather as the years of greater prosperit and growth shall come and go. We shall so to as possible reciprocate the helpfulness bestowe by the Extension Board, and pray God's choice blessings may rest upon the work of Church Extension and pray God's choice blessings may rest upon the work of Church Extension Board, and pray God's choice blessings may rest upon the work of Church Extension Board, and pray God's choice blessings may rest upon the work of Church Extension Board, and pray God's choice blessings may rest upon the work of Church Extension Board, and pray God's choice blessings may rest upon the work of Church Extension Board, and pray God's choice blessings may rest upon the work of Church Extension Board, and pray God's choice blessings may rest upon the work of Church Extension Board, and pray God's choice blessings may rest upon the work of Church Extension Board, and pray God's choice blessings may rest upon the work of Church Extension Board, and pray God's choice blessings may rest upon the work of Church Extension Board, and pray God's choice blessings may rest upon the work of Church Extension Board, and pray God's choice blessings may rest upon the work of Church Extension Board, and pray God's choice blessings may rest upon the work of Church Extension Board, and pray God's choice blessings may rest upon the work of Church Extension Board, and pray God's choice blessings may rest upon the work of Church Extension Board, and pray God's choice blessings may rest upon the work of Church Extension Board, and pray God's choice blessings may rest upon the work of Church Extension Board, and pray God's choice blessings may rest upon the work of Church Extension Board, and pray God's choice blessings may rest upon the work of Church Extension Board, and pray God's choice blessings may rest upon the work of Church Extension Board, and pray God's choice blessin tension and increase its power for good.

Leon Chavanne, Lake Charles, La., says:

Leon Chavanne, Lake Charles, La., says:

I desire to add a few words of praise for the noble work the Board of Charch Extension here and is now doing. If it had not been for this board we may not have had a place of worship at this place. We have a beautiful building upon which the board made us a loan of \$750 for five years, to wipe out balance of indebtedness. We hope the brotherhood throughout the Unio will send an offering to Board of Church Extension September to aid you in this great work. To in September to aid you in this great work. can depend upon us doing our part.

Jno. B. Gill, Roswell, New Mexico, says:

Your favor of recent date to h nd. It is the intention of the church at Roswell to help swe the September collection. Having received It is the liberal loan from the Board of Extension, at time when it was necessary to complete on building, we think we know how to appreciate the work you are engaged in, and know of no bette way to help the cause we love than through you

The Estey Tone is peculiar to the Este Instruments, either pians or organ, and is superior in sweet and musical qualities, combined wit great depth and brilliancy.

Catalogues and all information gladly furnishe upon application.

THE ESTEY Co., 916 Olive St., St. Louis.

EDWARD M READ, Manager.

A Mountain Tourist

In search of grand and beautiful scenery find such a profusion of riches in Colorado that befor planning a trip it will be well for you to gain a planning a trip it will be well for you to gain a the information possible. The Denver & Ri Grande Railroad publishes a series of usefu illustrated pamphlets, all of which may be ob tained by writing S. K. Hooper, General Passenge and Ticket Agent, Denver, Col., or P. B. Dodd ridge, Gen. Agt., St. Louis.

Sunday-School Literature.

THE matter of Sunday-school Literature is one of very great importance. whether it should be so or not, the fact is that the character of the instruction given in nine-tenths of the Sunday-school classes throughout the country is determined by the contents of the Lesson Helps they use. being true, and the fact that first impressions are most lasting, how important that Pastors and Superintendents of Christian Sunday-schools see that their Schools are supplied with Christian Periodicals. If the children are taught that one church is as good as another, that certain divine commands are of little or no importance, or can be changed or set aside by man, what effect will it have on the church of the future? "Think on these things."

We understand a FEW of our schools are using sectarian or union (so called) supplies, in order to save a few cents each quarter. Are you one of that number? Samples of our Supplies sent free.

CHRISTIAN PUBLISHING CO., St. Louis.

What Some State Secretaries Say.

It is well known that organizing new inday-schools and churches is simply pitched the tents of the scouting party. Our ate Secretaries and evangelists know this may believe implicitly in Church Extension, hen their new churches cannot build expt by outside aid they call upon the nurch Extension Board, as does also the merican Society. There is the most intiate relation between the various evangelitic boards and the Church Extension pard.

\$250,000 Is Too Little.

No government is much account abroad aless it is well established at home. An my cannot be maintained in a foreign untry unless there are large storebuild-gs for supplies and barracks for recruits home. To increase our work abroad we ust strengthen it at home and give our eak churches buildings in which they can alist and drill recruits. Church Extension es this by enabling them to obtain money om sympathetic parties at low rate of a terest.

Church Extension saves a church from the money shark, and by its yearly payment an prevents it from forming the bad abit of neglecting to raise the money till the debt falls due.

Church Extension is the united effort of Il the churches to establish the weaker nes without making them beggars or sinkng them in debt.

Our board should have much more than 250,000 for this work. More: our churches are able to give. More still: I believe that if a way could be found to force this abject upon the attention of the churches ney would give it. Our people are not liberal. They simply do not know their prortunities. The world is wide and we re too narrow for it.

ALEX. McMillan, Cor. Sec. Grand Rapids, Mich.

Church Extension.

Our stirring, zealous and never-tiring ecretary of Church Extension says that we an reach the \$250,000 mark by the 30th f September if our churches will only raise heir respective apportionments. Well, think f that: Twenty thousand dollars from the hurches of America! Why, that is nothing or us to do! Say we can't raise it? Why, t is only 20c. each from 100,000 members. Ve ought to double the amount and can do t if every preacher and elder will only state o their respective congregations what Church Extension has done and is doing for hurches unable of themselves to build a ouse of worship. Turn on the light and et our brethren and sisters know the blessngs our people are receiving through this God given enterprise. Why, away down here n Texas there are many churches that toay would not have had a house of worship ad it not been through the aid given them y our Church Extension Board.

brethren have never devised any mission enterprise that is bringing greater and more permanent blessings to our homeless churches; and shall we not feel the obligation resting upon us to foster and enlarge our Church Extension Furd? Let us wake up and make a contribution on Church Extension day worthy of our name and numerical strength.

B. B. SANLERS, Cor. Sec.

Austin, Tex.

Permanency Means Success.

Our missionary work divides itself into four grand divisions; 1. Foreign Missions; 2. American Mis ions; 3. State Missions, 4. Church Extension.

· Each are of equal importance. Foreign Missions are the ultimatum of all our work. But Foreign Missions succeed only as our work at home succeeds. The foreign work is dependent wholly upon the success of home work, both state and national, and it seems to me the time is at hand when we are compelled to say that our state and national work depends tremendously upon the success of our Church Extension work.

Twenty-seven hundred congregations without a home! And we wonder why our collections for Home and Foreign Missions are not larger!!

The man who is living in his own house and has a steady job will give largely to charity work when his heart is right. But his brother, who has no home, driven hither and thither, out of work half time, scarcely knowing where the next meal is to come from, has just as good a heart, but gives nothing. Encouragement gives. Discouragement not only fails to give, but fails to create the wherewith to give.

The church that is housed, all debts in the hands of her own brethren, is full of encouragement. When an appeal comes from any of our "boards" she wants to help and does help joyfully. Litt e is gotten and little can be expected from a congregation without a home.

Just a little personal experience. Some years ago the writer was preaching for a little congregation meeting in an old hall in one of our Western towns. Everything was succeeding nicely. But imagine our consternation one Lord's day morning when the janitor reported our furniture ousted and hall taken possession of. The city owned the hall and had rented it for a much larger sum. Prejudice was against us. The only alternative was to move to the operahouse and pay \$2 per Sunday with no midweek privileges whatever. Kindred have been the experiences of many homeless congregations.

It is a business investment, a matter of DOLLARS AND CENTS to the work of "preaching the gospel as a witness among all nations" that we help to house the homeless congregations.

When world wide missions ceases to be the ultimate object of our efforts, then it is time to close our doors and turn the work over to those who are in earnest.

Every church must be a workshop, a recraiting office and a collection agency. A workshop to work over and recast the warped material brought in from the world. A recruiting office in which to enlist new soldiers for the royal service. A collection agency to gather funds to push the battle farther on. These have to do with things material. Of necessity, then, she must have a material home.

The building is the problem. "Church Extension" is the solution. The September offering is the opportunity. Let every church take the largest offering in her history at this offering. This is an investment we cannot afford to miss. We must reach the \$250,000 mark. We will reach it.

J. K. Shellenberger,

Cor. Sec., M. C. M. S.

Madelia, Minn.

Appeal for the Homeless.

In this county we have over 2,700 homeless congregations. They are not only hampered in their work, but their very existence is imperiled. Seeing this the Church Extension Board has espoused their cause and already rejoices in having provided homes for 865 such congregations. It is a glorious record, but the future work will be more glorious.

This work appeals to our business sense and higher sentiments. When we put our mon-y into this fund it goes on perpetually building churches until Christ comes again. Then we think he will say: "Inasmuch as ye did it to them, ye did it unto me."

Let pastors and elders see that each congregation meets their apportionment, that the Extension Fund reach the quarter million in 1900.

J. J. MORGAN.

Woodland, Cal.

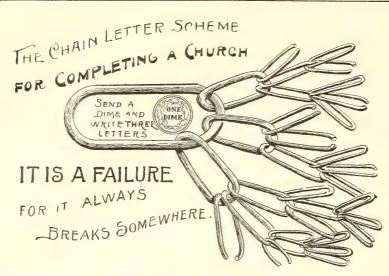
A Building Unites a Congregation.

After 18 years' evangelistic and pastoral work in California, eight of these being used as state evangelist and a very close relation all the time with our state work, I desire to bear this testimony: That only in . ne instance have I known our cause to fail where we have invested in a lot or home for the young church. And this one case was a peculiar one. I know of no earthly consideration stronger than property rights to cement the members of our struggling bands. It seems to be a stackingpole around which we pile our hay. Whatever assists weak churches to possess and occupy a home, even with a mortgage on it, should be fostered by every Christian who holds sacred the best interests of our plea. With this end in view permit me to trust that the Church Extension Fund will receive from all our pastors and evangelists that hearty sympythy and cooperation its business methods as well as its great purpose deserve. That every effort should be had to increase the permanent fund to at least \$250,000 by our General Conventions. Such a consummation will advance our cause and give it a firmer footing in a new community than any one thing in our power. R. L. MCHATTON.

Get Out of the Ruts.

Santa Cruz, Cal.

Follow system in Bible study. Take a course at home by mail. Terms, \$1.00 per month. Trial lesson free per request. Write Prof. C. J. Burton, Christian University, Canton, Mo.



The Chain Letter and Other

There was the charity craze, offering membership in the Charity Chain for ten cents and requesting a busy man to return the communication with ten cents and to sit down and make two exact copies of the same, sending to two friends with the same reasonable request, and they repeat the same performance until twenty should perfect the mystic sound, and closing with anxious warning against treaking the chain; and when the \$200,000 thus raised is all in the giver's name shall be enrolled, like John Hancock's, where "all nations shall behold it and all time shall not efface it."

There was the nickel-for-every-member novelty, asking five cents from every man, woman and child, and requesting every one to solicit nickels for one week from their friends, and when the sum of thousands shall have been raised money may be sent and the enterprise may be inaugurated and the names of the great multitude of five-centers will be placed in the cornerstone and recorded in a volume for their perpetual fame, and all children are requested to go without candy and all grown people to deny themselves a cigar or ribbon, and the preacher is modestly asked, not only to do this in his own congregation but to pursue the good work in others by correspondence.

There was the Autograph Quilt curiosity—a proposition to all good men and true in every place—twenty blocks, twenty names wanted for each block, to be marked with red thread, ten cents to be contributed with each name, and as the names of distinguished persons will help in selling, "Please get the President, Vice-President, members of the Cabinet and members of Congress to write their names in a block and return as soon as possible."

There was the old method of sending the pastor or some brother or sister who travels and gets \$5 here and \$10 there and \$20 yonder, and the cost of getting it eats up half the sum contributed; the pastor is away from his post, and if he gets enough it is sunk in one place and never heard of again. The last brother who came to see me this way came a thousand miles, saw the inauguration and got just enough to pay his way to Washington and return and did not

think it worth while crediting to us in his report of funds received.

We are grieved by these devices. The good people who resort to them are our brethren, most excellent, most devoted, most worthy of help. We feel for them and want to help them. Now, Church Extension meets these multitudinous calls. It looks into such cases as need investigating. By the co-operation of all our churches it provides for such as are worthy.

The Extension Board meets the absolute necessity for a consideration of such appeals and the distribution wisely of such benevolence. By organized and united effort on the part of all a thousand times more is done and better done than could ever be done under the old haphazard method, and the dollar you give helps, not one struggling church, but twenty churches every century and goes on helping for a thousand years.

F. D. POWER.

A Good Mark for Church Extension.

1900, A. D., \$250 000; 1905, A. D., \$500,-000; 1910, A. D., \$1,000,000.

September 30th, 1900, is the date set for reaching a quarter of a million dollars in our Church Extension Fund. If this is accomplished it will mark an epoch in our history. It will be the beginning of a great victory. A quarter of a million in 1900 means a half million in 1905, and a million in the fund in 1910; and even with a fund growing at so rapid a rate as that we would still be unable to meet the demands that would be made upon it. The larger the fund the more liberal the terms of the loans can be made and the consequent greater encouragement to scattered Disciples to organize and build.

In the West the church problem is more and more coming to be the problem of housing the infant organization—the legitimate child of apostolic evangelization.

In this great, growing metropolis of the Southwest of 110,000 people we have five churches. We could double that number in two years if the Church Extension Board could insure loans at low ra es of interest to buy lots and build chapels. There is not a town on this coast of any importance where we could not plant a church in five years if the Extension Fund could solve the house problem. If we had \$250,000 in the fund!

There will be no if in this matter after September 30th IF the preachers and elders do their duty to God and the church in the meantime. The obligation is upon us, b ethren! Let us acknowledge our responsibility! Let us no our duty!

H. ELLIOTT WARD.

Los Angeles, Cal.

The Responsibility Lies With the Pastor.

Shall we reach the \$250,000 mark in the fund for Church Extension by September 30th? This is a question for the preachers and elders to resolve. If the churches are given the opportunity and a frank and full statement of the necessity for increasing this fund is made, the churches will respond.

Twenty-seven hundred churches without houses of worship! This is a startling condition. It is an interest we ought to see is changed for the better. Twenty thousand dollars raised in the September offering will help to improve this condition very materially and will make the fund \$25 a month. If our churches will reach the apportionment made by Bro. Muckley the quartermillion limit will be reached. If the preachers will do their duty the churches will reach their apportionment. The responsibility rests with the pulpit. Let every preacher do his duty.

W. H. MARTIN.

Fresno, Cal.

"Lend us Five Dollars."

We love the brethren, and in this we are truly apostolic. But love will make its expression in the most helpful way to the object of its love. Our brethren who have no church homes and who are looking to us for help will surely expect dollars and not delays.

The church that is yearning for a house of worship, knows a void that nothing but walls and a roof will satisfy—church house hunger. Could each of us during the next two months visit some growing town where a loyal band of Christians were straining to complete a modest house and they should say: "Loan us five dollars and we will turn it over to the Church Extension Society in a year from now," would we not gladly hand them the cash? The churches exist in reality by the hundreds; will we have fellowship with them or not?

W. T. GROOM.

Wabash, Ind.



Correspondence.

English Topics.

AN EVANGELIST IN CLAY.

Fifty years ago a small boy, a little Londoner, wandering among the garish attractions of old Camberwell Fair, stopped and gazed in wonder and delight at the "Dying Gladiator," represented by a "living statue," who, in white tights, with hands and face chalked and with the aid of suitable drapery gained a precarious livelihood from the public, who rewarded his assumption of various poses by a dole of coppers. The small boy of six stood entranced while the representation lasted and on reaching home, near Camberwell Gate, proceeded to imitate, in his own feeble way, the scene which had been so graphically set before him by the "living statue" at the fair. That small boy was George Tinworth, whose genius has made his name honored and his work admired throughout the world. He is the greatest of all living artists in clay. The son of a poor wheelwright, he was born near Camberwell Gate on Nov. 5, 1843. The "statues" at Camberwell Fair were his first studies in art, which, in spite of the unfavorable surroundings of a crowded and dreary neighborhood, and the no less uncongenial circumstances of his having to assist his father in the wheelwright's shop, became at a very early period in his life quite a consuming passion. He began by cutting out some wooden butter stamps; but, longing to express himself in worthier fashion, he soon began to give his attention to the "human form divine."

YOUNG TINWORTH'S EARLY STRUGGLES.

How this marvelous youth managed to overcome the obstacles which clogged his path I must briefly relate. His early career was a realistic romance. He has himself put it on record in his favorite medium, the terra-cotta panel. This panel represents a youth of about sixteen at work in the wheelwright's shop; but instead of being engaged on an unfinished wheel he is busy at the vice, carving a figure from a block of wood. Fearful lest his father should discover him thus wasting his time, a small boy has been stationed at the shop window to give timely warning of the approach of parental authority, when the forbidden carving will be hastily hidden away and the mending of spokes and felloes reluctantly resumed. But such furtive exercises were far from satisfying, and the young man with his irrepressile longings for better things was adrift on the ocean of life without a pilot, without charts, without even a compass to direct him to the desired haven of success in art. When Tinworth was 18 he accidentally heard of a school of fine art. Intuitively he knew that was where he should go. It was in Lambeth, only the next parish, but what a tremendous gulf was fixed in the mind of the bashful youth betwen a seat in the Lambeth School of Art and that wheelwright's bench at Camberwell! How was it to be bridged? The difficulty was overcome easily enough. The lad took with him a small sculptured head of Handel, his own handiwork, but more than once he stood on the doorstep of the art school and retreated without finding courage to go in. One evening a companion went with him and actually pushed him suddenly right into the room, almost into the arms of the master. Mr. Sparkes, one of the ablest art instructors who ever lived in England, at once discerned in the untutored strivings of the young aspirant the genius of a real artist, and Tinworth was given a seat. From that happy moment his upward career commenced. After about three years' evening tuition under Mr. Sparkes, work at the wheelwright's still being done during the day, Tinworth was admitted to the school of the Royal Academy. In 1865 he

won a silver medal and two years later he secured the first silver medal in the Life School: and meanwhile, in 1866, he had a group of figures called "Peace and War in Low Life," accepted for exhibition in the Royal Academy. The scene depicted was one of slum life. It represented two street Arabs engaged at fisticuffs; two little girls were interfering, and a dog stood by, barking at the battle. So far, honor and academic reward constituted his only return for his work. But then came fame and gain. The Paris Exhibition of 1867 did much to revive art in England. A demand for artistic pottery was created and Mr. Doulton, now Sir Henry Doulton, was one of the first to desire to respond to it. Mr. Sparkes was convinced that his pupil was the very man to assist Mr. Doulton in his laudable object. Tinworth at once left the mending of wheels and began the occupation for which he had been longing. There ends the romance of his career. It would be tedious to enumerate the names of the panels which have left his studio high up in the Lambeth Pottery, near the Archbishop of Canterbury's Palace by the Thames and opposite the Westminster Houses of Parliament. These marvelous productions have gone to the ends of the

A GREAT BIBLE ARTIST.

George Tinworth is the first sacred artist in the world. His chief delight is to interpret on clay panels, in wonderful alto relievo, all kinds of Bible scenes and incidents. He does this in his own strong, original and Puritanically simple way, for he is a Puritan, heart and soul, notwithstanding his images and in spite of the fact that they are to be found adorning York Minster, the Guards' Chapel and the Anglican Churches of all degrees, high and low. "When I was a little boy," says Mr. Tinworth, "my mother was always talking to me about the Bible. I paid little attention then, and when I grew up I was a bit wild. As soon as I began to think seriously all her words came back to me and I heeded them. My mother did it." Here is a fine lesson to mothers in humble life. This may well be understood when we know that his parents belonged to the church of which the Rev. G. Clayton was the famous pastor. It was the sanctuary known as "Browning's Church" at Walworth; for the poet Browning was christened there. Tinworth's mother trained the lad to regard all other literature as dross; so that to this day the Bible is the only book which he reads without indifference, and his world of thought is still that which was in his youth peopled from the Bible. The objection of the older Tinworth to his son "wasting his time" was founded on his loathing of "graven images." The artist's answer to the objection is in these words: "I always think of what God told Moses to do. He bade him set up carved images of the cherubim at the four corners of the ark;" and on his panel of Aaron's Golden Calf he has inscribed: "May God preserve England from the worship of images, is the prayer of the imagemaker!" Over in America, in Washington, is a wonderful terra-cotta and Doulton ware pulpit, decorated, of course, with panels of Scripture subjects. A clergyman was visiting Tinworth's studio while the artist was engaged on this beautiful work. On the door Tinworth had put a bird's nest to proclaim: "Foxes have holes, and the birds of the air have nests, but the Son of Man hath not where to lay his head." "That, you know," he explained to the cleric, "is for the bishops and canons to see when they go up into the pulpit dressed in their fine robes." Ten years afterwards Tinworth was rather taken back by the same clergyman turning up at the studio to remind him of the incident, for the clergyman was Dr. Benson, who had in the interval become Archbishop of Canterbury. It takes Tinworth

about nine months to finish a large panel, but one—"Going to Calvary"—which only occupied about four months, was bouth at the private view of the Royal Academy for five hundred guineas. Mr. Tinworth's art is his religion. He only in habits a modest little house at Kew and works all day in a dusty skyward studio at Lambeth; but he delivers the gospel messages with the power of a great prophet, and is recognized throughout the Christian world as an Evangelist in Clay.

MORE AMERICANS COME AND GO.

Like flocks of swallows you Americans fly to our shores, and like swallows you flit away from us just as we begin to enjoy the fellowship. The most tantalizing of all flying visits has been that of A. McLean. This much-traveled secretary has been to Constantinople to survey the mission field in the Levant. He arrived in London at eight in the morning, spent a few hours with us and left London at four in the afternoon for Liverpool en route back to America. Pres. Aylsworth, of Cotner University, Lincoln, Neb., is on this side of the Atlantic. He did me and my people the pleasure of preaching a sermon which will ever be recollected with delight. With him were Mr. Griggs and daughter, also from Lincoln. Prof. Haggard is in Europe. But we have a legion of your citizens coming and going. And changes are ever happening, so that I feel the personal environment which at one time seems permanent suddenly alters its aspect. Our young friend, Landon Moore, youngest son of Dr. W. T. Moore, is about to sail for America to take up a university course in science in his native land. His genial presence will be missed. If any of our American friends contemplate repairing to our shores during September will particularly heed the notice that our convention is to he held in Liverpool, at the Upper Parlia-ment Church of Christ, Sept. 18-22? We have never in any annual conference been without the attendance of some bright Westerners. May some few at least be able to grace this coming occasion. Bro. Bicknell and his prosperous his prosperous occasion. Bro. Dickuell and church will be delighted to greet any.
W. Durban.

43 Park Road, South Tottenham, London, Aug. 3, 1900.

A Mountain Climber.

GAINS 12 LBS. ON CHANGE OF FOOD.

When a change of food can rebuild a man 77 years of age, it is evidence that there is some value in a knowledge that can discriminate in the selection of proper food to rebuild the body. A few months ago the physician attending Warren S. Johnson, of Colfax, Cal., 77 years old, that death from old age would soon claim him. He suffered from general weakness and debility.

Au old lady advised him to quit coffee and drlnk Postum Cereal Food Coffee and to eat Grape-Nuts breakfast food every morning. He took the advice, and has gained 12 pounds. Says he is as well as he ever was, and takes long trips in the mountains, which he has been unable to do for a long time.

There is a reason for this: in the first place, coffee acts as a perfect nerve destroyer on many highly organized people, both young and old, and many people haven't the knowledge to select nourishing, healthful, rebuilding food.

Both Postum Food Coffee and Grape Nuts breakfast food are made from selected parts of the field grains that contain delicate particles of phosphate of potash and albumen. These two elements combine in the human body to quickly rebuild the gray matter in the brain and in the nerve centers throughout the body.

Direct, sure and certain results come from their use and can be proven by any person that cares to make the trial. Both the Postum Food Coffee and Grape-Nuts is kept by all first-class grocers.

The Lands of the Long Day-VII.

AFLOAT AND AFOOT IN LAPLAND.

Facing the Tana River that July morning, with a roadless wilderness before me, through which I must travel for more than three hundred miles, it did not seem that a bicycle was really a desirable accessory for the journey. The mercury stood at the freezing point-and so did I. Mingled snow and rain fell so heavily that the opposite bank of the river was but dimly visible. My two boatmen stood ready beside their craft, an unstable canoe twenty feet long and twenty inches wide, in which it would be practically impossible to stow a bicycle. I retreated to the house where I had lodged and reopened negotiations with the Lapp who had been interested in my wheel the night before. He was an enterprising sort of fellow and was evidently captivated by the idea of owning a bicycle. After much dickering, for a Lapp is Jew, Italian and Yankee all in one at trading, we made a bargain by which he got the wheel while I got a complete suit of reindeer furs and a considerable sum in cash.

The chief garment in the suit is the coat, or "frakke." It really is a frock; goes on over the head like a sweater and comes down to the knees; ties at the neck with bright-red strings and has red cuffs. For ordinary summer wear the frakke is made of heavy blue woolen material; for winter of reindeer fur, but the trimmings are always of the most brilliant red. There is no noticeable difference between the costumes of the men and the women except the gowns of the latter are sometimes two or three inches longer and are almost always worn without a belt, whereas the men always wear a belt, to which is attached a daggerlike knife in a sheath.

So I donned my fur gown and prepared for a wintry journey. It made me laugh inwardly to picture to myself that skirted Lapp, with his square-topped cap and curl-pointed shoes, scorching down the road to Vadso on an American bicycle (when he learns to ride it). But it made him laugh outwardly to see "der Engelskman" clad in Lapland furs, with plaid stockings projecting below and a rough-rider hat above. Perhaps after all he had the best of the laugh. But it has been a very comfortable outfit and daily and hourly have I blessed the good fortune which enabled me to dispose of the wheel and to acquire furs, at the point where the former became an almost impossible burden and the latter a practical necessity. The Lapp is welcome to the distinction of having what is now, I suppose, the most northerly bicycle in the world.

The Tana River is a stream of considerable size, in width averaging upwards of two hundred yards in this part, with a swift current and frequent rapids. One man stands in the bow of the canoe and another in the stern, each with a ten-foot pole, and together they push the boat upstream with surprising speed, even ascending rapids where, to the unpracticed ye, it seems that no boat could possibly climb up. Nowhere have I ever seen more skillful boatmen. Traveling among these people is not without certain hardships, but there are at least two compensating circumstances. One can feel perfectly safe in a boat in the midst of any sort of rocks or rapids if the poles or paddles are in the hands of Lapps; and one can leave his personal property scattered about as he will with complete safety from theft. No Yankee trader can be keener than a Lapp in driving a sharp bargain, but they are honest to the last degree.

The first day on the Tana River we made nearly thirty miles in seven hours of travel. The rain and snow continued, and from the standpoint of physical comfort the journey was as disagreeable

as a sleigh-ride, which everybody knows is the most uncomfortable form of amusement ever devised. Low hills rise gradually from the river bank, untimbered but covered with a thick growth of birch bushes which are bright with the new green of early spring. There are in the river many nets for the capture of salmon, and not infrequently we pass the hut of a Lappish fisherman.

Late in the afternoon we approached a group of half a dozen huts which my boatmen said was as far as they would go. I must get another boat and other men. The matter of changing boats and getting new men to carry me on my way proved afterward to be a source of many delays. Generally the men do not like to go far from home and it takes them two or three hours to prepare for such short journeys as they are willing to undertake. They are the slowest moving creatures I ever had dealings with, and if there is any way of stimulating them into speedy motion it is still unknown to me. The advan'age of these frequent changes is that it brings the traveler into contact with many people and enables him to see the inside of many houses. There is scarcely a Lapp hat on my route half across Lapland whose hospitality I have not shared and by whose hearth I have not sat-sometimes longer than I

Landing at this settlement on the river bank the men drew up the boat and without knocking carried my baggage into one of the houses. It seemed a miserable hovel, but it had two rooms. one of which I had all to myself that night, while the family (a dozen or so) occupied the other. I was now on the soil of Finland, for the Tana River is here and for a hundred miles farther the boundary between Norway and Finland, but the inhabitants of this region generally speak Norse, in addition to their native Lappish, and in the former language negotiations were conducted for the continuation of the journey on the morrow. Pending the preparation of supper I tried a few casts in the river for salmon, though the water was so high that the attempt was not only useless but ridiculous.

Supper was brought in by a Lappish maiden. It consisted of the staple articles of die: of this country—rye bread, salmon, milk and coffee. Probably there are no people in the world who are more addicted to the use of coffee than the Lapps. I have heard that they are hard drinkers, but so far have seen them drinking nothing but coffee and milk. My bed that night was of furs and sheepskin; comfortably warm, to be sure, but a sheepskin lacks freshness after it has been used for an indefinite period (especially by Lapps), and it acquires an odor which suggests neither peach blossoms nor new-mown hay.

The menu for breakfast was the same as for supper, exc pt that the coffee was brought in before I was up and the salmon was served raw. This latter delicacy, which is a favorite in the civilized parts of Scandinavia as well as in the wilds of Lapland. I at first scorned, but later learned to endure and even to embrace-with a certain reluctance. The appetite for raw salmon has nearly become a confirmed habit. It was only after persistent effort that I was able to obtain the bare essentials for a morning wash at this "hotel." In general, ablutions are not frequent in this region with the natives. They are, to put it mildly, something less than diurnal. When one makes u e of what they furnish as a towel it is not always certain that the entire process will result in any net gain in cleanliness. Such were the primi ive appointments of this hut, but even here the advance agent of civilization has laid his finger, for a Waterbury alarm clock

shone out in nickel-plated splendor from a niche in the log wall.

On the second day's journey up the river still fewer houses were passed. Once we paused and entered a sod hut seven feet by nine with a rounded roof not more than five feet high. A fire was burning on a stone hearth in the center and some of the smoke found its way out at the aperature in the roof which was designed to serve as chimney. Five men sat about the fire finishing a meal. They made room for my two boatmen and me and gave us fresh salmon which we broiled. The proper method is to thrust a stick lengthwise through a strip of fish a foot long, broil it over the fire and eat it from the stick like corn from the cob. I judiciously looked the other way while they washed the coffee-cup before presenting it to me. They meant to do me a great honor, for ordinarily they do not wash the cup at all, but their method of dishwashing was a trifle irregular.

Again, we stopped at a still more typical Lapp residence. It was a one-roomed log but, which my men entered as usual without knocking, I following. The furniture of the room consisted of a fireplace, two homemade folding beds such as one sees in every Lappish house, a table and two or three low benches. The six occupants of the room were disposed upon the floor and the beds. Two women were knitting and an old man was tying stones in birchbark for weights for salmon nets. All were bundled up with caps and mufflers as if for a winter journey, though the room was hot to suffocation. My men calmly took possession of the fireplace and made coffee. Then we drew forth our provisions-canned goods, dried reindeer, beef and black bread- and ate dinner. Cream for the coffee and milk to drink were obtained from our hosts, for no Lapp family is so poor but that it has always an abundance of milk, but otherwise their hospitality consisted in allowing us the freedom of the premises.

According to the Lapp code of etiquette one is perfectly free to enter any man's house without invitation or announcement, but to the guest's liberty of entrance corresponds the host's perfect liberty to let him alone after he has entered. You may enter without a word and sit by the fire for two hours, and unless you, as guest, take the initiative they will seem as utterly oblivious of your presence as if you were a shadow on the wall. If they are eating a meal you are not asked to join. It is taken for granted that you have provisions with you and will eat if you want to. But if you ask for anything there is nothing in their simple store that is not freely yours-coffee, milk, hard bread, fish, dried reindeer meat, or reindeer skins for a bed upon their floor.

That night we reached Utsjoki, at the point where the river of the same name flows into the Tana. Utsjoki is marked upon the maps as though it were a town. In reality there is only the house of the Landsman (the police officer of a district seventy five miles square) and a church three miles up the Utsjoki River. The Landsman, a pleasant gentleman of Finnish-Swedish extraction, speaking all languages but English, received me in his comfortable little home and treated me as a guest. He said it was long since he had seen any one but the Lapps who live about him, and he was evidently lonely. Following his advice, I decided to leave the Tana River at this point, enter Finland by the Utsjoki River and take the overland route across Finni-h Lapland by way of Euare to

The reader should perhaps be remiteded that Lapland is not a political division, but is the name applied to the territory where, under several governments and speaking several languages, the Lapps dwell. The boundaries of Lapland are

therefore rather vague, as the population about the edges is mixed, and as the Lapps on the border have intermarried with their Finnish, Norse and Swedish neighbors, especially the former; but at all events, Lapland includes parts of Norway, Sweden, Russia and the Russian Grand-Duchy of Finland. In addition to their native Lappish, of which there are several quite distinct dialects, the Lapps usually speak the language of the country within whose boundaries they live. Thus those along the Tana River, among whom I had been traveling so far, spoke Norse (Norwegian). After leaving the house of Utsjoki landsman I was soon among these whose only civilized language was Finnish.

At one time and another I have attended interesting services in St. Peter's at Rome, in Westminster Abbey and in Cologne Cathedral in Notre Dame at Paris and in the Duomo of Florence, but it was a still rarer privilege to spend a Sunday morning with the Lapps at the little church of Utsjoki. Up to the sixteenth century these people were still pagans, worshiping various reptiles and having as their shrines sacred stones, usually small enough to be portable. At the larger shrines which were stationary, it was customary for the worshiper who was about to undertake any sort of project to leave an offering. If the undertaking failed it was assumed that the god was responsible and the erstwhile worshiper returned and not only claimed the gift which he had left at the altar, but seized the offerings of other suppliants whose prayers had been more effective. Under this system it was naturally impossible for the shrines to accumulate any great wealth. In the sixteenth century, Trifan, a Russian monk of Novgorod became an apostle to the Lapps, but though the Russian Lapps became nominally Christian at this time the Christianity of the Eastern Church took no great hold upon them. The Norwegian Lapps were converted in the eighteenth century, chiefly through the efforts of the missionary Westen. At present nearly all of the Lapps are adherents of the Lutheran Church, which is the established church of Norway, Sweden and Finland, but many of the ancient superstitions are still maintained to a degree which amounts almost to a perpetuation of the old paganism This is said to be especially the case with the Russian Lapps in the Kola Peninsula and the nomads who vibrate between the Swedish interior and the Norwegian coast, but these I shall have no opportunity to observe.

The church at Utsjoki is a well-built stone structure with a wooden spire and a bell and a seating capacity of about 300. Architecturally there is nothing about it which would be considered out of place in an American town except the absurdly uncomfortable pews and the pepperbox pulpit which hangs in one corner like an oriole's nest half way to the ceiling. Where the population is thin the parishes are of course large, and this one was as large as an English diocese, but the state church sees to it that every parish shall have a decent church building. The minister was a little, black-headed Finn with a big overcoat and a face like a wizard. (The name "Finn" means wizarl, by the way.) I essayed conversation with him, but he could not even speak Norse beyond the remark uttered from the depths of his overcoat collar, that this was "ikke richtig sommer" (no proper summer).

But the chief point of interest was the congregation, which was easily the motliest collection I ever saw in a church. There were not more than forty of them, all Lapps and all clad in their peculiar costumes, of which the men's skirts always seem far too long and the women's far too

short. The idea of "dressing up" for Sunday has not yet penetrated this region, for the garments were as ragged and dirty as usual. Some of the women wore bright-colored kerchiefs on their heads; others round skull-caps with ear-laps which tied under the chin, framing the face in an oval window. As it was a cool day, many men and women wore reindeer skin coats, and there is no material known to me which can assume a more woe-begone appearance than an old reindeer skin It loses its hair in patches and hangs in tatters at the bottom. The cream of them all was the deacon who took up the collection. He was an elderly man. thin and tall, as Lapps go. A tangled mass of uncombed grayish hair bedecked his head. A half bald reindeer skin of more than usually melancholy aspect hung loosely to his knees. The oval curvature of his nether limbs was set off to alvan'are by white woolen trousers, secured about the ankle by red wrappings which also served to hold the shoes in place. The shoes themselves, vast, soft and hay-stuffed, spread out at each step like the feet of a camel and the sound of his footfall was like the stealthy tread of a pillowshod burglar. Altogether, the deacon was distinctly good.

The service, which was the usual service of the Lutheran Church, was conducted in the Finnish language and with the utmost decorum. One of my boatmen of the day before was chorister and sang the hymns in a bellowing bass voice. Several of the congregation had brought their own hymn books with them, but they seldom joined in the singing. They are notoriously an unmusical people-a fact which was exhibited even more clearly by the singing of those who sang than by the silence of those who were silent. After a sermon. the text of which was from Matt. 6, but the points of which I failed to grasp, several notices and one or two official documents were read in Finnish and Norse, during which the audience gradually went out

There were three or four huts by the side of the lake at the foot of the hill on which the church stood, and thither we all resorted to eat dinner. Most of the congregation, and I like the others, had brought provisions with them. As we ate I negotiated for a guide and porter to accompany me to Enare. The business proceeded slowly, but by the time the people began to disperse to their homes I had found a man to go with me part way.

The journey from Utsjoki to Enare cannot be described in detail. The distance is sixty miles and it took two and a half days to cover it, on foot most of the way, but using a boat whenever a lake or stream lay in the way. There are not more than half a dozen dwellings between the two places, and in general it was necessary to secure a new guide at each hut to take me to the next. One fine night we traveled by the light of the midnight sun, fiading no place to sleep until half past three in the morning. A day and a half it rained and was cold. One full day we tramped through marshes where the mosquitoes found us a rare treat. And on the evening of the third day we reached the civilized and Christian home of the Forestmaster of Enare, whose hospitable roof covers the genuine oasis in the desert of Finnish Lapland. W. E. GARRISON.

Enare, Lappmark, Finland, 11 July.

A Good Chance for Some One.

There is always a good chance for the preacher who is ready. Many a man could add a third to his salary and make his work a half more effective by taking a thorough course with Prof. Ott in the Drake University College of Oratory at Des Moines. Is.



Why Missionaries are Blamed.

Perhaps a word might be added to what Bro. Tydings has well said on this subject. Is it a strange thing that people who have only words of complaint and condemnation for the work of the church at home should take advantage of an opportunity to find fault with its efforts abroad? It has been said that some of the missionaries of France and Germany have secured discrimination in favor of their converts through the foreign consuls representing their own countries. If this is true there is reason to believe that some of the native Chinese not thus favored have been embittered.

But even admitting the accuracy of the statement, it touches only one and that a very small class of missionaries. The great body of missionaries in China is composed of men and women who scrupulously consider the rights and interests of all the native classes, who are exceedingly careful to obey all the local laws and who are very careful to do nothing which would excite popular prejudice or hostility. They are men and women carefully trained and selected, and very often under the direction of strong and capable superintendents. Their efficient work to a great extent depends upon the good will of the natives, and that they should do anything to array these people for whose souls they are working against them is absurd in the extreme. Besides this these missionaries are people of culture and intelligence and their actions are controlled by the spirit of Christianity, which is a sensible spirit. They have sacrificed all home interests and associations for their work and devoted their lives to the judicious work of the Christian ministry in China. In addition to this our missionaries as a class are gentlemen and ladies both in feeling and deportment. We should give no more weight to the cynical attitude of worldly Americans and Europeans who have traveled in China than we do to the criticism of the church from the same class of people at home. In their travels as curious sightseers they see little of and care less for the work of Christianity among the heathen. Either through skepticism or indifference they are prejudiced against all religious enterprise at home as well as abroad. They are always ready to say sneeringly that pagans are better as pagans than they would We have always encountered be as Christians. this spirit at home, but it has never affected the power of the gospel-neither will it abroad. such criticism find no place in our Christian sympathy. The Boxer movement is neither antimissionary nor anti-Christian, but anti-foreign. The fanatical Chinamen have not stopped to consider whether a foreigner was a missionary, a merchant, a railroad engineer, a doctor or an sador. It has been foreign enterprise which has aroused alarm and hatred against all outside movements.

B. B. Tyler's Letter.

Reference was made last week to the sermons of C. B. Newnan at Fountain Park. Since that letter was written he has been heard in Bible studies. He has been the leader in a study of the epistles to the church in Thessalonica and the Galatian letter. Charles B. Newnan is a good preacherhe is better teacher.

Suffer a word of exhortation and encouragement at this point. The young preacher is laying a foundation for a career of constantly enlarging and prolonged usefulness who is now cultivating the teaching faculty. Strive to be a teacher of the Word. Let your preaching be instructive. Do not fail to impart information, excite thought. in the minds of your hearers. It is not true that ignorance is the mother of devotion. Determine now that you will make those who attend your ministry intelligently Christian. The general ignorance is appalling. It is your businness to displace this ignorance with intelligence. Make quality rather than quantity your motto. Better instruct a few than exhort or appeal to a crowd. This is enough on this point for the present.

The summer assembly, permit me to remark in the next place, has its mission. It has come to stay. The educational value of its work is great. Specialists appear on its plat'orms both to entertain and instruct. The religious, intellectual and social features of these gatherings are happily united. Four years ago I was at the Fountain Park Assembly. Lo k on that picture, then on this. There has been improvement. The people have been helped. They have been to school. The summer assembly is the people's school. That man is a benefactor who organizes and carries on one of these latter-day unique institutions. The American people are but beginning to really live. Up to this time they have been digging, toiling, drudging, skimping. The pioneer work has, in the main, been done. Some time can now be devoted to recreation and self-culture. Let the best be provided for the people.

Since my last letter two things have happened at Fountain Park worthy of special mention. Dr. H. O. Breeden and Bishop C. C. McCabe have visited the Park and spoken to the people. The former gave a valuable lecture entitled "The Crisis of the Hour," and another lecture on his travels in the Orient. The latter was illustrated. Bishop McCabe gave his famous lecture on "The Sunny Side of Life in Libby Prison." He also delivered a sermon. The bishop attended the Lord's day morning service and acted very much as if he was one of "the brethren." The words of these good men and the pleasure of personal fellowship with them will not soon be forgotten.

This is a good place in which to speak to you about our educational enterprises. There are facts indicating that we are awakening to the importance of this part of our work. There is the best of news from Drake. If the fact that Dr. and Mrs. E. J. Toof, of New Haven, gave \$25,000 to Drake University has been mentioned in our papers I have not seen it. The gift was made just before the death of Mother Toof. The outlook from Eureka is good. Progress has been made recently that is cheering to the friends of the institution. This college was never in so good a condition as at the present time. We have been fairly thrilled by the recent achievements of Hiram. The destiny of Hiram College is settled. The continued life of Bethany - "dear old Bethany"-is assured. The Divinity House in Chicago is more largely attended this summer than at any previous period. A recent bequest assures the erection of a Divinity Hall and warrants an appeal for endowment. This will come. The College of the Bible, Lexington, Ky., has determined to put an agent in the field to secure endowment. John T. Hawkins has been engaged

to do this work. The brethren in Kentucky know and believe in him. He is a good man for this work. The Disciples in Kentucky ought to endow this institution, and I believe they will do so. Do not forget the text: "He that giveth let him do it with liberality." This manifestly increasing interest in our educational work is one of the encouraging signs of the times.

Here is a question-it may have occurred to others than the writer; hence it is answered in this place. Knowing you as I do I suspect that it came into your mind. The following is the

"In what sense, for what reason or reasons and to what extent did you mean, in a recent issue of the CHRISTIAN EVANGELIST, to commend 'The Reign of Law,' by James Lane Allen?"

I. As a work of literary art. The first chapter is on hemp-its cultivation and care. The story of the hemp is a parable in which is pictured the soul-experience of David; the hero of the volume

II. The choice of words and the construction of sentences are about perfect. The delicate touches, the descriptive passages, show the hand of a master. "The Reign of Law" leaves but little to be desired along this line.

III. The book is a most interesting psychological study. The hero of the story at first was a believer. He not only believed in God and in his Son Jesus Christ our Lord, but he received as absolutely correct the conception of the gospel generally entertained by the Disciples of Christ. David's faith gradually disappeared. He became, as a result, an unhappy man. He met and became acquainted with a pious young woman. She declined to discuss science or theology. She believed in God. She had faith, too, in David. Her heart trusted. Her experience satisfied her. Through her gracious influence the downward career of David was checked. The picture of David's experience is fine.

The history may not be full and accurate. The declarations of David can no more be defended than can the speeches of other unbelievers. He was wrong in his life, and as a result the thoughts in his soliloquies and conversations are wrong. David confounded theology and religion-a common confusion of thought. Read what David says as the words of an earnest man who is off the track, as the hero of "The Reign of Law" was when he uttered them, and they can do no harm.

W. W. Hopkins has written a tract of 64 pages entitled "Public and Private Rights." Have you seen it? I am glad that Bro. Hopkins has written on this subject. It is evident that he has given much thought on the subject and that he has convictions. There can be no mistaking his earnestness. He believes what he says. His book is not to be read as fiction. The work is dedicated "to all those persons who are seeking the freedom, elevation and moral, material and spiritual welfare of their fellowmen." The author is a believer in the Initiative, the Referendum, the Recall and the Single Tax theory: i. e., that all moneys needed to carry on the government shall be collected by taxes levied on land. It seems to me that this is a scheme by which the rich man, as a rule, will be released from the payment of tax and almost the entire burden will be thrown on the farmer. Our author, it is true, says that "the fear that this system would work a hardship to farmers is wholly imaginary," but I cannot get away from that "fear." An elucidation of this would be a good thing. I would like to see a system devised that would compel the multi-millionaire to pay his part of the expenses of the government if he is not now doing so. Read in one way the little trea ise is pessimistic; read in another way it is optimistic. The author has no doubt that the adoption of the

theories of the school of political economists to which he belongs will introduce the millennial day. When thoroughly believed it is a doctrine "full of comfort." As one reads these pages he is inclined again and again to use the interrogation-point. But this is the kind of writing to read-writing that excites questions, writing that excites thought; wherefore, read W. W. Hopkins on "Public and Private Rights." B. B. T.

The following is from Signor Emerico Mor-reale, Musical Director of the Castle Square Opera Co.:

St. Louis, April 27th, 1900.

St. Louis, April 27th, 1900.

The Estey Co., St. Louis:

Let me express my admiration for your beautiful Estey Pianos; tone, action, brilliancy—they have all, and they will always be appreciated by all musicians and amateurs.

Yours truly,
(Signed) EMERICO MORREALE, Musical Director Castle Square Opera Co St. Louis.

Farming in Colorado and New Mexico.

The Denver & Rio Grande Railroad, "The Scenic Line of the World," has prepared an illustrated book upon the above subject, which will be sent free to farmers desiring to change their location. This publication gives valuable information is read to the control of the control o tion in regard to the agricultural, horticultural and livestock interests of this section, and should and investors interests of this section, and should be in the hands of every one who desires to be-come acquainted with the methods of farming by irrigation. Write S. K. Hooper, G. P. & T. A., Denver, Col., or P. B. Doddridge, Gen. Agt., St.



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Notes and News.

The Tohee Industrial School.

Three years ago I began this work feeling that cha work was needed among the thousands of lored people who have settled in Oklahoma. By aking appeals to the brethren I received \$465, th which I built a building that will accommote about 150 children. On the 28th of June at I left home to get six sewing machines and I n proud to say that I have the promise of them also collected in cash \$150, for which I wish to press my thanks to our brethren. I return me now to continue my work until we shall we a school second to none in the United States.

S. R. CASSIUS.

St. Louis, Mo., Aug. 20, 1900.

Hiram College Notes.

All yourg men and women who contemplate tending Hiram College this fall please take tice.

If you will send your name and address at once either Miss Clara Darsie, chairman information mmittee of the Y. W. C. A., or Mr. W. C. Mcougall, chairman of the information committee the Y. M. C. A., Hiram, O., they will gladly raish you with any desired information concerng the school and its life, and having your name daddress they will be in a condition to assist non your entrance to the school.

MARY MAGDALENE FOLKS, Pres. Y. W. C. A. L. E. McLauchlin, Pres. Y. M. C.

Fountain Park Assembly.

This Assembly is located near Remington, Ind. met this year on July 28th and closed on Aug. th. Remington is a town of 1,500 and is surunded with a large number of town and country urches. It is in the midst of a very productive rming district and the farmers are well to 60. The roads are good at this time of the year, and indreds and even thousands come here to enjoy tellectual feasts provided for them.

There is a fine summer hotel here; a number of sleges and others have their tents, but most of ose who attend seem to drive, and come and in their wagons and carriages to their great tisfaction and enjoyment. It is said that on ord's day, Aug. 5th, there were over 3,000 people esent. Of course, during the week the audiences are not so large, but those present seemed therested and attended all the services and charges.

Robert Parker, of Remington, is the president d seemed to be the main man in giving direction ld managing the whole affair. He impressed e writer as an active business man; in fact, aded down with business, and yet was greatly terested in the cause of Christ and willing to vote a good share of his time to advance the ingdom of God. He seemed to look after every stail in the management and tried to bring comort and happiness to all. Everything about the ost beautiful grounds was pleasant and inviting, ad the hotel was clean and comfortabe. It is ertainly a lovely spot for the farmers and townssople of this part of the state to gather a few ays during the hot summer days for recreation, estruction and rest.

The program was an admirable one and those resent seemed deeply interested in all that was resented. B. B. Tyler, late of New York City, semed to be the manager of this part of the ssembly, and I. B. Newnan, pastor in Detroit, fich., was Bro. Tyler's assistant. This made a trong team. Each of these lecturers delivered bout twelve sermons and other addresses, which fere full of instruction. Among other speakers rer B. J. Radford, Eureka, Ill.; Geo. F. Hall, lecatur, Ill.; H. O. Breeden, Des Moines, Ia.;

Bishop C. C. McCabe, Ft. Worth, Texas, and quite a number of other addresses and such features that commended themselves to those who attended. There were concerts, music, recitations, views, etc., etc. These things made the program restful and a pleasure to all. The lectures and addresses on Bible themes gave the audience an hour of instruction. Then came that which amused and entertained, and all seemed nicely blended together. These plain and yet intelligent people seemed to be very happy and grateful for the splendid program rendered. The writer is under obligation to Bro. Parker for his kindness, and when permitted will certainly return to Fountain Park and enjoy another Assembly.

G. A. HOFFMANN.

Iowa Notes.

Sunday, September 2nd, is the day set apart for Church Extension.

I hope that Iowa will do her part to make up the \$250,000. A congregation counts for but little unless it has a house in which to worship. We have in Iowa 53 homeless congregations, and how to save them is a serious problem.

A good offering for Church Extension will help to house these congregations.

The very hope of securing aid from this fund has inspired many a church to erect a building, and when the building was completed it was found that the money was not needed. Many a church has been saved in the nick of time by the aid of Church Extension.

It is business in Christianity and in is business to take a collection whenever the time comes.

Do not forget Church Extension and Muckley, of Kansas City, on Sunday, Sept. 2nd.

We are planning to entertain a large state convention Sept. 3rd to 7th.

There is no more delightful place for the state convention than the University Church, Des Moines.

M. A. Hitchcock is chairman of the entertainment committee and will be glad to hear from you if you expect to attend.

Pastors, select a good delegation. Urge your Bible-school and Endeavor Societies to send representatives.

Plan to come early and stay until Friday noon. The Friday forenoon session will be one of the best of the week.

Delegates from the great Endeavor Convention in London will be present and tell us of that meeting.

You will want to hear Prof. C. C. Lockhart's Bible lectures each morning.

There will be good music. W. E. M. Hackleman, of Indianapolis, will be in charge of it.

Don't forget to bring a railroad certificate, so you may return home on one-third fare. Railroad agent will attend the convention on Thursday, and that day only, in order to sign your certificates.

When you reach Des Moines take a University Street car and go direct to the University Church, on the corner of 25th and University Avenue.

The entertainment committee headquarters are in the church parlors.

Lodging and breakfast will be furnished free. Dinners and suppers served at the church—25 cts.

We would like to see every pastor in the state at the convention and a representative from every church.

B. S. DENNY.

Des Moines, Aug. 18, 1900.

Bad Blood is a bad thing. It is responsible for scrofula, salt rheum, humors and many other diseases, including rheumatism and that tired feeling. Bad blood is made good blood by Hood's Sarsaparilla.

Sick headache is cured by Hood's Pills. 25c.

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Illinois Notes.

The seventh district convention meets at Fairfield, Sept. 46, and it is hoped that a large number of Disciples may attend. The district is in good shape, having \$100 to begin the new year, and an evangelist should be employed. Turn out, brethren.

The eighth district convention meets at Marion, Sept. 13-16. The place is Marion and the evangelist, J. J. Harris, has done a noble service. Come, brethren, in large numbers, to hear his report and arrange for his permanent and liberal support. He is truly great in all his service.

The state jubilee meeting is at Bloomington, Oct. 24, and the program will be distributed in September. The committee has a royal feast in store and we have the best report yet rendered. The church at Bloomington is making great preparations to entertain a large body of Disciples and it will be the greatest assembly in the history of our state. The Coliosum Bullding, seating over 3,000, is at our service, and Hackleman will have charge of the music. Yes, come.

The Central Passenger Association gives a onefare rate to Bloomington, but will sell tickets on Oct. 1st and 2nd only, good to return including the 6th. The Western Passenger Association will sell tickets the 1st and on through the convention on the certificate plan and they will be good three days after the convention to return. The fare is one and one-third. Inquire carefully of your railroad agent.

A large poster announcing the state meeting will be mailed each church early in September to be hung in a conspicuous place in the church building. Plain directions concerning railroads and other matters will accompany the poster. Prepare to come.

Illinois Day, Nov. 4th, is the time to make offerings to state missions. Plan for its observance.

The selected route for Illinois people to Kansas City is the Chicago & Alton road.

J. FRED JONES, Sec.

Stanford.

Evangelistic.

Belleville, Aug. 13.—Two added yesterday from M. Es; three since last report.—C. HENDERSON,

INDIANA.

Bloomington, Aug. 10 .- On last Wednesday I closed a 13 days' meeting at Mt. Gilead, three and a half miles from this place, with 32 additions; 27 by baptism, two from Baptists, three by statement. - WALTER L. Ross.

Elbert, Aug. 14 .- Am in my second meeting at James Schoolhouse, Elbert County. Sparsely settled. Fifty persons present last night and 11 responded to the invitation. Interest intense.—W. A. CHAPMAN.

NEBRASKA.

Minden, Aug. 14 .- Last Thursday night at our midden, Aug. 14.—Last Inursay light a our midweek prayer-meeting a man 75 years of age made the good confession and was baptized "the same hour of the night." This makes three additions thus far in August.—E. M. Johnson.

KENTUCKY.

Ghent.—George Darsie, of Frankfort, has just concluded a fine meeting with the Ghent Church. The interest was unflagging from beginning to end; fine audiences morning and night. It lasted two weeks. Ten additions; nine by baptism. This is the second meeting he has held for us, and he will be with us again if we can get him. He holds the kind of meeting we like.—W. J. Loos.

PENNSYLVANIA.

Beaver, Aug. 13.—We are beginning a most promising tent meeting here in Central Park with splendid audiences and the best of attention. Bro. Z. E. Bates, the very efficient and congenial pastor, is a true yokefellow indeed, and is doing a grand work. We have a noble band of Disciples here, and they are fully awake and have a zeal for God according to knowledge.—W. H. WILL-YARD.

ILLINOIS.

Evanston.—I. J. Spencer, of Lexington, Ky., just closed a very successful meeting with the Evanston Christian Church; 28 confessions and five by letter were the numerical results. There was accorded the largest hearing ever given the plea of the Christian Church in Evanston. Clear, plea of the Christian Church in Evanston. Clear, forceful preaching by this earnest man of God has strengthened the church and stirred the city. Sister Spencer, his amiable and talented wife, contributed much to the favorable impression made upon membership and community. Evanston in all that makes a great city is part of Chicago. Such a gospel campaign as has been conducted in this series of service, will win men and sow seed for future reaping in any city.—WALLACE C. PAYNE, pastor. LACE C. PAYNE, pastor.
Princeton, Aug. 16.— Our Christian Endeav-

orers have organized and are conducting a Sundayschool three miles in the country, besides being active in other departments. They seem to be very happy in their work. There have been two additions to the church since last report.-J. G. WAGGÓNER.

Rantoul, Aug. 13 .- Two additions here in our

closing service. This has been a very pleasant and profitable pastorate.—H. H. PETERS.

Kankakee, Aug. 12.—One came forward tonight from the Presbyterian Church, asking for baptism and membership with us.-W. D. DEWEESE.

Exchange, Aug. 15.—C. W. Stevenson, of Mt. Vernon, assisted by the writer, closed a 15 days' meeting at this place last Friday night; 10 were baptized. Bro. S. is a forcible speaker and a logical reasoner, and is calculated to do much logical reasoner, and is calculated to do have good for the cause of Christ. The small band of Disciples at this place are very zealous and determined, and we expect much good to be done here. The writer and H. N. Hays are each preaching here once a month. By great sacrifice and hard work we are just completing a com-modious house of worship. We have only seated it temporarily and will be pleased to hear from any one having pews or chairs, new or second-hand, to sell at a bargain. We have a good Sunday-school and Christian Endeavor here and our people are awake and at work in earnest.

May God help usand bless us in our efforts to build
up his cause here and elsewhere is my prayer.—

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MISSOURI.

Lawsor, Aug. 13.—My meeting at Antioch, Clay County, lasted 15 days and resulted in 27 additions; 20 by baptism. Charles Gross led the singing.—J. M. VAWTER.
Laddonia, Aug. 16.—Have just closed a two weeks' meeting with the Liberty Church in Cal.away County, with 18 additions; 12 baptisms.—W.

P. Dorse

Columbia, Aug. 14.—On July 13 I closed a missionary meeting with Greenwood Christian Church, Monroe County, with two baptisms. On Aug. 12 we closed a meeting at Antioch, Monroe County. E. M. Smith, of Centralia, did the preaching. Nine by consession, three by statement and one reclaimed—I. C. CERASON. reclaimed .- J. G. CREASON.

Estherville, Aug. 13.—Glad to report three additions at morning service yesterday.—H. MORTON GREGORY.

Iowa Falls, Aug. 13.—On Aug. 5th one was baptized here and we are preparing for great things from the Lord. Bro. H. W. Cies, of Hamburg, will be with us on and after the 20th. All over this country are so many nominal Christians

over this country are so many nominal Christians that do nothing to help the Lord's work. But they will neither subscribe for nor read a Christian paper.—W. F. McCormick.

Hamburg, Aug 13.—Our meeting here closed last Tuesday night, with 48 additions as follows: One reclaimed, five by letter, 11 by statement and 31 by baptism. Five more confessed Christ who have not yet been baptized. This meeting leaves us over 200 strong. Bro. A. R. Hunt, of Savannah, Mo., did us a grand work and won a warm place in the heart of this people. We will begin building a house of worship at once. Hamburg is in line for Church Extension. I have received a call to take the pastorate of the Farrarut Church call to take the pastorate of the Farragut Church but cannot leave Hamburg at present. I will begin a meeting with Bro. W. F McCormick, at Iowa Falls, next Monday.—H. W. CIES.

Christian Science in Omaha.

The citizens in Omaha have recently been receiving instruction in Christian Science. Some of the physicians having instituted legal proceedings against members of this sect for criminal neglect; the congregation availed themselves of the opportunity occasioned by the excitement to enlighten the minds of ignorant citizens. They announced a lecture by Judge Ewing, of Chicago, a member of their national board of lectureship. The Judge came, he lectured, and I suppose made many converts. Our largest operahouse was packed from stage to pigeon loft. The Scientists know how to advertise. Neat invitations were mailed to every prominent citizen. The streets were full of announcements. Posters as big as showbill were put up wherever one would hang.

The lecturer was wise. He said nothing about the philosophy of Christian Science. He talked beautifully about domestic, social and political economy and closed by saying that Christian Science was the star that watched over the Babe of Bethlehem.

But this is not the end of the story. Two or three of our brethren felt that some attention should be shown this pseudo-philosophy. Bro. W. E. Harlow, of Parsons, Kan., was in the city at the time, having just closed a meeting with our Walnut Hill congregation. The operahouse was rented and Bro. Harlow announced to answer the Judge on the following Monday evening. Did space permit we should like to give a synopsis of the lecture. The vagaries of Mrs. Eddy were shown to be in conflict with the Bible and true science. He admitted many of their cures and then showed that they were all effected through suggestion.

suggestion.

I do not believe that any one who heard this lecture will ever become a Christian Scientist. It is well known that Bro. Harlow has made a special study of suggestive therapeutics. Every community affileted with the Christian Science fad should have him. Do not be afraid of him. His demonstrations based upon the theory of J. R. Hudson gives the only rational explanation of the cures wrought by the Scientists.

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"I am the vine," said the Savior, "The fruit bearing branches are ye; All that ye ask shall be given, If ye are abiding in me Gracious and sweet is the promise, Eternal and steadfast and true; But if you are not so abiding, What means this glad promise to you?

He that remembers God's statutes, To Him loval service will give: "He that believeth," said Jesus "In Me shall eternally live. Jesus is the resurrection, The life and the truth and the way; But if you believe not his teachings, What mean to you these words to-day?

He that will follow in meekness The path that the Savior once trod Shall in the light of his glory Be brought with each step nearer God: Knowing these things you are happy, If bravely you follow them, too; But if in forbidden paths stumbling, What comfort can they bring to you?

High in the eternal heavens Are marsions of jewels and gold, Christ is their light, and His radiance Sheds blessings and pleasures untold; Joy, and forgiveness, and honor Await those wao've loved and been true, But if in your heart you've ne'er loved Him, What share in His joy is for you? Quincy, Ill.

Contentment: Retrospection and Anticipation.

JOHN S. MARTIN.

Contentment, simply defined, means satisfied; though it is a word expressing something vague, or indistinct in that sense, as there seemingly is very little if any satisfaction to be found in human nature. However, if there is such a thing as contentment it is a state of existence having a time allotted to it either in the past or in the future, and possibly sometimes in the present; though mostly in the past. We look into the past and mentally recall a time or state of existence wherein we think we were happy, though it is more than likely that we did not think so then. The habit of retrospection is common and there are but few who do not indulge the mind in its backward flights.

"How oft does the heart in its noiselesss beat Move slow as it dreams of the vanished past; How oft does the past and the present meet To speak of the hours too cherished to last.

The joys of the future we never o'ertake The joys of the present fly tauntingly fast, And like hurrying snow flakes lost in the lake, Joys only abide in the depths of the past."

Qr, if in our backward glance we fail to call to mind the joys that are supposed to be there, we look into the future and see or seem to see in the dim distance a time when we may be happy. For after all contentment is only a synonym for happiness, and the words happy and happiness could be used quite as often in its stead; unless the word contentment is used to express a state of resignation (as some have used it; that

is, persons have said that they were contented, when in fact they were only resigned), thus putting the word to a use en tirely foreign to its meaning.

If the habit of retrospection is common, that of anticipation is just as much so. The children even at the mother's knee are looking forward to a time to be happy; for I have often heard them wish, with a sigh, that it was to-morrow, and on being asked the reason would say: "O, 'cause I could have such a nice time." And when the morrow would come they would be wishing just as eagerly that it was some other time. We are all children yet; only a little older grown. The boy is always wishing to be a man, and is ever looking into the future for happiness; and he looks so intently all along his journey to manhood for pleasant and happy circumstances to come on the morrow that he misses those of the present and finally he sees or thinks he sees that the years of joy and the chances for happiness have slipped into the past, the beautiful past. Nor can he stay them if he would.

"They are slipping away, the sweet, swift years,
Like a leaf on the current cast; With never a break in their rapid flow, We watch them as one by one they go Into the beautiful past.

As silent and swift as a weaver's thread. Or an arrow's flying gleam; As soft as the languorous breezes hid, That lift the willow's long golden lid, And ripple the glassy stream.

And while these years have been gliding by it may be that they have gone smoothly, with scarcely a ripple to disturb their quiteness, or it may be that they have been full of storms and rough places; nevertheless, they were swift years and might have been enjoyed. But now that manhood's years have come and manhood's cares are upon him we find him ever wishing to be a boy again; that he may live over the joys of boyhood and improve the opportunities for happiness that he let slip by during that period of his existence; little thinking that what appears now to have been opportunities then were not such; for if he were a boy again he would see the same circumstances as he saw them then, or as a boy sees them, and would not have a man's capacity for their enjoyment.

"So we look adown the past, or within the future peer,

Till we miss the many joys that around us hover near."

Some may think they are contented, and they probably are so far as thinking so is concerned, but it is more than likely that the discontent is only dormant, for if they are questioned closely concerning everyday life you will find that there is something wrong. There'll be a regret or a sigh or a wish; but surely something. A regret -it may be for lost opportunities, a time when by doing differently the whole life might have been different and happiness assured. Or possibly it is for wrong doing or for not doing good when good might have been done; and I doubt not that-

"We ofttimes think of the past
With feelings of regret,
And mentally view those scenes We never can forget"

The sigh-which one of us can say there is not a sigh in the heart. It may be for the lost and unforgotten, for the fair form that sleeps on the hillside far away, or for the child that was-

> carried out to slumber Sweetly where the violets lie;

but a sigh there is, and you will find it in the heart of those who are apparently happy and contented, as well as with those who are not so fortunate as to be able to hide their sorrow. And so on through the various phases of human existence it is there; and you'll find a minor note in the song of the most cheerful.

And the wish: it is hard to define ins what a person would wish for; but I believe it would be difficult to find a person tha did not wish that things were differen from what they are. Some haven't house room enough, and too much furniture, or else they have too much house room and not enough furniture. The farmer has to much stock and not enough lard, or else too much land and not enough stock, and h thinks to better himself by selling out an going away to where he can have mor territory-where he can have things as h wants them. And in so doing he ofttime make matters worse instead of betterin them. So he sells out again and moves back And so the world wags; people are con tinually changing from one thing to an other and are scarcely ever, if at all, satis fied. And when we look about us we d not wonder that there is this general dis satisfaction amongst intelligent, rations beings; for even the beasts of the field which are generally held up to view as a example of contentment, are not altogethe satisfied. At least it would seem so; fo we know, or at least we may judge by thei actions, that most if not all of them woul rather be on the other side of the fence The grass looks greener and fresher an taller on that side than it does on their side and they are anxious to get to it. birds of the air are continually flittin from one tree to another; each and ever perch looks better than the one they are o and it is but natural that they should see that which looks better to them. 'Tis i with humanity. There is continual change each and every one seeking that which or seems brighter and better. And after all, is it not better so? Is it not that which leads onward and upward? I remember once when standing on a river bridge I ha a splendid view of the surrounding country On one side was the city with its numeror elegant residences and fine churches at public buildings, with their surrounding gardens of beautiful flowers; and stretchin away into the dim distance along the river bank as far as the eye could see arose th

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all chimnies of the mills and factories hich supplied the people with things eedful. It was a beautiful sight, but I ad just left it, and it had not seemed so uch so then as now. On the other side the river lay a quiet, beautiful valley, tted here and there with clumps of ishes, and just beyond the ground arose in entle undulating slopes toward the range mountains that seemed to form a comect wall between it and the setting sun. ne vale was beautiful, the mountains were cturesque, and everything as far as the e could see looked lovely. I crossed to e valley, saw the bare spots, the decaying getation, the dead branches of the bushes, d I began to think that it was not such a autiful place after all. But looking ward the mountains I saw that they still mained beautiful. So onward I went and ward I climbed till, fatigued, I sat me wn on a piece of broken rock to rest and ok about. I saw nothing but broken bits stone, upturned roots of trees, decaying gs, briars and brambles, with scarcely a fe place to stand or sit. And now lookg back I saw far below me the quiet lley, beautiful once more, and I began to ink that quiet valleys and beautiful places re just a little way beyond.

"Every year is just like last year—
Though for novelty we seek;
Shady places at the picnics
Always lie across the creek.
So, a long life's winding roadway
The same mystery we con;
Phantoms of our dearest wishes
Lure us always farther on."

Back on the bridge again I could see the I spires of the city on the one hand and mountain peaks on the other, and the I saying:

"All that you see in the city is MAN; All that you see in the country is God,"

s brought forcidly to mind. But I do think that in all the city or in all the intry there was a single creature that s contented. With the animals—a uggle for safety, freedom, food, or the ner side. With humanity—a continual uggle for supremacy, or for the daily nts of life. Man toils that he may gain alth; he wants wealth that he may gain wer; he wants power that he may be ppy, and this seems to be the sole aim of nkind, each in his or her way seeking it which comes to but few. And too en the struggle is given up before a fair rt is made toward the goal. But when look about us and see the changes that ever taking place, the onward march of e, the ceaseless struggle of humanity to p pace, with but little progress and too en a backward step, we cannot wonder the weak growing fainter and even the ong losing courage. But on we go, weak strong together.

e pass along life's way, and while the years
, one by one, into the gulfing past,
many changes come, it sometimes seems
t there is no immutability.
places that were once familiar ground
w unfamiliar in the passing years,
il at length, we scarcely recognize
m as the places that we knew and loved.
friends that once were ours become estranged,
nove to distant places and are lost,

Or answer the imperious call of death, And bid us all their final last farewells. Ourselves grow into something not ourselves, And what we were becomes a memory— Becomes a memory only. In despair We cry out: "Nothing keeps itself unchanged, But everything, alas! is mutable.

The sunset glow is ever changing;
The clouds are scattered, but to come again;
The rainbow gladdens the heart but a moment;
The flowers bloom but to fade;
Their petals are scattered and trodden upon;
Loved ones are taken from us;
Friends prove false and love betrays;
The demon of doubt springs into the mind
And in anguish the spirit cries:

"Is there no Utopia where mortal's fond dreams Are realized ever, and life's what it seems? Where roses are brighter and sweeter each morn, Whose bloom is perpetual, with never a thorn? Where dear ones we love and clasp to our heart, From our fond keeping shall never depart? Where affection is truly an amaranth fl wer, Whose glow grows warmer and purer each hour? Where friends are all true and never betray, And discord comes not to darken our way? Where mortals ne'er pay for that sad primal fall—Or, is the trail of the serpent over us all?"

If there is such a place there must needs be a way thither, and it cannot be gained in a day. These who would find this Utopia must bear their part in the toil of life; those who would pluck the rose must take the thorn; those who are tempted must resist; those who have burdens and are weary must endure unto the end; those who have loved ones must lose them and grow sad; those who have wealth must learn that "riches take unto themselves wings and fly away." We must all learn that there are many ups and downs along life's road, many rough places, many bright ones; but all must pass to the rear; things lovely shall droop and perish. But is there nothing to come from all this? Is there no life from death? Must we drink but to thirst again?

Listen! a voice comes from the hills and vales of a far-away land and the voice is nigh unto every one of us: "I have meat that ye know not of; my meat is to do the will of my Father which is in heaven." But whose is the voice? 'Tis the voice of one who "spake as never a man spake." 'Tis he of whom it is said: "He spake as one having authority, and not as the Scribes and Pharisees." 'Tis Jesus of Nazareth, Jesus at the well. "He that drinketh of this water shall thirst again." Have we not drunk and thirsted again? Have we not partaken of all that the world can provide and are still hungering and thirsting? But Jesus saith: "Whosoever drink eth of the water that I shall give him shall never thirst, but the water that I shall give him shall become in him a well of water springing up unto eternal life." He that believeth on me hath everlasting life. I am that bread of life." I am the living bread which came down from heaven; "if a man eat of this bread he shall live forever, and the bread that I will give is my flesh, which I will give for the life of the world." Shall we not, with the woman of Samaria, say: "Give us of this water that we thirst not:" "give us of that bread which shall make us alive?" Truly, this is the only fount which goeth not dry-which hath no change-the gate to that Utopia where the Christian's hope is realized. And those who seek for



contentment will find it only beyond this gate. "I am the way and the life," saith the Master. "Come unto me, all ye that labor and are heavy laden, and I will g ve you rest. Take my yoke upon you and learn of me for I am meek and lowly in heart and ye shall find rest unto your souls. For my yoke is easy and my burden is light." There remaineth, therefore, a rest to the people of God." "Let us labor therefore to enter into that rest." Let us not strive for that which is unattainable in this life; but let it be our aim to so live that we may reach a higher plane and a greater degree of happiness each and every d v of our existence than we have ever attained in the past. Then, like the flowers that bloom for a day and scatter their petals at our feet, yieling only sweet perfume when trod upon, shall we feel that we have made the world brighter and better for having lived. Virginia, Ill.

A Fly's Wings.

Most respectable insects have two pairs of wings, but a fly has only one pair, with a scallop on the rear edge of each, showing that in earlier days it had "openers," even if they went into discard later. scallops are called "halteres," or balancers, and it is the theory of some that they help to steer the fly. They say that when the starboard balancer is clipped off, the fly goes hard a-starboard, and vice versa. But under each of these scales is a globular process, with a long tube fringed with cilia, believed to be sensitive to odors. These globular processes pump air into the nervures or veins of the wings and keep them taut and stiff, for thin though the wing may seem, it is really a double texture. Perhaps clipping off the balancer lets the air out of the wing and so disables it. A fly is able to saunter along through the air at the rate of five feet a second, but when it is in a particular hurry it can go about thirty-five feet a second, which is a two-thirty gait. Its wings beat the air at about the same rate of vibration as the piano string E, first line of the treble staff; but that is not its only means of audible expression. When it gets excited and cannot break away from the fly-paper it makes its thorax vibrate at a higher pitch. You have heard that Campanini could sing high C with chest voice. He could not, but a fly with its feet stuck fast can. Harvey Sutherland, in Ainslee's.

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The City of Pekin.

Pekin is about in the latitude of New York City, the size of Philadelphia, and as dirty as Constantinople. It comprises four cities in one; its shape that of the letter T, the top toward the south. The "southern city" is three miles north and south by five miles east and west, surrounded by a wall forty feet high, forty feet thick at the bottom and thirty feet on the top, and contains the Chinese population and the most of the business section.

The northern or Manchu city is four miles square, surrounded by a wall fifty feet high, sixty feet thick at the bottom and forty feet across the top, the side walls being continued about six feet and crenelated. The wall is built of large bricks and filled in with soil. The brick sides are not more than six feet thick. Within the Tartar city is the "Imperial City," two miles square, in which a large proportion of the officials dwell. This is surrounded by a brick wall twenty feet high and six feet hick, capped with a yellow tile roof. Within the Imperial City is the "Forbidden City," in which are the Palace and the residences of the eunuchs. This city is surrounded by a wall thirty feet high, crenelated at the top, with towers at the four corners and over the gates and is one mile square.

The streets of the Chinese city are from ten to forty or fifty feet wide, those of the Tartar and Imperial cities from ten to sixty feet wide and those of the "Forbidden City" -about like the others. The large streets are built up in the centre two feet above the sidewalks so that the water easily runs from the street to the sidewalk and thence to the sewer. The streets are all unpaved and are either covered with dust to a depth of two or three inches, or with mud to the depth of six inches to a foot. Between the sidewalk and the cart drive there are cesspools in which all the dirt and water are thrown, and this accumulation is used to sprinkle the street twice each day. The sewers are cleaned each spring, their contents being piled up on the sidewalk until dry, then used to build up the street.

The houses are all one story high-or nearly so-and look not unlike a lot of dilapidated pig-sties. They are built of bricks, pieces of bricks or both. Usually the corners are of bricks, the panels being of half bricks covered with a lime plaster The roof is of tiles and is supported by a wooden framework. Each house and court is surrounded by a wall, partly for privacy, partly to keep out thieves; these walls are from six to ten or fifteen feet high and built like the house. The windows and doors are paper.-Isaac Taylor Headland, in the Delineator for September.

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"Facts About China" is concisely and tersely written. The purpose of the author is to convinformation and to instruct and not to entertain or amuse. Nevertheless, the book is thorough interesting. A map of the Chinese Empire is included in the book.

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The Lion's Sister.

ARRANGED BY J. B. ELLIS.

When Prince Giglio fled from the palace he morning after he knocked down Valoroso XXIV. with the warming-pan he was very clad to get a comfortable place in the oach, for it was cold and snow was on he ground. At the first stage there came very ordinary woman with a bag under er arm who asked for a place. All the nside places were taken, but Giglio said: I will give up my place to her rather than he should travel outside with that horrid ough." So he sprang gayly upon the roof nd made himself comfortable in the straw. When one of the travelers got out at the ext station Giglio took his place again and riving out his name as simple Mr. Giles alked to the woman. At last she said: My dear Gigli-Mr. Giles, you are a young nan and have nothing to do but to improve ourself. You may find use for your nowledge some day when-when you are vanted at home.'

"Madam!" says he, "do you know me?"

"I know a number of things," says the ady. "May be I have given magic rings to ertain princesses. I advise you to stay at he next town, study and remember your riend to whom your were kind."

"And who is my friend?" says Giglio.

"When you want any thing," says the ady, "look in this bag, which I leave with ou, and be grateful to—"

"To whom, madam?"

"To the Fairy Blackstick," says she, flying ut of the window. Giglio thought he had een dreaming. When he came to the town e took the bag and went into the inn. On pening the bag what do you think there vas? A blacking-brush and a pot of Varren's jet! So Giglio laughed and blacked is boots. Then the bag gave a little hop nd he went to it and took out 1. A tableloth and napkin; 2. A sugar-basin full of he best loaf sugar; 4, 6, 8, 10. Two forks, wo teaspoons, two knives, a pair of sugarongs, a butterknife, all marked "G;" 11, 2. Cup and saucer; 13. Jug full of decious cream; 14. Saucepan containing hree eggs nicely done; 15. One-fourth ound butter; 16. A brown loaf; 17. Black ea and green; 17. Large teaurn and boilng water. And if he hadn't enough now or a good breakfast I should like to know ho ever had one? He took a modest lodgg apposite the school, sat down and worked ery, very hard for a whole year. "Mr. iles" was quite an example to all the tudents. He never got into any disturbnces. The professors spoke well of him nd the students liked him, too. He took ll the prizes. All his fellow-students said: Hurray for Giles! Giles is the boy! urray!" I could make a chapter of this I were like some writers, but I like to

cram my measure tight down, you see, and give you a good deal for the money.

One day after the examinations Giglio invited some of his friends to the inn, having previously dressed himself in a complete suit of armor, three ostrich feathers in a gold crown, a cuirass and a pair of spurs, all of which he had found in his bag. He declared to them that he was not Mr. Giles, but Prince Giglio. As they were feasting upstairs on the balcony of the inn trumpets sounded near and the marketplace was filled with soldiers; his royal highness looking out recognized the Paflagonian banners. Giglio exclaimed, on beholding their leader: "Whom do I see? Yes! No! It is Captain Headzoff. Ho, Headzoff! knowest thy prince? We have had many a sport together."

"I' faith, we have had a many, my good lord," says the captain.

"Tell me whither march my Paflagonians?"

Headzoff's head fell. "My lord, a soldier must obey orders. Mine are to help King Padella, and to seize wherever I should light upon him—"

"First catch your hare! Ha, Headzoff!" exclaimed his royal highness.

"Should light upon Giglio, the prince," Headzoff went on, with indescribable emotion. "Alack that I should say it! My prince, give up your sword! We are 30,000 to one."

"Give up my sword!" cried the prince; "Giglio give up his sword!" And stepping well forward on the balcony the royal youth without preparation delivered a speech so magnificent that no report can do it justice. It was all in blank verse and lasted three days and nights, during which not a single person was tired or marked the difference between daylight and darkness. The soldiers cheered tremendously when occasionally-once in nine hours-the prince paused to suck an orange which came out of the bag. At the end of this truly gigantic effort Headzoff flung up his helmet and cried: "Hurray! Harray! Long live King Giglio!" Such were the consequences of having employed his time well at college. It was then that the herald rode up with the news that King Padella held the beautiful Queen Rosalba a captive and that he had ordered her to be cast into burning oil. Giglio was greatly agitated by the news. "Didst thou see her flung into the oil?" he

"Faith, my good liege, I had no heart to look and see a beauteous lady boiling down!"

"The ruthless ruffian, royal wretch!" exclaimed Giglio. The noble Giglio could not restrain his tears. But hark! "Haw-wurraw-wurraw-aworr!" A roar of wild beasts were heard. And who should come riding into town, frightening the boys and even the policemen, but Rosalba! The fact is, when the herald had ridden into Padella's amphitheater the lions made a dash for the gate, gobbled up the six keepers in a jiffy, and away they went with Rosalba on the back of one of them; and they carried her, turn and turn about, till they came to the city where Giglio now stood in the army. You

may think how Giglio rushed forth to hand her majesty off her lion. He knelt (most gracefully) and helped the princess; he flung his arms about the forest monarch and laughed and hugged him and cried for iov.

joy.
"Yes," said the Fairy Blackstick, who had come to see the young people. "But do you know why you and everybody finds Rosalba so charming? It is on account of the magic ring which I once gave Angelica and which Rosalba now wears. For the gentlemen must love the lady that wears it."

"Rosalba needs no ring, I am sure," says Giglio, with a bow. "She is beautiful enough in my eyes without enchanted aid." "Oh, sir!" said Rasalba.

"Take off the ring and try," said King Giglio, and resolutely drew it off her finger. In his eyes she was just as handsome as before. And the Fairy Blackstick said: "Bless you, my children. A little misfortune has done you both good. Without it Giglio would scarcely have learned to read and write. Without it Rosalba would have thought herself too good for Giglio."

"As if anybody could be good enough for him," cried Rosalba.

"Oh, you darling!" says Giglio; and so she was. Just then the herald came rushing in: "My Lord, the enemy, Padella!"

"To arms!" cried Giglio.

"Oh, mercy!" says Rosalba, and fainted, of course. Giglio rushed forth to the field of battle. But this humble pen does not possess the skill necessary for a description of combats. Padella was at last overcome and his army routed. They tied Padella's hands behind him, bound his legs under his horse, set him with his face to the tail, and in this fashion he was led to the dungeon. Valoroso (who, by the way, has been dethroned for a considerable period) was also clapped into prison. These ex-royal personages were sent to the House of Correction, and thereafter were obliged to become monks of the severest Order of Flagellants, in which state by fasting and by flogging they exhibited repentance for their past misdeeds.

As Giglio and Rosalba were riding to church to be married the Fairy Blackstick appeared upon a pony at the window. She exhorted Giglio to deal justly with his subjects, draw mildly on the taxes, and in all respects to be a good king. "Why is Fairy Blackstick always advising me?" says Giglio, testily, "and telling me how to manage my government? Does she suppose I am not a man of sense?"

"Hush, dear Giglio," says Rosalba, "the Fairy has been very good to us, and we must not offend her."

So they were married. And everybody cried: "Hip, hip hurray!" "Long live the king and queen!" Were such things ever seen? The bells were ringing double peals, the guns roaring most prodigiously. Headzoff was flinging up his wig and dancin a jig for joy. As for Giglio, if he kissed Rosalba once, twice — twenty thousand times. I'm sure I don't think he was wrong. And the Fairy Blackstick sailed away on her cane and was never more heard of in Paflagonia.

THE END

Sunday - School.

W. F. RICHARDSON.

THE SEVENTY SENT FORTH.*

According to the chronology adopted by the International Lesson Committee, which is probably the correct one, Jesus returned to Galilee after the Feast of Tabernacles and almost immediately set out on a tour through Samaria and Perea. ending at Jerusalem at the Feast of Dedication in December. It was his final farewell to Galilee, the scene of most of his works and teachings. But five months, or six at most, remained before he should accomplish at Jerusalem the supreme purpose of his coming to earth, the dying for the sins of men. These months could not be spent in Jerusalem, for the enmity of the Jewish leaders was too pronounced. Galilee no longer welcomed him as of yore, and Samaria would not even allow him to lodge over night as he passed through on his way to Judea. So he must needs turn toward the east and journey for a time through the province of Perea on the eastern side of the Jordan. The people of this region had known but little of Jesus, since he had merely passed hastily through it, if at all, on his way back and forth between Galilee and Judea. Besides, the population was of mixed blood and there was a considerable Gentile element in its cities and villages. The Master determined to spend a time among this people and offer to them the gracious tidings of the coming kingdom, which had been rejected by Julea and Samaria and even Galilee.

The time was so short that he could spend but little of it at any one place, so he concluded to send messengers throughout the country to prepare the people for his coming. Many of them would remember the days of John the Baptist's preaching, and it would be welcome news to them that the kingdom of heaven which he proclaimed was now at hand. Jesus chose seventy of his followers for this service, perhaps with the memory of the seventy elders whom Moses chose to assist him in mind. The twelve he kept with himself that they may lose nothing of these days of tenderest and closest fellowship and instruction. The commission given to the seventy shows that their mission was but temporary, and they are never mentioned in subsequent history. They were sent out by twos. This seems to be the rule with all the early preachers of the gospel. Peter and John, Paul and Silas, Barnabas and Mark, went forth to their joint labors in the gospel. It has been found wise in modern missionary work to send forth the laborers in companies. There is a power in human fellowship that makes work easier and more successful. Two sticks make a better fire than one. If one can chase a thousand two can put ten thousand to flight. Where two are working side by side zeal burns brighter, courage rises higher and toil is lightened by sympathy. It is good for us to find companions in Christian service who are of kindred mind and heart. Above all it is wise to make the Master our comrade, for in his holy company the yoke becomes easy and the burden light.

They were to go preaching and praying. He new that the surest way to make them earnest aborers was to set them to praying for the world that needed the gospel. Missionary prayers are very costly. Livingstone began praying for Africa and it cost him his life of suffering and his death of loneliness. David Brainerd prayed for the American Indians and his prayers cost him years of hardship among the tribes of redskins. Mrs. Graybeil prayed for the wretched people of India and it cost her the life of her beloved daughter Mary. When the church gets to really

praying for a lost world it will cost her thousands of her sons and daughters and millions of dollars. When we bear on our hearts the burdens of souls we will be ready to say to the Lord of the harvest: "Here am I: send me."

He sent them forth as lambs in the midst of wolves. Heathenism is cruel and martrydom has ever been the ultimate testimony of the missionary. China will not be converted unto Christ until her soil has been hallowed by the blood of those who counted not their lives dear unto themselves. From the graves of those who are even now laying down their lives as a sweet sacrifice unto the Lord will he cause to spring up in that spiritual wilderness the flowers of Christian faith and love. We will weep over the sufferings of our devoted missionaries, but we will rejoice in the sure reward of their fidelity.

The messengers were instructed to carry no purse for money and no script or bag for provisions. They must trust to the people for whom they brought the glad tidings to supply their needs. The laborer is worthy of his hire. They that preach the gospel are to live of the gospel. It is no charity to pay the preacher for his services. It is simple justice. The preacher who is content to receive money as if it was given for alms is degrading his high calling. Let him do his work in a manly way, and let his brethren know that he trusts them to supply his temporal wants, not as charity, but as his rightful dues, and he will not want the necessiti s of life for himself and his family. When they had entered a city, therefore, they were not to go from house to house asking for shelter at a beggar, but to find a convenient home and there remain, the faithful providing for all their wants. To such a home cheerfully given them the blessing of the "son of peace" would come. How many such "preachers' homes" are there throughout the world, where the servant of God has been ever welcome. Surely, the blessing of the Master rests upon them all.

They were to salute no man by the way. This probably refers to the tedious and elaborate greetings common in Oriental countries which would consume much time and lead to wayside gossip of no profit. Time was precious and there was much ground to be covered during the few weeks before them. He would have them attend strictly to the task before them. Hence this injunction, which they no doubt found it expedient to obey. There were not to regard the prejudices of their countrymen in the matters of food and drink, but were to eat such food as was provided by their hosts. The Jewish distinctions of meats and drinks were about to be abolished, and as they were now on semi-heathen soil they might anticipate the larger spirit of the gospel. They were to heal the sick and declare the near approach of the kingdom of heaven. If any of the cities rejected them they were to shake off the dust of that city from their feet and it would stand as a reproach against its people in the day of judgment. A fearful responsibility rests upon those who hear unmoved the messengers of the Lord Jesus Christ. If those shall hardly stand in judgment who heard the tidings of the coming kingdom, how shall men of to-day escape the awful consequences of indifference or disobedience when they hear daily the proclamation of the finished gospel of God's grace?

How long this mission of the seventy lasted we do not know. It probably ended when Jesus had passed through Perea and went on up to Jerusalem, to the Feast of Dedication, in December. But Luke tells us, in direct connection with the story of their sending forth, of their return and report to Jesus. They came with exultation, tell how that even the demons had been subject to them when they spoke in the Master's

name. The Savior shared in their joy and clared that he had witnessed the overthrowing the power of Satan through their faithful min try, and it was to him a prophecy of the fir defeat of the enemy of souls. Their pow should be further augmented, as they should after years go forth to proclaim the gospel of t risen Christ, and all the serpents and scorpions unrighteousness should be unable to harm the After his resurrection Jesus repeated this promiand it was literally fulfilled in their minist among men. But there was danger that their e ultation of spirit might lift up their hearts wi pride and make them forget that the first p pose of the divine grace was to redeem the from sin. So Jesus utters the significant warni so sadly needed in every age by those who won make signs and wonders the chief factors in ligion: "Notwithstanding, in this rejoice not, th the spirits are subject unto you; 'ut rather! joice because your names are written in heave To be a child of God is the highest honor earth or heaven. "Many will say to me in the day, Lord, Lord, have we not prophesied in t name, and in thy name have cast out demoand in thy name done many wonderful worl And then will I profess unto them, I never kn you; depart from me, ye that work iniquit Grant unto us all, dear Lord, to be among the whose names are written in heaven!

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TOPIC FOR SEPTEMBER 2.

SEEK SOIILS.

(Luke, 15:1-10.)

It might be better if we should use some other expression for our attempts to win people to Christianity than "seeking souls." Perhaps our Savior's own expressions would be better-"catch men," "fishers of men." Jesus deosn't talk a great deal about "souls." And some of the passages that are translated "soul" would better be "life," as, for example, that famous saying: "What shall it profit a man if he gain the whole world and lose his own life? . . . What shall a man give in exchange for his life?" "Life-savers" would be better than "soulseekers." There is little use, however, to cavil about words, except that soul is such an unreal word, while life, people, men and women, are such real, concrete terms. Let us always try to be real.

Whenever we are unreal we drive men and women away. They demand nothing more than sincerity. One danger, therefore, of good people is that they shall hold at arm's length the very ones they hope to gain. Not so with Jesus. He was so real, so sincere, so true, that the publicans and sinners drew near to him and heard him gladly. Whenever this class of men are glad to be near a certain man this is testimony at least to that man's sincerity and reality.

Here, then, is the very first requisite, is it not, of a man-finder? He must be honest. No professionalism in Christianity; no airs nor cant phrases will go down with publicans and sinners. They want straightforward honesty, open-faced free dom, out-and-out sincerity. A man amongst men, on even terms with men, must the fisher of men be.

Next, a man of infinite forbearence must be be. One who should get impatient with his sheep for straying; one who should belabor a poor wardering lamb when found; one who had no tolerance whatever for the erring, could not, as the great man winner, be a friend of publicans and sinners.

Even further, such a one must be a kind leader, gentle and generous. One noteworthy fact about many of these wandering ones, these who need seeking and saving, is their native kindliness and generosity to their friends. Indeed, it is this very quality of willingness to share with one another all they have that leads them often astray. The genial, the generous, the socially kind, are often the very ones who are led away by their own kind impulses. In dealing with such no fisher of men dare deal harshly.

No narrow views of life, either, must one have in trying to assist those who have seen much of life. Paul is the best example aside from our Savior of one who sought to win men by a large knowledge of the world. He was a cosmopolitan-a man who understood men and knew how to become all things to all men. He took large views of life. No narrow conceptions of men and things were Paul's.

The most enduring perseverance is also characteristic of those who seek and save. The woman swept diligently in her search for the lost coin. She removed rugs and rushes from the floor, took away all obstructions of household goods, went into corners and with lighted lamp peered into crevices. If half the patient perseverance were exercised by us in trying to save a drunkard or a gambling boy! If, instead of impatiently inveighing and "failing not to declare the whole counsel" of some scathing denunciation, we should exercise our limbs in following, our heart in sympathizing and our patience in winning, the world would come quicker to the Master's fold of eafety.

Much could be said of the joy to be found in eeking the wandering, joy in the home-coming



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bringing the strayed, joy in the hearts of friends and neighbors called in for sympathy, joy in the great Father's heart-in the presence of the angels -when a sinner turns. In fact, no work more spreads joy in the world than turning men from errors of their ways. And, after all, is not the true end of life-to make the world more joyous by making the lives of men better?

Buffalo, N. Y.

"Bible Study Sunday."

The second Lord's day in September (September 9) will be observed by thousands of pulpits as "Bible Study Sunday." The suggestion originated with the American Institute of Sacred Literature and is being gladly adopted by pastors in all churches. This date has been selected because it stands near the opening of the school year and the time when churches are taking up their work afresh after the summer vacation. Its special purpose is to awaken a more general interest in the systematic study of the Bible.

There is need of this. The great majority of professed Christians content themselves with such knowledge of the Bible as they pick up in Sundayschool, in the church and from desultory private reading. As a consequence, the average church member is appallingly ignorant of the Bible as a whole. The masses outside know almost nothing of it. I think there is good ground to suspect that "our own people" are not as familiar with the Scriptures as were our fathers and mothers. Like the Bereans, they searched the Scriptures daily. Our mothers had the Bible open before them while they attended to their domestic duties, and it was quite the custom of our fathers to carry the Scriptures with them as they went to their daily tasks. This habit of Bible study made them a tremendous

The chief address on "Bible Study Sunday" should set forth the relation of Bible study to the Christian life and the work of the church. It should set forth what the Bible is not, what it is, and how to use it. It should awaken a fresh interest in Bible study and indicate some of the methods by which the common people may pursue it. I think the Disciples have something to say on these matters which the people need to hear very frequently.

It is intended that this Sunday service should be followed immediately by the organization of church Bible classes, under the direction of the pastor and elders, or those whom they may select. These may be week-day classes in afternoon or evening, adult classes in the regular Bible-school, or in connection with the C. E. Society and the C. W. B. M. Auxiliary. The Bible course in the Bethany C. E. Reading Courses furnishes an admirable outline for this work. There are three handbooks in this course; the first gives a bird's-eye view of the entire Bible from Genesis to Revelation, outlining each book in regular order; the second gives a bird's-eye view of the life of Jesus and an excellent summary of his teachings; the third gives the historical setting of the prophets of Israel, and briefly outlines the prophetic books.

According to the new schedule of these courses October, November and December will be devoted exclusively to Bible Study; January, February and March to the plea and history of the Disciples of Christ; April, May and June to the study of missions—Home and Foreign. I shall be glad to furnish further information upon application to any who may desire it. The purpose of this brief article is to insist upon the general observance of "Bible Study Sunday," the second Lord's day in September. J. Z. TYLER.

Cleveland, O., August 15, 1900.

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Miscellaneous wants and notices will be inserted in this department at the rate of one cent a word, each insertion, all words, large or small, to be counted, and two initials stand for one word. Please accom-pany notice with corresponding remittance, to save bookkeeping

A GOOD HOU-EKEEPER WANTED. Must be between 30 and 45 years of age, of good character, with no children. A good home and work is light. Men ber Christian Church preferred. Mrs. W. H. Willyard, Charleston Ind.

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DOWIE and DOWIEISM. '-Five sermons for five cents. A. A. Honeywell, Washington C. H., Ohio.

FOR SALE CHFAP-My two story, twelve-room brick res dence Fine shade trees, lawn, city water, central locetion. House pays well for rooming house. Splendid opportunity for health eekers. Unsurpassed winter climate Address, Cal. Ogburn, 321 E. Jefferson St., Phoenix, Ariz.

FOR SALE: A Kemper Military School Warrant, good on either term of the coming year, worth \$125 very cheap inde d. H. F. Davis, Commercial Building, St. Louis.

SCHOOL of the EVANGELISTS, Kimberlin Heights, Tenn -Board, tuitin, room, hated by steam, lighted by electricity, \$50.00 a year.

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A GOOD Missouri stock farm and orchard for sale, A five miles from (bilicothe and adjoining Utica, Well improved, and a 30 acre be ri gorchard. This is a bea tiful place, and will be sold cheap and on easy terms: Wite for particulars and price to the wher, who, having nour efforthe place, and unable to live in Missouri chaste, must sell for best price obtainable, and will sell soon. JAY E. ADAMS San Antonio, Tex. Will be on the farm after September 1st to thow it.

The Work in Illinois.

No city can be well understood without a bird'seye view. In the business of the Master a general view of the field and work is as necessary. While we pause a little, while the sultry summer days go by, it is a good time to take such a general view. Nor is this for the preacher only, but for the thinking Disciple, whose brains are valuable in the King's service. No state is susceptible of a higher or more diversified cultivation than our own. We have a great country section as full of intelligent, thrifty people as are to be found anywhere. The beautiful villages and small cities are so many open doors. Our larger cities invite our greatest skill, wisdom and spirituality. With a hundred thousand workers for the Master, what can we not do if we put ourselves at it as we should.

EVANGELISTIC.

- 1. Home force enlargement This is a healthy. thrifty, permanent growth. It blesses both the saved and the laborers. But plans must be made. It is time. Occasionally a meeting springs up of itself, but usually it is the work of united, concentrated, prayerful energy of the church. We have but few preachers who could not preach the gospel in a clear, intelligent, forceful way that would enlighten both the church and the unsaved. But he needs the hearty support of the church. He must have its earnest prayers, its financial help, in securing tracts, plenty hymnals and printed announcement cards, etc., and its personal influence and time in distributing literature and giving personal invitations and help to the unsaved. But most of all, remember the wisdom and help which only can come from the Silent Partner in the work of life. All these things require forethought and plans.
- 2. A special evangelist. Occasionally it is best to get the strongest man possible to aid the pastor in a most vigorous effort. This makes a stronger force and sometimes with great profit, but a church that expects to live on this kind of growth all the time makes a mistake. The church's duty in the meeting is largely the same as with home force.
- 3. Enlargement beyond the church. churches ought to be constantly formed and cared for. There is room for at least twice as many churches as we have in the state. While we have such cities as Alton, Aurora, LaSalle, Peru, Ottawa, La Monte, Moline and others with ten thousand or more people without a Church of Christ our evangelistic work is not done. In reach of nearly every present church is a place that ought to be cultivated. Our state work ought to be better supported that it might enter these great centers of population.

PASTORAL.

- 1. Regular ministry of the Word. The tide tends toward stronger pulpit work. "Preach the Word" will always be the leading business of the preacher. A random talk will not serve for the sermon very often. Hard study is a weariness to the flesh, but better study hard than pack your goods so often. Contented, energetic, prayerful work will win. The people must depend on the pulpit for the proper teaching on most of the great problems of the day. God's Word furnishes their solution.
- 2. Spiritual cultivation. How to train people to fear, love and walk with God-this is the greatest work. Much of it comes from the pulpit, much from house-to-house visitation. The prayermeeting is especially for this purpose. Religious papers and books help. Higher study of God in nature, revelation and redemption helps.
- 3. Spiritual activity. He who expects to live for himself soon dies. The church knows how to work as it never did before. Sorry its energy is

not equal to its knowledge. The care of the poor and sick, looking after strangers, sociability in the house of God and at home mean much to the church. The Sunday-school, Christian Endeavor, C. W. B. M. Auxiliary, all furnish opportunities for active co-operation and personal service for the Master. Are we planning for all these things?

EDUCATION.

- 1. Eureka College. Every Disciple in Illinois who knows himself is interested in Eureka College. I have not seen much mention of it in the CHRISTIAN-EVANGELIST recently. But it is still in its place, doing its great work. The past year showed a larger attendance than for several years. A splendid class was graduated in June. Most of these expect to enter business or a secular profession. But the ministry was represented as it has been nearly every year for half a century. H. G. Bennett goes to become the pastor at Carbondale, the seat of the Normal of Southern, Illinois. S. E. Fisher becomes the pastor at Gibson City, Finis Idleman at Dixon, and Clifford Weaver and wife go to Japan as missionaries. The other graduates will fill, I believe, useful places in the church whe ever they may live.
- Its finances. No Christian man can be as happy as he might be who owns an acre of Illinois soil and does not do something towards the support of Eureka College. Some five years ago a strong effort was made to put Eureka College on a better footing. It was done. Encouraged by our success, Ohio and Iowa both pushed forward their educational work to a much better basis. Is it not now time for us to push to the front again? We are abundantly able. There ought to be at least \$130,000 turned into this great work in the next two years. This would give a progressive working basis for years to come. What do you say to this, brethren?
- 3. Our young people. It is estimated that in the Churches of Christ in this state we have at least 10,000 young people of college age. They have influence over 5,000 friends of college age. At least one in ten of our young people will go away to college. At least half of these should go to our own college. It is folly to say that Illinois with more than 100,000 Disciples cannot furnish money and pupils enough to support properly a first-class college. We want our children to grow up spiritually strong as well as intellectually strong. Their strength will not mean a great deal either to themselves or to the cause of humanity unless they do. The only way to conserve and develop their spiritual life is by furnishing the college, the faculty and a Christian atmosphere for them. This we have at Eureka, and have had for many years, and the character of have had for many years, and the character of preachers, teachers, business and professional men sent forth fully confirm the plan as both wise and indispensable. If souls are as valuable as we are taught they are, let us look a little after the culture of our children. Send them to Eureka College. They will find as kind and competent teachers, as happy and healthful surroundings, as can be found anywhere, all things J. G. WAGGONER. considered.

Princeton, Ill.

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*** Flooding the World With Gospel Light ***



The ultimate object of all missionary work is to flood the world with Gospel Light. At the basis of all, in a business and material sense, lies our Church Extension Fund, which insures permanency by housing every infant church. Organizing churches and Sunday-schools is but pitching the tents of the scouting party. There is no use talking about it, an organization and a preacher must have a place to house the people, and the house must be adequate and modern. If the church to the right in the picture above should give only to Foreign Missions, it is readily seen that but one ray of light reaches the Foreign Field. But this congregation is an all-round missionary church, and each year gives to Church Extension, helping to build one church after another, thus making permanent sources of helps, creating new centers, which send out rays of light to Home and Foreign fields until, ultimately, a flood of Gospel Light sweeps across the ocean into Japan, China, India, and the Islands of the Sea, the more quickly fulfilling the great commission: "Go into all the world, and preach the Gospel to every creature."

One of the oldest Baptist missionaries to Burmah, India, contributed \$2,000 to the Baptist Church Edifice Fund (the same as our Extension Fund), and accompanied his first \$1,000 with the following statement: "I fully believe that \$1,000 so expended in America, at the present time, will be four times as useful as if eapended on heathen ground. The little churches among the heathen will hereafter reap the benefit, as well as those for whom it was directly given, by increased gifts from missions thus strengthened in America."

The point is that ALL our churches should give to ALL of our Missionary Enterprises. If a church can give but \$100 a year for missions, it ought to be divided among the Boards. All missionary enterprises are equally important. It will be poor policy to go to the Jubilee Aftermath at Kansas City, when our Convention meets next October, reporting large amounts given to evangelistic work, and only small amounts for the Church Extension Fund, which saves and makes permanent the work of the evangelist. And the same is true of Foreign Missions. The evangelist sent out by State and National Societies goes on the ground first, preaches the Gospel and organizes the church. If that church does not build, it scatters and dies. If it cannot build alone the Extension Fund must aid it. The money spent by Home Boards to organize that church is wasted, and another source of supply is blotted out for Foreign, Home and Church Extension Funds.

Let us swell the Extension Fund. We have nearly 2,800 homeless churches. To let them die for want of homes, which they cannot get by their own resources, is a shame and disgrace. When God blesses our preaching with these new missions, is it right to neglect them who are the children of the church? The communities in which these homeless bands are scattered do not and cannot respect us when we allow our missions to languish and die, or else eke out a miserable existence. We should swell our Extension Fund to \$250,000 by the close of September. It is but a small part of what we need. Fifty per cent of our missions die for lack of homes. An old evangelist of the West said: "My trouble is not to get an audience, nor people to accept our plea. My trouble is to house the people. The Extension Fund answers this difficulty."



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Our National Conventions.

KANSAS CITY, Mo. OCT. 11-13, 1900.

Kansas Cîty will throw wide open her gates to the great throngs. Our churches are making great preparations to provide for the comfort of the hosts that will come up to our missionary gathering.

RAILROAD RATES.

A rate of one fare plus \$2 for round trip has been secured in the territory covered by the Western and Central and Southeastern Passenger Associations, for all distances exceeding 200 miles. For places within 200 miles of Kansas City, one and one-third fare on the Certificate plan. For the Trunk Line and the New England Associations one and one third fare. For Texas, one fare. Write to your State Secretary for the latest information about rates.

ENTERTAINMENT.

According to a resolution passed at the Indian-

apolis Convention the delegates prefer to provide for their entertainment. The committee on assignment will take great pleasure in providing places of entertainment according to the following schedule:

Hotels-American plan, \$1 to \$3 per day; European plan (lodging only) 50 cents to \$1.

Boarding Houses and private homes of the city will make a rate of \$1 to \$1.25 per day. Lodging can be socured in boarding houses and homes at from 50 to 75 cents per day. Meals can be ob tained at many excellent restaurants from 15 cents upwards.

SECURING A LARGE ATTENDANCE.

The educational value of the convention will be of great importance. It is therefore important that the churches, Sunday-schools and Endeavor Societies begin at once to plan to send delegates. No church in all our great brotherhood should be satisfied to permit the convention to go by without at least one representative. The convention

should often be announced from the pulpit, in the Sunday-school and Endeavor Society.

It is extremely important that delegates who purpose coming send names and class of accomo dations desired to the committee at an early date. Delegations desiring hotel headquarters cannot afford to wait.

CONVENTION HEADQUARTERS.

The First Christian Church at 11th and Locust Sts. will be headquarters for enrollment and assignment committees throughout the convention. As far as possible the reception committee will meet all trains and direct delegations to headquarters, and from thence to their home in the city.

PROGRAM SCHEDULE.

C. W. B. M. sessions begin with a reception on Thursday night, Oct. 11, and close Saturday afternoon, Oct. 13. Saturday night will be given to the Educational Board.

Union communion service. Sunday morning and evening visiting pastors will occupy many local pulpits. At 3 P. M. the Christian Churches of Kansas City will unite with their visiting brethren in a union communion service at the Armory. This will be one of the most helpful services of the convention.

A. C. M. S. The American Christian Missionary Society sessions begin at the Armory Monday morning and close Tuesday night. The General Board meets Saturday the 13th, at 10 A. M.

F. C. M. S. The sessions of the Foreign Christian Missionary Society begin Wednesday morning and close Wedenesday night. The board meeting of this society will be held Saturday afternoon the 13th inst. at 2 P. M.

Conferences. Thursday the convention will be broken into sections, and conferences held on "Education," "Christian Endeavor," "Pastors and Evangelists," "Orphans' Homes and Kindred Benevolences" and "Sunday-school Work and

Address all communications concerning entertainment to W. F. Richardson, 11th and Locust Sts., Kansas City, Mo.

Let us pray and plan for a great convention. BENJ. L. SMITH.

Cincinnati, O.

A. McLean.

Church Expansion.

Church extension is church expansion. Expansion is life and growth. It is activity. It is helping and protecting the weak. It is doing the will of the Master. It is heeding the cry of the lost. We say we are a great people; we should prove our greatness or quit boasting. We have done well in the past, but this should be the best year in our history. Church Extension should have our attention just now. We should reach the \$250,000. We must not fail when the goal is so near. My Bro. Preacher, your hand is on the expansion gear; you have control of the extension valve. There is plenty of power in the church back of you. Will you not open the valve and let the steam of liberality flow into this gr at engine that stands ready to move North, South, East and West and bring blessings, gladness and success to the work of the Lord wherever it goes? Now is the time for an heroic effort. A time when a full head of steam should be let on; then Church Extension will go forward by leaps and bounds, and before October 1st, 1900, will have passed the goal of victory. If we do this work and do it quickly and gladly there will be "sunshine in our soul" when we meet in Kansas City. M. J. NICOSON.

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A WEEKLY FAMILY AND RELIGIOUS JOURNAL.

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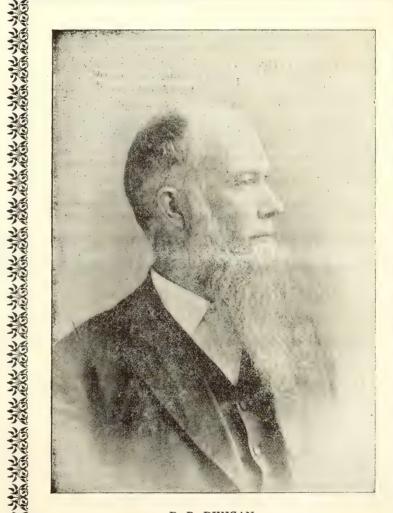
August 30, 1900

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SUBSCRIPTION NOTES.

There is a small article on the front page of this issue; it is, in fact, the smallest article in the paper; it is also the only "yellow" article. We wish our readers would give it special notice, for although "yellow," its statement is to be depended upon. It will tell you just how your account for subscription stands. Of course, you will know what to do and will do it after you read the arti-We refer to the small yellow label or tab.

We can still send to trial subscribers the CHRIS-

TIAN-EVANGELIST from Aug. 2, 1900 to Jan. 1, 1901, for only fifty cents. The August numbers are very scarce, however, and unless ordered at once this opportunity is lost.

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Vol. xxxvii.

St. Louis, Mo., Thursday, August 30, 1900.

No. 35.

CURRENT EVENTS.

General Chaffee, commanding the Amerian forces in China, now in Pekin, has teleraphed the War Department that he needs o more troops. He has with him about six nousand soldiers and twelve hundred manes, and these he believes to be sufficient or all purposes for which this government quires soldiers in China. He understands ell the spirit of the government he repreents; that he is not there to conquer terriry, but to relieve American citizens from ril and, in co-operation with the forces of ther nations, to restore order and protect fe and property until the present crisis is ast. In harmony with this opinion of Genal Chaffee dispatches have been sent from he War Department diverting the troops the way to China to Manila. It is probole and almost certain that the American oops will remain in Pekin at least until the emands which the co-operating powers may ake of China have been met in a satisfacry way. There is a variety of reports as the whereabouts of the Empress Dowager, mperor Kwang Su and other important hinese officials. At the present writing, owever, it seems probable that the Emress Dowager made her escape from the ty before the entry of the allied forces, nd is at Sian Fu, where she has set up a ourt. The Emperor is said to be with the lied forces, which is not improbable. It is so rumored that the Empress Dowager and rince Tuan are prisoners, but this report icks confirmation. The Chinese are suposed to have fled northward.

The offer of Li Hung Chang to negotiate or peace with accredited representatives rom the various governments has been reented by this government, and some of the thers on the ground that he has no credenals that the powers are aware of for acting s the mouthpiece of the Chinese Governent, nor have the conditions yet been comlied with on which this government, in its ote of July 3rd, agreed to conduct negotiaions. The course of the aged viceroy, since he present trouble began has not been such s to inspire confidence in his sincerity and onesty. From present indications there is o sovereign power at present in China, and o government that is capable of enforcing rder and complying with the demands hich have been made upon the Chinese Emire. There can be no negotiations until here is some government to negotiate with at has the strength and the willingness to omply with reasonable demands, and to give ssurance that any agreement it may enter ito will be carried out. At present the Government of China is in chaotic condition and the problem is how to bring order out of this chaos, and to establish a government that will secure the rights of the people of China and of foreign population sojourning there. There is good reason for the powers to move cautiously and to act only on assured information. Special Commissioner Rockwell has just arrived in China and his report of the situation will be awaited with interest. It will perhaps require the action of an international Congress to finally settle the future of China.

The condition of things in famine-stricken India continues to be such as to appeal to the philanthropic and generous-hearted people of every land. The committee of one hundred on India famine relief has received a cablegram from the United States Consul at Bombay, as chairman of the Americo. Indian Relief Committee, saying: "Famine distress is appalling. Thousands will die of starvation unless rescued. Money is needed to buy food and blankets. The suffering from lack of clothing is terrible. Cholera still active. The condition of destitute women and deserted children specially pitiable. Many boys and girls are in heart-rending need." These are facts which make their own appeal to the human heart and conscience. This country has been abundantly blessed. According to the measure of its prosperity it is under obligations to minister to the relief of stricken India in this sore famine. Much has already been done, but much more remains to be done if we are to discharge our duty to these famishing people, our brothers and our sisters in India. Our readers have been invited from time to time to send their contributions through our Foreign Missionary Society, and through the Christian Woman's Board of Missions. These boards have true and responsible agents on the ground who will see to it that the wisest possible use is made of the funds sent to them. But if it is more convenient to cooperate in this work of humanity through other channels, let them feel free to do so. The main thing is for every one, according to the measure of his ability, to help save the starving millions of India. The method of doing this is relatively unimportant as compared with the importance of doing it, and doing it promptly. Why should there not be international co-operation for the relief of India from the perils of famine, as well as for the relief of a few hundred foreigners in prison in the Chinese capital?

Our recent statement concerning the race riot in New York, that such disturbances have their origin in human nature regardless of politics, religion and geography, has been further substantiated by a similar occurence in Akron, Ohio. A negro in that city committed a brutal crime upon a little girl and the people became furious. The mob raged violently during a whole night and in their effort to get the criminal the jail and other buildings were destroyed to the amount of almost \$200,000. The life of a child was taken, others wounded and the fair name of Akron was put under a cloud. The prisoner had been previously taken to Cleveland, Ohio, and thus escaped their vengeance. Upon his confession of the crime he has since been sentenced to prison for life and is now at Columcus, Ohio. The local officers became helpless before the Akron mob and the state troops were sent for to restore order- A mob more desperate in their madness has seldom confronted the officials of any city in the United States; but the storm is over and order again reigns in that heretofore quiet city.

The G. A. R. is holding its annual reunion in Chicago this week. President McKinley and W. J. Bryan were each invited to attend and deliver addresses, but for political reasons both have declined the honor. The parade of the naval veterans took place on Monday and that of the G. A. R. on Tuesday. It is estimated that 40,000 veterans were in line in their parade on Tuesday. At this writing a successor to Albert D. Shaw as their commander-in-chief has not been elected, but the honor will in probability fall upon Major Leo Rassieur, of this city, as there seems to be no opposing candidate. Both Salt Lake City and Denver are working to secure the encampment for 1901, and at one or the other of these points will the next gathering be. There is said to be a notable decrease in the attendance of posts this year. Then, too, their ranks are being reduced year by year by death and the year is not distant when they shall be represented only by their sons.

The new census gives to St. Louis a population of 575,238, a gain of 27.35 per cent. over that of 1890. As usual all of the larger cities come short of their claims, yet all show an increase with one exception, Omaha. Chicago that claimed to have a population of at least two millions was over 300,000 short of the mark. And yet Chicago has largely increased during the last decade. It is also worthy of remark that while New York, Chicago and other of the larger cities have increased their population by the annexation of new territory St. Louis has increased her population in the absence of new territory. As a matter

of fact the extension of electric railway lines into the adjacent country has prevented her increase from being much larger than the figures given. But St. Louis is not complaining. Her growth has been substantial and healthful and as the figures now stand she is the fifth largest city in the United States with a good prospect for a still higher position in the scale before the next enumeration is taken.

FROM WAR TO DIPLOMACY.

With the capture of Pekin and the release of the foreign population held captive there it is to be hoped that the chapter of war in China is ended, and that what remains to be settled will be accomplished by diplomacy. If there were any doubts in the minds of any concerning the wisdom of the allied forces in pushing forward to the Chinese capital, such doubt has been removed by the fact, now apparent, that the ministers, their official households and other foreigners in Pekin, would have soon been slaughtered by the hostile Chinese. We owe no thanks to China that the ministers are elive instead of being slain, as every effort was made to exterminate them. The wisdom of the United States Government in urging a forward movement to Pekin is now recognized by all. Our soldiers and marines, too, have acquitted themselves with great credit to their country in the way they have performed their part of the work. The European press has not been stinted in its praise of their prowess and efficiency.

But now that the ministers and others have been rescued, and the allied forces are in Pekin, what next? It is evident that much remains to be done. It is to be hoped, however, that it may be accomplished by peaceful methods and by the art of diplomacy. The chief problem before the allied powers now is, not indemnity for damages wrought by China in the past, which will, of course, receive prompt attention, but indemnity for the future. What measures can the civilized governments of the world take to insure China's good behavior in the future? What guarantee shall they exact that such outrages as have been committed and attempted in the past few months will not occur again in the future? This is really the paramount issue that now confronts the powers of civilization in their relation to China. Can the necessary reforms in China be accomplished under the present dynasty? Has not the Empress Dowager forfeited the confidence and respect of the civilized world? She is herself a usurper and has made herself dictator by deposing the legal and rightful sovereign of the empire. What claim can she put forth, therefore, for the continuance of her rule and of those associated with her that the civilized powers are bound to respect?

We are grateful that the United States Government has led the way in disclaiming any purpose or desire to acquire any portion of Chinese territory, and that she has protested from the beginning against any partition of China among European powers. Her example and influence in this respect

has had a most favorable influence upon other nations. The true policy as it appears to us would be for the nations to guarantee the territorial integrity of China and to require the Chinese Government to select some one, perhaps Kwang Su, the deposed emperor, whose character and past action would furnish a proper guarantee that treaty rights would be respected and life and property made secure, to act as their ruler, and under whom the reforms begun in China could be carried forward without interruption. If this should require the temporary suzerainty of the powers, let such suzerainty be declared, but if the end to be gained can be reached without such suzerainty, this would seem to us far preferable.

It would seem, therefore, that we are only ready now to deal with the real problem that confronts the civilized world in relation to China. It is one that demands the greatest firmness and the greatest wisdom, with the element of justice, tempered by mercy. Let us hope that our own government, whose course hitherto in connection with this affair seems to have been characterized by commendable wisdom, firmness and the sense of justice, will continue to be such as to command the confidence and approval, not only of the American people, but of all the civilized powers of the world.

CONCERNING THE "BIRTHDAY OF THE CHURCH."

In another place will be found the first half of an article from our Brother D. H. Bays, on the "Birthday of the Church," which is a rejoinder to our former reply to his article on this subject. Not wishing to waste space on matters that are not relevant, we may pass by, without notice, the first three paragraphs in Bro. Bays' article. We have lettered the points to which we desire to call attention, and our replies to these points will correspond therewith.

(a) His reply to the argument on the passage: "Upon this rock I will build my church," is in brief that the word "build" does not mean to "originate." Certainly, it does not. If Jesus had intended to express that thought He would have used a different word. The church, perhaps, originated in the thought of God before time began, and is a part of what is called by Paul His "eternal purpose." But Jesus does declare that the building of His church is a future event at the time of this declaration, and when we take into consideration the fact that the foundation had just been announced, there is no reasonable room to doubt the significance of the term. No amount of definition from dictionaries can obscure the plain sense of the statement. When our brother defines the term "organize" as "supplying with organs," and then raises the question as to whether organs were furnished the church on Pentecost, he seems to be reasoning in a sophistical way. It is not the organization of the church that is under consideration in the sense of supplying it with officials, but its birth, its beginning. When we speak of the church as a "divine organism" we are not speaking of any organization which man may effect, but of the relationship which exists between believers and their divine Lord as their Head. Nothing is clearer than that the project of calling out a people from the world to be known as the church and building them upon the foundation truth announced by Peter lay in the mind of the Savior as a future event, to be progressively realized through the coming centuries and to have a definite beginning at some point of time future to that in which he was speaking. The whole situation, all the concurring facts, the whole stream of divine history culminating in the events of Pentecost, demand this interpretation.

(b) Brother Bays then takes up the ar gument based on the great commission which sent the apostles out into the world to preach the gospel to every creature. This, we argued, was Christ's way of building His church; that the people were to be called out of the world by the gospel and built upon Christ as the foundation. Luke's record of the commission states that repentance and remission of sins was to be preached in Christ's name among all nations beginning at Jerusalem. We argued that this preaching of repentance and remission of sins in the name of Christ must of ne cessity precede the Church of Christ, since it was this very preaching that was to re sult in the formation of the church. Our brother's reply to this is that this passage "refers, not to the beginning of the church but to the beginning of the public ministry of the apostles." This has the appearance of trifling with facts, though our brother cannot mean to do so. He seemingly ignores any causal relation between preaching the gospel and the formation of the church. We assume, of course, that every one would see that Christ's church could not precede the ministry of the apostles, who were to preach repentance and remission of sins in His name. If Brother Bays does not admit this argument would be useless.

- (c) We have the same sort of confusion in his further comment on the instruction giv en to the apostles to "tarry in the city o Jerusalem" until they should be "endued with power." "They were to tarry at Jerusalem," says our critic, "not till the church should be organized, but for a far more impor tant event, namely, till they should be en dued with power from on high, for withou this enduement they never could have car ried out the divine command to 'preach the gospel to every creature," Here, again, ou brother seems to see no connection between the preaching of the gospel with the Holy Spirit sent down from heaven and the begin ning of the church. If the church coulhave begun without such enduement, we d not see why it could not have be carried or without it. It is like locating the birth o this nation before the Declaration of Inde pendence and the War of the Revolution.
- (d) We now encounter something mor serious than illogical reasoning in Brothe Bays' reply. We had said in our forme ply that if the church was established be fore Pentecost, it was established with

August 30, 1900

out the Holy Spirit, and quoted from John 7:39: "But this spake He of the Spirit which they that believed on Him were to receive; for the Spirit was not yet given, because Jesus was not yet glorified." Our brother goes on to quote passages showing that John was full of the Holy Spirit from his birth and that Christ received the Holy Spirit without measure, etc .- facts which we presume were well known to the apostle John who, nevertheless, made the declaration above quoted. Apparently our brother failed to catch the meaning of the argument. Our point was that since the Holv Spirit was not given to believers in that peculiar sense which marks the Christian dispensation and could not be so given until after Christ's glorification, that a church existing before that time must have been a church without the Holy Spirit. There is no avoiding this conclusion. The fact that John and Jesus possessed the Holy Spirit in fullness does not touch this argu-

(e) In reply to our statement, that a church existing before Pentecost was established without the preaching of repentance and remission of sins in the name of Christ, he says: "This may be true, but the fact does not appear. The premise is assumed, not proved." Does not our brother, then, accept our Lord's statement in Luke 24:46,47, that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem? Does he not admit that Jerusalem was the beginning-place and Pentecost the beginning-time for this preaching? Why, then, does he say that 'the premise is assumed, not proved," when we affirm that if the church was established before Pentecost it was established without preaching repentance and remission of sins in the name of Christ? Some other church there may have been, for aught our argument proves, but a Church of Christ existing prior to the preaching of repentance and remission of sins in His name could not have been. If Brother B. affirms that it could, then there are fundamental differences in our conception of the church which needs to be discussed before we come to the question of its beginning.

(f) Brother B. declares that "the fact that the name of the trinity may not have been employed either by Christ or John in the baptismal formula by no means proves that repentance and remission of sins was not preached in the name of Christ"-prior to Pentecost, we take it-"neither does it prove that the church was organized on the day of Pentecost." We had supposed, however, that the clear statement of Christ, that the beginning of the preaching of repentance and remission of sins in His name was to be at Jerusalem, and as circumstances show took place on Pentecost, would be quite sufficient to prove the fact. We are not able to give this language of our brother any interpretation that makes it reverent of our Savior's explicit declaration. Perhaps here, too, he has failed to catch the argument and does not intend to treat ightly the solemn declaration of our Lord. We submit that no argument which we we have made in favor of Pentecost as the birthday of the church has been in the least degree weakened by the reply of Brother Bays; whose further arguments we shall continue to examine in another article.

hour of Prayer.

THE HABIT OF FRIENDLINESS.

(Acts 2:44 47; Jas. 2:1-9; Rom. 13:8 10.)
Uniform Midweek Prayer-meeting Topic, Sept. 5.
CENTRAL TRUTH: Christianity begets and fosters
the spirit of friendshlp towards our fellowmen
which, practiced, crystallizes into habit.

Beneath every habit, good or bad, there lies a principle, true or false. Beneath the habit of friendliness is the principle of human equality and the spirit of brotherly love which Christianity inculcates as one of its fundamental principles. The influence of the religion of Christ upon human relationships is shown very vividly in the picture which is furnished us in the passage from the Acts, where we are told that "all that believed were together, and had all things common; and they sold their possessions and goods and parted them to all, according as any man had need." It need not be argued that this method of manifesting brotherly love was intended to be a fixed rule for believers in all ages. This was not probably the case. The essential point, however, is that under the impulse of this new life, which had come to them through Christ, the spirit of mutual love and mutual care for each other was begotten and took this method of expressing itself. While the method may change the principle involved, namely, that of unselfishness and caring for one another, is of perpetual obligation, and must find expression, habitually, in our Christian life if our Christianity is to bear any resemblance to that which Christ taught and exemplified.

The observance of any caste lines, or any lines between the rich and the poor, as limitations to our friendship and brotherly love, is utterly opposed to the spirit of Christ. The extract from James, cited above, sets forth the principle very clearly that we are not to "hold the faith of our Lord J. sus Christ, the Lord of glory, with a respect of persons," but that we are to treat all alike, because of our common relationship to our common Father and common Savior. To despise the poor or mistreat them in any way, we are told, is a violation of the royal law: "Thou shalt love thy neighbor as thyself." How common it is for professed Christians to violate this law we need not say. Nothing is more certain, however, than that all who do it offend Jesus Christ and will be held to strict account for the

But not only must the rich be friendly to the poor, but the poor are equally bound to be friendly to the rich. The law of reciprocity holds good here. In the kingdom of God there is to be no rich nor poor, high nor low, bond nor free, male nor female, but all are to stand upon a common level before God and treat each other as equals—equal in their rights and privileges as citizens of

the kingdom of God, equal in their essential rank as children of God and heirs of a common salvation.

We are reminded by the quotation from the Roman letter that this debt of obligation to each other can only be discharged by love: "For he that loveth his neighbor hath fulfilled the law." If only we have love for our fellowmen we shall co them no harm, for "love worketh no ill to his neighbor." The whole secret, then, of living the Christian life and of treating our fellowmen in the spirit of friendliness is to love men. It ought not to be difficult for us to love men when we remember that Christ loved them so well as to give Himself for them. Cardinal Manning on e said to Henry George: "I love men because Jesus loved them." Mr. George replied: "And I love Jesus because he loved men." No matter by which one of these processes we reach the end, if only we learn to love men as Christ loved them. Most men, however, we take it, come to love men through the love of Christ. We instinctively feel that if Christ loved men there is every reason why we should love them, and that by so much as we fail to do it we have fallen short of the standard set for us in his life.

We miss much of the sweetest joy of life in failing to manifest the spirit of friendliness to our fellowmen. Every one who has any experience in this matter will gladly testify to the joy that has been brought into hi own life by helping some one else; by giving the hand of friendship to one in need of a friend; by speaking the word of encour gement to the discouraged; by giving a little timely lift to one that is down and struggling to get upon his feet. These are the acts that make us feel most akin to God. and that clothe our lives with the greatest dignity and value. When we shall have reached the end of life's journey, if we shall have the opportunity of looking back over our lives and recounting the deeds we have done, nothing will give us so great pleasure nor so much assurance that we are Christ's, and that He is our friend, as the remembrance of these acts of disinterested kindness and friendship along the way, by which we have lightened the burden of some weary fellowtraveler, helped up the fallen, guided the erring, checked the tears of sorrow and brought cheer and gladness into sad and desolate hearts and homes.

What a genius Jesus had for finding people who were in distress and ministering to them! What a heart of compassion He possesses for all our human sorrow! How ready were His hands to minister to human need! How full was His busy life of these acts of friendship by which He has proved Himself to be the friend of humanity! How can we be Christians without cultivating His spirit and imitating His example?

PRAYER.

O, God, our Father, we thank Thee that Thou hast manifested Thy friendship for our race in so many ways, but especially in that Thou hast given us our best friend, Jesus Christ our Savior. We thank Thee for the depth and sincerity of His friendship, who loved us and gave Himself for us. Grant,

we beseech Thee, that His love for us may inspire within us, not only a responsive love for Him, but a love for all whom He loved, and a friendship for all whom He befriended. Enable us to be more helpful to each other, and grant that friendliness to all may become a habit of our lives until we, like our Master, may go about doing good. And this we ask in His precious name. Amen!

Editor's Easy Chair Or MACATAWA MUSINGS.

Toward the close of each season the gregarious instinct of the Disciples here at the Park asserts itself in the form of a picnic. No one present is responsible for it, nobody invites anybody else. It is simply noised about that on such a day a little steamer, chartered for the purpose, will take those who wish to g up Black Lake to Point Superior for the annual picnic. Those who desire to go-and generally all do desire who hear of it-join the number at the stated time, and it always assumes good proportions. This year the party numbered upwards of sixty. The small steamer, Harvey Watson, left the Macatawa dock at tenthirty Wednesday morning of this week bearing the women and children, and a portion of the men, the other portion having gone up the lake earlier in the morning in their rowboats to secure the fish for the fish fry, which is generally one of the features of the occasion. As usual, we had a lovely day. The weather was all that could have been asked. It is always an interesting spectacle when the little steamer runs as near the shore as it can, at the point of land extending out into the lake, and is unloaded by rowboats that ply back and forth, carrying passengers and the bountiful supply of provision. All this reminds us of the landing of the pilgrim fathers and mothers, minus "the stern and rock-bound coast." Once on the ground, under the shade of the spreading oaks, an animated picture is soon presented. Some of the men are carrying water from a neighboring well, others are carrying wood to cook the midday meal, some of the women are busy superintending the cooking, others in preparing the table, while others still are gathered in groups, busily engaged with their fancy work, and getting acquainted with each other. Dinner was served at one o'clock, and supper at five-thirty, giving us two meals in the woods, and the interim for social intercourse and mutual acquaintanceship. Some of the amateur artists secured a number of interesting pictures as the party were grouped around the long table on the grass, or especially grouped for the purpose of a picture. Our steamer returned at seven o'clock, by which time all were prepared to go on board. The rowboats are fastened together so as to be towed by the steamer and the return voyage is made in the magic hour between sunset and darkness. Many a sweet old song, in which all joined heartily, floated out over the lake on the calm and listening ear of evening. Many of us thought of Bro. Atkinson, who was with us a year ago, and whose heart was too full for utterance as

he listened to the sweet old songs, on which his soul had so often been carried heavenward. It was an occasion so pleasant, so full of friendly intercourse and goodly fellowship as to plant itself in the memory, and all voted it one of the crowning features of the season.

More and more each year Macatawa Park is becoming the summer home of a large number of Disciples of Christ from Illinois, Indiana, Kentucky, Missouri and Michigan, with scattering representatives from a number of other states. If the summer outing has become a necessity, or at least a desirable feature of our modern life, then it seems to be well that such vacation be taken under such conditions as will not hinder but rather foster the religious life. This can hardly be, however, without the association together of a number of people, sufficiently kindred in their religious thought and modes of worship as to enable them to carry on religious services profitably. These conditions are present at Macatawa Park. Besides the large number of those associated with our Reformation who come here, there are other religious people of kindred spirit who make this their summer home, and who readily affiliate with us in holding religious services, and in maintaining the moral life of the place. Not only, therefore, does Macatawa Park accomplish its original purpose of furnishing the rest and recuperation for those who come here, but it is more and more each year becoming a center of religious influences which, we do not doubt, do more for the extension of Christ's kingdom and for the promotion of Christian unity than could possibly be accomplished by the same people living and worshiping in their accustomed places.' This makes a double justification for such a summer resort as Macatawa Park has become. The most satisfactory method of living here, however, for most people, as we have stated before, is the cottage life, and those who are planning to make this their summer home and who do not like hotel life should either build a cottage or arrange early to rent one that will answer the purpose. We have no financial interest whatever in the place except our own cottage, and all that we have said concerning it is for the benefit of our readers who may desire to avail themselves of the advantage which this place offers for a profitable summer outing.

The present season here is drawing to a close. It has been the most prosperous season in the history of the Park. It has been one of the warmest, too, though, of course, it has been comfortable in comparison with the cities and inland towns. But the backbone of the summer heat is broken. Even as we write this paragraph the clouds are pouring down a copious rain over lake and woods. It is one of those rainy days in which it is a delight to stay indoors and listen to the patter of the rain on the roof, and hear its musical plashing from the eaves, and its dripping from the leaves of the trees. The woods are still as green as they were

in June, so frequent and copious have been the rains during the summer. But the air is cooler, and soon the touch of frost will turn these green leaves to scarlet and gold. Each steamer that leaves now is laden with those returning home, and in a little while the stirring, busy, bustling place will have the hush and quiet of a deserted village, The services on last Lord's day, however. were largely attended, and the sermon by Rev. Dr. Wilson, of DeKalb, Ill., was one of the best of the season. The beach service in the evening was also one of the largest and best we have had during the entire season. It was led by T. P. Haley, of Kansas City, who, as our readers know, is a "master of assemblies," and the speeches were all of a high order. People sat in the sand and sang the old familiar hymns, one after another, for nearly half an hour before the time for the formal beginning of the services. What a power there is in those old songs, that are so freighted with the precious memories of the past, to lift the soul nearer to God, and fill it with high and heavenly aspirations! Would it not be an improvement on many of our church services if we could have more singing and less preaching, or at least shorter sermons? And why would it not be a good thing to have a number of short addresses, at one of the church services, instead of the stated sermon? This is the character of our beach services, and it is the most popular meeting we have here.

We have read a number of books during the present summer, all of which we have found more or less helpful. The last two we have read present a very strong contrast in the dominating spirit which actuated their authors. These two books are "The Reign of Law: A Tale of the Kentucky Hemp Fields," by James Lane Allen, and "Black Rock: A Tale of the Selkirks," by Ralph Connor. We did not find "The Reign of Law" very satisfying. Mr. Allen is a literary artist, fine phrase-maker, a descriptive writer of fine ability-though perhaps description is a little overdone in the present work-and has gained a wide popularity by his literary work. His hero, "David," reminds one of "Robert Elsmere," whose faith seems to have been unaccountably overturned by statements of the "Squire," which he ought to have been able to answer. "David" reads Darwin on the "Descent of Man," "Origin of the Species" and other scientific works on evolution, and straightway loses his faith in God, in Christ and in divine revelation! It is all right for an author who wishes to set forth such a character to do so, but the motive for it is difficult to understand, unless it is followed by a more perfect teaching and a profounder thought, which would disclose to him the difference between secondary causes and the great primary Cause. Romanes went into skepticism for failing to make this simple distinction, and when he "came to himself," later in life, he wrote a reply to his former skeptical work, pointing out where his mistake was, and indicating that

he had mistaken secondary causes for the primary cause. This seems to have been "David's" mistake. He tells "Gabriella" with a great show of frankness that it is law that does everything. Whereas, even "Gabriella," if she was fit to be a schoolteacher, ought to be able to tell him that law does nothing, that it is only a way of doing things; that evolution, even if proved to be true, is only God's way of bringing about that which exists. But the book ends with "David" an agnostic, and with no intination that he had recovered from his unnecessary skepticism. Ralph Connor's "Black Rock" is the opposite of all this. He is equally a literary artist, but exhibits a deeper insight into human nature, and into the nature of religion. His work shows in a masterly way the power of the simple gospel, incarnated in a life like that of Preacher Craig, pastor at "Black Rock," a mining camp, to transform the lives of the worst type of men-drunkards and gamblers -and to lift them into lives of purity and of Christian service. In dramatic interest, in the power to touch the human heart and to quicken the conscience, "Black Rock" is in every way superior to "The Reign of Law."

Questions and Hnswers.

In baptizing persons is it necessary for one to use the formula: "I baptize you into the name of the Father, of the Son, and of the Holy Spirit?" If so, why is it? Is it not what we do rather than what we say that constitutes valid baptism?

E. T. Steuart.

We should say it was necessary to use the formula substantially as given above. The reason is that in the great commission we are commanded so to baptize. The formula is as much authorized by the command as the act. What is said is a part of what is done. Suppose the administor should say, "I baptize you into the name of Mahomet:" Would that make any difference? The elements of baptism, supposing the candidate to be properly prepared, are the formula, the element and the action.

Is the last clause in the Lord's Prayer an interpolation? "For thine is the kingdom, and the power, and the glory, forever. Amen!" (Matt. 6:13.)

This phrase is omitted from the most ancient and authentic manuscripts, but many authorities, and some of them ancient, contain the phrase. It is omitted from the Revised New Testament, which is proof that it is not regarded as belonging to the most ancient and authentic manuscripts. It is doubtless, however, of very ancient origin, and there is certainly nothing in it out of harmony with the spirit of the prayer.

A certain minister recently told me that the book Josephus came within four votes of being in the Bible. Is this statement correct? If so, what definite assurance have we that we are using the Word of God correctly?

Indianapolis, Ind. L. A. M.

The statement is wholly incorrect. In the first place, it assumes what is not true—

that the books in the Bible were placed there by a vote of some body of men which had authority to decide. This is not the case. The canonicity of the various books of the Bible is decided by historical proofs of their origin and by internal testimony, and these proofs are subjected to the scrutiny and investigation of the scholars of all ages. It is the consensus of biblical scholarship of the wor'd that gives any book its place in the Bible.

In a recent answer to a question of mine you say regarding baptism: "There is no virtue in it apart from the fact that it is an expression of the believer's faith." Here you and I differ. If a man makes a confession of Christ as his Savior and ignores the ordinance of baptism, what will be his condition? And why, then, are we to be judged according to the deeds done in the body?

A. D.

We are sorry that our brother differs from the statement that baptism is an act of faith, and apart from faith has no virtue or value. We think this indicates a need on his part of a re-study of the relation of faith and obedience in the New Testament. The man who "ignores" baptism, or any other command given by our Savior, shows that he has no faith, provided he has any knowledge of the existence of the command. A genuine faith in Christ prompts a willing and cheerful obedience to every command which he makes, and the man who despises any of these commandments will be rejected for his unbelief.

- 1. May we not consider the seventy whom Christ sent out (Luke 10) as apostles?
- 2. If so, what was the specific difference between the commission of the twelve and that of the seventy?
- 3. Can we consider Paul as an apostle in the same sense as the twelve apostles?
- 4. What do you consider to be the chief characteristics of an apostle?
- 5. What is the difference between an apostle and a disciple?
 - H. B. Boone, Superintendent.
- 1. The term apostle means one sent, and in this sense the seventy were apostles, though not designated as such in the New Testament.
- 2. The commission of the seventy was limited to the Jewish people—"the lost tribes of the house of Israel." That of the twelve was to "all the world" and to "every creature." Moreover, the seventy were to preach repentance and announce the near advent of the kingdom. The twelve were to preach the full gospel of the Christ, who had come, who had died for our sins, who had been buried, who had risen again for our justification and who had been coronated as King and were authorized to make known the terms of salvation under His reign.
- 3. Yes, he was as really an apostle as the others, though his mission lay especially among the Gentiles.
- 4. They were witnesses of Christ, and especially of his resurrection from the dead.

and they were qualified by a special endowment of the Spirit to make known Christ's will to the world.

5. An apostle is a disciple who has been chosen for the special work of an apostle and qualified for that special work.

Do you believe it is right to use force for the extension of the kingdom in China, or that stronger nations, like the United States and Great Britain, should compel weaker nations to accept their civilization and religion?

C. L. R.

Certainly not. Jesus said: "My kingdom is not of this world." If it were my servants would fight for it. It is utterly repugnant to the whole spirit and teaching of Christ to compel people to accept Christianity at the mouth of the cannon. No Christian believes any such thing. American people do not believe that the commission which Christ gave to his disciples, "Go into all the world and preach the gospel to every creature," has a "Gatling gun attachment." It is another matter, however, for this government to protect the lives and property of its citizens in China. This it is compelled to do by the very law under which nations exist, even if it must use force to accomplish the end. War is a rude form of justice that must be resorted to when a nation or people is not amenable to any other form of justice. Government is ordained of God for the punishment of evildoers. God has always used one nation to punish another for its national sins. Our soldiers and Gatling guns are not in China, or in the Philippines, or anywhere else to compel people to accept Christianity, or to acknowledge Jesus Christ as Lord. They are there to protect life and property, to establish law and order and to administer justice. Chinamen may continue to worship their ancestors until the end of the world without molestation from the United States if they respect the laws of nations and protect the presence and property of our citizens residing there. But neither China nor any other nation can expect to escape the scourge of war if it violate the recognized principles of international obligations and treaty rights. It is true, these armies that are invading China for the protection of life and for the restoration of order may open the way for a freer proclamation of the gospel by the missionaries of the cross. This, however, is incidental and is not the purpose for which the armies are there. It is a strange objection to the church that it should be willing to avail itself of these open doors for the extension of the reign of Christ—a King who reigns in righteousness, and whose government secures justice and liberty for all. It is the duty of the stronger nations to help the weaker and not to covet their possessions, nor infringe upon their rights. We believe the men who are in authority in both the United States and Great Britain recognize this truth and are seeking, to the best of their ability, to discharge their national obligations, though they doubtless often make mistakes, for they are not infallible.

IS CONVERSION A HUMAN OR DIVINE ACT?

W. T. MOORE.

That conversion in some sense is taught in the Bible no one will dispute. But in what sense? Just here we meet with the difficulty. Whatever may be the nice distinctions of theologians with respect to the matter it is certain that the common people very generally have no very definite and clear idea as to what conversion really is. For the most part they hold to the notion that conversion is wholly a divine a t and that the subject is entirely passive instead of being s mething that the man must do for himself. Consequently, many persons wait for this divine interposition without attempting to do anything for themselves in the matter

It is well known that this false view of conversion has produced untold evil. It is interesting to trace the origin of this false view. The original never occurs passively. This is a most important fact, and if the original had been strictly followed doubtless the people would never have been so far misled as to adopt the view they have. The perverted form-"be converted"-is first found in the venerable blunder of Jerome's Vulgate. His version reads: "Poenitemini igitur et convertimini." A literal translation is: "Be ye penitent and be converted." The first translation by Wicliffe followed very closely Jerome's Latin instead of the Greek. Unfortunately King James' translators did the same thing. In many particulars they slavisbly followed Jerome instead of the original Greek. As regards the matter under consideration, they may have been influenced by Wicliffe and other translators. But, however this may have been, the Authorized Version is largely responsible for the widespread confusion and error on the subject of conversion.

It will doubtless be instructive to the reader to have before him just what the most important versions say with regard to Acts 3:19. The following is a complete list:

Wicliffe, 14th century: "Therefore be ye repentaunt and be ye convertid, that youre synnes be done awaye, whanne the tymes of kelynge fro the siyt of the Lord shulen come."

Tyndale, 16th century: "Repent ye, therefore, and turne, that youre synnes may be done awaye," etc.

Coverdale (Henry 8th), 16th century: "Do enaunce, therefore and turne ye that youre synnes may be done awaye."

Bishop's Bible, 1568: "Repent ye, therefore, a d convert, that your sinnes may be done awaye," etc.

Cranmer' Bible, or Great Bible, 1540: "Let it repent you, therefore, and converte that your synnes maye be done awaye."

Geneva Bible, or Breeches Bible, 1560: "Amend your lives, therefore, and turne that your sinnes may be put away."

Rheims Bible (Roman Catholic), 1582: 'Be penitent, therefore, and convert, that your sinnes may be put out."

Douay Bible (Roman Catholic), 1620: "Be penitent, therefore, and be converted."

Luther's German Bible, 16th century: "Repent and turn yourselves."

I omit the Revised Version because that is within the reach of all my readers. However, it may be well to say that when the active voice is restored the difference in the truth presented is so great that the version practically gives to the people what is actually a new revelation. The difference between "be converted" and "convert" or "turn" is the difference between the poles. In short, it is exactly the difference between the Calvinism of the old schools and the rational view of the better theology of the present day. The latter view assumes that conversion is something that the man does for himself, instead of something done for him or in him by divine power, and this is precisely what the original word really im-

Of course, it is understood that even in conversion there is the divine side to be considered. God supplies the motives, but he does not act for us. The gospel is the power of God unto salvation, and consequently there can be no turning to God without the motive which the gospel supplies. But this is a very different thing from the notion that the subject in conversion is wholly passive.

I am not unfamiliar with the distinction which some make between conversion and regeneration. In their view of the matter the latter stands for the divine side while the former stands for the human. But even if this distinction could be justified it is still true that the popular mind regards conversion as comprehending all that is involved in the sinner's return to God. Indeed, very many modern evangelists do their work in such a way as to lead to the conclusion that they regard the subject in conversion as entirely passive. This misleading notion has almost unlimited currency among the sects of modern Christendom.

Any one who will attend the average protracted meeting will soon see signs of the fatal error to which attention is called.

The question which I am discussing is fundamental. It lies at the very basis of present-day theological controversies. It is practically the dividing line between the old theology and the new. But the false view of conversion we are considering has a practical import which cannot be estimated. It is from this practical point of view that its influence is to be dreaded. Indeed, it is difficult to measure the amount of damage already done by this vicious theological figment. No doubt tens of thousands of honest souls have been stopped on their way to the kingdom of God by the notion that they can do nothing for themselves in the matter of becoming Christian. And yet, nothing can be clearer than the teaching of the Scriptures on this subject when they are legitimately translated. They certainly teach that conversion is an act, that this act is performed by the subject, and that this act of the subject is turning about. To sum up the whole matter it is sufficient to say that the sinner is going in the wrong direction, and his conversion implies a complete turning about, so that he may go in

exactly the opposite direction. This must be his own act, and it must also be of his own free will. And this is clearly indicated in the Greek word epistrepho.

The continued prevalence of the error under consideration is very suggestive from another point of view. It shows how tenaciously error holds its place when once firmly established. It really seems almost impossible to shake the Christian world from a long-settled habit. The best biblical criticism has made it absolutely certain that conversion is a human, not a divine act; and yet, the false preaching and the false practice still go on as if nothing at all had happened. This is most disheartening. Nevertheless, as it is exactly in the line of the usual we ought not perhaps to expect anvthing else. It is hard to change a longestablished habit.

One thing, however, is very certain, viz., if the world is ever converted to Christ we must in some way return to the teaching and practice of the apostles on the subject of conversion. When we do this we shall hear no more about "getting religion," "the mourner's bench," etc., but the people will hear, believe and obey the same day and the same hour of night, as they did in apostolic times.

BIRTHDAY OF THE CHURCH.

D. H. BAYS.

The average reader will no doubt agree with Bro. Kimball (CHRITIAN-EVANGELIST June 21, p. 775) that Bro. Garrrison's reply to my communication of June 7 "is a perfect squelcher and complete confutation of the position assume ;" and Bro. K. seems to think that Bro. B. himself will concede" as much. But permit me to whisper into Bro. K.'s ear that we by no means share in his view of the "squelching" qualities of the rejoinder in question. While I feel very grateful to Bro Garrison for his painstaking effort to enlighten me upon this somewhat perplexed question, yet I am quite sure he will pardon me if I find myself obliged to take a different view from that expressed in his rejoinder.

I wish to briefly examine the Scriptures cited in order to see if they prove what they are designed to establish. The point to be proved, it will be born in mind, is that "the church was born [had its beginning] on the Pentecost following Christ's resurrection." If the passages quoted prove that the church began to exist on the day in question, well and good; but if the "beginnings" mentioned refer to something else, as I believe they do, then the affirmative fails.

In the production of evidence we must be governed by that universal rule of law which provides that the testimony of a witness must not only be material to the issue, but that it must relate to the matters and things set up in the petition or charged in the indictment. In the case now under consideration the allegation is made that the church was born, or had its beginning, on Pentecost. The plaintiff must not only prove something began on the day in question, but he must prove that that something

was the church. Does either of Bro. Garrison's witnesses affirm that the church was born on Pentecost? We shall see.

His first witness says:

(a) "Upon this rock I will build my church." From these words as a basis the argument is made that "the building of the church was a future event." This we readily grant, but does that mean that the church did not then exist, and that the "future event" was to bring it into existence? We think not. I understand the term "I will build' to refer to the establishment of the church, and not to its origin or "beginning." The correctness of Bro. Garrison's position depends upon the correctness of th sense in which he employs the term "will build," To sustain his view the word "build" must mean to originate. In that case the passage should read:

"Upon this rock I will originate my church." How do you like the rendering? But suppose we examine into the meaning of the world build. Literally it means:

"1. To erect an edifice on the ground by uniting various materials into a regular structure; 2. To construct or frame a fabric of any kind." Figuratively, it means:

"1. To construct, frame or form; 2. 10 raise or bring into existence anything on any ground or foundation; 3. To compose, put together."—Am. Ency. Dict.

The argument is made that, grounded upon "the rock-truth confessed by Peter," Christ would *originate* or "bring into existence" his church.

In order thus to build a church, it must be "constructed" (def. 1), "raised" (def. 2), or "composed" (def. 3). If the church was "brought into existence" on Pentecost, as claimed, will some one tell us of what it was "composed," and how it was "constructed?" Crabb says that "what is constructed is put together with ingenuity." Query: Was the church constructed or "put together with ingenuity" on Pentecost? Who will dare to affirm that it was so constructed, with the faintest hope that the Bible will sustain him?

From habit, more than from Scripture or reason, it is affirmed that the church was organized on Pentecost. Is this claim tenable? Was the church "organized" on Pentecost? Let us see.

"Organize—to form or furnish with suitable or necessary organs."

Who cares to undertake the herculean task of proving (not asserting) that the church was "furnished with necessary organs" on Pentecost? Who will undertake to inform us as to what these "necessary organs" were? If organs were furnished to the church on Pentecost—if somebody proves this, then he will have proved that the church existed before Pentecost, for how could organs, necessary or otherwise, have been given to something that did not exist?

Thus it is rendered clear almost beyond doubt that the word "build" in Matt. 16:18, which has by so many been forced into service to prove that the church was "organized" on Pentecost cannot be used as synonymous with organize, and hence the

passage does not prove what it is quoted to sustain. That Jesus meant to assure his disciples of the permanency and stability of his church rather than to create the impression that he was going to originate something that did not exist is apparent from his words: "The gates of hell shall not prevail against it." The world "build" has another meaning which is in perfect harmony with this idea, namely, "4. To strengthen, to establish." Reading this definition into the passage we have: "Upon this rock I will establish my church"—exactly the thing of which Jesus wished to assure them.

To establish is "to make firm; to make sure; to ordain permanently and with authority." This passage, then (Matt. 16:18), instead of proving that "the church was born on Pentecost," only proves that the church, then existing, should, like the foundation on which it rested, be established—"made sure," and abide forever. This and nothing more.

(b) After quoting the great commission (Matt. 28:19; Mark 16:15, 16) Bro. Garrison remarks:

"Surely, the church of Christ could not begin until after repentance and the remission of sins were preached in his name."

The following was quoted to sustain this view: "And He said unto them, Thus it is written, that the Christ should suffer and rise again from the dead the third day, and that repentance and remission of sins should be preached in his name unto all the nations, beginning from Jerusalem" (Luke 24:46,47). But unfortunately for this p sition the church is not once mentioned, much less to declare that it was born on Pentecost after Peter's great sermon.

Clearly, this passage refers, not to the beginning of the church, but to the beginning of the public ministry of the apostles, as Bro. Garrison himself admits in the following enquiry: "When were they to begin this work of preaching the gospel and baptizing believers into the name of the Father, Son, and Holy Spirit?" .(The italics are mine.)

Bro. Garrison himself, then, being the witness, the "beginning" referred to is the beginning of the public ministry of the apostles, and not the beginning of an organic structure known as the hurch.

After commissioning his apostles to "go into all the world and preach the gospel to every creature" he commanded them to "tarry in the city of Jerusalem" till they should receive the promise of the Father (Luke 24:49). They were to tarry at Jerusalem, not till the church should be organized, but for a far more important event, namely, till they should be "endowed with power from on high," for without this endowment they never could have carried out the divine command to preach the gospel to every creature.

Atter quoting Luke 23:46, 47 Bro. Garrison continues:

"We have now the beginning place. Can we find the beginning time?"

(c) Correctly enough the "beginning place" is located at Jerusalem, and the "begin-

ning time" at Pentecost, but the "beginning" of what! The church? That is what our brother started out to prove, but I hardly need to remind the careful reader that the chur h is not once mentioned. The place and time referred to in the texts quoted mark the "beginning" of the public gospel ministry of the apostles in the name of their divine Master, as any one may see, and not the beginning of the church.

(d) In the fourth paragraph of the article under review we have the following:

"If there was a church of Christ before this time [Pentecost] it was established without the preaching of repentance and remission of sins in the name of Christ, without baptism in the name of Christ and without the Holy Spirit."

Here it is assumed that the ministry both of Jesus and John was a ministry in which the Holy Spirit had no part— a formal if not a barren ministry of the letter and not of the Spirit. If either Jesus or John or both were "led by the Spirit," then their ministry was in the Spirit. If they were led by the Spirit to minister in spiritual things, then Bro. Garrison's remarkable claim that the church, if it existed before Pentecost, "was established without the Holy Spirit" is utterly without foundation in fact.

Of John it was prophetically declared: "He shall be *filled with the Holy Spirit*, even from his mother's womb, and many of the children of Israel shall he turn to the Lord their God" (Luke 1:16,17).

Peter called Jesus "both Lord and Christ" (Acts 2:36). John, therefore, being "filled with the Holy Spirit," was to turn many of the Jews to Christ. It is quite probable, therefore, that John ministered in the name of Christ. Of Christ Matthew writes:

"And Jesus, when he was baptized, went up straightway out of the water; and lo, the heavens were opened unto Him, and He saw the Spirit of God descending like a dove, and lighting upon Him; and lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased" (Matt. 3:16, 17).

"And Jesus, being full of the Holy Spirit, returned from the Jordan and was led by the Spirit into the wilderness" (Luke 4:1). And yet, in the face of these facts we are told that "if there were a church of Christ before Pentecost" it was established "without the Holy Spirit!"

(e) The further objection is urged that if there was a church of Christ before Pentecost "it was established without the preaching of repentance and remission of sins in the name of Christ, and without baptism in the name of Christ." This may be true, but the fact does not appear. The premise is assumed, not proved. But suppose some other name than that of Christ were used in the baptismal formula-which is doubtful-and suppose "repentance and remission of sins" were preached in some other name, which is equally doubtful: does that prove or even tend to prove that "the church was born on the Pentecost following Christ's resurrection?" To me the logic seems faulty-the premise does not justify the conclusion.

(f) The fact that the name of the trinity

may not have been employed either by Christ or John in the batismal formula by no means proves that repentance and remission of sins were not preached in the name of *Christ*; neither does it prove that the church was organized on the day of Pentecost. The church may have existed before Pentecost in spite of the fact that preaching and baptism may not have been done in the name of Christ.

(CONCLUDED NEXT WEEK.)

A MAN OF MARK.

L. H. STINE.

A prince and a great man is fallen in Israel. B. H. Smith, the tireless and fearless combatant in life's deepening struggle, has fought his last battle and won his crowning victory. The sacred burden that he loved and solemnly bore, and beneath which he steadfastly walked for many a year, he has laid down in exchange for the rest that is sweet after strife. Now that his long day's work is done, he folds his hands across his breast and turns to the quietness that God gives at last.

B. H. Smith was born in Richmond, Virginia, March 1, 1828. His father, Wm. N., was a native of Virginia and his mother was born in South Carolina. Wm. N. Smith moved to Missouri in 1838 and settled in Howard County, where for many years he followed contracting and architectural work.

B. H. Smith located in Trenton, Missouri, when he was about seventeen years of age. He had a fair education, with some knowledge of Latin. He became deputy clerk of Grundy County, and he studied and practiced the profession of law for six years.

In 1854 Bro. Smith became a member of the Christian Church, whose growing interests were supreme in his affections for forty-six years.

With the discovery of Christ came the responsibility of answering the higher claims. From the law to the gospel was a gradational passage that gave a powerful advocate to the doctrine of grace.

Having found his work he sought to qualify himself for the high obligation. Without delay he sat down at the feet of Alexander Campbell and took his academic degree from Bethany College.

In 1859 Bro. Smith accepted the presidency of the Female College at Bloomington, Illinois, where he taught for one year. Christian University, Canton, Mo., was the next school that offered him its presidency, and he held that position for ten years, and the university attained its highest degree of prosperity under his vigorous leadership. In this position Bro. Smith was a maker of preachers, and the indirect influence of his labors was felt far and wide. In 1875 he accepted the presidency of Hesperian College at Woodland, California, where after three years' service he ended his career of fourteen consecutive years as a teacher.

On leaving the school at Bloomington, Bro. Smith assumed the pastoral care of the church at Brunswick, Mo. After serving the church one year he became pastor of the First Church in St. Louis. After four years he went to Chicago. From Oakland, California, where he preached for the church, he returned to Canton, Mo., and became president of the Bank of Canton. In Canton he spent the remaining years of his life, preaching a part of the time for the Canton church. Here, among lifelong friends, he died July the eleventh, at six o'clock in the morning.

During the last five years of his life Bro. Smith was an invalid, but cheerful and hopeful and always appreciative of the numerous attentions of his many friends. These were years of constant reading and of deep meditation. Bro. Hardin evidently gave a correct statement of Bro. Smith's experience during these years, when he said in his funeral address that during these five years our deceased brother wrought out of his own soul a larger spiritual interpretation of the Christian religion than he had ever enjoyed before.

B H. Smith was a great preacher. His commanding presence gained for him at once the favorble attention of people. He had a magnificent body. A massive head crowned his stately physique. His brow was large and his eyes were bright, with a far-away look, like an eye of hope peering into the distance. Lines marking the presence of the energetic and heroic virtues were deeply drawn in his striking face, indicating him to he a man of great moral courage and invincible faith, of indomitable will and triumphant hope. Endowed with such rugged virtues, enriched with the gift of an eloquent tongue, and his mind illumed with the light of a liberal education, B. H. Smith was a preacher that needed not to be ashamed, and of whom the people were proud. Possessed of that intellectual penetrat on that enabled him to see clearly the truth in his own mind, and having both the language and the enthusiasm that enchanted the ear, he carried conviction to the hearts of his hearers.

The spirit of evangelism pervaded his ministry. He baptized four thousand converts to the cross. This was a rich harvest of souls to be gathered in by a man busy with the cares of a teacher, a pastor and a man of business. How broad must have been his mind, how deep his soul, how intense the desires of his heart, how noble his spirit and how confident his prayers that he should have crowned his life with an inheritance of such golden fruit!

The law of spiritual growth was in full force in the life of B. H. Smith. remarked, his life was the embodiment of the sterner virtues, which were more conspicuous during the active period of his life. During his last years, however, the milder virtues pushed their way into great prominence. It was Paul, the man of action, who announced the law of development that found so fine an example of fulfillment in the life of Bro. Smith. Paul's law of progress is stated in these words: "Howbeit, that is not first which is spiritual, but that which is natural; then that which is spiritual." The growth of Bro. Smith was from the stronger and more rigorous virtues to the milder and gentler ones. Simon Peter represents

love as the last round in the ladder of life. the final attainment of the soul, and the virtue nearest the portal of heaven. Before death claimed him him Bro. Smith had reached the round so much to be desired. In the active period of his life he was busy as ever Martha was; in the closing years of his life he became meditative and receptive as ever Mary was at Jesus' feet. He was bold in action as Paul and Luther, then h became mild as John the "Apostle of Love," and gentle and irenic as Melanchthon. If Bro. Smith loved the sound of battle that brought on and had found delight in "the toil of war" that was waged to right all wrongs and to put truth on the throne he also experienced the sweetness and the calm of the love of God.

Bro. Smith's journey never bated until the eventide. He went to sleep at a ripe old age. J. H. Hardin, whose office of love it was to deliver a message of synpathy, spoke appropriate words at the funeral service from that piece of beautiful imagery in the first chapter of Job: "Thou shalt come to thy grave in full age, like as a shock of corn cometh in its season." The words of the speaker were timely and were fitly spoken. In a full age our venerable brother came to the grave and a crown of glory was on his life.

Quincy, Ill.

THE GLADSTONE-HUXLEY CONTROVERSY.

DEAN HAGGARD, OF DRAKE UNIVERSITY.

"So goodly a fight," said Henry Drummond at the time, "has not been seen for many a day."

Who were the antagonists of "the grand old man?" First was Dr. Reville, a professor in the College of France. Then Thomas Huxley, the well-known scientist. And last, Henry Drummond, of world-wide fame.

This "goodly fight" took place in the years 1885 and 1886. The attack upon Mr. Gladstone will be found in the book written by Prof. Reville. And the remainder of the battle may be read in the Nineteenth Century magazine, beginning in the November number of 1885 and ending in the August number of the next year.

It awakened a wide-spread interest at the time, and is yet vividly remembered by many. You can hardly find one who was then a reader that cannot recall the outlines of the debate. The recent publication of the life and labors of Henry Drummond has once more aroused interest in the greatest religious debate of this quarter of the present century. I hope it may not prove unprofitable to study some phases of the discussion.

OUTLINE SKETCH.

Dr. Reville was a staunch disciple of that school of philosophy which rules out the thought of a primitive revelation as inadmissible. As a strictly scientific thinker he starts out with the assumption that all religions have a subjective origin and a development which is fully accounted for by natural causes. He considers this assumption as beyond doubt. Since neither Genesis nor the Bible leave room for such a position, it is not at all strange that the Professor attacked both, and with them Mr.

Gladstone, one of the most renowned believers in a primitive revelation presented in Genesis. Such a man could hardly write a book without doing one or both of these things. In answering the attack of the French professor Mr. Gladstone drew down upon himself the fire from the heavy guns of Prof. Huxley. After correcting some of the misconceptions of the French critic Mr. Gladstone undertook to build up an argument from Genesis and geology to prove that the writer of Genesis "was gifted with faculties passing all human experience, or else his knowledge was divine." In making this argument Mr. Gladstone quoted and indorsed the leading geologists of his day for the order in which life made its appearance upon the earth as follows: (1) Water population, (2) air population, (3) land population of animals, (4) land population consummated in man. Mr. Huxley denied that natural science taught this order. He affirmed that it did teach the order: (1) Water, (2) land, (3) air, (4) man. At this point Henry Drummond came upon the field and took sides with Mr. Huxley on the main points in issue. He speaks of "the triumph of Mr. Huxley." Counting Mr. Gladstone as a "reconciler," he says: "To theological science the whole underlying theory of the reconcilers is as exploded as Bathybius."

About eighteen months ago George Adam Smith put out his biography of Prof. Drummond. From it I quote his estimate of the merits of the dispute: "In answer Mr. Huxley had little difficulty in showing that Mr. Gladstone's second proposition was not merely inaccurate, but directly contradictory of facts known to every one who is acquainted with the elements of natural science, and arguing that therefore the third proposition collapses of itself. In other words, Mr. Gladstone based his plea for a revelation of truth from God upon the agreement which he asserted of the first chaper of Genesis with the discoveries of modern science. Mr. Huxley denied that argument and concluded that with it there disappeared all argument for a divine revelation. It was at this point that Mr. Drummond intervened with the assertion that the question which the two antagonists debated, that namely of the harmony between Genesis and modern science, was absolutely irrelevant to the problem that it is impossible to harmonize Genesis and science; on the other side he denied that the contest between them was fatal to the belief that Genesis contained a revelation of truth from God" (p. 256).

Mr. Huxley was no less confident of the complete overthrow of his opponent. I quote: "I can meet the statement with nothing but a direct negative. If he has ever opened a respectable modern manual of paleontology or geology I cannot understand him. Natural science has nothing to say in favor of the proposition that they succeed one another in the order given by Mr. Gladstone; but that on the contrary all the evidence we possess goes to prove that they did not. I am not here dealing with a question of speculation, but with a question of fact. As a matter of fact, then,

the statement so confidently put forward turns out to be devoid of foundation and in direct contradiction of the evidence at present at our disposal. Mr. Gladstone has been utterly misled in supposing that his interpretation of Genesis receives any support from natural science. The facts as they are at present known not only refute Mr. Gladstone's interpretation of Genesis in detail, but are opposed to the central idea on which it appears to be based." You see that Mr. Gladstone is annihilated. Smith, Drummond and Huxley have covered his case up with adjectives. There are no strong words or phrases left unused. His case is forever settled. Let none dare to reopen it. The old man is buried with the seal of science upon the door of his tomb. Are the angels notified not to roll the rock away?

Before proceeding with the review let us listen to a few questions.

In annihilating the grand old man who is swept away with him? All the so-called "reconcilers." A host of men like Hugh Miller, Dana and Dawson! These are all wrong! "Utterly misled!" Their position "absolutely without foundation!" "Science has not one thing to say in their favor!" "All the evidence against them!" Worthy only of unqualified "direct negatives" and "direct contradictions!"

Did Mr. Gladstone feel that he was hopelessly defeated? Did he make unconditional surrender and subside into unanswering silence? A negative answer to these questions will not, of course, decide who is right and who is wrong, but it is a comment upon the infallibility of scientific dogmatism. While Henry Drummond felt that it was "really hard on Mr. Gladstone," the old parliamentarian did not. Which had the better reason, let the reader determine for himself.

Did the greatest American geologist of the times think that Mr. Gladstone was swept into eternal oblivion by this storm of monumental dogmatism? Let the sequel answer.

Did Prof. Drummond conduct his part of the discussion in harmony with his wholesale condemnation of Mr. Gladstone's position? Keep this in mind and answer for yourself in a later part of this discussion.

FUNDAMENTAL PRINCIPLES.*

A man can no more live apart from his fellowmen and prosper as he ought to prosper than he can live without food. Society is essential to his proper development. Men will organize into societies for social, civil, commercial, industrial, moral, religious and other purposes, and these organic collective bodies must be endowed with certain rights and possessions in order to the fulfillment of their respective missions. No society can exist without constitutional powers and possessions. There must, then, of necessity be a division of rights and possessions between men as individuals and men in collective organic bodies. There is no such thing as unlimited personal liberty. Every organic collective body essential to man's moral, material and spiritual welfare has rights and must be protected in them; especially is this true of civil governments. The matter, therefore, of distinguishing between that that rightfully belongs to the individual and that that rightfully belongs to an organic collective body becomes a matter of supremest importance; disregard for this distinction a matter of supremest danger. But, while this principle holds throughout all organic bodies, it is not our purpose to follow it beyond its application to civil governments in this discussion.

No civil government of any size can do business without constitutional rights and a working capital. It has its expenses and must meet them. And if the distinction between that that rightfully belongs to the public and that that rightfully belongs to the individual was always rightfully made and observed, no government would ever be without a working capital. Neither would labor ever be taxed to supply a treasury bankrupted by theft or by unwise legislation. And any civilization that does not regard and enforce this distinction between public and private rights is essentially unchristian and oppressive, and headed toward destruction.

All true reform measures must like wise recognize this distinction. The weakness of many reform movements is their narrowness; they are too exclusive. No public measure in conflict with essential private rights can succeed without injuring the individual. Upon the other hand, no private or corporate measure in conflict with public interests can succeed without injuring the public. These rights are equally sacred and must be equally conserved, or friction, wrongs, oppression, tyranny and injustice of every sort will appear.

The most casual observer cannot fail to see that a large per cent. of our industrial, social and civil troubles as a nation have had their origin in the confusion and abuse of public and private rights, and not until the distinction between these rights is more clearly defined and enforced will these difficulties disappear.

It is an undeniable fact that our public lands have been squandered, our cities plundered of their franchises and other public possessions turned into private channels for private use. Not a few of our millionaires and multi-millionaires have become such by the private possession or use of that which belonged to the city, the state or the nation, and just to the extent that these organic collective bodies have been deprived of their rightful possessions the burdens upon labor have been correspondingly increased.

It could not be otherwise. These institutions must meet their current expenses, or cease to exist; and when deprived of their natural resources they have been compelled

to levy a tax upon labor.

The reforms most urgently needed at present, therefore, are, first, the restoration to our various civil governments of their respective rights and resources; and, second, the restoration of all civil governments to the people. The government control of a public utility amounts to nothing if that government is controlled by a corporation, political boss, ring or machine. One reform without the other would be useless. Governments must not only own and control all public utilities, but must themselves be owned and controlled by the people. Restore to gov-ernments their rightful possessions, and then restore to the people their rightful governments, and you will have the key to the solution of about all of the national evils of which we complain and under which we groan.

^{*}From Public and Private Rights, by W. W. Hopkins. Price, 15 cents.

Our Budget.

- -Church Extension Day.
- -Are you ready for it next Sunday?
- -It should be kept in mind that one church may be an inspiration to another.
- -Let such an offering be rolled up next Sunday that the homeless churches all over the land will rejoice.
- —The \$250 000 goal will be reached if the collection is general and generous next Sunday. We believe our preachers will prove faithful to Church Extension.
- —Let the churches take an interest in reaching their apportionments suggested by the Board of Church Extension. That is the surest way to reach the \$250,000.
- —The convention meeting in Kansas City will be all the happier because we have put a quarter of a million in the Church Extension Fund. Remember, it is to be the Jubilee Aftermath for Church Extension in October at the National Convention. But we must have that \$250,000.
- —The receipts for Foreign Missions from October 1st, 1899, to August 23rd, 1900, amount to \$152,181.14, or a gain of \$22,610,42.
- -W. K. Homan, editor of the Christian Courier, has tendered his resignation that he may re-enter the practice of law in Colorado City. A meeting of the stockholders of the Christlan Courier Company is called for August 31st, to elect a successor to Bro. Homan in the editorial chair.
- —The typographical errors which have occurred in our recent numbers have been too frequent to be comfortable, but so has the weather. At least we think the weather is to blame for it, but now that the hot spell is broken we hope these annoyances will disappear.
- —The first of a series of four articles on "The Gladstone-Huxley Controversy," by Dean Haggard, of Drake Bible College, Des Moines, Lowa, appears in this paper. Though the great actors in this controversy are dead, their words are yet of living interest and vital importance, and our readers will be under obligations to Bro. Haggard for his presentation and comments thereon.
- —For the School of Pastoral Helpers, to begin in Cincinnati, O., September 18, the prospects are brightening. In addition to teachers and lecturers already announced, Graham Taylor, of Chicago, has been engaged to deliver one or more lectures. Since but a limited number of students are to be received, there is room but for five or six more than have already been enrolled, hence it is necessary for all who desire to come to send testimonials at once. Address A. M. Harvuot, Cincinnati, O.
- -Readers of this paper are again reminded that if they desire to attend the Missouri State Convention of Christian Church at Moberly, Mo. (and many ought), they should, as soon as possible, let us know their decision. If the number of delegates justifies it the CHRISTIAN-EVANGELIST will provide a special coach for their accommodation. This coach will be attached to the Wabash train leaving St. Louis at 9:15 A. M., Monday, Sept. 17th, and arriving at Moberly at 1:25 P. M. The Wabash Railroad and the M. K. & T. R'y make the rate of one fare for the round trip. It will cost you nothing more to be a member of the CHRIS-TIAN-EVANGELIST special party. If you live in St. Louis or can come by way of St. Louis or can join our party at any point on the Wabash between St. Louis and Moberly, consider yourself cordially invited to join us. But do not fail to notify us soon in order that ample accommodations may be provided. Address W. D. Cree, in care of this office. For a list of all the roads giving half fare to the convention see Bro. Abbot's card in this paper.

- —In this paper is an interesting critical article by Dr. W. T. Moore, of Columbia, Mo., on conversion. While the theory criticised is in the passive state a parting glance at it will serve to sharpen our vision of the coming church of the new century. It will also help to show how poorly grounded were some of the bitter religious controversies of the passing century.
- —L. H. Stine, in this paper, writes beautifully and sweetly of the life of B. H. Smith, who died not many weeks ago at Canton, Mo. The tribute is worthy of both the writer and the subject. Its portrayal of the character and life of Bro. Smith is clear, comprehensive and inspiring, and will be read with great pleasure by his vast circle of admiring friends.
- —The program of the Iowa Christian Convention did not reach us until press day and cannot appear in this issue. The convention will be held in the University Place Church, Des Moines, Iowa, Sept. 3-7, and promises to be the best in the history of our work in Iowa. One of the best programs ever prepared awaits the convention. It is a program of pressing issues, inspiring names, thrilling subjects, important business, vital interests and worthy of an immense attendance. Let there be such an outpouring of the people as shall awaken the entire state to renewed life and energies and inspire other states to greater things for Christ.
- —Brethren, do not forget that the time of the Missouri State Convention is drawing near. It is to be held in Moberly, Sept. 17-20. The program which appears in this paper is one of the best yet presented and the railroads, most of them are kindly granting one fare for the round trip. See Bro. Abbott's card on that subject elsewhere in this paper. The coming convention at Moberly ought to mark a new era in our work in Missouri. It will be the last one for the century. A great history, a great cause, and great future possibilities ought to make this by far the greatest and Missouri.
- -On Tuesday evening of this week farewell services were held at the Mt. Cabanne Church for Bro. Dungan and his family, participated in by all of the activities of the church from the Junior Y. P. S. C. E. up to the official board, and also by the sister congregations of the city through their pastors. Many brethren from the other congregations were present and the occasion and exercises were impressive and expressive of the high place which Bro. Dungan and his family hold in their hearts. While pastor of Mt. Cabanne Church Bro. Dungan has filled various positions of honor and trust in other fields of labor in this city. He has been active in the Y. M. C. A. lectures, in temperance work, and for many months was teacher of the Sunday-school Union Bible Class of the city; or in other words, a teacher of the Sunday-school teachers of the city. He was also a member of St. Louis Alliance of Christians Ministers, and a pillar in our own association of ministers. His departure from the city will, therefore, be felt by a wide circle of friends in a large number of interests as well as by our own people and churches. Bro. Dungan is now president of Christian University, and though successful in his pastoral work in St. Louis, he will be glad to get back into the schoolroom again, which place is his chief delight. There are few men who seem to take greater pleasure in teaching than Bro. Dugan, and in this work especially he has probably exerted the deepest and most lasting influence of his life for the cause of Christ. Our readers we are sure will be pleased with the excellent picture of Bro. Dungan upon our first page again this week, this time as the president of Christian University.

- —The annual convention of the Churches of Christ in Pike County, Ill., will be held in Pittsfield, beginning with a sermon by N. E. Cory on Tuesday evening, Aug. 29. The convention sessions will be held on Wednesday, Aug. 29. On Wednesday night G. L. Wharton, missionary from India, will deliver an address.
- The seventh annual convention of the Churches of Christ in the eighth district of Illinois will be held in Marion Sept. 13-16. A large and interesting program is out already for this convention. The railroads entering Marion have granted reduced rates and free entertainment will be given for all who attend. The invitation from J. J. Harris, president and chairman of the committee, Marion, is for all to come The elders of the church also say, Come.
- The church at Plano, Tex., desires to secure a good, strong man as its pastor. A man with a family preferable, but he must be a comparatively young man, pious, a good preacher and a good "mixer." They have a pretty, new church building, finished a year ago, costing \$6,700, nicely furnished and free of debt, a nice five-roomed parsonage next door to the church, on which there is an indebtedness of \$500, falling due Sept. 1, 190°, but which the brethren propose to pay off when due. They have approximately 130 members. Can pay a good, pushing man a good salary, but he must be capable of taking and holding first place among preachers in the town. Address D. A. Peoples, Plano, Tex.
- -The Christian Helper is the name of a new monthly journal of sixteen pages, devoted to primitive Christianity, published at Harper, Kansas. This journal is edited and published by A. G. Lucas, and the copy before us, Vol. I., No. 1, is a journal of many commendable qualities, especially that of challenging the correctness of positions taken by prominent writers in other journals. We refer to a criticism in its columns of Dr. Tyler's letter concerning the Pilgrims. But since another has criticised Bro. Tyler in our columns we need not mention that of the Helper. But the Helper's criticism is not in bad spirit; neither is it a hypercritical journal; at least not this copy. On the other hand it is newsy, comprehensive, instructive and worthy of the most liberal patronage. We wish the Christian Helper a happy voyage on the troubled sea of religious journalism.
- -Barton W. Stone, of Milwaukee, Wis., a grandson of Barton W. Stone of history, writing concerning the death of Bro. Procter says:

We have truly lost a great and good man and I know all will feel sad when they know of his death. He was the man who baptized most of us, who elevated our minds, who made our natures better, who joined us in wedlock, who came to see us in sickness, who whispered words of hope when our loved ones passed away and who taught us how to live by giving an example in his own life.

-The Bethany C. E. Reading Courses management has announced a series of articles on vital topics by our best writers for the next year that promise greater interest and attraction than any yet published. The articles are classified under three heads supplementary to a "Study of the English Bible," to "Our Pioneers and Their Plea" and to "Christian Missions." It is not too early to begin now to prepare for the next year's courses. The King's Businesss, a well-edited and interesting magazine of 32 pages, published at Cleveland, Ohio, has been made the special organ of the Reading Course management and should go into every Y. P. S. C. E. of the Church of Christ; better still, into every household. Send for this magazine. Also for information about the handbooks and literature for the next year's Reading Courses. Address J. Z. Tyler, Cleveland, O.

Dersonal Mention.

W. R. Jinnett, pastor of the church in Atlanta, Ill., called at this office on last Monday.

W. F. Richardson, of Kansas City, after a month's vacation at Macatawa Park, has returned to his work.

Sydney H. Thomson, of St. Louis, who has been spending a few weeks with his family at their cottage at Macatawa, has returned to the city.

V. E. Ridenour, singing evangelist, Ft. Scott, Kan., is now in a meeting with E. Wilkes, in Or-ean, Mo. The meeing is being held in a tent and ean, Mo. The meeing is being will last three or four weeks.

Hon. Wm. Garrison, of Pond Creek, Okla., who has been spending the summer at Macatawa Park, has left, and after visiting friends in Macomb and Camp Point, will return home.

T. A. Hedges is to hold a meeting in Arapahoe, Neb., commencing on the second Sunday in No vember. He would be glad to engage with other hurches for a meeting.

Dr. Albert Buxton recently preached at Hillsboro, Texas, to an audience of men in uniform, consisting of the military company, the fire companies and the Woodmen of the World.

F. D. Power is giving a series of Sunday eve-ning talks on "The Prince of Dreamers and His Dreams," in which he deals with Bunyan and his times, and some of the salient chapters of his immortal book.

C. E. Millard, of Maysville, Mo., is now at home again from Fountain Park Chautauqua, where he had charge of the music. After a few days at home he will again enter the field as singing evangelist and will give musical recitals.

After eight years of married life W. W. Burks, now paster of the church in I arsons, Kan., and his wife, now rejoice in the arrival of their first born-a son. Bro. Burks has been four years with the church in Parsons.

On the evening of August 23, in the lectureroom of the Allegheny Church, a farewell reception in which the Central and East End Churches of Pittsburg participated, was extended to Bro. Sco-ville, preparatory to his tour in Europe.

O. W. Kemberling, of Remington, Ind., desires correspondence with any church or churches in need He is not looking of preaching or pastoral work. for an easy place or big salary, but a field for work. He can give satisfactory references for efficiency.

E. Finley Mahon, of Shelbyville, Ind., has returned from his three months' tour in Europe and is again at work in his old field. The church has sold its old property, purchased a fine new lot and begin the building of a new church house soon.

The church in Springfield, Mass., which E. C. Davis has served for two years, has granted him leave of absence to pursue a course of study in in Hiram College next year. In his abscence the church will secure a pastor and urge on its work. Bro. Davis hopes to be of service to some congregation within reach of Hiram College.

J. A. Miller, of Pardee, Kansas, writing of Bro. Procter's death says: "Nearly forty years ago Bro. Procter visited my home congregation, which is now known as Old Union Church, twelve miles south of St. Joseph, Buchanan Co, Mo. I was then young, but his discourse and his genial, lov-ing disposition left an impress which has always sent a thrill to my heart when I would see his name in print or read an article from his pen; and when I saw his picture on the first page of the CHRISTIAN-EVANGELIST I recognized the same at once. I learned to love him as a very dear brother."

The Messenger, Lexington, Ky., recently contained a picture and biographical sketch of F. W. Allen, concluding with these words: "Since April, 1898, he has been minister at Stanford, Ky., where he is held in highest esteem by every one, and where he is doing a splendid work for his and where he is doing a splendid work for his Master. He is one of our very best preachers, a man of rare social and moral qualities and of sterling integrity and literary attainments. May God richly bless him in his work." We understand that Bro. Allen is likely to visit Missouri in the near future and we should be glad to hear of some one of our strong churches capturing him. He belongs to Missouri and was only loaned to Kentucky for a season. Kentucky for a season.

Elder L. A. Pocock, of Sedgewick, Kan., was recently called to Lebanon Kas., to set the church there in order. There were no conversions, but his work was made effective in other ways. The church at Lebanon was greatly pleased with the labors of Bro. Pocock and commend him strongly to any church in need of a pastor, pastoral work or a protracted meeting.

Bethany Church, Evansville, Inc., granted their minister, Will A. Bellamy, a month's vacation. He spent the first week at Bethany Park, Ind., the remainder of the time visiting relatives in Michigan and Ohio. Bro. Bellamy is the first pastor that young church has had and it is his first ministry. Seventy-four have been added to the church during the past year. He begins his second year Sept. 1st, with an increase of \$100 in his salary.

On Aug. 6, 1899, Jas. T. Nichols preached his first sermon in Vinton, Iowa, having received a call from the congregation to take the new work which had just been organized by Bro. D. D. Boyle. Since that time they have built and paid for a church building which, with its furnishings, costs not less than \$5,000. But best of all, within that time they have had 143 additions to the church; 101 of whom were by baptism. During church; 101 of whom were by death and 10 the time they lost four members by death and 10 by letter, leaving a net gain of 129 This has been done with home forces. Bro. Nichols has been asked by the united voice of the congregation to remain indefinitely. Of course, the call was accepted.

CHANGES.

W. F. Folks, Milroy, Ind., to Petosky, Mich. David Martin, Harrison, Ark., to Richland, Ia. Stanley M. Haas, Columbia to Albany, Mo. Geo. McGhee, Cape Girardeau to Fredericktown, Mo.

W. J. Shelburne, Huntingdon, Tenn., to Milt.

N. D. McReynolds, Yellow Springs to Urbana, Ohio.

J. M. Lappin, Washington, Ind., to Xenia, Ill. C. W. McCurdy, Eden Valley, Minn., to Ionia, Mich.

J. L. Smith, Dayton to Chillicothe, Ohio. J. W. Porter, Rutland to Stanford, Ill.

Arthur Joburns, Turtle Creek to E. Pittsburg,

W. C. Willey, Cassville to Carthage, Mo. W. L. Ross, Valparaiso to Bloomington, Ind. F. W. Norton, Niagara Falls, N. Y., to Irving-

ton, Ind.

L. S. Ridenour, Highland to Emporia, Kan. E. C. Harris, Eagle Mills, N. Y., to Flushing, O. P. B. Hall, Ebensburg, Pa., to Harriman, Tenn.

E. C. Davis, Springfield to Ervett, Mass

E. D. Jones, Lexington to Earlanger, Ky.

A Recollection of Bro. Procter.

MY DEAR BRO. GARRISON:-I have recently read your address and editorial in the CHRISTIAN-EVANGELIST of Aug. 9 on the character and death of Bro. Alexander Procter.

Your words move me to break my long silence and tell you how dear his memory is to me, and how much I appreciate what you say of him. I first met him at old Antioch Church in Randolph County, Mo., near which I was living at the time, 1860. There I heard him preach some of his impressive and splendid sermons for which he was so remarkable. I recall with vividness and unflagging pleasure after forty years a sermon I heard him preach there on "The Divinity and Coronation of Jesus." It was a sermon not soon to pe forgotten. I can see him now, as he stood then, with glowing, upturned face, radiant as the face of an angel, while, as if he had been an eyewitness, he spoke of the incidents and glory of the coronation. I think his audience shared with me in the desire to sing "All hail the power of Jesus' name," which we did heartily when he had concluded.

Having dwelt with such power and splendor upon the cororation as a great fact he turned with a tenderness and beauty all his own and spoke at length upon the reason and divine philosophy which underlies the great transaction.

Glorious man, blessed of God and honored of men, though being dead he yet speaketh! Now that the veil has been removed, and he walks

Why let all your neighbors and friends think you must be twenty years older than you are? Yet it's impossible to look young with the color of 70 years in the hair. It's sad to see young persons look prematurely old in this way. Sad because it's all unnecessary; for gray hair may always be restored to its natural color by using ----

> For over half a century this has been the standard hair preparation. It is an elegant dressing; stops falling of the hair; makes the hair grow; and cleanses the scalp from dandruff.

\$1,00 a bottle. All druggists.

"I have been using Ayer's Hair Vigor for over 20 years and I can heartily recommend it to the public as the best hair tonic in existence." Mrs. G. L. ALDERSON, April 24, 1899. Ector, Tex.

If you do not obtain all the benefits you expected from the Vigor, write the Doctor about it. Address,
DR. J. C. AYER,
Lowell, Mass.

amid the splendors of the house not made with hands, he understands better than before the glory and honor of him whom God hath highly exalted and given him a name which is above every name. Shall we not have a volume of his sermons published? I hope so. Surely, such utterances as were his upon the eternal verities of God among men ought to have a more permanent form than the spoken word.

A. A. KNIGHT.

308 New England Bld., Cleveland, Ohio, Aug.

[The matter of bringing out a volume of Bro. Procter's writings is now under consideration by the Christian Pub. Co.-EDITOR.]

Moses the Man of God is a volume of over three hundred pages, by Dr. D. R. Dungan, containing a faithful record of the life of the most wonderful character of Old Testament Times, and aside from "The Man of Galilee," probably the greatest character the human race has produced. The information contained in the book is drawn from the Scriptures and other reliable historical sources. Price, \$1.00. Christian Publishing Company.

Maxinkuckee Assembly.

The state of Indiana is rich in summer assemblies. Many families in this state go from the cities, towns, villages and farms during the hot weather and spend days and weeks in social, literary and religious fellowship. Maxinkuckee Assembly, Culver, Ind., is a new candidate of this kind for public favor. On July 26 this assembly opened up with a nest, new tabernacle and quite a large hotel. The park is beautifully located on the bank of Lake Maxinkuckee. Just on the bank of the lake and at the front of the park lies the Vandalia R. R. line and just beyond are the boats on the lake. It is a beautiful, clear lake, almost as large as a congressional township. This makes it large enough to cool the atmosphere somewhat in the evening. This is not very far from the great lakes of the North, and is somewhat affected for good during hot weather on this account.

Some of the men back of this enterprise are J. V. Coombs, Dr. W. E. Cullane, W. E. M. Hackleman, J. O. Ferrier, T. J. Legg and others. While things are still new and it requires some time to get things in shape, there is here everything out of which an ideal assembly ground will come. This is especially true when we consider the splendid names alone who have the enterprise in hand. There are splendid locations here for cottages and tents and everything necessary for happiness and comfort.

The program for this year was an elaborate one, and a number of the best speakers in the brotherhood were present. Among them we heard Pres. J. W. McGarvey in several addresses, Henry Pritchard, A. W. Connor, J. B. Briney, Geo. F. Hall and others. We also met J. P. Lichtenberger, pastor at Buffalo, N. Y.; H. C. Kenrick, pastor at Logansport, Ind.; J. H. O. Smith, Chicago, and a number of others whose names have escaped us. Here is an excellent place to come in contact with great lives and enjoy the comfort and rest needed by constant G. A. HOFFMANN. toilers.

Disciples' Divinity House Extension Lectureship.

A a new departure has been inaugurated by the Divinity House in the way of an extension lectureship for the purpose of sending out lecturers among the churches. The purpose of it is to carry to the churches among the Disciples the courses of instruction given in the University of Chicago by members of the Church of Christ. Dr. H. L. Willett, Errett Gates and Prof. W. D. MacClintock are announced as lecturers for the season, beginning Oct. 1, 1900.

Dr. Willett's lectures will deal with subjects relating to the Old and New Testaments. Mr. Gates' with subjects relating to the New Testament, Church History, and History and Work of the Disciples. Prof. MacClintock's with subjects relating to Literature.

The lectures will be given in courses of six, covering one week, with one a day, or covering three days, with three a day.

Dr. Willett offers such courses as "The History of Prophecy," "The Beginnings of Christianity," "The Life and Work of Paul."

Mr. Gates offers such courses as "The Teaching of Jesus," "The Early Days of Christianity" and "The Origin of the Disciples."

Prof. MacClintoch offers such lectures as "The Church's Hymns: A Study in the Poetry of Religion," "Browning's Saul: Reading and Interpretation of a Masterpiece of Religious Poety."

Special plans have been devised for bringing these lectures within the reach of many of our churches. Any church or society desiring to secure any of these lecturers will address Errett Gates, Discitles' Divinity House, University of Chicago, for terms and dates.

A Glimpse of Alexander Procter.

It was only a glimpse in the Missouri Lectureship at Liberty, some years ago. But the impression lingers of a stalwart form and thoughtful brow, a lofty mind, a fearless thinker, a brave and generous spirit. He scorned limitations and definitions. He was a seer, a prophet. He thought, because he had as good a right to think as any other man that ever lived. You felt that while listening to his public utterances he would break through logical forms and definitions, seeking to answer one quotation-is it true?

When will we learn that God dwells not in forms and doctrines written by hand any more than "in temples made by hands;" that he is not limited to the record of some of his dealings with men in the past, but that "in him we live and move and have our being?"

The Bethany C. E. Reading Courses.

According to the new schedule of the Bethany C. E. Reading Courses the months of October, November and Deecmber are to be given up entirely to Bible study. Supplementary to the required readings in their admirable handbooks our church papers will publish articles by more than fifty of our best writers on the following subjects:

- 1. The Growth of the Bible. (Showing its construction.)
- 2. How We got our English Bible. (History of translations.)
- 3. Helpful Hints for Beginners in Bible Study.
- 4. How to Study the Historical Books of the Old Testament.
- 5. How to Study the Prophetic Literature of the Old Testament.
 - 6. How to Study the Psalms.
 - How to Study the Wisdom Literature.
 - How to Study the Gospel Narratives.
 - 9. How to Study the Book of Acts.
- How to Study the Epistles of Paul.
- 11. How to Study the Writings of John.
- How to Study the Epistle to the Hebrews.

13. How to Study James, Peter and Jude. The Bethany C. E. Bulletin, quarterly, has been merged into the King's Business, a 32 page monthly, and that is now the official organ of the Bethany C. E. Reading Courses. For full information concerning these Courses, write J. Z. Tyler, 798 Republic St., Cleveland, Ohio.

Dedication at Glen-Campbell, Pa.

Having been invited to be present at the opening and dedication of the new house of worship at Glen-Campbell, Pa., we left home on Friday, Aug. 17th, and after a long journey reached our destination on Saturday afternoon.

We found a small band of devoted Disciples who had built a beautiful house of worship, and who had made all necessary preparations for its formal opening and dedication on the following day. We were glad to meet brethren from many of the surrounding congregations, including some half dozen preachers who are faithful and true proclaimers of the old Jerusalem gospel, and who are striving to plant primitive Christianity in that part of the Keystone State.

Glen-Campbell is a town of some 2,500 inhabitants nestling among the hills of Indiana county, Pa. The hills are full of coal, and mining seems to be the chief business. We are told that the miners receive good wages and money is plenty, so that it seems an opportune time to build up churches in that section of the state. The dedicatian services were exceedingly pleasant, and we think profitable. The giving was generous and the rejoicing among the brethren great.

We will remain during the week and preach and lecture, and hope that good may be accomALCOOL de MENTHE Peppermint Alcohol. The only genuine A Refreshing Drink—a few drops in a s of sweetened water instantly quenches et and makes a healthy and delightful drink.

Taken in water or dropped on sugar is an infallible cure for INDUGESTION, STOMACH ACHE, HEADACHE, DIZZINESS or NERYOUS-MESS; also a soveriegn remedy for CHOLERA MORBUS and DYSENTERY.

For the toilet it will be found most excellent for the teeth, the mouth and the bath.

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plished. The house is neat, comfortable a commodious, well finished and furnished. It h a taptistery, furnace, organ, etc., and is a beau ful and comfortable place of worship. While t conservative people of the East may be harder reacn with the gospel plea than are the people the West, yet when reached they make the ve best of Disciples, and are ready for every go word or work. May the good Father in heav greatly bless the church in Glen-Campbell a may influences go out from it that will reach ve many hearts is our prayer.

L. L. CARPENTER.

Wabash, Ind.

Vacation Notes.

We took the month of July for our vacati and spent it among friends in Iowa. By invit tion we spent the 15th with the church at Fine ford, where 26 years ago last March I preach my first sermon. The church has been organize for 30 years and is in very fair condition, with young pastor. On the 22ad by invitation preached to the Congregational Church at Trawhere Mrs. F.'s people hold membership-a lar and prosperous church. On the 29th I filled t Christian pulpit in Garvin, where Bro. Broke ministers. In the evening I spoke to a uni meeting, and enjoyed the acquaintance and for lowship of the people. Here I met my broth and part of his family from Ft. Dodge. We a rived at home Aug. 4th in time to bury Moth Whetstone, in her 87th year.

A. L. FERGUSON.

Augusta, Ill.

The Passion Play.

Another decade having passed this spectacul performance-on the Lord's day at thatagain attracting its throngs; professed Christia along with the world's people. Not all travele are inclined to extol or, to attend the "play For instance, the editor of the Christian Centur in his last "Beyond the Sea" letter, says: "V decided to go to Oberammergan. The more have heard about the Passion Play the less ha I desired to see the sacred story of the suffering Savior 'acted out' on 'the stage.'

W. P. KEELER.

Chicago, Ill.

Railroad Rates to Moberly.

The Wabash, M. K. & T., Burlington, C. & Rock Island, Frisco, and Ft. Scott & Memphis ros have already granted one fare, round trip. Ticke on sale Sept. 17th and 18th, good to return i cluding Sept. 26th. This ought to bring a gre crowd to Moberly. Send in your name. We MU have a great convention. T. A. ABBOTT.

1123 Oak St., Kansas City, Mo.

Correspondence.

he Lands of the Long Day-VIII.

WITH THE LAPLAND OVERLAND MAIL.

Enare may fairly be called the central part of innish Lapland. It is marked on the maps in rge letters and I had expected to find it a goodzed place. And so it is. It is larger than the ty of London-in one way. Although it is laid own as a town on the shore of the great Enare ake, the houses of the Forest-master, the Landsan (police office and postmaster), the landhandler storekeeper) and the parson were scattered over space of eighteen miles. These four and their amilies constitute the entire white population of nare. It is, of course, rank injustice as well as aulty ethnology to speak of the Lapps as other han white people, for most of them are in reality ecided blondes. But as regards manner of life here is a distinct gap between the Lapps and the inns. Swedes and Norwegians whom one finds on he borders of Lapland and at long intervals n the interior, and the distinction is conveniently epresented by the terms "white" and "not white."

The Forest-master of Enare is pre-eminently white. I knocked at his door late one afternoon. fter tramping fifteen miles through a marsh in a reezing rain and riding some more miles in the ame rain in a very wet canoe. He answered my reeting in cheery English, broken but withal weet to my ear. I believe he is the only man in apland who speaks a word of the language. He ook me into his comfortable home, gave me dry arments in place of my wet ones and asked me o questions until I was seated before the fire, dry nd warm, shod with his own slippers and drinkng tea, Russian fashion, out of a glass. Then e gave vent to his surprise at my unexpected appearance and was eager to know the whence and whither of my journey. Learning that I proosed going on south by way of Kittila, he sugested that I stop with him a day and then "walk with the post," the Lapp mail-carrier who would tart on the second morning on his semi-monthly ramp of five days to Kittila. This would insure ne a guide straight through to the point where he road begins which leads on south, and would bviate those tedious delays which had hitherto accompenied the process of securing new guides and porters two or three times a day. The sugrestion seemed a good one. I decided to adopt t, to spend a day in this hospitable home, and then to proceed with the Overland Mail.

When this matter had been arranged I asnumed the role of questioner and maintained it ather steadily until my departure. It was a great privilege to be shut in by the wilderness and the weather in company with a man who knew everything which I wanted to find out, and who was discursive in conversation without being garulous. The title of "Forest master" indicated, as soon found out, that he had the supervision of the cutting and sale of the timber on the government land in a district about a hundred miles square. All Finland is divided into such districts. each under the care of a government official who receives his appointment only after passing an examination in forestry. Here in this remote corcer nearly all of the land belongs to the government, and the Forest-master shares with the Landsman the distinction of representing to the Lapps the sum-total of all earthly authority.

The Forest-master's family and home were, I have reason to believe, typically Finnish. They were Finlanders by blood and had been educated partly in the southern and more civilized part of the country. The mother was a quiet and retiring body whose manners impressed me as English.



The daughter, an uncommonly pretty blonde of the Swedish type, had both education and refinement, dressed with taste, and was in general the sort of girl one would least expect to meet in the middle of Lapland. The two young men had lived much in the forest and, as is usually the case, reflected the wildness of their environment more to their detriment. The entire family spoke Finnish, Swedish and Lappish, but the ordinary language of the home was Swedish, as it is among most people of the better class in Finland. The meals and meal hours were also in the Swedish fashion. Coffee and cakes were served two or three times in the course of the morning, beginning before one is out of bed. Breakfast came at eleven o'clock, dinner between four and five and supper at nine. At frequent intervals throughout the day the maid brought in coffee, for which, late in the afternoon, tea began to be substituted. The latter is always served to men in glasses, but to the ladies in cups.

My host was not only a Finlander by birth, but a patriotic, anti-Russian Finlander. Of the political relations between Russia and Finland, more perhaps later. Nominally, Finland is an autonomous grand-duchy, whose only relation to Russia is that the Czar is its Grand-Duke. But here on the very frontier I had a vivid illustration of the Russian type of government. The semimonthly post was due to arrive the morning after I came to the house of the Forest-master. For two weeks he had had no news of the world's doings and I, traveling in untrodden paths in the north, had not seen a despatch from China or South Africa for nearly a month. We were both eager for the arrival of the postman with a bundle of papers, the issues of the Nya Pressen, the leading daily of Helsingfors, for the last two weeks. Instead there came one copy (three weeks old) and a little printed sip stating with pathetic brevity the bare fact the Nya Pressen had been discontinued by order of the Russian press censor. Like all the other papers in Finland, it had editorially opposed the measures of Russification which the Czar's agents are carrying on in Finland contrary to the constitution of Finland, which has been confirmed by every Cza: during the present century. As a warning to the others, the most prominent paper in the country has been permanently suppressed and two others suspended for one month by order of the Russian censor. So we, here in the far north, must be without news for several more days and, what is of more serious import, the cause of Finish autonomy is left without an organ.

In wandering through many lands I have had occasion to observe that in many respects poor,

fallen humanity is a pretty good thing; that the temperature of the human heart averages a long way above the freezing point, and that the dwellers under almost any sky will gradually treat a stranger as well as he will allow himself to be treated. But certainly I never encountered hospitality of a warmer and more enthusiastic sort than here in latitude sixty-nine at the house of the Forest-master of Enare. It was that cheerful and exuberant type of hospstality which does all it can for you, wishes it could do more, and still contrives to leave its beneficiary with the sense of having conferred a great favor in allowing himself to be entertained. I knocked at the door uninvited and unintroduced, and was received into the bosom of the family as an honored guest. I was lodged in the best room in the house and feasted upon the best things which Lapland produces or imports—a substantial blessing which I could appreciate after six days of hard travel without a warm meal. And when I went away it was with a hamper of provisions for the five days' journey to Kittila. Besides all this, the Forest-master sent with me his own manservant, Johan by name, and a half-breed Lapp by race to be my porter, guide, valet de chambre, cook, "second girl," interpreter and general

The next stage of the journey, from Enare to Kittila, was through a country more wild and desolate than that from Utsyoki to Enare. Early on the second morning after my arrival at the latter place I boarded the Forest master's little sailboat, accompanied by that kindly official himself and my "man Friday" (alias Johan), and sailed a few miles down the Kaamas River to the Landsman's house, where we found the mail-carrier ready to start. Postie was a Lapp and dressrd as such, with a big leather pouch containing the mail and his provisions slung on his back. He wore also a pair of leather leggings and a twinkling smile which never seemed to me to be localized in his face, but rather to ratiate indiscriminately from all parts of his wiry form. With him were two other men, racia'ly composite like Johan, who proposed making the journey with us as far as Kittila. I bade adieu to my host and our little caravan of five entered the wilderness.

The five days which we occupied in making that hunired and sixty miles were days of rich experiences. The responsibility of determining the time for stops and starts, of securing new guides, of obtaining food, was now removed from my shoulders. Postie led the way and set the pace; Johan carried my baggage on the march, made my coffee and secured for me such edibles as were to be obtained from place to place; and all I had

to do was to move when the procession moved, stop when it stopped, eat what was set before me and "shoo" my own mosquitoes. It was really too easy. And yet, of course, one cannot be said to be actually passive in a regime which calls for thirty or forty miles of walking daily over a path which never failed to be either bristling with sharp stones or sunk shin-deep in marsh.

The topography of the country is rather simple. It is almost level, but crossed occasionally by lines of low hills, mere ridges, which are frequent enough so that one never has the sensation of being in a great plain. By these successive ridges the assent is made almost imperceptibly to the watershed between the Arctic Ocean and the Baltic Sea. The nature of the soil is such, being apparently a kind of peat, that it does not drain readily even where the slope is considerable, and swamps are therefore almost continuous except on the very highest points. The traveler must, for the most part, make his way through these as best he can, but in many places where they would be quite impassable logs have been laid lengthwise on cross-supports. In at least three places which I remember this construction is extended to a length of two or three miles and in that distance it becomes wearing to the nerves, especially as the logs are thin, slippery and often

It is needless to say that there are mosquitoes in these swamps. But that is a subject upon which I do not care to speak. No one who has been through this country can fully express his sentiments in regard to Lapland mosquitoes in any publication intended for general civilization through the mails. The faithful Johan carried the fur coat, which had saved me from freez ing on the Tana River ten days before, and I wore a mosquitoe net over my head and carried a fan. The trees individually are not large enough to be impressive, but collectively they add a pleasing element to the landscape, for there is but little of the ground that is not covered with a thick growth of pine and birch. These elements of swamp, ridge and forest do not promise any great picturesqueness of scenery, and indeed one does not find here anything superlatively grand or beautiful. But the scenic value of the situation will be underestimated and its peculiar charm missed unless one takes into account the admirable atmospheric effects over these green levels, the curious impression produced by the continual day and the nightly recurring phenomenon of the midnight sun.

One whose chief interest lies in the people rather than in the topography of a country will have reason to regret the sparsity of the population. The first day several small lakes lay along the line of our route. We took advantage of these and were in boats most of the day. That day we saw three houses, including the one at which we stopped for the night. Next day we tramped from eight in the morning until nine at night, saw no human habitation during that time, and slept that night in an uninhabited hut on the watershed between the Arctic Ocean and the Baltic Five hours of walking the next day brought us to a house, forty-six miles from the last one. Houses being so scarce, we of course stopped at all of them and saw all the people that there were. After all, it is something to have an exhaustive acquaintance with the inhabitants of any considerable strip of country. In a city one can know only a fraction of one per cent. of the people and must form his opinion of the city by generalization upon this narrow basis But in Finnish Lapland, where the population is said not to exceed a thousand, I saw not less than twenty

per cent, of this number, saw them in their homes, slept in their beds, ate their food and sat at their hearths-and can therefore feel comparatively sure that my judgments are not based on exceptional and unrepresentative individuals.

I have already paid my tribute to the honesty and hospitality of the Lapps and wish to emphasize it. It is a wild country and they are a half barbarous people, but one can travel among them and with them with the most perfect feeling of security. I was alone in the wilderness five days with these four men and was unarmed save for the hunting-knife at my side. They knew that I was making a long journey and was carrying a good deal of money-a small fortune to them. And yet I defy any one, after seeing the men and learning something of Lapp character by previous experience to feel the least uneasiness in such a situation. But in spite of these virtues it must be admitted that in their houses they are very much like beasts. My faithful Johan appeared to realize this, for whenever we stopped at a house he would try to shut me off into the little "hall room" which many Lapp huts have as a storeroom and bedroom. Generally I didn't go, however, unless there was sleeping to be done, for whether the people were dirty or not I wanted to see them, so I went with the rest into the main room where the big fireplace was and where the family lived.

Taking them in groups and in the house, they are certainly not an attractive people. But singly and out-of-doors it was another matter. A fellow whose appearance had been most unprepossessing as he sat by the fire changing his shoes would develop qualities of comradeship just such as one wants in a companion on a hunting or fishing trip. Of the dozen or so Lapps who served me as porters, guides or boatmen at one time or another there was not one with whom I did not at once get on terms of friendly intimacy, so far as linguistic limitations would permit; there was not one whose sterling qualities I did not come to respect, or whom I would not gladly have kept with me to the end of the jour-

Next to their honesty the most striking feature of the Lapp temperament is the absence of violent emotions. I have never seen one of them excited, surprised, angry, grieved, in haste or amused, in more than the mildest measure. The most acute symptoms os delight which I ever noticd in any them were those exhibited by Johan when, on reaching Kittala, I gave him a substantial present in cash. He shook my hand with great fervor-they are great on shaking hands-smiled a radiant smile and fervently repeated "kutoski" (which is Finnish for "thank you") until he was out of sight and hearing. So my man Friday went back to his wilderness and I, looking out of the window, was thankful that I could see there road leading south.

W. E. GARRISON.

Kittila, Finland, 16 July, 1900.

STATE OF OHIO, CITY OF TOLEDO, LUCAS COUNTY.

LUCAS COUNTY.

FRANK J. CHENEY makes oath that he is the sen or partner of the firm of F. J. CRENEY & Co., doing business in the City of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLLARS for each and every case of Catarrh that cannot be cured by the use of HALL'S CATARRH CURE.

FRANK J. CHENEY.
Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1886.

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New York Letter.

The New York Letter comes this time from Tennessee, as it did the last from Kentucky. People frequently ask: "Is it not almost unbearably warm in East Tennessee for one accustomed to a Northern climate?" After many summers' rustication in this beautiful country we can gladly say there are few places where one can spend the heated term with more comfort and restfulness. Though farther to the South it is much cooler than central Kentucky. The days here are hot, but the nights generally are cool and pleasant, so that in the morning one gets up rested and renewed. So pleasant are these days of the vacation that they are passing away all too rapidly. Already we are looking up time-tables, boat schedules and rates for the homeward trip, after which the routine work must begin,

But withal this has been a most delightful vacation. The journeyings to and fro have been long and warm, but as pleasant as the improved facilities of modern palacial railway train- afford. After merging from the rugged, picturesque mountains of West Virginia and Eastern Kentucky, the flying Chesapeake & Ohio train (though not the F. F. V.) took us bounding through a portion of one of the finest countries on earth - the famous bluegrass region. Though having been brought up in that section, it never before seemed quite so fair and flourishing as on that first day of August, 1900. As one speeds on toward Lexington the improved character of the people is more and more noticeable in their style of dress, courteous demeanor and intelligent faces, as also in their highly cultivated estates. Two or three days' travel in a railway train, from New York to Lexington and thence to Knoxville, afford the studious observer excellent opportunities for good lessons in human character. On such a trip one will be almost certain to meet the pig that has been dressed up in clothes so as to make him look something like a human creature. Though, if it were not for his clothes, one might conclude he had gotten into a hog car, judging by the growling, grunting, rooting, eating and the smell-not unpiglike. Evidently, if he were turned loose the other pigs in the barn lot would have to stand aside. But, on the other hand, one is made glad again and again at the beautiful exhibitions of kindliness and courtesy on the part of one's companions in travel. Of the many types met with on the American railway train these two by contrast start the mind reflecting; but we must not indulge in this train of thought lest we write a sermon, which is not our purpose just now. As we were about to say, Lexington, our objective point, was reached in time and then in a few minutes we were resting at the home of a brother in the flesh and in the Lord, Prof. J. C. Willis, who is president of the Normal College and also vicepresident of Kentucky University, of which the Normal College is an organic part. His work, though comparatively new, has proven eminently successful, as have been all other departments of the university and also the College of the Bible during the last year. It has been reported of lase that the university is in an uncertain financial condition. It was rumored in New York a year or so since that the institution was approaching a financial crisis and that the outlook was threatening. Such a report, because untrue, was eminently unjust, and in the nature of the case hurtful. The only possible basis for such a rumor was the fact that about \$20,000 of the endowment fund could not find proper investment and certain other invested funds suffered a reduction in percentage of interest. This, of course, cut down somewhat

the usual income of the institution, but it is to be hoped that it will be only temporary. This con-

dition of affairs is a good text on which every

preacher in Kentucky, at least, ought to deliver a homily to his people. The great brotherhood of that state should take the lead and give so readily and liberally toward an adequate endowment of Kentucky University and the College of the Bible that soon the rich men of other stat s would grandly supplement all that might be needed. The alumni of these schools and the churches, blessed by their la ors should hasten to remove the burning disgrace upon them through the almost criminal negligence of duty on this matter. Let us have in the College of the Bible a McGarvey Chair of Sacred History, a Grubbs Chair of New Testament Exegesis and a Graham Chair of Moral Philosophy. We ought to show in this practical manner our due appreciation of these grand and godly men; these princely teachers of Christ's messengers to dying men, and at the same time prove ourselves and their influence through us a permanent blessing to mankind. I am ready to join all others who appreciate and love these dear brethren and the institution to which they have given the best of their lives in such an effort. Brethren, what do you say?

On Lord's day, August 4, we had the pleasure of listening to a good sermon by Prof I. B. Grubbs in the Broadway Church, Bro. Mark Collis, the pastor, being absent in a series of meetings. In the evening we were disappointed upon arrival at the Central Church to learn that Bro. I. J Spencer, the pastor, was out of the city and no service would be held. But the next day, though excessively hot, brought with it many precious and some sad memories. Wife and I drove out into Anderson County to my old boyhood home on Crooked Creek. Being an amateur photographer, I took a few "snap-shots" of the old home and was made to feel anew the force of the poet's language:

"How dear to my heart are the scenes of my child-

When fond recollection presents them to view; The orchard, the meadow, the deep-tangled wildwood.

And every loved spot that my infancy knew."

Hereafter, the photographs will refresh and enkindle memories of "dewy youth." Among the most sacred of all these places is that where our dear father's body rests in the grave on a lonely hill back of the old home, a waiting the glories of the resurrection morn. He was good and just and noble and true. He loved God and good men. His reward is sure. Standing by his grave we wept because we shall not see his face here again; but we rejoiced that he rests from his labors and his good works follow him.

At the Park Avenue Church, Knoxville, we had the pleasure, Lord's day, August 19, of looking once again into the faces of many dear old friends and of preaching to those to whom we ministered in word and doctrine regularly many years ago. It is a pleasure to see one's children in the gospel growing up into usefulness in the kingdom, and to grasp the hand of those who have been so faithful and true to the highest interests of the Church of Christ. Among such at Knoxville is Elder Lewis Tilman, one of God's noble men, who has stood for Christ and his cause through all the years of toil and sacrifice and change. Bro. R. L. Stewart, the beloved pastor of this flock, was in Canada on his vacation. We were sorry not to have seen him. The Third Church also is prospering under the ministry of Bro. Wilson. We are sorry not to have had an opportunity of meeting him and his people. S. T. WILLIS.

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B. B. Tyler's Letter.

Bishop C. C. McCabe, of the Methodist Episcopal Church, was mentioned in my letter last week. The bishop is a believer in the payment of tithes for the support of the church, not merely as a matter of policy, but of law. He thinks that the part of the law relating to tithes-the law of Moses-has not been repealed. It is more than doubtful if this position can be maintained. But the good bishop is full of interesting facts showing the value of systematic and proportionate giving. He says, as an illustration, that the Seventh day Advent Church at Battle Creek, Mich., had an income in a single year of \$25,750. The church has 1,400 members. How can so large a sum be raised by so small a number of persons? By each one paying regularly and conscientiously one-tenth of his income into the treasury of the church. The bishop declares that if the Methodist people would give as the Battle Creek Adventists give they would put \$60,000,000 into the Lord's treasury for the extension of the kingdom of righteousness this year. As to the correctness of this statement I may as well confess that I have my doubts. I would not quote the bishop's language as to the amount that would come into the church treasury in a single year if the Methodists would give as do the Adventists as if the proposition were certainly correct. Better take out your pencil and do some figuring first. This, however, is certain beyond a preadventure: the income of the Church of Christ would be enormously increased if all who are recognized as members of it would systematically give as they are prospered of the Lord. Comparatively few contribute in this way. Contributions are made in a slipshod, haphazard, hit-ormiss kind of way. A sense of stewardship is seldom found. "I will give if I feel like it, and if I do not feel like it I will not give," expresses the principle on which the average church member makes his contributions to the treasury of the Lord. There is need of a revival in the church universal at this point. The man who insists that the law of Moses is in force as to the payment of tithes is rendering an invaluable service in this way; he is assisting to awaken an interest in a matter of great importance. The welfare of the church is largely involved in this revival. Look into your Bible and see what it says on the subject of giving. The lamented A. M. Atkinson used to say that there is no peril to which men are exposed against which they are so carefully guarded and solemnly warned as that involved in the accumulation and possession of

Bishop McCabe calls attention to the fact that one secret of the success of Mormonism is that the payment of tithes is a part of the system. In this he is correct. The Mormon Church has an abundance of money with which to carry on its propaganda work.

The adherents of John Alexander Dowie pay tithes to "Zion." John went to Chicago less than a dozen year ago, friendless and penniless. He now owns a tabernacle on Michigan Avenue, with seatings for more than three thousand persons and worth possibly \$100,000. He owns the "Zion Hotel," on the same avenue, having a value about equal to that of the tabernacle. In the same neighborhood is his bank building and college. It is not extravagant to say that Dowie has in that part of Chicago property worth in the neighborhood of a quarter of a million of dollars. There are smaller tabernacles in three or four other parts of the city belonging to "Zion"-only another name for Dr. (?) John Alexander Dowie! Recently, he has purchased more than 6,000 acres of land not far from Chicago on which he proposes to build the "City of Zion." How is this done? So far as money is concerned, by the pay-

ment of tithes. All members of "Zion" pay promptly and regularly to the head of the movement one-tenth of their income. Poor people, men and women of limited incomes, in the main, are enlisted in this movement, but the aggregate of their contributions is enormous.

Why should not the Church of Christ have the best financial system? Why should the best methods of obtaining money be turned over to humbugs and fraudulent institutions?

The Hebrew people were under law. It was in harmony with the genius of that institution that a tithe of the income of its people should be specifically designated as belonging to the Lord. The law under which the Jews lived was specific. Its details are tiresome even to read. Simon Peter, in the Jerusalem council, referring to them. said: "Which neither our fathers nor we were able to bear." Christians "are not under law, but under grace." The Old Testament is in large part a book of statutory laws. The Old Testament is the book of the Hebrew religion. The New Testament is a book of principles. It is the book of the Christian religion. A law in the New Testament requiring the payment of a specified sum would be out of place. "As he may prosper" is the New Testament presentation of this matter. These words mean proportionate giving. Paul said "let each one of you." This was his "order" to the church in Corinth and to "the churches of Galatia." "Each one" ought to be the rule in our congregations to-day. How common it is to hear: "A few in our church have to pay all the expenses" We make much of the church that was in Jerusalem. 'Tis well. Note the conduct of its members in money matters. This is what is called "primitive Christianity." Has it been restored? "As many as were possessors of land or houses sold them and brought the prices of the things that were sold and laid them at the apostles' feet: and distribution was made unto each according as any one had need." This statement represents the spirit of the religion that is pure and undefiled before God.

I am not writing an essay on "Giving." I am not attempting to elucidate the subject of "Christian Stewardship." This is not a treatise; it is a letter. I am jotting down facts, thoughts, suggestions as they come to me, that I may, if possible, cause you to investigate for yourself the subject about which I am writing. I do not argue for the tenth. This you see. The point on which I insist is that every member of the church should give systematically, not merely from im-pulse, and that he should give a fixed proportion of his income.

If you would look into this subject beyond your own Bible, address Curts and Jennings, 57 Washington St., Chicago. It is claimed that their tracts "will tell you how to be rich forever." They publish tracts on the grace of giving.

P. S .- It is too hot to get mad! In my letter of Aug. 16, for "The Fountain Park Assembly began in 1875" read "The Fountain Park Assembly began in 1895." For "Prof. B. J. Radford, of Eureka College, past philosopher, and lecturer," read "Prof. B. J. Radford, of Eureka College, poet," etc. For "Missouri holds a prominent place on the program," read "missions hold a prominent place," etc.

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C. W. ROBBINS, Sedalia, Mo

Chicago Letter.

What shall be done with the newspaper stories of the awful massacre of foreign residents in Pekin? The truth seems to be known at last, and the tales of butchery, and murder to save from a worse fate, are known to be the devilish inventions, not of lying pagans, but of civilized (?) newspaper publishers, "molders of public opinion," "leaders of thought," etc., etc. For years the daily paper has been degenerating. There are to-day, judging from the output, few, if any, that are not controlled by the countingroom. Sensational, tricky, mendacious, vituperative, scandal-mongering, Lord's day desecrating journals are they nearly all. Who knows when he is reading the news? Facts that could be stated in a half dozen terse sentences are strung out over columns with microscopic detail. When the papers confine themselves to the truth they are bad enough, on account of their chain-pump repetitions. Surely, there is room and the time is ripe for a journalism that will "tell truth and shame the devil;" that will inform its readers of what the world is actually doing, and not take from thirty minutes to an hour to do it in. Until "journalism" gets a few leagues nearer truth and deceny and reliability, let us have no more of the vaporings of those who talk about the newspaper as the people's Bible, the purveyor of high class literature and the supplanter of the pulpit.

The Hyde Park Protective Association is a society set for the defence of the prohibition district of Chicago against the inroads of the drink traffickers. Again and again they have brought the pressure of public opinion and the strong arm of the law to bear, not upon the lawbreakers, but upon the negligent public officials whose sworn duty it is to punish lawbreakers. This is applying the scourge in the right place. Recently a number of police officers were censured for neglect of duty, and as a result keepers of "blind pigs" were brought up before the bar and fined. They were also ordered to give bonds as an assurance that they would no longer violate the law. Failing in this they were arraigned again and their fines raised from \$25 to \$200 each, said to be the limit allowed under the statute. And still "Prohibition don't prohibit!"

Seven hundred boys who are applicants for positions in the Chicago post office will be advised that cigarette smoking renders them ineligible. Heretofore there has been a rule against smoking while on duty, but this is a step in advance. Col. Roberts, who proposed the new rule, says: "Cigarette smoking is the most demoralizing of habits and the boys will have to give it up. We have so many applicants for positions that we select only the very best. Our service is such that we must have the most intelligent and active boys we can find, and we cannot afford to have their energies sapped by cigarette smoking." What is this but more prohibition?

One of the visitors in London and Paris this summer reports having noticed two significant signs. The first was posted up in a London restaurant: "Total abstinence pledges taken at the counter." The second he saw on the shutter of a shop in Paris, gay and godless Paris: 6 Jours pour Travailler et le 7eme pour se Reposer-"Six days for work and the seventh for rest."

Where conditions are normal and the church grows stronger year by year there should be a marked increase in missionary contributions. Whatever the church did last year it should do better this year. Well-doing in the past is no excuse for present failure; it is rather a commitment to well-doing as the rule of life. "Judging the future of the past," this year will be the best

in our history in the amounts contributed, and the earnestness and devotion that mark the contributors. Is there a church anywhere that omitted the Church Extension offering last year? Then it is doubly bound to make it this year, to redeem an unworthy past and set a fit precedent for all future conduct. There will be thousands of Disciples watching eagerly for the returns next week. In this work of missionary benevolence we have fellowship one with another and begin to feel the espirit de corps.

Chas. A. Young, recently returned from a trip abroad, is spending a few days in Chicago. He gives as the net result of his impressions, among other things, a deeper determination than ever to push the Bible Chair work. Wm. Brooks Taylor, the indefatigable pastor of the North Side Church. has returned from a few weeks' rest in Kentucky. C. G. Kindred and family summered at Benton Harbor. Bro. Kindred is assisting Pastor G. A. Ragan in a two weeks' meeting at Irving Park, as a sort of vacation finale. E. S. Ames has been called to the pulpit of Hyde Park Church and it is rumored that he will accept. This will add a strong man to the forces in Chicago. Geo. F. Hall, formerly of Decatur, preached Aug. 12th and 19th for Union Church.

FRANK G. TYRRELL.

4957 Prairie Ave.

Washington (D. C.) Letter.

The success of the Piedmont Assembly this year has opened the eyes of the Virginia brethren to the possibilities of this important enterprise. The site was well chosen. In a beautiful grove in full view of the Blue Ridge Mountains, near the juncture of three of the Old Dominion's best counties, Orange, Albemarle and Louisa, a beautiful tabernacle with 1,500 sittings has been erected. It is one mile from Gordonsville, surrounded by a fertile region and accessible to the people of forty of our churches.

It is not surprising that the attendance was large and on Lord's days reached up into the thousands. A sum sufficient to clear off all indebtedness was raised and substantial improvements are planned for the coming year.

The chief speaker was C. P. Williamson, of Atlanta, Ga. Bro W. is a master of assemblies. He is a born educator, has years of experience in Chautauqua work, is a versatile preacher, can lead a serenading party, keep company with the hungriest young preacher at the hotel table and keep every resident of the grounds in such a good humor as to cause him to forget that there are discomforts connected with camp life.

Peter Ainslie, of Baltimore; E. L. Powell, of Louisville; P. A. Cave, of Hagerstown, and E. B. Bagby, of Washington, were among those who were glad to enjoy once more the sweet fellowship and gracious hospitality of the people of their native state. One of these in an address said: "I love the old state, I love her broom-sege, her hengrass, her pine trees," etc. An old brother remarked: "Yes, I notice that they love these things, yet they seek greener pastures."

July 30, 31, the Piedmont convention was held. The twenty-three churches in this district reported a membership of 2,696, with a net increase of 238, and contributions amounting to \$7,109 53, of which \$1,347.35 was for missions. The best showing was made by the ladies of the C. W. B. M. Their offerings amounted to \$1,173.43, of which \$489.33 was for the endowment of the University of Virginia Bible Chair. Great credit for the success of the assembly is due Bernard P. smith and Richard Bagby, of the committee on program; F. B. Davis, C. H. Walker and W. J. Norford, of the committee of arrangements, and C. M. Houston, the general manager, and Hezekiah Trail, musical THE continual breaking of lamp-chimneys costs a good deal in the course of a

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MACBETH, Pittsburgh, Pa.

This feast of good things was continued the following week at the Tidewater convention, held at Rappahannock Church, Essex County, Va. This meeting was one of the best among the thirty-four annual gatherings of this district.

The evangelizing board reported a debt of \$113.52 of the previous year canceled, a consider able sum raised for the district evangelists and a comfortable balance in the treasury.

Two new churches, West End, Richmond and Oak Grove, Mathews County, had been enrolled. The mission church at Fredericksburg, under the pastoral care of S. H. Forrer, has doubled its membership. The Educational Fund has been sufficient to sustain three young men at college and reported a balance in hand of \$795.56, with total assets of \$2,559.11

The thirty churches in this district have a membership of 4,652, added during the year, 404, and raised for all purposes, \$24,535.15.

The twenty-two auxilliaries of the C. W. B. M. report an increase in membership of 113 and \$1,811.29 raised for all purposes. A collection was taken up for the endowment of the Bible Chair and \$200 secured in cash and pledges. When one remembers that the Restoration movement began in Virginia and early secured a foothold in the Piedmont and Tidewater sections, it is a mat ter of surprise that the cause has made such slow progress. A story told by Bro. Williamson may afford a possible explanation. Dr. W. H. Hopson once preached in Bowling Green, Va., on the "Scriptural Ground of Infant Baptism." Col. F. of that town heard the sermon, and remarked to a friend: "Dr. Hopson proved conclusively that there is no scriptural ground for infant baptism. But Dr. H. should understand that infant baptism is an old Virginia custom, that we have no idea of giving

Another story that you are almost sure to hear at a gathering of Virginia brethren is concerning the preacher's attempt to instruct the veteran, Silas Shelburne, who was a famous preacher, but somewhat illiterate: "Bro. S." he said, "you are a powerful and successful preacher, but your sermons would be far more effective if you used better grammar. For instance, you say 'agin' for 'against' and 'gwine' for 'going.' " The old man was silent for a moment and then remarked: "If that's all you got agin me, I'm gwine along."

In no section of any country has the true gospel been preached with greater clearness and force than in old Virginia. The people have heard it, acknowledged their doctrinal errors, but have gone on in the same old way.

EDWARD B. BAGBY.

631 Eighth St, N. E.

Texas Letter.

Any honest way of paying church debts will receive a hearing at the hands of a multitude of people. Well, here is a plan which if worked will surely do it. It is called the "Church Calendar," and is as follows: One party is the Year and pays \$12 for the honor. This party appoints 12 Months each of whom pays \$4, or \$48. These Months appoint 4 Weeks each, and they pay \$1, or \$48. The Weeks appoint 7 Days each, and these Days pay 50 cents, or \$168. The Days appoint 24 Hours each, and these Hours pay 10 cents, or \$806.40. And these Hours appoint 60 Minutes each, and they pay five cents, or \$24,192, making a grand total of \$25,274.40—enough perhaps to pay off the largest church debt among us. But if not, you only have to order the Minutes to appoint 60 Seconds each, and tax them 21 cents, and you will have the enormons sum of \$725.760. Did you ever see anything equal to this? The plan if fully worked is equal to any church debt emergency you ever heard of. But if you weary in working this plan you can stop with the Hours and have the snug sum of \$1,082.40, no mean amount when your house is about to be sold. And then, besides all this, as the months are lunar you have the thirteenth to apply to the pipe organ or some other good cause.

Church Extension has the right of way just now, and the first Sunday in September should see that it is well treated. Its record deserves it. Organized in 1888, it has completed 500 church buildings. This is good. But here is the bad part: 1,115 appeals unanswered for lack of funds. Appeals every other day, but only one answered each week

J. M. Tennison has been with us in the interest of the Orphans' Home, of St. Louis. Our people received him gladly, and though many are away, we gave him about \$100, and the Washington Ave. Church gave him \$25 more.

United States District Attorney W.B Johnson, of Ardnore, I.T., has a backbone. Hear him talk: "Frequent complaints are being made to this office from nearly every town in this district about gambling and the sale of intoxicating liquors, and by the co-operation of town officials who desire to enforce the law, and the law-abiding people, I propose to see that the law is strictly enforced and these evils suppressed. I intend not only to prosecute those who run joints and patronize them, but also the owners of buildings where gambling is permitted."

C. E. Chambers and W. T. Reynolds held a meeting at Chalk Bluff Schoolhouse, where we had only three members and "our plea" was largely unknwon. Fourteen were added and a congregation organized, to which Bro. Reynolds will preach once a month.

Tom Smith has held a meeting at Tufkin and organized a church of 21 members. When he arrived on the ground he found only five members, but they were willing to work. A pastor was employed for half the time, \$600 raised for a new house and \$76.50 given to the state work.

A. J. Bush, another of our state evangelists, has just closed a meeting at Sutherland Springs, which resulted in a new church of 15 members and a Christian Endeavor Society.

Ferris, the home of S. R. Ezzell, author of the "Great Legacy," has had a hard time for several years in the church work. But David Walk is in a meeting there with 21 additions, and it now looks as if the church would take on new life and become the power for good it should be. Is not this good evangelism? Is it not needed? Is it not as good at least to save an old church from ruin as to organize a new one? If so, where are the Scovills, Updikes, Martine, Northcutts, etc., for this neglected field, so rich and so ripe.

More and more am I becoming convinced by the



logic of facts and experience that Texas is a good summer resort. Here is a city of 70,000 people and there has not been a single sunstroke this summer, while they have died in large numbers in many of the Northern cities. More than this, I have been here all summer and have needed light covering every night. These are facts. What do you think of them?

M. M. DAVIS.

833 Live Oak St., Dallas, Tex.

Kansas City Letter.

"Are the Scotch lakes, worth seeing?" asked some one of gruff Dr. Johnson. "Yes, sir; but they are not worth going to see" Strange, wonderful, that these glorious lakes should be so dispraised! But no one ever so spoke or wrote of that summer Mecca of the Disciples, Macatawa. So full of charm is it that though we read that Madam De Stael refused to open her window to look out upon Geneva and the blue, blue waters of its sleeping lake, we feel that the glories of this Michigan bay would have broken down the French woman's indifference to nature's charms. But the reader need fear no attempt at description. For Macatawa's interpretation there is need of artist and poet. Its beauties cannot be set forth in prose nor its idyllic grace and charm. Such a wealth of forest green and lakeside harmless pleasures demand the music and the color of verse and canvas. One in the presence of such haunting fascinations can but marvel that the "tapeworm of European travel," as Emerson somewhat unæsthetically put it, has not the sooner been gotten rid of by Americans and that our world-girters, or by the book, "globe-trotters," should not ere this have discovered the beauty mines in our own land and worked them with ardent love. Here, right at our own doors; here, hard by this rushing, tumultuous, money-loving, money-pursuing, money-getting Chicago are nature's glories and wonders, needing only the poet's song that they may live forever. No Swiss lake is worthy to be compared with these great Northern lakes of ours, and when these, as those waters there in Alpine shadows, shall be lit with song and story, we shall be drunk with the wine of their beauty.

Heigho! After all is not this sturdy Protestant attempting to do what he declared he knew he could not do—let go at once and have the grace to say that waiting the coming of the singer, that genial gentleman, truest hearted friend, who sits with such unaffected dignity in the "Easy Chair," has in numberless prose poems acquainted us with the thousand varying moods of these skies and forests, of flashing waters of this inland sea? He is our present-day Solomon, and the thousands who visit this place, departing ever with the words of the Queen of the South upon their lips: "The half had not been told."

Do you seek beauty? It is here. Grandeur? It is here. Variety in pleasure? It is here. Rest? In the heart of these wild forests and by the waves that idly lap the sands it may be found. For physical rejuvenation, for brain stimulation, for soul enrichment, where can one the better go? If things go on long as now, what Asbury Park is

to the Methodists Macatawa will be to the Disciples.

These lines are written at the close of the writers second summer here; written with no axe to grind, the scribe owning, alack! not one single foot of these sand shores, Is it rest now? Yes, but already into its quietness has come the quickening, energizing thought of the larger work to which we hope to go on the to-morrow. These preachers are doffing their Bohemian garb, and with several coats of tan and added pounds and newly gathered energy are hieing homewards, and with the hundreds of other Disciples will do their very best to make generous and large our offerings for Church Extension. Now for the girding on of the armor and the battle royal against inertia. Yes, against inertia. This is our foe. Of opposition there is none. Indifference the rather is to be confronted, and like the bales of cotton that fronted Packenham is no foe to be despised. It looked as if it would be so easy for the Britishers to dispose of such frail defenses. Yes, it looked so. Cotton! Why, if it were granite there would be fear and dread and possible defeat, but cotton! Well, it was not so easy, after all, as our cousins, the red-coated ones, found out. Now this same old battle is to be fought over. No granite walls or frowning forts frown down upon us. Only inertia with its seemingly weak and yielding cotton. How shall we win the battle? There is but one way. You can't batter down cotton defenses, but you can burn them. Argument with its big guns may be of no avail, but zeal with its holy flame can do all things. The religion of fire is the religion that wins. Bloodred earnestness tells. Ah, there is a tremendous power here, the power of the match, the power of gunpowder, the powder of dynamite! Do we need light? Granted. And information? Yea, yea; but most of all, and above all, flame.

On these hot, sweltering days the politician in dead earnest takes off his coat and makes it warmer still for the other side. He doesn't say much, usually; that is, much that is informational or true, but the fever of his madness, or his earnestness, as you will, seizes upon all. Statistics? Recite them all; tell the story statistical of Church Extension and bring to your aid all the sublime argument of fact and accomplishment, but above all see that these figures are bodied forth in flame. Statistics, mere ink statistics, are veriest rubbish, but statistics that have the warmth and glow of fire are Heaven-sent. Our secretaries do us valuable service in the tons upon tons of information they send us, but if only with this precious freight they could send matches and all manner of combustibles! If the work of grace could begin with the preachers and the elders and the deacons, and from thence in everwidening circles flow out until the most indifferent and careless have been reached, and if one and all might be aroused to a tremendous earnestness in this work, what might not be accomplished?

This is the last missionary offering in the last year of a wonderful century. Shall it be worthy of the time, worthy of the Disciples, worthy of the work? We are coming, coming, thousands strong, to the great convention soon upon us. Shall we come in shame or in the brightness of triumph, in the glow and exultation of victories won "in His name?"

GEORGE H. COMBS.

Lord Baltimore, Roger Williams and Religious Toleration.

DEAR BRO. GARRISON:—I notice in the CHRISTIAN-EVANGELIST of July 26th a letter from Bro. B. B. Tyler containing the following statement:

Lord Baltimore preceded Roger Williams in the founding of a free state. To Maryland and not to Rhode Island belongs the honor of being the first commonwealth in which religious freedom was guaranteed and enjoyed. Roger Williams was a Baptist for six months. Lord Baltimore was a Roman Catholic.

This statement in one form or another has been going the rounds at intervals ever since the days of Archbishop Hughes. I well remember when Cardinal Gibbons made it in Baltimore; it got into the papers, and the archives of the Maryland Historical Society being accessible the Cardinal, was so dealt with that he has not publicly made the same statement in Maryland since.

Some four years ago the same claim was made by one "Savoyard" in the columns of the Louisville Courier Journal, but when the "Maryland Toleration Act" itself was quoted to him he subsided and nothing has been heard from him since. The facts are as follows: A charter was granted by King Charles I., of England, to the second Lord Baltimore June 20, 1632 In 1634, with some 200 colonists, he founded St. Mary's. This colony was of the "proprietary" kind, being the first of its class on this continent. Lord Baltimore was "proprietor" and King Charles told him that all laws which he and his people passed which were not a violation of the charter should go into effect at once, without waiting for any "revision" by the crown. Of course, if they had passed laws violating the charter they would not only have been revised by the crown, but very promptly revoked. And so whatever "religious toleration" Lord Baltimore granted to the commonwealth of Maryland was "granted by reason of the stipulations, stated or implied, of a charter given him by the English king who (let it not be forgotten) was also the Protestant head of the Church of England! In that charter King Charles provided for the same kind and degree of "religious toleration" in America which he was at the time "granting" to his "subjects" in England; and precisely that much "religious toleration" did Lord Baltimore "grant" to the colony of Maryland, and no more. The charter did not require "religious freedom," and Lord Baltimore never granted "religious freedom." But before passing to the proof of this statement I call attention to the fact that whatever "religious toleration" (for it was absolutely that and nothing more, as I am prepared to prove,) Maryland had came, not primarily from the Roman Catholic Lord Baltimore, but from the Protestant Episcopalian King Charles I. Lord Bastimore had to act in harmony with the charter and the well-known wishes of the king that granted it or lose it, and is therefore entitled to no higher praise than he who acts because he knows if he don't act he will lose his job!

But now to the proof of that which I was speaking a moment ago; and here it is: The much-belauded Toleration Act of Maryland did decree that no believer in Jesus Christ should be molested on account of his religion, but it also decreed that all who denied the Trinity should be put to death. How is that for "religious freedom?" Will Bro. Tyler deny that the act was what I say it was? Hughes did not, Gibbons did not, Savoyard did not-at least after the words had been quoted to them. Bro. Tyler talks about "religious freedom" in Maryland! Why, that "Act" would have brought to the gallows every Unitarian, Jew and Socinian in the colony. It would have strangled or burned at the stake such men as Channing, Dewey, Holmes, Whittier, Longfellow, Lowell, Bayard Taylor, Robert Colyer, Peter Cooper, Stephen Girard, David Swing, Baron and Baroness Hirsch, Moses Montefiore, Tyndal, Huxley, Spencer, Darwin, Ridpath, Richard Anthony Proctor and the woman who wrote "Nearer, my God, to Thee!"

"Religious freedom" in Maryland! Why, there was simply no such thing. There was a certain limited "religious toleration," such as the Church of Rome and the Church of England have been pleased to "grant" at various times. But who wants or takes such a "grant?" Slaves, none else. Who makes such "grants?" Tyrants and monsters, and no others. I close this part of the subject by saying that I would like to see the proof of the proposition that "religious freedom" existed by law in Maryland before the year 1636, when Roger Williams founded the colony of Providence "as a shelter for persons distressed for conscience." Thus far it has not been produced, and we will wait to see what Bro. Tyler may bring forth.

And now a closing word concerning Roger Williams, against whom for some reason or other Bro. Tyler seems to have been greatly moved. He came to Boston in the year 1631, that is, one year before Charles I., signed the Maryland charter and three years before Lord Baltimore's emigrants landed at St. Mary's. He began at once preaching what he called "soul liberty" in Boston and Salem, boldly declaring to the people everywhere that God alone was Lord of the conscience, and that magistrates had no right to punish people except for civil offenses. He kept this up until 1635, when he fled from Salem in the winter to avoid a warrant which the pious council of Salem had issued ordering his arrest. Bro. Tyler says: "Roger Williams banished himself." These words are to be taken no doubt in a strictly 'Pickwickian serse." Yes, he "banished himself" just as the Jews banished themselves from Egypt, the Huguenots themselves from France, the Laracen Moors and Moriscoes themselves from Spain and as the Tarter trine, of whom De-Quincey tells us, which banished itself from the plains of the Volga to the great wall of China. Yes, Roger Williams did banish himself in that

Well, at any rate, he was rescued by the Indians and the next spring purchased land for the colony of "Providence." He did not buy of the English king, whom he said had no right to it, but of the Indians themselves. He founded Providence Colony without any charter telling what to do and what not to do and solemnly set the place apart as a refuge for all who were persecuted for conscience sake. Shortly after the beautiful Rhode Island was purchased by the Hutchinsons and Aspinwalls and others, and in 1644 it was united by charter with the colony which Williams had planted eight years before. Roger Williams was president of the united colonies from 1654 to 1657, and he died in Providence in the year 1683. He may have been "rantankerons," as Bro. Tyler mays, though I am sure I don't know what the word means. But as I read Bro. Tyler's parade of his alleged errors and foibles I could not help saying: "Now what was the use in giving such things to the public press, even if they are true?" Had other men no foibles? Had Simon Peter none? James none? Barnabas none? Wesley none? Campbell none? Well, every one to their taste about such things. I know this, however, that a writer who lived in Roger Williams' day speaks of him as "one of the most disinterested men that ever lived, a most pious and heavenly minded soul."

I also know that from the day he set foot in Boston until he died, fifty-four years after, he never wavered in his testimony against all union of church and state, and as the colony which he planted was the first on this continent to stand for "religious freedom" guaranteed by law, so it has always stood in the front rank among our liberty-living people. And it has stood here in times which tried men's souls. In 1643 Massachusetts, Connecticut, New Haven and Plymouth(!) entered into a defensive union to protect themselves against the Indian savages, but they would not let Rhode Island come in because she stood for "religious liberty;" and they would not let Maine come in because she had allowed an Episcoal Church to be built within her borders."

And so these two poor, weak colonies were left to defend them elves as best they could against the Indians. And by the way, the Plymouth which would not allow them to come in was the Plymouth of the Pilgrims, of whom Bro. Tyler says elsewhere in his letter: "The Pilgrims did not persecute; the Puritans did." James Vernon.

Nicholasville, Ky., Auy. 10, 1900.

Virginia Letter.

We are working up in the southeastern district. Our convention closed August 3, and is declared by all to be the best in the history of our district. The churches were well represented, the delegates enthusiastic, the speakers all at their post and the program was carried out to the letter. Not a single hitch or note of discord was to be found in the whole three days' meeting. W. E. Powell, F. W. Berry, R. E. Withers, J. Preston Lewis, W. S. Bullard, of East Radford, and the writer were the preachers present and participating.

The convention was held at Mizpah Church in Dinwiddie County. This is a new church, the brethren having just completed their house of worship ir May. But they know how to entertain a convention. Their praise is upon the lips of all who attended. W. S. Bullard did most of the preaching, and to say it was done in a masterly way is to say the least. All were edified, the church strengthened by 25 additions and a great deal of prejudice removed. People came for 20 miles around to hear the simple Jerusalem gospel and carry away with them a better understanding of what the disciples believe and teach. Three months ago we only numbered 33 members; to-day our roll is 124. This is a phenomenal growth and only shows what can be done in many more of our rural districts if the proper steps are taken. I believe if the means were at hand to put an evangelist in this district for twelve months that half a dozen churches could be established. The brethren see this also and they are taking steps now to put a man in the field. Brethren, help your district board with both your prayers and your money and you will be surprised to see how the Lord will bless your efforts to spread the king-

My resignation of group No. 3 takes place September 30. It is not known who will be my successor as yet. But the group board is looking for a man and they want him at once. They don't want to miss a single month, and that is a capital idea. The writer is ready to accept a new work. Evangelistic work is preferred. J. Preston Lewis is moving the work in Petersburg. The convention goes there next year and we are confident if J. Preston stays there Petersburg will come to the front.

W. E. Powell's work in group No. 1 is showing up very nicely. F. W. Berry finds time to run a farm and preach for four churches. R. E. Withers is doing some evangelistic work on his own hook. He goes on the promises, and I must say if Virginia is evangelized we must have more of his kind in the state. We need more like John Smith, Barton Stone and others of the restoration days in this present age. Go preach is the marching order of our Lord, and we must obey. More anon.

J. C. REYNOLDS.

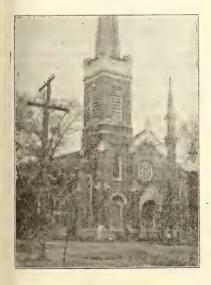
Missionary.

A New Named Loan Fund.

The First Christian Church, Augusta, Ga., where A. B. Phillips is preaching, has just taken out a Named Loan Fund in Church Extension.

Bro. Phillips took charge of the church about a year and a half ago, and the congregation has had steady growth in all departments of work. In February of last year Bro. Phillips and his church nvited the s-cretary of Church Extension to visit them in the interests of that work. It was during this visit that Bro. Phillips and the First Church people decided that their annual offerings should be made large enough to take out a Named Loan Jund. Over \$300 annually were secured in sub scriptions to run through a series of years until the full \$5,000 is paid in. More than \$300 has already been sent to the board this year and the Named Fund of the First Christian Church of Augusta, Ga, is now an established fact and will be reported at Kansas City this fall at the Nation-Convention. This is the fourth church to take out Named Funds, and the second one this year. It will be remembered that the First Church, Louisville, where E. L. Powell is pastor, took out a Named Fund last December. Frankfort, Ky., and Cedar Rapids, Ia., are the other two churches that have done the same in former years. There are many large churches in the land that could and ought to do the same. There is no better time than now, when the board is making an effort to reach the first quarter of a million.

When the Augusta people were planning to take out this Named Fund some of their good people were fearful that if the church did so well for Church Extension other mission funds might suf-



fer. But let us see how it worked under the generalship of an all-round missionary man like A. B. Phillips. The first payment on the Named Fund was made in March. Immediately following that was the foreign offering and Augusta went \$25 ahead of her apportionment. Later came the home offering, and Augusta again increased the apportionment by \$15. The church has raised more than \$800 for missions since June 1st and will do far more for state missions in Georgia than ever before.

In addition to this the church has spent over \$1,070 on improvements in beautifying their building, and will yet pay out over \$300 more for improvements this year. Who says it kills a church to have an endowment? The latent power of that church is coming to the rescue of all good work. They have raised this year, aside from the pastor's salary, over \$3,500, the pastor's salary being provided for by endowment. The good people of Augusta are persuaded that they must give most

liberally for missions in order that God may bless them. We are glad to give pictures of the pastor and the Augusta church building, accompanying this article. The people are very happy over what they have done. It might be well just here to explain the Named Loan Fund feature of Church Extension. A Named Loan Fund is \$5,000, or more, to be paid at once or in annual installments



through a series of ten years. Each fund so given is kept in an account by its-If, so that the donor or his friends may see its work going on from year to year. No part of the interest is used to pay current expenses, but is constantly applied to build up the fund.

Being loaned upon ample security, the Named Fund begins at once to grow by the multiplying power of interest compounded semiannually, for the mission pays its interest in semiannual installments. The main power of the Named Fund is, however, in its financial power of going and coming. Its perpetual motion is demostrated in this, that as fast as payments come back on loans they go out again. Starting out the \$5 000 in loans to churches to be returned in annual installments regularly within five years, it can be demonstrated that, exclusive of the interest, the \$5,000 will do the work of \$12,442. During ten years, while Governor Drake was paying in \$5,000 his Named Fund did the work of \$11,745, building thirtythree churches.

Aside from the churches mentioned, the following have given or are giving Named Funds: F. M. Drake, Standard Publi hing Company, T. W. Phillips, Dr. J. W. Girl and Asa Shuler. What monument can man or woman erect more lasting than a Named Loan Fund? The world owes to Christianity the thought of making movements to help and bless mankind and not simply to please. Earthquakes, fire and vandal bands can never destroy the monument of a Named Loan Fund in Church Extension.

G. W. Muckley.

Le Roy, Pa.

DEAR BRO. GARRISON:—I regret to have to say that on account of ill health I am compelled to retire from the active work of the ministry. I do so reluctantly, but of necessity. About 45 of my 65 years of life have been devoted to the active ministerial work. It is a work I love and leave it with great regret. But I hope to recuperate, and if so, do yet more work for the blessed Master. Pray for me.

The church here is a good one. We part with reluctance, but must submit to the inevitable. We will relocate at Findlay, O. The church here will need a pastor. Correspondents can write to Bro. Leroy Holcomb, clerk, LeRoy, Pa.

R. H. BOLTON.

Will Reach the Mark.

The recent marked development of generosity among the Disciples of Christ is full of promise. Within two years so many goals in missionary enterpise have been passed that I find it easy to believe that the Church Extension Fund will pass the \$250,000 mark before Sept. 30 of the present year.

Our endowment for church building must now enter upon a new era of popular favor. Church houses in many quarters trumpet its merits. The number of both the helped and the helpers has become large. The interest of all such has been secured. These give this enterprise its most favorable advertisement. Henceforth the size of the fund will be a helpful factor in promoting its own growth.

The work of our worthy secretary in securing gifts from individuals merits the gratitude of our people. The offering from the churches should be much larger. Here is the location of the pastor's privilege. The September offering must not be less than \$20,000. If pastors and church officers approach their privilege in the matter of putting before the people in a hearty way the uses of this fund, the hopes of the Church Extension will not be disappointed.

M. J. GRABLE.

A Friend in Need.

Having had a large experience in raising money to provide for the payment of church debts, I am prepared to say that the matter of very liberal donations to the Church Extension Fund is of the very greatest importance. Recently, I knew of several valuable church buildings that would have been lost to our brotherhood had it not been for the timely assistance rendered by the Church Extension Society.

No church is considered by the community where it is located permanent until it has a house of worship where it can meet to keep the ordinances of the Lord's house.

If our churches could be made to realize that we have 2,700 church organizations without a house of worship and that with a small amount of help from the Extension Board nearly all of them would be able to provide a home that they could call their own, we are sure that the coming collection would be a most generous one.

We trust that our churches will give so generously that the 1,800 missions that have appealed to the board for help may not have appealed in vain.

L. L. CARPENTER.

Wabash, Ind.

If you wish to cure scrofula or salt rheum permanently, take Hoods Sarsaparilla. It expells all impurities from the blood.

STOCKHOLDERS' MEETING.

Notice is hereby given that the annual meeting of the Stockholders of the Christian Publishing Co., will be held at the Company's office, 1522 Locust St., St. Louis, Mo., on Tuesday, October 2d, 1900, at 10 o'clock a.m., for the election of Directors and for the transaction of 'unch other business as may legally come before said meeting.

St. Louis, Mo., Aug. 24, 1900.

J. H. Garrison, Pres.
W. D. Cree, Sec'y.

LEARN AT HOME.

C. W. Robbin's Rapid Calculator. A self instructor, containing 284 pages 6x9 in. Sent by mail for \$1. Circulars free.

C. W. ROBBINS, Sedalia, Mo.

CHURCH HYMNALS

The best church hymnal now in use in our churches is The Christian Hymnal It is too well known to require description. The price is about one-half that charged for the hymnals of other religious bodies.

Christian Publishing Co., St. Louis, Mo.

Notes and News.

State Mission Notes.

This is the time of the year when the secretary doth spread himself over the land trying to attend all the district and county conventions. We had four last week-Boone, Lincoln, Montgomery and Monroe. I could attend the first three and did. Boone and Lincoln had great conventions in the matter of attendance. The Montgomery convention at New Florence was growing in numbers when I was there and promised well. There must be more system in the holding of these conventions or it will be impossible for us to reach them all. I had a great Sunday, Aug. 12. Bro. S. G. Clay, secretary for Howard County, had arranged it for me, and but for his assistance I could not have done it. I preached in the morning at Fayette, afternoon at Mt. Morish and at night at Ashland. If that was not a hard day's work, tell me what was. But then it paid. Fayette's apportionment is \$30; they raised \$41.50. Mt. Moriah's is \$10; they paid \$1634. Ashland's, \$20 and they provided for it, and the secretary was tired, grateful and happy. I find my brethren ready to give when they see the need, and I am more and more convinced that if the preacher will present the matter there will be response. I am sending out this week a transcript of my books from each county to the county secretary asking his attention to the delinquent churches and beseeching him to help us. So if you hear from him remember I did it.

Many people are asking me about the

RAILROAD RATES

to Moberly. I can only say that I am at work on them and you will find something about it in the next week's papers. Have you sent in your name yet to S. B. Moore? Send it now. Indications are for a great convention. Study the program very carefully—it is in this issue—and you will find it is "one of the finest."

So many preachers write that they have called for collections for all the other mission interests and their people are a little tired, but they will do their best. Next year, brethren, try making your people tired after you have taken the state mission offering. If you have not raised the contribution, raise it now; only three weeks and the time will be gone. Act now. Yours in His name.

1123 Oak St., Kansas City, Mo.

Missouri Bible-school Notes.

The school reports at various county meetings are much better than usual, especially in the manner of doing their work. We will soon have hundreds of graded schools in Missouri.

Middle Grove has missed but one year giving to this work since 1879, and when with them in July, this one year was also paid. C. H. Strawn is minister and Miss Letha Noel the efficient superintendent.

Had the pleasure of meeting with the Central (Moberly) brethren one night, hearing S. B. Moore who is so acceptable to the people, and of receiving one quarter of their apportionment to our work.

At the Callaway meeting many schools accepted their apportionments. Oak Grove paid the first quarter. Two new schools in the county since last report. More schools means more mission work for Christ and more work for human souls. Why not imitate Callaway?

At Auxvasse the changes for the better in school work are something remarkable; their patient listening indicated a determination to have the work better still if possible. Barnard Cowles, the railway agent is superintendent and W. G. Surber the efficient minister, and both are succeeding in their high calling.

J. W. Hulett did much for our work. A full day was given the Boone meeting at Harrisburg, hearing the good school reports and taking pledges of friends. You will hear definitely from Red Top school and church from now on.

New Florence, Polk, Columbus, Schell City, Glenwood and Two Mile send us good news as to their part in this work.

The Monroe County meeting at Pleasant Grove was held in their newly furnished house; it locked as bright as a pin. Steps were taken as will tell in mission work the coming year. Victor pays its first quarter promptly.

Two Mile, Montgomery, is where the Clares and Uncle Alex. Mudd are doing much for Christ.

Jno. W. Jacks at Montgomery and E. S. Dalton at Lilly are true colaborers, the former seeing to school apportionment, then giving personally. These are friends indeed, and their kindness helps over some of the rough places.

If you can, brethren, make ready for a big fall Bible-school rally; it pays. H. F. Davis.

Commercial Building, St. Louis.

Northern Illinois.

It has been my privilege, recently, to visit Northern Illinois and to gain a better knowledge of that field as one in which our people ought to be more interested. I was called to Milledgeville under the auspices of the State Board, to hold a meeting, but did not hold the meeting on account of local conditions which were practically antagonistic to the work for the time being. But this visit enabled me to see and learn much of the field. It is one of the most beautiful sections of the state, besides it is wealthy and prosperous. A strong church in any of the large towns in that region would mean much for our cause. That churches have not been established there is a surprise to those who know the field. The populations, as a rule, are intelligent, and if converted would make good workers for the Master's king-

We have only a few churches in all that district, and these are so isolated that they fail to gain the enthusiasm found in regions where churches are more numerous. At Sterling we have a good church. Bro. Silas Jones has been the efficient pastor there for about five years. But this church lacks enthusiasm and push. It could become strong and great, for it has some excellent material, men and women of culture and means. Then the local field at Sterling is first-class, having a population, including Rock Falls just across the river, of 10,000 or more. It is a manufacturing center, and its business will grow largely in the near future. I remained here several days so as to learn the field.

I stopped two or three days at Aurora, a city of 25,000, on Fox River, thirty-nine miles out from Chicago. Here we have no church, and never had Why such a city without one church a church. of our people in it? It has become a great business center, and is growing rapidly, and we have members going there every year who become practically lost to us as a people. No one knows how many members we have there at this time. But they have no one to lead them, no one to hold them together, no one to shepherd them. Aurora is a great field, but it cannot be worked successfully without a competent man being at the head who can give all his time to that work. This would mean money. Some one may ask: "Why does not the State Board take hold of it and build a church there?" The State Board would be glad to do this work, and do it speedily, but the brothren and churches of the state have not supplied the needed funds to carry on this work. If a half dozen churches and brethren would give the Board \$100 each for two years, for this special work,

the Board could undertake the work before the winter sets in. Have we not as many as six brethren in the state who will pledge \$100 each per year for two years, that this work may be inaugurated? If so, let such address J. Fred Jones, Cor. Sec., Stanford, Ill. Who will respond? Let it be done at once.

J. H. SMART.

 $Centralia,\ Ill.$

The Mankato (Kan.) Church.

Mankato was a mission point a year ago and as it was the county seat our people felt the need of a church in the center of the county, so our little band, with the aid of the county, built a pretty little church. Our property is worth \$2,500 and we are free from debt. In our darkest hour we called Sister Clara Hazlerigg, the great evangelist, to hold a protracted meeting and dedicate our church. She dedicated the church on the 21st of July and raised about \$800 to finish paying for the building and furniture. Dedication day was truly a great day for us. The house was filled to everflowing and many were turned away. Nearly all our ministers in the county were present; we make special mention of Elder Philips, of Jewell City, and Elder Shipley, of Stockton. Because of the dry weather and failure of crops we had felt almost discouraged and we can think of no one else that could have raised our money but Sister Hazlerigg. After a five weeks, stay with us she left us with a church roll of 70 members; of these 17 came by confession and baptism, 10 from other religious peoples, from the Christian Church by letter and statement 43. Of the 33 only 14 had been members of the congregation that disbanded here something like three or four years ago. The others have mostly moved here from other places. Sister Hazlerigg has left us with a good Sundayschool, Christian Endeavor and midweek prayermeeting; also temporarily arranged for Elder Philips and his wife, of Jewell City, to fill the pulpit at Mankato. She also began the fund for a permanent pastor's salary and left it in the hands of a strong finance committee for completion, so in the near future we hope to call a pastor. We shall pray for a gifted consecrated man that is willing to come and accept the salary that we can give and make the work and the salary what it had ought to be. None but our brightest and best could fill this place. Last fall Sister Hazlerigg held a meeting at Randall with 35 additions and at Jewell City with 82 additions. She is called for all over Jewell county but goes to Ionia and that is the last meeting she can give Jewell County for a long time.

Sister Hazlerigg has left our work in harmonious condition with the members consecrated and greatly uplifted. Our prayers are that God may bless her wherever she may go.

MRS. ABPIN KIRKPATRICK.

Mankato, Kansas.

FREE SPECIAL TREATMENT.

For Throat and Lung Disease.

DEAR EDITOR: Last month you kindly printed my offer to send a free trial treatment of "Sana-Cera" to any of your readers who might be suffering with Cataarh, Bronchitis, Asthma, Consumption, or any ailment of the Ear, Nose Throat or Lungs, and I am much gratified to report that a large number have sent me their names and P. O. addresses and are now using the medicines. I will write you again two weeks from to-day. Please repeat to your readers that I don't ask one cent from any sufferer to prove that I can cure the worst, deep seated cases of the above diseases. By this offer your readers have everything to gain and nothing to lose Address Dr. Marshal Beaty, 202 W. 9th Street Cincinnati, Ohio. I will mail a special tria treatment, absolutely free. to all who mention the name of the CHRISHAN-EVANGELIST.

Evangelistic.

Lockhart, Aug. 14 .- Five additions to the hurch here, the result of a short meeting .- J. J. CRAMER.

Fayetteville, Aug. 24.—There were three adlitions to the First Church on last Sunday, one rom another church and two conversions.—N. M. RAGLAND.

WASHINGTON.

Farmington, Aug. 20.—Four additions here resterday; six two weeks ago, 10 this month. We are hoping to have a home here soon. The brospect is encouraging.—W. L. McIlvain.

VIRGINIA.

Spencer, Aug. 15.—Am now in a meeting here, which commenced last night, with one addition and a fine interest. Last week the writer deliverd five sermons at Stella, which resulted in five

ILLINOIS.

Mt. Morris, Aug. 27. - One confession here last evening. - D. F. SEYSTER.

St. Joseph, Aug. 20.—Five confessions yester-lay. All services are well attended during the extremely hot weather.—H. J. HOSTETLER. Kankakee, Aug. 19.—One added by letter and ne by confession to-day.—W. D. DEWEESE.

INDIANA

Anderson, Aug. 17.—The work at Orestes is rowing nicely. Had two confessions last Lord's growing nicely. lay. Bro. Binyatian, of Smyrna, Turkey, preached Sunday night and gave his lecture Monday night o a crowded house. The people of Orestes gave vidence of their liberality in their free will offerng to Bro. Binyatian, as it went far beyond any-hing expected. May the Lord continue to bless hem.—R. B. GIVENS, minister.

Chillicothe, Aug. 20 .- Had one addition at our

regular service yesterday.—J. S. SMITH.

Columbus, Aug. 14.—The Central Church, this city, was never more hopeful. Thirteen added ecently; six by baptism. Both spiritually and inancially the congregation is on the upgrade. We have just redecorated our auditorium and the Ladies' Society is spending \$200 for a new carpet for the same. The writer and family recently spent a week at Chautauqua, New York.—RICH-ARD W. ABBERLEY.

OKLAHOMA.

Chandler, Aug. 20.—Bro. J. A. Tabor and wife nave just closed a four weeks' meeting with 34 additions; 18 by confession and baptism, largely made up from the Bible-school, and 16 by letter. We have now 135 members, many of them active and energetic in the Master's work, a well-con-lucted Bible school, a wide-awake and dovoted Society of Endeavor and a good attendance at midweek prayer-meeting. Bro. Taylor goes from here to Durant, I. T. We pray God's choicest blessing may follow him and his devoted wife.— E. D. BROWER, clerk.

KANSAS.

Eureka, Aug. 20.—Five baptisms yesterday; more to follow soon.—J. D. FORSYTH. Grinnell, Aug. 19.—Have matters well in hand; one added to-day by primary obedience.—W. R. BURBRIDGE.

Iola, Aug. 20.—Three by confession and three by letter yesterday; three the previous Lord's day.

— G. M. WEIMER.

Osage City, Aug. 20.—Baptized nine yesterday have 17 added to date. Will be here about two weeks yet. A tabernacle is the place to conduct meetings this hot weather. Interest increases.—IRVIN T. LE BARON, evangelist.

KENTUCKY.

Lexington, Aug. 22.—A few daye ago I preached a week at Drake's Creek, Ark., and the meeting resulted in 17 confessions and one added otherwise. From there I went to Leon, Kan., and preached a week. Seven persons made the confession and three were added otherwise. In July I held a meeting at Sheldon, Ohio, which resulted in 14 additions, and organized a church at Wellston, Ohio, with 20 members. August 30 I begin a meeting at Allensville, Ohio. Beginning Oct. 8 I will hold a six days' discussion at Drake's Creek, Ark., with A. Carlin, a Missionary Baptist preacher from Bower's Mill, near Joplin, Mo. The propositions include origin, doctrine and practice of the Christian and Baptist Churches. ticipate an interesting discussion.-James ZACHARY.

Walnut Hill, Aug. 21.-The meeting at Athens, Fayette County, closed August 20. Duration of meeting 15 days. Wm. Ross Lloyd, of Richmond, did the preaching. Immediate results, 28 confes sions; three by letter. This is Bro. L's second meeting with us. Two years ago he had 60 to to unite with the Lord.—R. H. LAMPKIN, minister.

FLORIDA

Jacksonville, Aug. 17th.—I have just returned from a visit to the church at Sandersville, Ga., where I went two weeks ago at the urgent request of Bro. J. E. Speigel, to hold them a meet-This meeting was conducted solely for the church and its spiritual upbuilding. 30 times in 14 days to considerably increasing audiences. The other churches of the town closed their services and attended our meetings. the first meeting of the kind ever held by the writer, and the result has given us intense satisfaction. The whole religious population seemed stirred to a high sense of religious duty. Men and women of every religious body in the town came to us manifesting high appreciation of the work done, any many expressed the determination to devote themselves more constantly and earnestly to the best of services. Would it not be well to have more such meetings? I believe they can be precursors to large ingatherings churches. What about some evangelistic work along this line? We were invited to other points in Georgia, but home duties forbade a longer stay. Bro. J. E. Speigel is the pastor at Sandersville. He belongs to a family of preachers and is a royal good fellow. God bless him and his little family. T. H. BLENUS.

IOWA.

In a meeting of 30 days, held in this place, J. M. Rudy preaching, there were 23 additions; nine by baptism.—C. L. PICKETT, pastor.

Walker, Aug. 18.—About one week ago we erected a tabernacle in which to hold a progracted meet ing. Here we have another example of the foly of organizing a little band and leaving them without any home or any provision whatever for their future welfare. The church was organized here about four years ago, and no doubt would have been in good condition to-day if they had had a which to meet. We are going to put place in forth a strong effort to reorganize the church and get them in shape to do business in the Lord's We hope to have a house in sight bevinevard. fore we close, but it is going to be quite difficult, since there are already four church buildings in the town and two of them used only occasionally. The business men and others can see but little use in erecting another house when there are two in the town practically vacant. Three of these houses belong to three different branches of the Methodists. "May be I'm blind," but I'll frankly confess my inability to see any common sense in having three Methodist churches in a town of six naving three Methodist churches in a town of six or seven hundred people. Our people have tried to purchase one of the buildings. They won't sell. They won't rent. They won't use them themselves nor allow any one else to use them "Dog on hay." See? Remember, brethren, if you. want to erect temporary tabernacles in which to hald practicated meetings that I have the first hold protracted meetings, that I have the finest plans ever offered to the brotherhood. Enclose stamp for reply.—Lawrence Wright, district evangelist.

MISSOURI. SES

Buffalo, Aug. 20.—One addition by baptism recently. A good prayer-meeting, notwithstanding the hot weather. J. D. Babb has just closed a meeting at Elkland with 16 bartisms. There were three school teachers, two mothers, five young men and nine girls. The meeting only continued 13 days .- E. B. Woods.

Canton, Aug. 17.—The revival services at Warren closed Aug. 12, with 28 added. The meeting was conducted by Arthur Long, pastor, and the writer, who led in the song service. - E. H. WILLIAMSON

Gaynor City.—Meeting 16 days old and 28 added; 17 by confession, one from Adventists, one reclaimed, nine by statement.—E. B. HARRIS. Norborne, Aug. 20.—Have just begun meeting here. Audiences very small. Have had 39 additions at various places since last report, but no protracted meetings.—T. A. HEDGES.

Mt. Vernon, Aug. 24.—A. A. Berry, of Lebanon,

held a two weeks' meeting for us with 16 additions. One lady baptized was over 80 years old .-W. H. SIMPSON.

Farmington, Aug. 20.—Our new church building is under way. Hope to have it completed by winter. We spent a few evenings preaching for the Bonne Terre brethren last week. several added to the membership, a splendid hear-ing from the people of the town, the church again opened for Sunday-school and money raised for preaching once a month. We have a good, beautifully located church property there.—A. M HARRAL.

New Franklin, Aug. 20.—Bro. A. N. Lindsey has just closed the best meeting ever held in the history of this church, resulting in 48 additions, ranging in age from 14 to 74 years, among whom are some of the best families of the city. Bro. Lindsey is the most powerful preacher it has ever been our good for the present of the server to have seed his life is a living testimony to tune to hear, and his life is a living testimony to the power of Christ. He preached the gospel in its simplicity and purity and has fully demonstrated that the gospel (not visions and dreams) is the power of God in turning men from darkness to light and from the power of Satan unto God. The meeting has resulted in great good to the church, not only in enlarging its membership but has given it a power and prestige in this community that it never before occupied, which will enable it to go forward into larger fields of usefulness .- J. M. SETTLE.

Union Star, Aug. 20.-Last September I went, in response to the request of Bro. J. E. Dittmore, a former Missouri neighbor, to Elbert County, Colorado, where 12 days' preaching resulted in the baptism of 13 persons and the organization of a congregation of 22 at the James Schoolhouse, on what is known as "The Divide," between the Platte and the Arkansas Rivers, 50 miles from Denver and 30 miles from Colorado Springs. July 29, 1900. At their urgent request I returned to them and was rejoiced to find that nearly all had remained faithful and that they are doing a good work. Owing to the scarcity of preachers they had no regular preaching until some two months ago, when they secured the services of Bro. B. E Warren, who came to us from the M.E. Church (South) last December to preach for them twice a month. I was very favorably impressed with Bro. W. and the brethren say he is a good preacher. preached 25 sermons, which resulted in the addition of 16 persons; 10 by primary obedience, one from the Baptists, two reclaimed, three by statement. Promised, God willing, to return to them for another meeting next year.—W. A. CHAPMAN.

Nevada, Aug. 27.-The Rinehart Church celebrated its 26th anniversary yesterday The services commenced with a wedding and ended with a baptism. Large and enthusiastic audiences at all the services. Only five of the original members remain, all of whom were present to receive the hand of fellowship and congratulations of those present .- S. MAGEE.

High Point, Aug. 24.—Have just closed a five weeks' meeting at Union, 10 miles south of California. Results, 83 additions; of these, 51 were men and boys and 63 were by baptism. Bro G. W. Phillips is the pastor of the church and is a good yokefellow.—HAROLD E. MUNSON.

St. Louis, Aug. 27 .- In the absence of our minister, who has been away two Lord's days, the work still goes on. There was one addition yesterday, a man in middle life.—IRVING McGOWAN.

Darlington, Aug. 27.—Began meeting here Aug. 5th. We have good audiences; four raptized, Sunday, 26th inst. Meeting continues.—C. E.

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The Mother's Prayer.

Starting forth on life's rough way, Father, guide them; Oh, we know not what of harm May betide them! 'Neath the shadow of thy wing, Father, hide them; Walking, sleeping, Lord, we pray, Go beside them.

When in prayer they cry to thee,
Do thou hear them;
From the stains of sin and shame,
Do thou clear them;
'Mid the quicksands and the rocks,
Do thou steer them;
In temptation, trial, grief,
Be thou near them.

Unto thee we give them up; Lord, receive them. In the world we know must be Much to grieve them— Many striving, oft and strong, To deceive them; Trustful, in thy hands of love We must leave them.

William Cullen Bruant.

"Suits Us all the Better."

BY M. LA FAY GESTRUE.

This story is about three girls. We know them and their families—the Brownlees, the Brunsteads and Burnsfolks—not the Burns.

Mamie Brownlee inherited five hundred dollars from her mother's estate and naturally was quite elated. As soon as she completed the village high school course she intended going away to school. She taught a term of three months in a country district before going, however, while getting possession of the estate. At the time of going "college" sounded greater than "university." But she went to the university—one of the most prominent ones in Illinois—in company with a banker's daughter, which elated her a little more. The banker's daughter is not important in this story if she was there would be a fourth B.

At the close of the school year Mamie Brownlee and Nelle Baker came home. They said good-bye to their numerous school friends with the expectation of meeting again in autumn.

Mamie was sure she would return with Nelle, even if she had exhausted all of her inheritance. Soon she began to talk to her sister Lora, who had inherited a like sum, but was not going to use it in going away to school. She was teaching and intended going to college on her own earnings. She said: "I have an ambition to see what I myself can make out of myself." She said those exact words so many times that they were often quoted facetiously by her friends. To the suprise of every one she loaned her sister one hundred and fifty dollars.

"By judicious management that will take any one to school a year," said Lora.

Mamie said: "Yes, I met pupils who had even less per year, but I regarded them as quite inferior. They did not move in my circle at all." She was confident she could get enough more to keep up "a respectable appearance," but she did not, and consequently, went to another school, where she had no acquaintances and could start in on a simpler scale. The fact is, she squandered her money the first year by giving elaborate banquets, getting up excursions and making herself the belle. "Society" was her treasure.

Pearl Brunstead had no home of her own, inherited no money, and had lived with an aunt when not serving by the day. She was most attractive, fastidious manners and loved dress. She could not earn enough to dress herself as she desired and thought she would do something else more profitable, if possible.

Her aunt had taught school, which put Pearl in the notion. Every one knew Pearl's aunt was a school-teacher, "had taught school," for on the slightest opportunity on almost any occasion she would refer to "when I was teaching," or if she spoke with authority she would emphasize "I used to be a school teacher," or "when I was a public school-teacher I learned" so and so, until it became very monotonous to all, especially to the present-day teacher. Pearl's aunt taught in early days in a new country when almost any one could teach, so little was required, and she never progressed further than a third-grade certificate. Hence her many personal references were amusing, and often excused on the ground that in her estimation there was very little the teacher did not know, her own peculiar weakness.

Pearl thought to be a school-teacher was to be somebody, and succeeded in borrowing a certain sum of money from a friend, who commiserated her condition, in order to attend a normal school. By dint of a year's hard study she was able to secure a certificate.

She was like Mamie in point of extravagance, but circumstances alter cases. No splurge was attempted by her at school; she looked forward to the time when she could "cut a swath." The tastes and opinions of these young ladies were so similar that they were congenial friends. Mamie was hunting a school, too. Both were confident of success, both h d "been away to school," which was sufficient recommendation for anybody. It never occurred to them that most school boards preferred common-sense school teachers, for "as is the teacher so is the school," generally.

Mamie, having taught, was Pearl's guide in the application business. First, she applied for a position for herself in the town where she lived; also in the nearest country district. She told Pearl to apply for the Bailey school and give her the application to present on account of "prestige." Pearl was not aware that this was the very school for which Mamie had made application.

The town school board soon notified Mamie that her application was rejected; "not competent" was the reason given. Thinking she might not get the town school she had held her friend's application and concocted a very plausible story as to the silence of the Bailey school board, which was satisfactory to Pearl.

It was soon known that Mamie Brownlee had secured the Bailey school. This surprised Pearl and she asked Mamie about it, who told her that "in presenting the application the board asked me to take the school myself. I could hardly resist such a direct compliment on account of one of my society friends having married a gentleman who is the wealthiest farmer in the district and a member of the school board."

This satisfied Pearl. But the truth of the matter was simply this: The board never received Pearl's application at all, and Mamie's society friend had persuaded her husband to influence the board to accept Mamie's application. Mamie was a false friend and Pearl was so disposed to "toady" after even the appearances of vanity that not a suspicion crossed her mind as to the actual truth.

Pearl wondered what she would do. Mamie felt ashamed of her unprincipled action and named a day when they would go into the country to hunt for a school. So she secured her father's horse and buggy and started off with Pearl. They drove directly to the Morgan district. Mr. Morgan lived nearest the schoolhouse. Most people had formed the habit of calling school districts by the names of persons on whose land the schoolhouse was originally built. Very often the name of a pioneer was perpetuated in this way.

Mamie's father was acquainted with Mr. Morgan. She soon made known this fact and introduced her friend who desired to teach in his district.

It happened that Robert Shirley, the clerk of the board, was at Mr. Morgan's, sharpening his scythe on his neighbor's grindstone. That is good luck; director and clerk could both be seen, a majority of the board. Soon after Mr. Shirley was introduced he laughingly remarked: "You town girls seem to have an eye on our school."

"Yes," said Mamie, "it is an ideal place."
And Pearl: "It is so artistically situated,
beautiful woods and flowing stream. I should
love to live here always."

Pearl handed Mr. Morgan her recommendations, which consisted of one from the president of the bank, who had never taught a day in his life and never would; one from a popular lawyer and real estate man, who would write a complimentary letter for any pretty girl; one from the professor of the normal department, where she had attended school, and her certificate. All very good.

After reading them over Mr. Shirley said: "There's another young lady applicant from your town. She's ahead of you in applying; is recommended by the county superintendent and Mr. Kidder, of your town."

"So you have let the school?" said Mamie.
"No, we have not," replied Mr. Morgan.
"We usually take a little time."

Both girls were quaking. Having a recommendation from the county superintendent and Mr. Kidder, too, was pretty good. And first with her application. The superintendent's influence was especially important, and Mr. Kidder was quite a school man.

Finally, Pearl ventured to inquire: "Who is the young lady applicant?"

Mr. Thirley promptly replied: "Miss Ethel Burns."

At this both girls laughed heartily, and Mamie said: "Why, she's our kitchen girl!" and the laugh was ridiculing.

But listen! Mr. Morgan spoke: "Very well, if she knows enough to cook as well as teach school, she suits us all the better."

Mr. Shirley: "That's my opinion, too."
Mr. Morgan: "Then, Miss Ethel Burns has
the school."

With a supercilious air Mamie said: "For a' that," thinking such a poetical reference would conciliate matters and give the impression that she was satisfied.

But said Mr. Morgan: "No, not 'for a' that,' which of itself implies a distinction."

The girls drove on to the county seat, Mamie being determined to turn Pearl over to the mercies of the superintendent, who finally secured her a school.

The board were not favorably impressed with Ethel Burns, and regarded Mr. Kidder's recommendation as purely charitable, but Mamie's speech made them willing to depend on the superintendent's recommendation alone. Ethel taught the school and gave as good satisfaction as either of the other girls in their respective districts.

There are inferior servants in all branches of work, including the schoolroom and kitchen, but no where does it pay to be "holier than thou."

The Mamie Brownlees are not fair criterions of college work, and the student who improves his opportunities need not worry as to the people being able to discriminate.

Rome.

JOHN G. M. LUTTENBERGER.

We are now in the capital of Italy and the seat of popery. No one has an idea what Romanism means until they visit Rome, see a high mass at St. Peter's on Lord's day and notice the devotion of the cardinals and other religious officials and the superstitious kissing of the big toe of the bronze figure of the notable apostle who, if alive, would be astonished to find the church had drifted so far from the teaching of Christ Rome only has 40,000 priests, 20,000 nuns, 1,867 churches and about 16,000 beggars and paupers of different descriptions. When visiting St. Paul's Church, his tomb and that of Timothy, the Marmertine Prison, St. Peter's and the Vatican, with all their beauty and cost, their inhabitants, guarded by a regiment of soldiers and think of the noble Nazarene, who had nowhere to lay his head, I am not surprised at the decline of Romanism in Rome. No wonder that Martin, Luther, Wesley, Knox and Campbell were forced to cry out against such formalism. Infidels are made through such form of worship. Time forbids me to write more at present. We have visited the Catacombs and most places of interest.

A Good Chance for Some One.

There is always a good chance for the preacher who is ready. Many a man could add a third to his salary and make his work a half more effective by taking a thorough course with Prof. Ott in the Drake University College of Oratory at Des Moines, Ia.



The Faith of God.

O. R. PALMER.

Give us, O Lord, a faith like one Who, with her flowing tears did wash Thy feet, and from the weight of sin And guilt, and all its bondage free, She went in peace.

Give us a faith inspired of thee,
That works or patient waits, and does
Not doubt nor waver. Wrought in a life
At one with God. That mountains may
Remove, or willing to be spent
In silent, humble ministry;
A lif- of prayer, of praise to thee;
A service free from fear and doubt,
From haste and waste and wrong.

Give us a faith that perseveres And brings the answer back for poor And needful ones; although the door Is shut, and thou dost not at first Intend to rise at our request.

Give us a faith that on thy Word
Relies and counts the promise sure,
E'en when the harvests fail. No flock
Is in the fields, no herd within
The stalls. A faith which like the man
Of God will send the servant out
To look for rain, when in the sky
Above and on the earth below
There is no sign. A man was he
Of passions like ourselves, yet he
Did pray to thee and thou didst hear and answer.

Give us a faith that knows full well
That when with bodies racked with pain
On beds with anguish tossed, the arm
Of flesh has failed, thou art the same
As when the suffering woman through
The throng did press to touch thy robe
And was made whole. We know that from
Thy side there flows a balm for ills
Of life when faith but touches thee,
And for our friends, that love may bring
Through crowds or through the roof, 'mid jeers
Or scorning unbelief, to lay
Them at thy feet.

But while, our Lord, we pray and wait For greater faith, we will not neglect What thou hast given. Relying on Thy promise sure, and counting on Thy grace for more, we'll meet the need About us. The lost and wandering ones Need Christ to save. In darkness grope The heathen. There's not a cry of faith—Real faith—by loving child of thine In Jesus' name but what will bring a blessing. 2333 N. Third St., Philadelphia, Pa.

Laying Aside Weights.

J. H. RYAN.

In the race which every Christian runs there should be a twofold object: first, to perfect his own life in Christ Jesus, and second, to lead others to and build them up in Christ. Any end less than this is unworthy of a Christian. In the accomplishment of this object there will be things to do and things to refrain from doing. What is the rule by which we are to decide what not to do? The writer of the Hebrew letter sums it up in the words "laying aside every weight, and the sin While which doth so easily beset us." there are a few who call themselves Christians, who desire to drag their pet sins to heaven with them, most of us are ready to put away the sin, and pray God earnestly to help us to do so. But how about the

weights. Are we ready to lay them aside? There is a sharp distinction draws in this passage between things sinful, and those not so in themselves. Of course, things sinful are weights, and should be laid aside fer the double reason. But there are many things which are to be laid aside simply because they ARE weights. When a boy I pulled off my coat, shoes and socks and threw aside my cap when I entered a race to which I was challenged. Not that they were not good things, but simply because they were weights which interfered with that race. So, in the race of the Christian, the criterion by which matters in themselves not sinful are to be decided is whether they help or hinder in the race. Here is a business inviting me to enter. I may not simply ask, Is it profitable? but I must also question its probable effect upon me as a Christian, and as my influence in the community to lead men to Christ. Here is what I consider an innocent amusement. Shall I indulge? The first question to be settled is as to its effect upon my life and services in Christ. I can have as much influence in the community to win souls as I could if I did not. For instance, can I teach my Sunday-school class with as much enthusiasm and say as seriously, Be ye followers of me as I am of Christ as heartily as if I did not indulge? Recently I asked a church member to do a certain work, and she asked to be excused on the ground that certain amusements in which she engaged made it inappropriate for her to do so. Could there be a more complete condemnation of these amusements? And it does not much matter whether those who condemn the amusements are bigoted or liberal, whether the amusement is really harmful or innocent. If it is of such a character that in the community in which the person lives it hinders that one from doing his best work for Christ it is a weight, and the only thing to do is to lay it aside.

A man may say that an occasional dram of whisky does him no harm, but if that prevents him from being recognized in the community as a suitable person to lead a prayer-meeting, the weight should be laid aside. A certain business may be strictly honest, but on its face have such an appearance of evil that a man will not in the future stand well with them without as to the reputation of honesty. The indulging in the business method is such a weight that he cannot afford to assume it, or if he does he should at once lay it aside. In short, whavever is a weight, whether sinful or not, whatever hinders us in in living the Christ-life, or in leading others to do so, should be at once laid aside. It is the only sure way to win in the race.

Summer Religion.

A beautiful instance of Christian integrity is given of a distinguished Christian lady who was spending a few weeks at a hotel at Long Branch.

An attempt was made to induce her to attend a dance in order that the affair might have the prestige bestowed by her presence, as she stood high in society. She declined all the importunities of her friends.

Finally, an honorable senator tried to persuade her to attend, saying, "Miss Bthis is quite a harmless affair, and we want the exceptional honor of your presence."

"Senator," said the lady, "I cannot do it; I am a Christian. I never do anything in my summer vacation, or wherever I go, that will injure the influence I have over the girls of my Sunday-school class."

The senstor bowed, and said: "I honor you: if there were more Christians like you, more men like myself would become Christians .-All Aboard.

The Chinese Railway System.

From the exaggerated accounts of Chinese progress which we hear in the United States, the newly arrived American expects to travel from one end of the empire to the other with the convenience and luxury to which he has become accustomed at home. There are many new maps that make a creditable showing of railway lines, and i is something of a shock to learn that for the most part they have been surveyed, and aside from this, upon most of them not a stroke of work has been done. In the whole great empire with its 2,000 miles of coast line, and its area of more than 1,000,000 square miles there were in November, 1899, but 439 miles of completed railway. The most important -that from Tien-Tsin to the capital-has been in operation but two years.

When one inquires in San Francisco as to the most convenient route to Pekin, it is well to know that the encouraging statement "you can go by rail to the city gate" should be very freely interpreted. It is the truth, but not the whole truth. Leaving the comfortable mail steamers that ply between Hongkong and San Francisco at Shanghai, you have still before you a voyage of four days and four nights; and this not over the calm Pacific, but across the Yellow Sea, lashed with typhoons from July to September, and as rough as five hundred miles of continuous English Channel at intervals during the remainder of the year. From the first of December until March navigation is closed altogether and the belated traveler who has not left Pekin before the coastwise steamers are laid off, finds himself a prisoner there, or able to reach the south only by cart or litter-a slow, expensive and painful mode of traveling, even in favorable weather. It necessitates an enforced patronage of Chinese wayside inns, which are freezing cold, dark and badly ventilated and swarming with every species of vermin that prey upon the human being. Therefore, when one goes to Pekin by rail it really means that five hundred miles of the journey, taking Shanghai for the starting-

point, are made by steamer; twenty miles by one short line from Tong-ku on the north bank of the Pei-he River and then by rail from Tien-Tsin to Pekin. But here there is another disappointment in store for the unenlightened; the station at the terminus is not within but without the walls, and from here to the gate of the Chinese city-the outer circle of the fourfold capital-the distance is traversed either by electric cars or by jinrikisha-both innovations of very recent date. From the terminus of the electric line to the hotal, within the second wall, in the Tartar city, one may proceed by jinrikisha, on the back of a donkey, by mule litter, if one can be obtained, or, as a last resort, by a Pekin cart. This vehicle is not recommended to the unseasoned, or to one who has not time subsequently to nurse his

bruises and contusions. The vehicle is sort of abbreviated dray, the tires of th heavy wheels five inches in width, the cov ered bed resting solidly on the heavy axle trees with nothing to break the appalling jar when the wheels drop into ruts three feet deep, or go crunching over stones that would wrench an ordinary cart to pieces .-From "By Rail to Pekin," by Mary H Krout, in the Chautauquan for August.

A Mountain Tourist

In search of grand and beautiful scenery find In search or grand and beautiful scenery finds such a profusion of riches in Colorado that beforplanning a trip it will be well for you to gain althe information possible. The Denver & Ric Grande Railroad publishes a series of useful illustrated pamphlets, all of which may be obtained by writing S. K. Hooper, General Passenger and Ticket Agent, Denver, Col., or P. B. Dodd ridge, Gen. Agt., St. Louis.

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REFERENCES—National Bank of Arizona, Phoenix, Ariz.; Phoenix National Bank, Phoenix, Ariz.; Valley Bank, Phoenix, Ariz. (When writing references please enclose stamp.)



Pete.

J. BRECKINRIDGE ELLIS.

May Heizer, Chlio, O., writes: "I wish to ecome a member of the Advanced Soicety. am 15. I thought 'The Red Box Clew' ust fine. I would be pleased to receive etters and photographs from the members. low often do you write letters to the chilen's page?" (As often as you feel like eing friendly and doing us a good turn. I vish all would write once a month. But no ne need write unless so "disposed" until the nd of a quarter to say they have kept the ules.) Madge Masters, Ozark, Ark.: "We nave been planting sweetpotato slips. I expect you would wonder what on earth we vere doing if you could see us planting About the first of April they make great beds and take the small sweetpotatoes and lay them real close together all over the beds and then cover an inch or two leep. Grandpa bedded 60 bushels this pring, then about the middle of May the ground begins to crack; they take the rake and rake the bed, then by the last of May f nothing happens the bed is just covered with green slips about six inches long; then ve have sacks we carry on our shoulders and fill with slips that we drop on top of idges about six inches high, then some one omes along and pushes them in with a tick two feet long, shaped like a T, with a otch in the end. On our mountain there re about 150 acres of sweetpotatoes planted. We have ripe peaches and apples and grapes, and I like grapes best of all, and there are so many wild ones I can have ill I want. I forgot to say our potato is he Bunch Yam. There are just lots of vatermelons and muskmelons here." Children, let's all of us go and visit Madge uick, while those good things last.)

Chas. R. Hancock, Moselle, Mo.: "I have cept all the rules; but once I was taken very ick and did not get to read my four pages of history. Bertha Beesley, who got me to oin, thought you would excuse that." (Quite right. Bertha says he had to have the loctor, and a doctor and history together s more than any sick boy could stand.) Bertha Beesley, Moselle, Mo.: "I have finishd the Bible. I would like to know how nany other members of the Advance Society have read the Bible through at 14 vears of age. One of the members I got to oin, had all but four pages read of history and he was going to read them after supper, out he was taken very sick and papa had to go for the doctor for him. He read the nistory next day. I think he might be excused, don't you? Only one other member that I had join proved faithful. Just think of it! A minister, a Sunday-school superincendent and a Sunday-school teacher couldn't keep those simple, easy rules. I close with pest wishes for the society." Eugene Jameson, Havensville, Kan.: "I have not written since I joined the Advance Society. I send my name for the Honor List. I want a copy of the 'Red Box Clew' when it is published in book form."

Florence Belle Beattie, Dover, Mo.: "We have kept all the rules except auntie; she says she has failed to read the Bible two days, which she regrets very much. I read the Primary History of the United States. Auntie's history is biblical, the Talmud and of Civil War. Oh, Mr. Ellis! I wish you could have been with us on Children's Day, our entertainment was so nice. Bros. Orison and Plattenburg said it was splendid, and I think they know. Hope you are well and our Advance Society will prosper. We expect to continue in the work. Your little friend." (Bless your little heart! I wish I had been at that entertainment and that I had sat right between you and your auntie.) New Honor List: Nannie D. Chambers, Richwood, Ky. (7th quarter); Bertha M. Beesley (6th); Chas. R. Hancock (1st); Madge Masters (6th); Eugene Jameson; Florence Belle Beattie and her auntie.

Next week, young people-please give me your attention a moment-next week a new continued story begins in this department. It is a splendid story which I have written all by myself. It is about children-sure enough, live, every-day children. They seemed to me so real while I was writing about them that I could almost hear them breathe. This is a very long story. It will last as long as a whole year, so be sure and get the first of it. There is a mystery in it and adventures and piles and stacks of conversation and lots of things to laugh at. If it seems to break off sudden each week, remember that I haven't room on this page to clap in a whole chapter; we have to take each chapter to pieces just like you do a piano before you can get it through the door. Once a month we will print letters from our Advance Society; at other times we will have the story, which is entitled "Pete." There are three Morris girls in the story, Jennie, Madge and Prudence; and Madge has an intimate friend named Linda May Dudley, and Prudence has an intimate friend Letitia Pendleton. Jennie is 18, Madge and Linda May are 13 and 12, while Prudence and Letitia are 10 apiece. There are boys also who act just as boys in real life act, and there is a grown young man who is not very tiresome, and two tramps and a dog and a stray cat and good things to eat. I wish I could tell you how good this story is, but it would take more than this page (in fine print) to do it justice I don't think the name of it is as fine as it might be. Pete! Whoever heard of a book with such a name! I'll tell you what. As you read the story along, if a better name than that occurs to you write it to me and may be I'll change the title.

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THE GOOD SAMARITAN.*

There is a large section of the Gospel of Luke that is not paralleled by the other evangelists. From chapter 9:51 to 18:14 there is little that is common to the various Gospels. We are indebted to Luke for much of the narrative of Jesus' ministry during these last few months of his earthly life. Our debt is vastly augmented when we remember that in this part of the history of our Savior occur the parables of the Good Samaritan, the Prodigal Son, the Rich Man and Lazarus and the Pharisee and the Publican. How much we would have lost if Luke had passed over in silence this part of our Lord's ministry.

The present parable was spoken in answer to a question asked the Mas er by a ertain la yer. Lawyers are good hands at asking quastions, and they like to show their skill by entangling poor witnesses in the meshes of their examinations. This lawyer had such a design upon the Master, for we read that he was "tempting" or trying him. Had he asked with serious and honest purpose the question: "What shall I do to inherit eternal life?" our Savior would doubtless have helped his feet into the way of life without delay. Jesus read his heart and determined to rebuke his insincerity. He therefore answered: "What is written in the law? how readest thou?" perhaps pointing as he spoke to the phylactery bound on the lawyer's forehead, which contained a strip of parchment bearing the very words of the "two greater commandments." The lawyer could not do otherwise than quote the well-known w rds: "Thou shalt love the Lord thy God with all hy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." Jesus replied: "Thou has answered right: this do, and thou shalt live." There can be no duty resting upon man that is not included in this all-prevailing principle. To love God supremely and our fellowman as ourselves must ever comprise the essence of all true religion. Had this lawyer understood and honestly practiced this sublime injunction he would have been in the way of salvation and able to lead others in it likewise.

But his question had not been for information. that he might better pursue the way of duty. It had been for disputation, that he might throw difficulties in the way of the divine Teacher and keep the people from believing in him. Hence, when the Master gives this plain and scriptural answer the lawyer feels in his heart that he stands selfcondemned. He knows well that he has not loved God with all his heart, nor his neighbor as himself. At least, not unless he can so narrow the term neighbor as to make it include only his nearest and most partial friends. Desiring, therefore, to justify himself, he asks: "And who is my neighbor?" Why need he justify himself? Who has accused him? Not Jesus, who accepts his reply to the question, What is written in the law? without controversy. Not the multitude. who look upon this teacher of the law as holy. His own conscience is his accuser, and its indictment is so severe that he cannot rest under it without an effort to prove his innocence. Jesus will have him answer his own question again, and he therefore tells the graphic story of the Good Samaritan.

Samartan.

The road that leads down from Jerusalem to Jericho is to-day, as it has ever been, a wild and dangercus way. Through the rugged hills and jagged rocks it winds; the desolateness unrelieved by a single city or village and with scarcely a human habitation along its whole course. Dark

*Lesson for Sept. 9-Luke 10:25-87.

ravines open on either hand and many gloomy caves stretch their fearful mouths to frighten the lonely traveler. Robbers have ever, as is still the case, infested this descending ro d and pilgrims in Palestine hesitate to undertake this short journey without the protection of Turkish soldiers or the company of an Arab sheik. The pass of Adummim has long been known as "The Way of Blood," from the many deeds of darkness done by robbers there. A certain man journeying along this way was set upon by robbers, who took not only his money, but even his clothes, and left him bleeding and almost dead by the wayside. Soon after there came a priest that was on his regular trip, perhaps, from Jerusalem to his home in Jericho, where a great company of priests had their dwelling. He had been serving his turn in the temple service, or else was on his way thither. He saw the poor victim of the robbers but hastened on his way, not stopping to see how badly he was hurt. He feared, perhaps, that the robbers might be still in the vicinity and dreaded lest they might do him violence. Or if he recognized the unfortunate and even felt the sentiment of pity he may have reasoned that he had no way to take care of him, and that somebody else would come along who could better supply his wants. A little later a Levite came that way. He, too, had been assisting in the temple service, or was on his way to Jerusalem for that purpose. But the holy ministry to which he was dedicated had not nourished love in his heart and he also passed on his way, but not until he had come up to the poor fellow and look d on him, as he lay weltering in his blood. Had this poor fellow, who was doubtless a Jaw, depe ded on his own brethren for aid he would have died where he lay. But a certain Samarita, who was on a journey

came al ng, and when he saw the poor wretch lying by the roadside he stopped and gave him the most tender and loving care. Pity stirred in his bosom, and throwing to the winds every excuse that might have justified him in going his way with the priest and Levite, he made himself the brother of the poor sufferer. Dressing his wounds as best he could he lifted him upon the beast he had been riding and walked beside him to the inn that stood by the roadside further along. He cared for him there all night, and when the morning came and he must resume his journey he paid the landlord two days' wages for the keeping of the wounded man and made arrangements for his care until fully recovered. Only divine love in his heart could have brought such service from the hands of this Samari an. That love was stronger than his fear of the robbers, than the instinct of self-preservation, than his race prejudice, than his love of money, than his zeal for the business on which he was making his journey. He could spare time, money and strength in service of this poor sufferer, and even peril his life for his sake.

Now, said Jesus, who was neighbor to him that fell among thieves? The question is changed. It is not, as the lawyer put it, Who is my neighbor? but, Am I neighborly? Jesus had not attended the schools of the law, but he had learned in the school of heavenly truth to know his neighbor and to be a neighbor to every man. He knew that need and plenty make men neighbors. Nations are neighbors, just as one can supply the other's lack. Christ is making commerce to draw the races closer together. "We that are strong ought to bear the infirmities of the weak." The whole earth is but one neighborhood, for every one either lacks that which another must supply, or has that which the other lacks.

True to his innate selfishness and self righteousness, the lawyer refuses to answer Jesus' question direct. He will not say he hated the word "Samaritan." So he goes around the longest way and reluctantly answers: "He that showed mercy on him." Why is it that we are so loth to acknowledge worth in one of another country, or religion, or blood? Why could not this Jewish lawyer see the beauty and divineness in this act of the good Samaritan? Why was it not as blessed in his sight as if done by a Jew? Why do we witness a like unwillingness to recognize the good deeds of men of other blood and speech to-day? Why cannot we see and confess that virtue is lovely when it exists in the life of a Chinaman or a native of India, as may be witnessed in countless instances among the native converts of our missionaries? Yet, there are many to whom a Chinaman is a Chinaman and nothing more; and it is nothing rare in these troublous times to hear men whose lives are sheltered under the canopy of our Christian civilization, which we owe to the foreign missionaries, who brought our fathers from naked savagery to their high estate of virtue and happiness, expressing the wish that the whole nation of the Celestial Empire might be swept from the face of the earth. We have yet much to learn from this despised Samaritan before we will have translated into our thought and conduct the law of love to God and our neighbor. To each of us, as to the lawyer with whom he had been talking, the Master may well say: "Go thou and do likewise."

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TOPIC FOR SEPT. 9.

OUR SIMPLE DUTY.

(Luke 17:7-10)

There are many of us not willing to do our simple duty. We wish to do more, and in the effort to do more we fail of the duty itself. The simple duty is often the hard one to do. "Our reasonable service," as Paul puts it, is the irksome service, the steady, monotonous, dreary service, but the important service to perform.

And yet, if we take the right view of it all, there is a joy in the service. To serve a noble master, to wait upon his wants when he comes from the field of toil, is a joy to the devoted servant. How many a humble slave there once was at the South, whose delight it was to stend b hind "Massa's" chair at table and await his b-ck; how many a hereditary house servant in Old England, whose devotion to the lord of the soil was a joy to both.

So ought it to be with us in our service of our Master-it should be a joy to us, and in turn a joy to him. The simple duty of service, each in his own way, is the joy of life and the joy of the kingdom. Nor is there any whose service is rejected.

The blind Milton, in that so pathetic sonnet, speaks the story of devoted duty:

"When I consider how my light is spent, Ere half my life in this dark world and wide, And that one tal nt, which is death to hide, Lodged with me uselese; though my soul more bent To serve therewith my Mater and present count lest he, returning, chide. My tru 'Doth God exact da labor light deni-d? I fond y ask But path noe, to prevent
That murmer . . soon replied:
'They also serve who only stand and wait.'"

There are many others, doubtless, who in one way or another have asked the same impatient question-Why is my life spared? Of what use am I? I can do nothing. Then is it time for such a one to arise, gird himself and stand waiting. Though no important service be immediately assigned to him, it is his plain duty to stand and wait.

Some there are inclined to complain, saving: "Christianity has never benefited me to speak of. Membership in the church or the Endeavor Society has never brought me the returns, spiritual or otherwise, that I thought it ought."

Is that the proper attitude? Shall we ask why our Master does not first sit down and serve us? It is ours first to serve him, blindly, unselfishly, demanding no immediate return; but trusting that the compensation shall be sure.

For each of us there is a duty that is plain. Is there any one thing that we are most capable of doing? That is our simple duty. There is a marvelous diversity of service in this world to be performed. Each of us is good for some one thing, and that thing we ought to do as unto the Lord. Kipling, in one of his semi humorous poems, speaks of the dissatisfaction with which, in the other world, the sailor-folk, walk the streets of gold, missing their ocean, and finally cry aloud:
"Take back your golden fiddles and we'll beat to open sea!

The poet adds:

"Then the Lord . . called the good sea up to him, And 'stablished its boundaries unto all eternity, And the ships shall go abroad to the glo y of the Lord.

Who heard the silly sailor-folk and gave them back their sea.

This is the sort of opportunity that shall be given us in the next world—nay, is given us in this—to do that thing which we are best fitted to That thing is our simple duty and our supreme joy.

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Book Notes

All through the sultry month of August, ordinarily the dullest month of the year in the book trade, we have been kept busy filling orders. Our business has been much better than during the corresponding season in any previous year. There are two reasons for this: First, our people are becoming more and more a book reading people, and, second, we are offering better books at more attractive prices than ever before.

A book of which we have printed and sold thousands of copies is "The Christian Helper," by J. H. Foy. It is a book for preachers and church officers, and is the most valuable and complete manual ever published for such use. It contains hints, helps and instructions for every phase of the minister's work, sermon outlines for special occasions, forms for marriage ceremonies and funerals, programs for dedicatory exercises, instruction concerning the organization and work of the official board, etc., etc. It is a neat, clothbound volume, sent postpaid for 75 cents.

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We have not been saying much about "Christian Science Dissected" for several weeks, but the sale of that booklet goes merrily on. The first edition is practically exhausted, and we are preparing a second. The reader of this work is pretty certain to do four things: He will marvel greatly that such a stupendous fraud as Christian Science can flourish in this enlightened age; he will agree with the author in naming Mrs. Eddy the biggest charlatan of the century; he will enjoy a number of hearty laughs at the humor of the book, and he will advise his friends to procure and read a copy of the work. The book is sent, postpaid, for 25

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Program

Of the Thirty-sixth Annual Convention of the Missouri Christian Co-operation, Moberly, Mo., September 17-20, 1900.

MONDAY AFTERNOON—C. W. B. M. PERIOD.

2:00. Praise and Devotional Service, Mrs. Emma Warren, Higginsville.
2:20. Appointment of Committees.
2:30. Words of Welcome, Mrs. Elizabeth M. Rothwell, Moberly.
2:40. Response, Mrs. J. P. Pinkerton, Jefferson City.

President's Message, Mrs. F. M. Lowe,

2:50. rissac. Kansas City. 3:15. Managers' Reports. 3:45. Organizers' Reports, Mrs. H. S. Gilliam, Maysville; Mrs. Frank Moore, Palmyra. 4:10. Closing Business.

MONDAY EVENING. 7:30. A Song Service, W. E. M. Hackleman,

7:30. A Song Service, ...
Indiana.
7:季. Scripture and Prayer Service, W. F.
Hamann, St Lovis.
8:00. Convention Sermon, "A Century's Triumph," J. H. Garrison, St. Louis.
8:45. Social Half-hour, Greetings to Everybody

9:03. Song and Prayer, J. P. Pinkerton, Jefferson

9:00. Song and Frayer, 0.1.
City.
9:10. Organization and Enrollment.
9:15. Committee Vacancies Supplied. Special
Committees Appointed
9:20. "Thou hast well done that thou art come"
(Acts 10:33), S. B. Moore, Moberly
9:35. "All the saints salute you" (2 Cor. 13:13),
President Oldham.
9:45. Report of Bible-school Board, H. F. Davis,
St. Louis

9:45 Report of Bible-school Board, H. F. Davis, St. Louis
10:00. A Year's Labor—Secretary's Report, T. A. Abbott.
10:45. Treasurer's Report, R. L. Wilson.
10:55. Miscellaneous Business.
11:00. Devotional Hour, Andrew Scott, Butler.
11:20. Sermon, "The Magnetism of the Cross," R. Linn Cave, Independence.

TUESDAY AFTERNOON-C. W. B. M. PERIOD.

1:30. Song and Prayer, Mrs. Jennie Conway, St. Louis. 1:35. Secretary's Report, Mrs. L. G. Bantz, St.

1:35. Secretary's Report, Mrs. L. G. Bantz, St. Louis.
1:45. J. E. Superintendent's Report, Miss Mollie Hughes, Independence.
1:55. freasurer's Report, Miss Mattie Burgess, St. Joseph.
2:05 "Twenty-one Years Ago," Mrs. C. E. Packard, Cameron.
2:15. Address, "Oar Juniors," Miss Belle Kimball, Kirkwood.
2:50 Missouri and the World's Coversion, Mrs. Margaret B. Wilson. Mexico.
3:00. Reports of Committees.
3:20. Congress, conducted by Miss Mattie Burgess, St. Joseph.
(a) "Our Educational Work," Mrs. T. G. Dulany, Hannibal.

(a) "Our Education
Hannibal.
(b) "Our New Missionaries," Mtss Lou B. Good-

(b) "Our New Missionaries," Miss Lou B. Goodnow, Kingston.
(c) "How We may Better Develop District and County Work," Mrs. A. B. Jones, Liberty.
(d) "The Quiet Hour," Miss Mollie Pike, Nevada.
4:10. Devotional, Mrs. Virginia Hedges, Warrens-

TUESDAY EVENING-C. W. B. M. PERIOD.

7:30. Praise Service, W. E. M. Hacklema

17:50. Indiana. 7:50. Devotional, Mrs. O. P. Shrout, Kansas Gi 8:00. Address, Miss Adelaide G. Frost, Mahot

WEDNESDAY MORNING.

9:00. Song and Prayer, Horace Siberell, Picket

9:00. Song and Prayer, Horace Siberell, Pickeing.
9:10. Reports of Committee:
1. State of the Cause, T. P. Haley, Chairman.
2. State Missions, W. F. Richardson, Chairma
3. Ways and Means, G. A. Hoffmann, Chairma
4. Nomination, C. C. Hill, Chairman.
5. Students' Aid Fund, S. G. Clay, Chairman.
6. Christian Endeavor, S. D. Dutcher, Chairma
10:40. Address, "City Evangelization," A.
Marshall, St. Louis.
11:20. A Devotional, "My Soul Rest Thou in God
David C. Peters, Holden.
11:30. Sermon, "The Gospel Stairway," B.
Wharton, Marshall
12:00. Adjournment.

WEDNESDAY AFTERNOON.

2:00. Hymn and Prayer and Praise, F.A. Mahall, Vandalia.
2:10. Report of Committees:
1. Literature and Colportage, E. J. Lampto

1. Literature and Colportage, E. J. Lampto Chairman.
2. Foreign Missions, Andrew Scott. Chairman.
3. American Christian Missionary Society, J. Vawter, Chairman.
4. Resolutions, David Errett, Chairman.
5. Orphans' Home, Mrs. H. M. Meier, Chairma 6. Obituaries, J. A. Berry, Chairman.
3:30. Memorial Sermon, "Life and Character Alexander Procter," T. P. Haley, Kansas City.

WEDNESDAY EVENING.

WEDNESDAY EVENING.
7:30. Service of Song, W. N. Briney, Paris.
7:45. Prayer Service, Anthem, by Paris Choir
8:00. Addrss, "Paramount Importance of Sta
Missions." J. H. Hardin, Liberty.
9:00. Announcements. THURSDAY MORNING

9:00. Song and Prayer, C. P. Smith, Richmond 9:10. Report of Committees:
1. Special Committee on Constitutional Revision T. P. Haley.
2. Schools and Education, Clinton Lockhart. 11:00. Educational Address, J. B. Jones 11:45. Devotional Hour, "Sweet Hour of Prayer J. M. Vawter, Lawson. 12:00. Adjournment.

THURSDAY AFTERNOON. 2:00. Song and Praise, H. J. Corwine, Wellsvill 2:15. Address, "Evolution of a District," O. V 2:00. Song and Flates, 71. 2. 2. 2. 2. 2. 3. Address, "Evolution of a District," O. V. Lawrence, Maryville.
2:55 Conference, "Our Country Churches Levi Marshall, leader, Hannibal.
1. "Their Value," E. B. Redd, Platte City.
2. "Their Condition," J. B. Corwine, New Lo

don. 3. "Their Needs," N. R. Davis, Burlington Junction. 4:00. Miscellaneous Business.

Adjourment.

THURSDAY EVENING

Y. P. S. C. E. Hour, C. E. Hill, State Supe intendent. 8:00. Sermon, 'The Heroic in Christianity, S.

Moore, St. Louis.

Last Words. Doxology. Benediction.

Marriages.

BLACK—WINNINGHAM—At the residence of the bride's parents in Macomb, Ill., Aug. 14, by J. S. Gash, Mr. John Black, of Springfield, Ill., and Miss Mabel Winningham.

CHANDLER-SHIPLEY-Mr. William Chandler and Miss Fannie Ship'ey, both of Anderson, Ind., were united in marriage at the home of the bride's mother, 2231 St. Charles St., at 4 P. M., Sunday, July 29, 1900; R. B. Givens officiating.

CROTHERS—ENGLAND—Married, at the home of the bride's parents, Mr Henry England, near Central, Ill., Aug. 1, 1900, Mr. Wesley Jay Crothers and Miss Lurena Mae England; L. T. Faulders, Sidell, Ill, officiating.

MILLER—JARNER—Married, Aug. 10, 1900, at the residence of the writer, Mr. Mahlon C. Miller and Miss Nettie F. Jarner both of Polo, Ill.; D. F. Seyster officiating.

SELLERS—SCOTT—Married, on Aug. 5, 1900, in J well County Kan, Mr. Cory W. Sellers and Miss Mary A. Scott; G. D. Sellers officiating.

STRADER—LINER—In Macomb, Ill., Aug. 16, by J. S. Gash, Mr. D. B. Strader and Miss Maggie Liner, both of Fandon.

Obituaries,

BARNES.

Little Edith Barnes, of Plantersville Alabama, fell asleep in Jesus Aug. 14, 1900. She was seven years, ten months and three days old. Being the only child and an only grandchild, her death was peculiarly a sad one. Three days before death claimed her she was the picture of life. "The Lord giveth and the Lord taketh away; blessed be the name of the Lord."

S. B. HAWKINS.

S. R. HAWKINS.

Plantersville, Ala.

HICKMAN.

Sarah M. Hickman, widow of the late Benjamin F. Hickman, was born in Staffordshire, England, in 1840, and in 1848 with her parents came to the United States. She became obedient to Christ in 1855, during a meeting in Hannibal, Mo., just entering her fifteenth year and has ever since just entering her fifteenth year and has ever since ived as became a follower of the Nazarene. The subject of this sketch was married to B. F. Hickman November 23, 1858, by whom six children were born, of whom J. T. S. Hickman, cashier of the Monroe City Bank, is the only son. Four children and a sister survive her. She moved to Monroe City in 1872, living there to the day of her death, Aug. 15, 1900, when falling asleep in Christ our sister-friend has gone to her husband and loved ones on high. "Blessed are the dead who die in the Lord."

Last Sunday was a very sad day in Jamestown, ind. At nine o'clock, just as the first bell was ringing for Sunday-school, the sweet spirit of our secretary, Bertha Kelley, left the earthly house and took on the heavenly. She was 18 years old and was to have been married just one month bence from the day she was buried. She was as bence from the day she was buried. She was as faithful to her duties as any one I ever knew. She was never absent from the house of God and the place of prayer. She was a good singer and together with her sister would sing duets for us and we all loved to hear them sing. We all miss her bright smiles and encourazing words. We all loved her fondly and her place cannot be filled by any other. We preached her funeral from the text, "They took up the body, buried it and went and told Jesus," to a great crowd.

H. C. PATTERSON.

H. C. PATTERSON.

LENOIR.

Dr. W. T. Lenoir and children, attended by a host of relatives and friends, gathered in the Ashland Church, Howard County, to bid the last loving farewell to the remains of a faithful wife and loving mother. Sister Nannie Waker Lenoir was born March 3, 1839, and departed this life for the one higher and better August 18, 1900. Miss Nannie Waker and Dr. W. T. Lenoir were married July 4, 1866. Two children, a son and daughter, was born of this union. The daughter died in infancy, but the son lived to support his father in his declining years. For many years Sister Lenoir was a steadfast and faithful Disciple.

ARTHUR W. LINDSEY. Dr. W. T. Lenoir and children, attended by a

Early in August the spirit of this noble, saintly Christian woman passed to her reward from the home of her son in Moran, Kansas. A little more than two years ago her hu-band, G. W. Mapes. a well-beloved pioneer preacher of the Church of Christ, after a long and useful ministry, was gathered to his fathers. The good wife resince the design of the control of the church of the church of the fathers. Christ, after a long and useful ministry, was gathered to his fathers. The good wife was inconsolable and homesick for his company and yearned to depart and be with him, so that she literally pined away. She was one of the choicest spirits of the church, true and tried and triumphant in the possession of a worthy Christian life. For nearly 50 years she walked with her good husband, a helpmeet indeed, a queenly royal companion, loving everybody and beloved by everybody. Her remains were brought back to the home in this city. Her funeral services were conducted by the pastor of the Central Church at the home of her only daughter, which had been for five years the joint home of the two families. Her four sta'wart sons, Wheeler, of Redfield, Ia.; Charles, of Hutchinson, Kansas; Frank, of Macomb, Ill., and——, of Moran, Kansas, together with the son-in-law as pallbearers, bore her loved body to its last resting place in Greenwood height becknown. her loved body to its last resting place in Green-wood beside her husband. Besides the four sons above mentioned she leaves an only daugeter, Mrs. M. A. Hitchcock, to rejoice in the heritage of her beautiful, symmetrical and noble life.

H. O. BREEDEN. Des Moines, Ia., Aug. 15, 1900.

MYERS.

MYERS.

Jane Smith Myers was born in Licking County, O., June 9, 1832. She married F. K. Meyers Sept. 22, 1850. In her 24th year she confessed Christ and was immersed by Elder Beardshear and has lived a consistent Christian life. She was a devoted mothor of 10 children, and husband, two daughters, five sons, three brothers and many friends mourn their loss. Her spirit took its flight at noon on August 5, 1900. Her brothers, H. W. Smith, of this place, A. M. Smith, of Hebron, Neb., were present at her death. Elder J. N. Smith, pastor of the Church of Christ, Seattle, Wash., was absent. Her cares were great, but greater was her love. She will be missed by all, but most by Elder F. K. Myers, her devoted husband, who for almost 50 years together with her stood the trials and hardships of a weary life. And these noble sons and daughters will miss a fond and loving mother. The funeral was held in And these noble sons and daughters will miss a fond and loving mother. The funeral was held in the M. E. church, Monday, at 3 o'clock and was conducted by the writer (text, Rev. 18-13), assisted by Revs. Vandervoort and Walker, both of the M. E. Church. Many friends followed the remains to Burr Oak Cemetry. Elder Myers and family have the sympathy of this city and vicinity.

Burr Oak Kas

Burr Oak, Kas.

PORTER.

Mattie E. Dollard was born in Franklin County, Mattie E. Dollard was born in Franklin County, Ky., June 21, 1834, and died at Lamar, Mo., July 6, 1900, aged 66 years and 15 days She was married to Gideon F. Porter, in Randolph County, Mo., June 17, 1857. She was the mother of eight children, one of whom has gone before. She obeyed the gospel at 16 years of age and spent half a century in the service of the Lord. She was a charter member of Lamar Church, only two of whom now remain. She was true and faithful of whom now remain. She was true and faithful. Bro. Porter has the sympathy of the whole church. W. W. BLALOCK.

WIGMORE.

Died, at their home in Pelouse, Washington, August 8, 1900. After about 12 days of the most painful suffering of peritonitis the angel of death claimed for its own Alvin Wayne, son of Bro. and Sister E. C. Wigmore, aged seven years, two months and 19 days. Death, whenever and however it comes, is always sad, but it fell with crushever it comes, is always sad, but it fell with crushing force upon our dear brother and eister when it came again and laid its icy hand upon their dear little boy—being the second child that death has taken from their home in the last year. May the Lord comfort them in their great sorrow. Funeral services conducted by the writer.

GEO. F. STIVERS.



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Alexander Campbell's Theology.

This is a neat book of very considerable inter est by Winfred Ernest Garrison. Like all the productions of the author, its English is without fault. The style is flowing, not to say florid. It has a great topic, and yet does not become burdensome to the weary brain. One who feels that he has not the strength necessary to study a work of this kind will be pleased with this book. It does not propose to wrestle with logical or theological propositions; it simply recites the historical setting and then outlines the conclusions reached by one of the great thinkers of the nineteenth century. Of course, it is not meant that Mr. Campbell ever presented the world with a systematized theology. The nearest known under such a view is what may be read from the Christian System, where he announces some leading truths as the conclusions which had become his

The conditions and influences leading up to the restoration movement by Mr. Campbell, Thomas Cam; bell, Walter Scott and others, take up about half the space. Were I in a critical mood I should say that it would have been better to have written wholly on the subject announced. Just how Alexander Campbell came to certain views of psychology are a little uncertain, and of far less interest to the average reader than would have been a strict detail of all the questions which troubled him in his religious investigations. Mr. Campbeli's views were based, as he supposed, not on any opposition to anything taught by Descartes, or favored by Locke, but the sole question was, What did God intend to teach by the words which he used in the book called the Bible? These should be "correctly translated and grammatically understood."

On the last page of the book there is a paragraph which may not be understood by others than those who have read our teachings in the Christian Church. The author says: "The theology taught by Mr. Campbell has come into more or less general acceptance among the Disciples of Christ." Mr. Campbell was a leader, and his early teaching made the Disciples. It might be said that there are some who differ from his teaching, in some particulars, among the Disciples. This "theology," as it is termed, did not come to the Disciples as an organized church to be received or rejected. Again, speaking of the Disciples, he says: "By their elastic constitution they are free to change and develop their theology in the light of the best thought of each succeeding generation." The Disciples, then, have a constitution, an elastic constitution. I never heard of such a thing before. And as to changing their theology by the light of the age or generation is perfectly new to me. I think that the writer was closing up his book when he said that. He had already said that they have their teachings from the Scriptures simply. Certainly the views and philosophies of the men of the generations can have nothing to do whatever with the theology of the Disciples. They get all their faith and discipline from the Word of God and not from the philosophies of advanced thinkers of the generations.

There are many questions discussed by Mr. Campbell not brought out in this work. But those points brought to view are of great interest. He learned, as he proceeded, a point I am glad was presented. On doctrinal matters his debate with Mr. Rice covers nearly everything that can be said, and it would be a good thing if this new book should provoke many of our preachers to purchase that debate and read it. I hope this new candidate for place will receive a large one add be read by many people.

D. R. Dungan.

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CHRISTIAN VANGELIST.

A WEEKLY FAMILY AND RELIGIOUS JOURNAL.

Vol. xxxvii

September 6, 1900

No. 36

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LI HUNG CHANG.

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J. H. GARRISON, Editor. W. W. HOPKINS. W. E. GARRISON. Assistant Editors.

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IN PAITH, UNITY: IN OPINION AND METHODS, LIBERTY: IN ALL THINGS, CHARITY:

Vol. xxxvii.

St. Louis, Mo., Thursday, September 6, 1900.

No. 35.

CURRENT EVENTS.

The news from China maintains its kaleidoscopic character. Each days' developments impart a somewhat different hue to the situation. At the prosent writing the impression prevalent in London is that the international concert has been ruptured by disagreement among the co-operating nations. So far as we can understand, the points of disagreement seem to be the unwillingness of England, Germany and perhaps some of the other nations to accept Li Hung Chang as the minister plenipotentiary, with whom the nations can negotiate for the settlement of existing differences, and the disposition on the part of some of the other nations to retire from Pekin and allow the Chinese capital to be occupied by the reigning power while peace negotiations are in progress. It is not to be wondered at, in our judgment, that some of the nations should be rather wary of accepting the good offices of Li Hung Chang without the most indisputable proof of his authority to treat with the powers. Nor is it strange that some of the nations would object to vacating the capital until a peace treaty is negotiated. What might be interpreted by some civilized nations as an act of generosity is very likely to be interpreted by the Chinese as an act of cowardice. If the Dowager Empress and her advisers were not in active sympathy with the Boxers in their efforts to slaughter the foreign population, including the ministers of the various nations, they had no reason to vacate the capital. If they were in sympathy and co-operation with the Boxers in their shameful war on those who were entitled to their protection, then they have no business at the capital until they have given some assurance to the nations of repentance and of their purpose to prevent future outrages. It is to be hoped that no political consideration growing out of the present presidential campaign will influence our government in effecting any temporary or superficial compromise with China, which offers no guarantee of future peace. We confess our sympathy with the view that, with the Empress Dowager on the throne and in authority, the lives of our missionaries and civil ministers and merchants in China will still be in peril, and the progress of that country retarded

The recent pronounced victory of the British over the Boers at Machindodoorp, in which the latter, after suffering severe loss, were compelled to retreat from their intrenched position, brings the South African war perceptibly nearer to its close. The Boer leaders can, of course, disperse their forces

and carry on a sort of guerrilla warfare for some time to come, but it is difficult to see what good could come of such a policy. Regardless of the merits of the case, it would be a better policy, it seems to us, for the South African Republics to throw themselves on the mercy of Great Britain and of the civilized world. When war ceases to have any reasonable prospect of accomplishing the end for which it was inaugurated, every consideration of humanity would seem to indicate the wisdom of discontinuing it and using other means for acomplishing the same purpose. Lord Roberts has felt justified in view of recent victories in issuing a proclamation annexing the South African Republic to Great Britain under the title of the Transvaal. This ends the separate political existence of the South African Republic, a result which it ought not to have been difficult for the Boers to foresee when once they had made their appeal to arms. However much we may feel inclined to sympathize with the political aspirations of the Boers for a united South African Republic, and however much we are compelled to admire the heroism with which they have waged war against the greatest empire on earth, it is hardly possible to overlook the lack of political sagacity and of far-seeing statesmanship which prevented the Boer leaders from making certain concessions to British demands rather than appealing to the dread arbitrament of war. On the other hand there can but be the universal desire on the part of all disinterested people that Great Britain will be magnanimous in her triumph and deal, not only justly, but even magnanimously, with the brave people who have fought them with such heroism.

Labor Day has come and gone, and the wage-workers of America have once more paraded the streets of our cities in impressive numbers, carrying their banners and emphasizing, as the day is intended to do, the dignity of labor and the importance of the labor problem. At Chicago two notable speeches were made by two notable men, Gov. Roosevelt, of New York, vice-presidential nominee of the Republican party, and Col. Bryan, of Nebraska, presidential nominee of the Democratic party. speeches were both worthy of the men and of the occasion. It was understood and, we believe, demanded by the labor men themselves that there should be a political truce on that day and that no partisan politics were to be injected in the speeches. Mr. Bryan, however, felt that he was justified in view of resolutions passed by various labor organizations in declaring against

"government by injunction" and what he called imperialism and militarism. Gov. Roosevelt steered clear of partisan issues and both of them gave wise advice to the wage-earners of the country. Gov. Roosevelt said "the more a healthy American sees of his fellow-Americans the greater grows his conviction that our chief troubles come from mutual misunderstanding, from failure to appreciate one another's point of view. In other words, the great need is fellow feeling, sympathy, brotherhood; and all this naturally comes by association. It is therefore of vital importance that there should be such association." further said: "When we come to dealing with our social and industrial needs, remedies, rights and wrongs, a ton of oratory is not worth an ounce of hardheaded, kindly common sense." Mr. Bryan said: "The first thing to be considered is the laboring man's ambition. What are his aims and his purposes; for what is he striving? The animal needs only food and shelter because he has nothing but the body to care for; but man's wants are more numerous. The animal complains when it is hungry, and is contented when its hunger is appeased; but man, made in the image of his Creator, is a threefold being, and must develop the head and the heart as well as the body. He is not satisfied with mere physical existence; neither will he be content unless all avenues of advancement are open to him. His possibilities must be as unlimited as his aspirations." Both speakers emphasized the dignity of labor, the necessity of human brotherhood, the importance of labor associations and the right of laboring men to a just proportion of the wealth which labor produces in connection with capital. The annual observance of Labor Day can but be productive of good when it is utilized in dignified and statesmanlike discussion of the labor problem, and especially in emphasizing the ethical side of the industrial system.

The "paramount issue" in the case of China, is the question whether or not the Powers have completed what they started out to do. The position which Russia takes in proposing a general withdrawal of troops assumes that they have. The position of Great Britain and Germany assumes that they have not. Certainly, the task which lay before the Powers when the march to Pekin was begun included, not only the immediate restoration of order, but the guarantee of the continued safety of foreigners in China. As it seems to us at present, the second part of this task has not yet been completed. The fact is, there is no Chinese Government

at present whose guarantee is worth anything, and the foreign troops cannot safely be withdrawn until the Chinese Government is rehabilitated in some form more substantial and potent than the self-appointed plenipotentiariship of Li Hung Chang. If the Powers wish their work to have any permanent outcome, they must keep possession of the capital until such time as a genuine guarantee of the preservation of order can be given. There has been much suspicion of Russia's sincerity in proposing peace and urging the withdrawal of troops when it is a matter of common knowledge that Russia's settled policy in China is one of aggression. But there is no need to suspect bad faith on the part of the Czar. The fact is, Russia has much to gain and nothing to lose by the speedy termination of hostilities in China. All the powers have troops now on the ground, and if the present trouble should issue in the partition of China, Russia would only be on par with the others. On the other hand, a few years of peace will complete Russia's hold upon the northern part of the Empire, will give opportunity for the completion of the trans-Siberian railway, by which Russian troops can be placed in China in days while the other powers would require weeks, and will give Russia a much larger chance of acquiring a preponderating influence in the affairs of China whether there is a partition or not. Unquestionably, the Czar wants peace now.

THE CHURCH AS A TRAINING SCHOOL.

Christian people generally have allowed themselves to drift away from the conception of the church as an institution for the moral and religious culture of the people as well as for their conversion, and as a training school in which persons are to be taught wise and practical methods of Christian service. It is to be feared that thousands of people come into the church with the idea that this act is an end instead of the beginning point of their religious life. The church is not an end of itself, but is a means to an end, namely, the building up of character in its members, and their preparation for serving their fellowmen.

In the very thoughtful volume by William DeWitt Hyde, president of Bowdoin College, entitled "God's Education of Man," there is a very helpful treatment of this subject, but the able author seems to us to make a wrong classification in the following statement:

"What we need is the increasing recognition that the domestic, economic, commercial, social, political and ecclesiastical spheres are all partial and coordinate phases of the life of service to the one God, who is immanent in them all, and is acceptably served through whatever correlation and subordination of these spheres enables the individual to render most effective service to God and his fellowmen."

The phrase "coordinate phases of the life of service to the one God" is liable to convey the idea, whether it be the author's thought or not, that in each of these spheres of activity one may serve God acceptably

without participating in the activities of the others. That is a view which many people now entertain, and by which they are kept out of the church. We do not believe that honesty, philanthropy and disinterested service for one's fellowmen in the commercial, social or political spheres, or even in the domestic sphere, meet the demands of our religious nature or the requirements of God. Rather we regard the church as the training school in which men are fitted for the right sort of service in the domestic, economic, commercial, social, political and all other spheres of life. If this view is correct, then the church is not "coordinate" with these various forms of activity, but sustains a different relation to them than any one of them sustains to it or to each other. If the church does not help men to be better husbands, better economists, better business men, truer and more reliable politicians, better artists and wiser statesmen, then it is indeed only partial in its service to men, and not universal in its scope of influence. We must, it seems to us, hold fast to the thought that the church of God is not simply one of many coordinate agencies for saving men and training them religiously, but that it is the great institution ordained of God for this purpose, and that no man can fulfill his obligations to Jesus Christ and ignore the church which He has founded, no matter how zealous he may be in all other spheres of activity.

President Hyde is right, hower, in emphasizing the fact that a Christian man may serve God acceptably in all these spheres of activity which he mentions, it being understood that first of all he is loyal to Jesus Christ. It is important to bear this fact in mind, because many good people are discouraged because they feel they are doing no "religious work," though they may be mothers who are absorbed in the care and training of their children, and with the domestic drudgery, which ceases to be drudgery because it is transformed into service of God by the spirit of love; or they may be public men, whose time and energies are absorbed in the details of administration in some form of public service for the good of their fellowmen; or humble mechanics or laboring men, whose time is required and energies are exhausted by the labor they perform for the maintenance of their families. All these classes of persons should know that in so far as they are faithful in the performance of their daily tasks, and are conscientiously discharging the duties of their several callings, they are serving God and are doing religious work. It would bring new inspiration to thousands of toilsome lives if they could feel and realize that in their humble spheres and in their own way they, too, are serving God acceptably in fulfilling their appointed missions in life.

It is the mission of the church to infuse the spirit of religion into all callings and pursuits, and to train its members for faithful and efficient servi e in every sphere of human activity. What dignity and value this gives to the church of God! How bread and beneficent its mission! Its spirit, its very atmosphere, its teaching, its training, should be such that all those within its influence should feel the inspiration of its high motives and be better fitted to render honest and disinterested service to humanity in whatever sphere of human activity their lot may be cast. We need not state how this thought magnifies the position of the preacher of the gospel and pastor of a church. All that education and the widest culture can do for men ought to be done for those who are to occupy the places of spiritual teachers and leaders of the people in our churches. Only such men can fulfill in the highest degree the work of the ministry, and only churches that are equipped with such men can fulfill their mission as training schools to prepare men for consecrated service in every department of human toil.

THE BIRTHDAY OF THE CHURCH.

The conclusion of the article of Brother Bays will be found this week in this issue, and we call attention to a few points in his argument.

We cannot understand the purpose of the array of Scripture passages to be found at the beginning of Brother B.'s article, if they be not intended as proof that repentance and remission of sins in the name of Jesus Christ did not begin at Jerusalem on the Pentecost following Christ's resurrection. It would have been far more reverent, it seems to us, if our brother had taken up the declaration of Jesus in Luke 24:46, 47 and tried to show that the passage does not mean what it seems to assert on its surface. There is nothing in any of the passages which he cites to show that the meaning which we gave to this passage is not its true meaning. There is no question between us about repentance and remission of sins having been preached both by John and Jesus during the the earthly ministry of our Lord. There is no difference on the point that demons were cast out in the name of Christ during his earthly ministry. But Jesus' asserts, after His resurrection from the dead, that repentance and remission of sins in His name was to begin at Jerusalem, and as a matter of history we know that it did so begin on the first Pentecost after Christ's resurrection from the dead. Peter said to those convicted of sin and inquiring what they must do: "Repent ye, and be baptized everyone of you, in the name of Jesus Christ unto the remission of your sins, and ye shall receive the gift of the Holy Spirit" If any preacher before this date ever preached re pentance or remission of sins in the name of Christ there is no record of it, and if there were there would certainly be an antagonism between such a passage and the statement of the risen Lord, to which we have

In discussing John's baptism Brother Bays takes the strange position that John required faith in Christ as a condition of his baptism. This is to wholly misunderstand the relation of John's work to that of Christ's. He was preparing a people to accept Christ when He should declare Himself. The people to whom he preached

believed in God, and on the basis of that belief he called them to repentance, specifying to various classes what their repentance would involve. As Paul explains it, "John baptized with the baptism of repentance, saying unto the people that they should believe on him which should come after him, that is, on Jesus' (Acts 19:4). They were not required to believe on him, however, as a condition of John's baptism. They were required to repent and be in readiness to believe on him when he should come. Referring to the above passage, Brother Bays says: "When they heard this they [presumably like John's disciples | were baptized in the name of the Lord." But these were John's disciples in the sense that they had received John's baptism. If they had previously been baptized "in the name of the Lord," why should Paul have them rebaptized? Our brother's position leads him into contradictions on every hand.

After a great deal of matter that does not seem to us to be at all relevant to the issue, together with one or two points to which we have already made sufficient reply, our brother asks: "If John preached and baptized in some name other than that of his livine Master, will some one be kind enough to tell us in what name he ministered?" Certainly. How would it do to suppose that John baptized in the name of Him who sent him to baptize? He himself said: "He that sent me to baptize in water, he said unto me, Upon whomsoever thou shalt see the Spirit descending, and abiding upon him, the same is he that baptizeth in the Holy Spirit" (John 1:38). John was sent to baptize, then, by God the Father, who gave him instructions as to how he would recognize His Son when he should apply for baptism. Is it not reasonable to suppose that he baptized in the name and by the authority of Him who sent him? This failure of our brother to make any distinction between the baptism of John and Christian baptism, as taught and practiced by the apostles, is fatal to any clear understanding of dispensational lines, and of the unique features of Christianity which made it distinct from the teaching and preaching of John. Even the east in the kingdom of God was greater than John the Baptist, Jesus tells us—a statement that has no explanation on the ground that the Christian dispensation oegan with John.

Our brother attempts to found an argument on the identity of the "kingdom of neaven" and the church because when Jesus said to Peter: "On this rock I will build my church" he added: "And I will give unto thee the keys of the kingdom of heaven." The argument is lame. The phrases, no doubt, have sometimes the same meaning. The kingdom of God and the church do touch each other, and are identical at certain points, but the kingdom of God has a wider significance than the church. It may be said that the church, as we see it here in the world, is the objective form of the kingdom of God; but the kingdom has a subjective meaning as well. In that subjective meaning the kingdom is to be in us.

The mission of the church is the extension of the kingdom of God throughout the world. Any argument, therefore, founded upon the complete identity of the meaning of the two phrases—"the kingdom of God" and the church—is likely to be fallacious.

Referring once more to the words of the Savior: "And if he shall neglect to hear them, tell it unto the church," etc., and to our explanation that this language is "clearly anticipative," as indeed much of the Savior's teaching was, Brother B. remarks: "Possibly this may be true, and if so, then the foregoing passages should read something like this;" and then he adds the phrase "wait till after the church is organized on Pentecost" to the various passages referring to the church. This is not argument. It is travesty. When Jesus instituted the Supper was it not in anticipation of His death, and was its observance to begin before Pentecost, and before the church was established? And yet we do not find any such modifying clauses as our brother supposes would be necessary in case this were His meaning.

Some of Brother Bays' argumen's are unworthy of him. Take his interpretation of the phrase "at hand" in the passage, "Re pent ye for the kingdom of heaven is at hand." This phrase he says has reference to place, not time, and then he cites a passage concerning Juras in which the phrase does mean near the place as a proof that it always has this meaning! Hence when Jesus said "the kingdom of God is at hand" he meant that it was in "immediate proximity to those addressed!" It would be a waste of time and of space to attempt any reply to an argument like this. If our brother had taken the pains to examine his concordance he would have readily seen the absurdity of ap plying this meaning to the phrase "at hand in many of the passages of the New Testament. So far as we know he is alone in holding that the message which John announced, and which Jesus also proclaimed was that the kingdom of God was near a certain place—being already in existence!

Our brother concludes his argumentation with the following: "Then there can be no doubt that the church dates its beginning with John, and reached its glorious consummation on Pentecost." Strange statement from a teacher and a preacher of the Word of God! The church has not yet "reached its glorious consummation," and will not until it shall be presented without "spot or wrinkle" or any such thing, in the presence of God. It only had its birth on Pentecost, and is even yet struggling with many an imperfection up toward the ideal of its divine Founder.

We have not replied to many of the citations made by our brother, assuming that our readers will be able to discern their true meaning, and see that they do not prove the points for which they are introduced in this discussion. We honor our brother for his courage in breaking away from the materialistic conceptions and erroneous teaching of Mormonism for a more spiritual and scriptual conception of Christianity, and we trust he may keep his mind open to the truth

while he continues to be a diligent student of the Word of God.

hour of Prayer.

BARNABAS-A CHARACTER SKETCH.

(Acts 4:32-37; 11:19-26.)

[Uniform Midweek Prayer-meeting Topic, Sept. 12.]
CENTRAL TRUTH: A good man, wholly consecrated to the Lord and to the welfare of his fellowmen, will live in the affectionate remembrance of mankind when the names of the rich and mighty who have lived for self have been covered with oblivion.

The New Testament contains only a few sentences concerning the history and character of Barnabas, but they are enough to give us quite a satisfactory view of the man and contain more of the real essentials of character than many a volume of biography contains. From the brief sketch given in Acts we learn that his proper name was Joseph and that he was surnamed Barnabas by the apostles because of his character and ability in exhortation. He was a Levite and therefore belonged to the priestly tribe of the Jews. This would imply, perhaps, a special religious training. He was a Cyprian by race, being a native of Cyprus. We learn further that he was a man of some property, being the owner of a farm, presumably on the island of Cyprus. That he was a man of portly bearing and prepossessing appearance is indicated by the fact that the Laconians, when they were about to pay divine honors to Paul and Barnabas, called Barnabas Jupiter and Paul Mercury.

It was the good fortune of Barnabas to be among the early disciples of Jesus, and a member of that group of believers at Jerusalem of whom it is said in the passage above cited that "the multitude of them that believed were of one heart and soul: and not one of them said that aught of the things which he possessed was his own; but they had all things common." Among others who sold their possessions and invested the proceeds in the kingdom of God was Barnabas, who "having a field sold it and brought the money and laid it at the apostles' feet." This in itself was an act of such whole-hearted devotion and of unselfish generosity as to indicate the character of the man. He evidently believed in Christ with all his heart and loved his brethren as himself and contributed what he possessed for their welfare and support.

Later on Barnabas filled a most important place in the development of the early church. At the time when the heralds of the new faith went beyond the limits of the Jews, and men of Cyprus and Cyrene ventured as far as Antioch and preached the gospel to the Greeks, and the report of this work had come to Jerusalem, they decided to send some wise counselor down to Antioch to look over the situation and decide what should be done. In looking about for the right man for this delicate mission they selected Barnabas and sent him forth as far as Antioch. Concerning his mission there the record in Acts says that "when

he was come and had seen the grace of God he was glad; and he exhorted them all that with purpose of heart they would cleave unto the Lord." A narrower man, a man with less spiritual vision and less breadth of sympathy, might have felt and acted otherwise. They were Greeks coming into the kingd m of God and claiming its benefits and immunities. This was not easy for a Jew of that day to look upon with complaisance. Many of them would have been filled with envy, but Barnabas "was glad" and exhorted them to "cleave unto the Lord."

What is the explanation of this ability on the part of Barnabas to enter into sympathy with the larger purposes of God concerning the Gentiles? The explanation is given in the words which follow: "For he was a good man and full of the Holy Ghost and of faith." It would be difficult to put more that is commendatory in so few words. Blessed is he of whom it can be said under the guidance of the all-seeing Spirit: "He was a good man." Goodness is the only real greatness. To be a good man is to be God's man-thinking God's thoughts, living God's life, doing God's work in the world. But he was also "full of the Holy Ghost and of faith." No wonder, then, he was capable of doing large things; of going on delicate and important missions and of giving advice, comfort and consolation to the disciples. If he had been full of the evil spirit and of doubt he would have been the source of division and strife among the brethren and a stumblingblock in the way of sinners; but instead of that he was dominated by the Holy Spirit, and faith opened to his vision the splendid realities of the unseen world. This enabled him to practice self-denial here with a view of building up that which is eternal and enduring. Who can tell how many of the redeemed in that future world will give Barnabas praise for the consolation they derived from him and the spiritual help which he afforded them by his godly, consecrated life?

The nobility of character in Barnabas is further shown in the fact that he was not ambitious to shine as the supreme luminary in the church at Antioch; he went in search of Saul and found him and brought him to Antioch and labored together with him "for a whole year." Saul, afterwards called Paul, soon came to the front and outshone Barnabas with the brilliancy and strength of his intellect and the fiery impetuosity of his logic; but there is not the slightest intimation that Barnabas ever envied his growing reputation. He rather rejoiced in it for "he was a good man and full of the Holy Ghost and of faith."

When the church in Antioch wished to send relief unto the brethren that dwelt in Judea they did so "by the hand of Barnabas and Saul." Later on in the record this order is reversed and it becomes Saul and Barnabas. But who knows how much the world is indebted to Barnabas for what Saul, afterwards named Paul, wrought among the Gentiles as a great missionary as well as expounder and defender of the Caristian religion?

The church is indebted to such men as Barnabas in all ages for its spiritual power, its aggressiveness and its triumphs. Not by the might of intellect, not by social power or prestige, not by wealth or rank is the church made strong and victorious, but by good men, "full of the Holy Ghost and of faith." May the number of such be multiplied in the church of our day.

PRAYER.

Almighty Father, we thank Thee for the gift of good men which Thou hast given to the church in all ages. We thank Thee for the influence of their consecrated lives upon the world, and for the inspiration they furnish us to seek to make our lives like theirs. We pray Thee that Thou wouldst bless Thy church to-day by raising up men of large spiritual vision who shall be great in their goodness and who shall be filled with the Holy Spirit and with faith, that they may lead Thy people, under Jesus Christ our supreme Leader, into a richer and deeper life and into a successful warfare with all the powers of darkness. And this we ask in the name and for the sake of Thy Son, Jesus Christ our Lord. Amen!

Editor's Easy Chair or MACATAWA MUSINGS.

We have previously referred to the fact that the windows from our semi-octagon study on the lake look out in many directions, through which we take note of past and coming events. One of these looks directly out across the lake to Old Missouri, and we have been thinking of our annual Convention to assemble at Moberly on the 15th of September. We have been wondering whether the National Convention, coming a month later at Kansas City, will be permitted to eclipse our State Convention. It should not be allowed to do this by any means. The more successful our State Convention, the greater the impetus we will give to the National Convention. There are important matters to receive consideration and action at our State Convention at Moberly, which cannot be attended to at Kansas City in October. Those who are in the habit of attending our State Convention because they are interested in the work we are doing in the State, and to lend their assistance to make these conventions a success, will not, we think, remain away because of the proximity of the National Convention. There will be nearly a month intervening between the two conventions, and this will be ample time for resting up from the one before attending the other. Viewed from this distance, and from the point of view which we occupy, it occurs to us that the brotherhood of Missouri has some very important business to discharge in order to deepen and widen its influence in the State, and that this business ought to receive our consideration in the coming Convention at Moberly. What this [business is we may indicate before the Convention occurs. What we ask now is that our membership in Missouri give their undivided attention to the Missouri Stete Convention until that is past and then get ready for the National Convention.

Blessings brighten as they depart! A the time for our departure from this breezy lakeshore and from the fair scenes of Maca tawadraws nearer, every hour seems to be precious; every opportunity for recreation seems to have a distinct value. How we have enjoyed, during the past week our quiet little sails in the afternoon over Macatawa Bay, and up to the center of Black Lake to the happy fishing grounds! By attaching the sail to front part of our row boat, we glide along smoothly, easily and merrily. There is no other method of locomotion quite equal to sailing when the conditions are right. There is no creaking of machinery, no smoke of engine, and then there is the delightful sensation as you glide along, of getting some thing for nothing, The wind is doing the work and you shoply sit back on your cushion and enjoy it. A few hours spent in this sart of recreation, especially if they be crowned with a good string of fish, as is the rule, do much to relieve the mind from its vexations, cares and worries and prepare it for its duties on the following day. But the season for this sort of recreation will soon be past and the routine of editorial duties will be taken up with little intermittence for recreation until another season rolls around. So we try to make the most of it while it lasts and get out of it an equipment of vitality and strength for more efficient service. That, at last, is the measure of the value of summer vacations or outings-the preparation they impart for more and better work.

Since the foregoing was written all the household of Edgewood-on-the-Lake have de parted except the editor and his wife, and we will have departed before this appears Great quiet prevails. When we awoke this morning a squirrel was chattering in a tre near our bedroom window. Last night we went with some of the family to Holland where they preferred to take the Chicago boat, rather than wait for it to touch at thi We rode down the little lake on th "City of Holland" as far as Macatawa doc with them. It would be difficult to imagin a more beautiful night and a lovelier scene The stars shone out with unwonted brill iance. The crescent moon hung above the western horizon an hour's height. Th placid little lake, smooth as a mirror, re flected these lights above and the lower light along the shore. The Macatawa and Ottawa Beach hotels were in a blaze of electri glory, and out through the channel beyond the U.S. Life Saving Station lay Lake Mich igan, touched into a dream of beauty by th silver light of the half-full moon. What: night for crossing the lake! How it con trasted with the night when we last lande at this port from Chicago, when black clouds rolled up from the north, as chariot of the wind, and a hurricane tore the lak into mountain ranges of billows with inter vening valleys, and our vessel was tosse about like a cork on the tumultuous waves But such are life's contrasts. Tears to-day smiles to-morrow. A quiet moonlit have

to-day, to-morrow a rolling sea and a starless sky. Now the sun of peace shining full upon us; now the storm of battle with temptation and trial. But what does it matter whether it be calm or storm if only He who stilled the waves of the Galilean Sea be with us to sanctify the joy or the sorrow, the calm or the storm, the peace or the conflict, to our spiritual profit?

This paragraph is penned on the eve of our departure. The Park is by no means depopulated yet. The warm weather is keeping a great many people here. It is with regret that we return to the city two weeks earlier than usual, but we may make this up when we return, later in the season, to close up the cottage for winter. Last Lord's day was one of the rainiest days we have ever seen at the Park, and yet, in spite of that fact we had a good Sunday school at 3 P. M., and an astonishingly large audience at the preaching service at 4 P. M., consideridg the downpour of rain at that hour. G. W. Muckley, of Kansas City, preached a very thoughtful discourse on the Seen and the Unseen. He has made Macatawa his headquarters for the summer, but he has radiated from that centre all around in behalf of Church Extension. We sincerely trust his expectations may be met in the September collection. The Sunday-school at the Park has been conducted this year by J. S. Hughes, of Chicago, and he has ac quitted himself with great credit. He is a man of striking originality, high moral ideals and should be wholly engaged in ministerial and pastoral work. But the time is up. The "City of Holland" is moving down Macatawa Bay to carry us across the lake. For the present, dear old Macatawa, good-

En route home from Macatawa Park we spent Lord's day in Chicago and attended services at the First Church, meeting in an elegant hall on Forty-seventh and Indiana Avenues, for which Bro. Tyrrell is pastor. We were glad to notice a good audience present in spite of the hot weather, and the sermon was one of the most helpful and uplifting we have heard for some time. After the close of the morning service the secretary read a communication from Bro. Tyrrell, announcing his resignation, to take effect according to agreement, in sixty days. The secretary also read resolutions adopted by the official board, highly commending the work of Bro. Tyrrell as well as his character and ability. Bro. Tyrrell's plans for the future are not matured, we think, but he contemplates entering the lecture field without abandoning the ministry, and perhaps doing some special work in connection with one of our religious papers. He feels himself better adapted to a general work of that kind than to the routine duties of the pastorate. For our part we sincerely regret his action, and believe that he is capable of great usefulness as pastor of a church, and that he will ultimately see that this is the path of duty for him. The church there has increased to a membership of about two hundred from a few members, under his labors, and with wise and energetic leadership in the future it is capable of accomplishing great good in the midst of that great city. It was a great delight to us to spend a part of the day with Brother Tyrrell's family, to whom we feel closely attached by years of intimate relationship. May the benediction of the gracious Father rest upon them, both parents and children, and use them increasingly for the furtherance of his great purposes on earth. . . These closing lines are written in our St. Louis office, where we have taken up once more the familiar lines of work, only slightly relaxed, and grateful to the gracious Providence for strength to go forward with renewed vigor.

Questions and Hnswers.

If prayer profit anything, why not pray to God to preserve from all harm our missionaries in China, instead of sending our armies there? Is it not true that there is no profit in personal prayers, and that God does not hear or answer such prayers? Is it not folly to make personal requests of him when he has given us the law that supplies our every need? Do ministers of the gospel depend upon prayer to heal their sick? Rather do they not resort to A Reader. drugs:

These questions indicate a very confused state of mind on the whole subject of prayer. What the querist means by "personal prayer" is perhaps prayer for one's own benefit. Prayer, of course, should not be limited to one's self, but to exclude one's self from the benefit of prayer would be absurd. The publicar who prayed: "Lord, have mercy on me, a sinner," made a decidedly personal prayer, and it seems to have been "justified" in the sight of the Lord. The man who does not pray for himself is not likely to pray for other people. Our querist does not seem to have learned the simple truth that prayer is not a substitute for the exercise of common sense and our best efforts in securing what we desire. The man who prays for his sick child and puts forth no effort at the same time for its recovery shows either insincerity in his prayer or that he is under the spell of some fatal delusion. Satan himself could ask for no better device to further his interest than to have men believe that human agency is inconsistent with prayer for divine assistance. One other thing seems to have escaped the notice of this inquirer, namely, that God has not abdicated his throne in favor of every man who has some pet scheme he wishes to accomplish. In other words, God has never promised to answer prayer unconditionally. He reserves the right, as every wise father does, of withholding such things from his children as he sees are not good for them. It is right for Christians to pray for the protection of missionaries in China. It is right for the government to demand their protection from the Chinese Government and to enforce that demand.

In your issue of August 9th, in reply to the question of S. A. Nesbit, "What is the history of the right hand of fellowship?" your reply es-

sumes, without satisfactory edidence to me, at least, that James, Cephas and John, recognized as pillars in the church at Jerusalem, gave the right hand of fellowship to Paul and Barnabas to welcome them to church membership. What proof is there that this was the case? M. T. Moye.

The answer in question did not assume that the right hand of fellowship was given to Paul and Barnabas "to welcome them to church membership." The fact was cited as an instance of the use of the right hand of fellowship. It certainly was not given them to welcome them into the church at Jerusalem. It was an expression of Christian recognition and fellowship on the part of these pillar apostles for Paul and Barnybas. This is its meaning in its current use. It is never a means of receiving persons into the membership of the church, but simply a method of expressing Christian fellowship.

A short time ago I attended a service held by some persons who call themselves "Saints," and during the singing of a hymn each one held up a hand. I asked what it meant and was told that it was in conformity to 1 Tim. 2:8: "Lifting up holy hands without wrath and doubting." Is that the meaning of the passage? I have not been accustomed to associate it with the "service of song."

A Subscriber.

This is one of those fanciful interpretations which has been put upon the text referred to which is without any authority. The lifting up of hands was customary, as it is yet in many cases, in connection with prayer, and in this connection it stands for the act of prayer.

- 1. If a member of the Christian Church is accused of any misdemeanor, be it great or small, what is the first duty of the elders in taking action against said member where the charges are rumors?
- 2. Can elders have a private meeting and withdraw from said member without letting him know that they have charges against him or giving him a chance to defend himself in any way or acknowledging wherein he did wrong or has not?
- 3. Can they withdraw from said party without his ever being present or having a word in self-defense or being interviewed at any time on the subject?
- 1. The elders are not supposed to take action "against" a member, but in his behalf, with a view of saving him. Where charges exist in the form of rumors, if they possess any gravity, the truth of the rumors shou'd be first investigated.
- 2. Certainly not. This question is often asked and it must be that there are cases where this simple rule is ignored. The accused should always have the right to be heard in self-defense, and any act of exclusion which denies them this right is a species of tyranny.
- 3. No, not if the party desires to be present and make his defense. If the party refuses to be present at an investigation, and the crime with which he is charged is satisfactorily sustained, the absence of the accused party must be taken as equivalent to pleading guilty.

THE UNDERLYING UNITY OF SPIRIT.

JOSEPH FORT NEWTON.

Creeds divide men into sects. Every creed was framed to exclude some party. The intellect is devisive. Creeds are not intended to unite men, but to separate them. A universal creed is impossible. Men feel alike, but they think differently. A unity of spirit is what we really need. Much of the difference between people religiously is a difference in word only. We have various forms of words, but we mean the same thing. If we knew more about each other we might discover that we are not so far apart as we imagine. It is possible that we have been most intolerant about doctrines which are the least useful. "The quantity of the intolerance has always been inversely to the value of the doctrine." When we try to force our beliefs upon others, words grow warm and charity grows cold. Love your fellow so well that you will allow him to be This may be the meaning of the free. Golden Rule.

Experience shows that ideas are not the strongest bonds of union. Nor is a creed necessary to unity of effort. The great fraternities among men are not held together by uniformity of opinion. Uniformity is as impossible as it is undesirable. Brotherhood is a word not found in the bright lexicon of intellect; it is born of the heart. Love is greater than logic; sympathy is more powerful than syllogism. Fraternity is diviner than theology; fellowship is sweeter than formulæ. Men differ because they are different, and brotherhood means that each has the right to be as different as nature intended, with equal respect for the difference. True brotherhood recognizes and appreciates the difference among men; it goes down below all creeds and forms, below all theories and theologies, below all beliefs, true or false, written or unwritten, and appeals to the divinity within man, and lifts him into a larger and more luminous life. Freedom and fraternity are the two hemispheres of the same great globe. Real religion unites liberty and love. Life would be dull if we were all alike. Uniformity and monotony are almost synonyms. Fraternity does not mean conformity. must make allowance for the personal equation in religion. Types of temperament may explain some of the larger divisions of the church, but the distinctions between sects are for the most part purely artificial. In the great moments of life all differences fade away and the true unity of humanity is revealed. A great sorrow sweeps away all the barriers of creed and custom, and men stand together as brethren. Surely, we can forget our dividing walls in the presence of the great Father.

Geo. Eliot once said: "The tides of the divine life in man move under the thickest ice of theory." This may explain why men are often better than their creeds. A pure and noble life is not infrequently associated with the most fantastic philosophy. Good men may believe creeds and cruel creeds; bad men may believe lofty creeds. Every

day we meet men whose deeds condemn their creeds, and men whose creeds condemn their deeds. We are not to judge men by their theories, but by their lives. A pure life will sanctify a creed; a creed can never sanctify a life. Creeds are not always the product of experience, nor do they accurately express the spiritual life. Often they are held by force of habit. It may be that old and absurd dogmas are retained because of an inability to express the realities of the divine life in a form of words. We never feel the poverty of language as keenly as when we attempt to give those deep realities of the inner life a "local habitation and a name" Underneath all the varieties of expression the divine life in the soul is essentially the same. In the holy of holies of every human life the soul meets God alone. No pen can write, no tongue tell, no artist paint what takes place there. It is the sacred secret of the soul. All races of men are one in this. All human souls are alike genetically, and the divine life flows into all similarly. Usually, men do not talk about this. Certainly, no creed can give adequate expression to this deep life of man. All attempts to weave it into words fail utterly. If in nature, in the glowing tints of sunset and the growing buds of summer, in the color of the flower and the play of life, there are inscrutable forces and phenomena, as in the hidden life of the spirit there are things invisible and unutterable. These experiences cannot be described without profaning their sacred peace and joy. They elude the touch of the most delicate vocabularly. If the scientist cannot define animal life, surely the theologian cannot define the spiritual life. No words can contain the thoughts that thrill and the hopes that enchant us. Speech is an impertinence. Symbols are unsatisfactory. Poetry alone may attempt the impossible task, and for this reason the sacred books of all peoples have been written for the most part in poetic form. What we believe and why, in the deepest sense, is incommunicable. The realities of truth and knowledge deal at first hand with each mind, so great is the deference with which the universe treats the soul.

This is the real unity which binds us together—a unity without which all creeds and forms were ropes of sand. This is the keynote which blends all the chords of life into the sublime symphony of love. The conduct of the soul in response to that didivine influence is as variable as individual temperament, family characteristic and race peculiarity. Naturally, when man tries to express this inner life, his conception is clothed in the image of his physical environment and colored by degree of his intellectual development. Every system of religion shows this inner life looking out through the prism of the mind.

While we are debating whether we should revise our creeds and bring them into harmony with the larger and more liberal thought of this age it may be well to emphasize those simple and eternal truths which overarch all sects and those spiritual experiences which underly all creeds. That which in a good creed has most permanent and practical effect will surely survive its theological and ecclesiastical form. Modern thought has enlarged our horizon and extended our vision until it is difficult to frame definitions. Everywhere suggestion is taking the place of definition. Definition provokes debate; suggestion enlarges thought and stimulates research. There is a dogmatism about definition that is repellant to the man who looks out upon the infinite sweep of human progress. In regard to morals there are fewer rules and less rigid than there used to be. There is more morality and there are less maxims, just as faith is deeper and formulas fewer. Every day we feel the variety of modern life and the vastness of modern thought. Doubt has driven us away from degma and we are thrown back upon the intuitive convictions and eternal affirmations of the soul. For this we should be devoutly grateful. This is common ground. Here we can meet and stand together. This is the true basis of union. It reveals the deep unity of life, the vital ties of spiritual brotherhood. Amid the confusion and complexity of modern thought let us stand squarely upon those universal and eternal truths which are affirmed by the intuition and intellect of man. and confirmed by thought and experiencetruths the verity and value of which have been tried by fire. If "the tides of the divine life in man move under the thickest ice of theory," when the icy crust of creed is melted away under the warm glow of a larger love they will swell into a noble river that will sweep on in majesty and melody, cleansing the cities and enriching the vallevs, turning stagnant pools into prattling brooks, and sending their freshness and beauty through all the fields of thought and life. This is the underlying and undying unity of man.

All efforts to unite men by requiring conformity to creeds and forms must in the nature of the case prove futile. Surely, the annals of church history confirm this conclusions, for doctrines and ordinances have been the causes of contention in all countries and in all centuries. Again and again the church has permitted the magnificent enthusiasm of a new reformation to subside unutilized, while theologians were attempting to give the larger thought in the rigid formulas of a petrified theology. And in every instance the glow of the new life paled, and the church settled back into a barren, stony orthodoxy and a dead polemical dogmatism. The flood receded and the dividing walls reappeared.

An intellectual interpretation of spiritual experience may be necessary, but it should not spoil the beauty of that deeper and more vital unity of spirit. Certainly, no dogmatic statement should be made a test of spiritual fellowship. Nor should we allow the soft and tender radiance of sentiment to blind us to the duty of forming the highest and purest conception of spiritual truth. Intellectual clearness is not inconsistent with sincere devotion to all valid ethical and spir-

tual ideals. We cannot have too much inellectual life and vigor. But we should never make our intellectual expositions, nowever clear and correct they may be, tandards by which to measure the spiritual ife of our fellows; for an inability to accept lear and liberal conceptions does not indiate an absence of pure spiritual life. After ill, it may be that our most refined philosohies of religion are much nearer the shapeess myths of the primeval savage than they re to the Divine Reality, and thus infinite emoteness from the Supreme Ideal should give us a sense of closer fellowship with hose who hold different views, and inspire vithin us a reverent tenderness for those eliefs in which many of our fellowmen find onsolation. If we consider the limitations nd imperfections of human thought we hall understand that dogmatism, both orhodox and liberal, is absurd; that the condence of those who fancy that their creed ontains the final results of progress is oolish, and that all our religious conceptions re ideal conceptions, the most exalted of hem farther from the final Truth than are he lowest from the loftiest.

Old forms and phrases which shock the elicate nerves of a refined intellect are to he average man steppingstones which elphim to rise from the meshes of mental haos—crude instruments by which he utters that in him is far better, and so help him o realize more to himself his own feelings. hey do him no harm, for he sees only the good that is in them, and he does not undertand them save in so far as they give voice o that lifting up of soul after which he is ver striving. That the errors contained in hese ancient forms are errors only in their orm, while in substance they are full of pirit and of truth, is shown by the fact that ll our larger and more liberal conceptions re simply elaborations of and more exalted hought drawn from those original beliefs. he old dogmas may be utterly preposterus to the rational mind. But in saying his we have not said all; they contain ernels of truth within their worthless hells. While they contain truth enough o bless those of sufficiently limited development to receive such teaching with mental onfusion and disgust, they also contain eror enough to ruin more refined natures uterly. Happy is the man who escapes the itter agonies which befall the man on whom he ill expressed and worse understood exeriences, the crude conjecture and imaginaion of ancient theologians are forced as he thoughts and will of the eternal Father.

Underneath all our conceptions there is an essential unity of spirit. This spiritual ife is the supreme thing. There are men in all churches who live pure and lovely lives; who perform "deeds of daring excellence;" who "thrill with wonder at the tender grace and solemn mystery of things;" who aspire to the loftiest and holiest ideals; who breathe that divine spirit which made the Man of Nazareth what he was; who love the good, the beautiful and the true. As some one has well said, "'When a god would ride anything serves him for a chariot;" and when a

man full of all peace and charity would go riding forth to help and cheer and bless his fellowmen any creed will bear him on its scaly back as safely as the monster Gergon bore Dante and his guide; in great, long, sweeping circles through the seventh pit of hell." If we could tear away the veil of outward creed and form and look into the inner life of men we should find that millions of people who really imagine they are revering entirely different things are standing in the same great temple and lifting shining faces to the same eternal verities of love and truth and beauty, and should a voice of gentle stillness speak from the holy of holies there would be a cry like that of the men in sacred story: "How hear we every man in our own tongue wherein we were born?" Presbyterian and Unitarian Roman Catholic and Agnostic, Jew and Gentile, Brahmin and Buddhist, Christian and Mohammedan, would clasp hands and shout for joy at the delivery of the universal spiritual brotherhood of man. For God "hath made of one blood all nations of men for to dwell upon the face of the earth, that they should seek the Lord, if haply they might feel after him and find him, though he be not far trom every one of us: for in him we live and move and have our being."

Let us hope that out of this complexity and confusion of modern thought, amid the crumbling of creeds and the clashing of sects and system, there will emerge a simple religion of love and duty and hope-a religion that will require nothing of man save that he "do justly, love mercy and walk humble before God"-a religion that will teach those eternal truths which run like gleaming threads of gold through all the great theologies of the race-a religion that will preach a positive, practical and progressive gospel-a religion that will inspire man to live that life of purity, love and truth which is endorsed by the heart-beats of his own best nature. It is the mission of the true church of humanity to encourage that freedom of thought without which religion is shallow superstition, and that purity of heart without which liberty is license; to foster that intellectual culture without which manhood is rudimentary, and that spiritual character without which intelligence is the slave of greed and passion. What detains the church from this lofty life? It waits for a breadth of mind and a depth of soul to escape from the lifeless letter to the living spirit; it waits a sweet ness of sympathy "that will bring men, not into the temple only, vocal with music and eloquence, but into the great world, vocal with sobs and eloquent with tears;" it waits for the pulpit to pass from dogmas which confound the intellect, confuse the conscience and transform the sanctuary into an arena of debate, to those universal truths which "lie upon the human heart like a child upon its mother's bosom, precious and inseparable;" it waits for the devotion of earnest women and the co-operation of forceful men, who love their race and labor for its salvation; it waits for a spirit of loving service like that which glorified the martyred Man of Nazareth, of whom it may be said truly:

"With reverent feet the earth he trod, Nor banished nature from his plan, But studied still with deep research, To build a universal church, Lofty as is the love of G d, And ample as the wants of man." Non-sectarian Church, St. Louis, Mo.

"BIRTHDAY OF THE CHURCH."

D. H. BAYS.

(Concluded.)

IN WHAT NAME DID JOHN MINISTER?

That "repentance and remission of sins" was preached by both John and Jesus is shown by the following:

"In those days came John the Baptist, preaching in the wilderness of Judea and saying, Repent ye, for the kingdom of heaven is at hand" (Matt. 3:1, 2).

"From this time [John's imprisonment] Jesus began to preach and to say, Repent, for the kingdom of heaven is at hand" (Matt. 4:17).

That both Jesus and John baptized penitent believers is placed beyond cavil by the testimony of the divine witnesses in the following language. John says:

"I indeed baptize you in water unto repentance" (Matt. 3:11).

"After these things came Jesus and his disciples into Judea [where John was baptizing]; and there he tarried with them and baptized." "And they [John's disciples] came unto John and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou bearest witness, behold the same baptizeth, and all men come to him" (John 3:22-26).

Concerning John's baptism it is said:

"Then went out to him Jerusalem, and all Judea, and all the regions round about Jordan, and were bapdized of him in Jordan, confessing their sins" (Matt. 3:5, 6).

"And he [John] came into all the country about Jordan, preaching the baptism of repentance for the remission of sins" (Luke 3:3).

Here the fact is disclosed that John's baptism was in some manner associated with "the remission of sins." In the aggregate of these passages we learn that faith, in somebody or something, repentance, confession and baptism, were required by both John and Christ—exactly what was required after Pentecost. Faith in whom? A correct answer to this question will furnish the key to this somewhat intricate question. Who was John preaching? To this question there can be but one answer—Christ. The new dispensation was Christo-centric. Everything pointed to the great consummation. Said John to the assembled multitude:

"Behold the Lamb of God, which taketh away the sin of the world" (John 1:29).

While instructing the "certain disciples" at Ephesus Paul explained that "John verily baptized with the baptism of repentance, saying unto the people that they should believe on him which should come after him, that is, on Christ Jesus" (Acts 19:4).

This places beyond question the fact that John told the people to believe on Christ Jesus"—exactly what Paul and Silas told the

Philippian jailer he must do to be saved (Acts 16:31), and just what Paul doubtless told the Ephesians they must do, for "when they heard this they [presumably like John's disciples] were baptized in the name of the Lord Jesus" (Acts 19:5).

Paul's object doubtless was to call the attention of these converts to the fact that John always taught the people to believe on *Christ* before they were baptized.

If John taught the people that they must "believe on Christ Jesus," and if his baptism was in any manner whatever associated with "the remission of sins," what could be more reasonable than that they should be baptized in the name of him in whom they were most certainly required to believe? If, then, John was preaching Christ—if his mission was to prepare the way before him (Isa. 40:3; Matt. 3:3) and "make his paths straight—"is it not allogether reasonable to suppose that whatever he did would be done in the name of Christ? Again:

Did the people who lived anterior to the cross receive salvation in some name other than that of Christ? To be more specific, did John and his disciples receive and offer salvation in any other name? If you are inclined to answer affirmatively, then we ask you to confront Peter, who authoritatively declares of Christ:

"This is the stone which was set at naught of you builders, which is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven, given among men, whereby we must be saved" (Acts 4:11, 12).

"He shall save his people from their sins" (Matt. 1:21).

If it be objected that "Jesus was not yet glorified" (John 7:39), we answer that Jesus was nevertheless the Savior of his people, and as such, during his personal ministry, authorized the use of his name, as may be seen by the following:

"And John answered him, saying, Master, we saw one casting out devils in thy name" (Mark 9:38).

Here we find a man casting out devils in the name of Christ, one of the very things which Mark includes in the great commission (Mark 16:17); and one of the remarkable things about it is that he did it with our Lord's approval:

"But Jesus said, Forbid him not: for there is no man who shall do a miracle in my name that can lightly speak evil of me" (Mark 9:39). See also verse 41 and Luke 9:49, 50.

That the disciples, during the personal ministry of our Lord, met in his name is rendered reasonably clear by the following:

"For where two or three are gathered together in my name, there am I in the midst of them" (Matt. 18:20).

Who were those who thus early assembled in his name? None other than "the nucleus of believers," known and recognized as the church. After giving directions as to how this "nucleus of believers" should proceed in the case of an offending brother, Jesus instructed them as follows:

"And if he shall neglect to hear them, tell it to the church" (Matt. 18:17).

But Bro. Garrison thinks this reference to the church "is clearly anticipative," but why he so regards it we are not informed. But until some sound, scriptural reason is given for believing this reference to the church is "anticipative," with all due deference to Bro. Garrison's views I must continue to regard it as a reference to something at the time existing which Jesus called "the church" (v. 17).

If John preached and baptized in some name other than that of his divine Master, will some one be kind enough to tell us in what name he ministered?

Bro. Garrison's next point is the following: "When Christ said: 'I will build my church," he said to Peter: 'I will give unto thee the keys of the kingdom of heaven'—the authority to make known the conditions of admission into it."

The only reference to the church in this passage is found in the term "the kingdom of heaven." The kingdom of heaven, then, according to Bro. Garrison, means the church. When Jesus, therefore, speaks of the kingdom of heaven he means the church; and the "keys" are the "authority to make known the conditions of entering into it." The keys to a new building are usually not turned over by the builder till the structure is completed. At the very beginning of Pentecost we find Peter in possession of the keys in question, for "this authority was exercised on Pentecost," and hence the structure must have been at least partially completed before that time.

Let us examine a few passages in which "the kingdom of heaven" occurs, bearing in mind the fact that it means the church. Only a few weeks after the conversation recorded in Matt. 16:18 the disciples came to Jesus and asked:

"Who is greatest in the kingdom of heaven" (Matt. 18:1.)? Or, "Who is greatest in the church?" The answer was:

"Whosoever, therefore, shall humble himself as this little child, the same is greatest in the kingdom of heaven" (Ibid. 16:4).

"But if offences come, how shall we proceed?" This question might have been and probably was asked by the disciples.

Jesus then gave them the following rule of action in such cases:

"Moreover, if thy brother trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the muth of two or three witnesses [in case of a trial in the church] every word shall be established. And if he shall neglect to hear them, tell it unto the church; but if he neglect to hear the church, let him be unto thee as an heathen man and a publican" (Matt. 18:15-17).

Here "the kingdom of heaven" and "the church" are clearly identical, but to avoid the argument in favor of an ante-Pentecostal church we are told that all this instruction is "clearly anticipative." Possibly this may be true, and if so, then the foregoing passages should read something like this:

"Moreover, if thy brother shall trespass

against thee, wait till after the church is organized on Pentecost, and then go and tell him his fault between thee and him alone.

But if he will not hear thee, wait till after Pentecost, and then take with thee one or two more, . . . and if he shall neglect to hear them, tell it to the church after it is organized on Pentecost!"

Now, candidly, do you have the remotest idea that any such thought was in the mind of Jesus when he uttered these words? Is there a single thing to indicate that his trusting disciples ever dreamed that they were to wait till after Pentecost before carrying out these plain instructions of their Master? Impossible! Never but once did Jesus command his disciples to wait, and that was when he comman ed them to tarry at Jerusalem for their enduement with power from on high.

In view of these facts who can believe that Jesus meant or that the apostles understood that these instructions were not to be carried out till after "the Pnntecost following Christ's resurrection?" But as if to enable the apostles to put his teachings into immediate practice, and at the same time assure them that their actions were to be authoritative and binding, he said unto them:

"Whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven." (Matt. 18:18).

Here, as nearly as the date can be located, is the time when Jesus transferred "the keys of the kingdom of heaven" (Matt. 16:19) to Peter; and if this be the time, then the church must have existed before Pentecost. That what Jesus called "the church" or "kingdom of heaven" (Matt. 16:18, 19; 18:18) existed before Pentecost we think is clearly shown by the following:

"Repent ye, for the kingdom of heaven is at hand" (Matt. 3:1, 2; 4:17; 10:7).

Jesus here represents "the kingdom of heaven," whatever that may mean, as being at hand. To be "at hand" means to be "in immediate proximity to," "near in place." "At hand," therefore, has reference to place, not time. To illustrate: Jesus said of Judas: "Behold he is at hand" (Mark 14:42). This could only mean that Judas existed, and that he was at the time "in immediate proximity to" those addressed. Hence, when Jesus said "the kingdom of heaven is at hand" he could only have meant that it not only existed, but that it was in easy reach of those who might seek it.

"Seek ye first the kingdom of God" (Matt. 6:33) is in perfect harmony with this thought. To Nicodemus Jesus said: "Except a man be born of water and of the spirit he cannot enter into the kingdom of God" (John 3:5).

To enter the kingdom of God, therefore, is to enter the church. Did people enter the kingdom of heaven before Pentecost? If so, then logically they entered the church. With this in view let us hear what Jesus has to say on the subject:

"The law and the prophets were until John; since the time the kingdom of heaven preached, and every man presseth into it' Luke 16:16).

The above clearly indicates that John's cinistry marked the beginning of a new ispensation. The old Jewish regime was o close and a new system of government be inaugurated. This new system is called the kingdom of heaven." In the above we have men "pressing into" the kingdom of eaven. Could men press into a kingdom, or anything else, that had no existence? Who will answer? If "the kingdom of God" means the church, then we have men seeking," "finding" and "pressing into" the church from the days of John the Baptist. This view is clearly confirmed by the fol-

"From the days of John the Baptist until low, the kingdom of heaven suffereth vioence and the violent take it by force" Matt. 11:12).

In view of this violent opposition to the singdom of God, the disciples no doubt at simes became discouraged; and so Jesus, to encourage them and strengthen their faith, said unto them:

"Upon this rock I will build my church, and the gates of hell shall not prevail against t" (Matt. 16:18).

If "the kingdom of heaven," of which eter held the keys (Matt. 16:19), means the church—and no one denies it—then there can be no doubt that the church dates to "beginning" with John, and reached its glorious consummation on Pentecost. But it does not mean the church, then it is night time that our preachers revise some of their finest sermons; for if "the kingdom of God" does not mean the church, then let no man quote John 3:5 to prove that a man must be baptized in order to enter into the church.

"In view of these passages and others which might be quoted" we leave it to Bro. Garrison to say whether he still thinks that "the church was born on the Pentecost following Christ's resurrection."

Greeley, Iowa.

THE GLADSTONE · HUXLEY CONTROVERSY.

DEAN HAGGARD, OF DRAKE UNIVERSITY.
POSSIBLE, OR IMPOSSIBLE?

"Can Genesis and science be compared?"
This is one of the questions in which the parties failed to come to an agreement.
And yet, an agreement is indispensable to the most profitable discussion of this subject. Moreover it is a question whether Prof. Drummond has not played double on this matter. Has he not gone into partnership with Mr. Huxley at one stage of the debate, and then at another has he not disowned his contract?

Mr. Huxley is clear and consistent. He takes the position that science must be compared with science, and that whoever attempts to harmonize Genesis with science is necessarily treating Genesis as science. He utterly repudiates the thought that there is anything at all scientific in Genesis, and hence there can be no comparison. Hear him: "It is Mr. Gladstone and not I who

will have it that the Pentateuchal cosmogony is to be taken as science. In spite of all protests to the contrary those who bring it into comparison with science do seek to make a scientific document of it." We may go one step further and ask what it is if it is not science. Here Mr. Huxley does not leave us in doubt for a moment. It is poetry: "As poetry these lines are vivid and admirable; as a scientific statement, which they must be taken to be if any one is justified in comparing them with another scientific statement, they fail to convey any intelligible conception to my mind." make his meaning clear and his logic strong Prof. Huxley not only calls it poetry, but tells us what kind: "The Pentateuchal story of the creation is simply a myth." To sum up, then, it is a mythical poem wholly outside of the scientific realm.

How does Mr. Drummond hold? Is it poetry of the mythical type? Is it impossible to compare it with science? Read his own words: "Absolutely free from natural science" is what he says on p. 211 of Nineteenth Century, 1886. And immediately after he calls it poetry and tells us what kind by likening it to George Macdonald's "Where did you come from, baby, dear?" Since then, both agree that it is poetry of a certain type or genera and that it is not scientific who can be surprised that both come to the same conclusion as stated by George Adam Smith? "He [Prof. Drummond] accepted Mr. Huxley's statement, that it is impossible to harmonize Genesis and science."

The weight of this combination was intended to throw Mr. Gladstone and all "reconcilers" out of court and throw the costs of the case upon him and his friends. See how perfectly it was built to do the work:

"Mr. Gladstone, it is charged that you have compared Genesis with science and that you claim an agreement between the two: is it so?"

"I so claim, good sirs."

"Have you not assumed, then, that Genesis is a scientific document?"

"I have assumed that, though not clothed in the technical language of modern science and too condensed for scientific details, it is of such nature as to be legitimately comparable with natural science."

"Professors Huxley and Drummond, has Mr. Gladstone shown any agreement between Genesis and science?"

"He has not."

"Will you please tell us why he has failed so completely and utterly?"

"He has attempted the impossible. Genesis and science cannot be compared. His failure is therefore not only partial but total. It is absolute."

"We will not hear the case any further. It is thrown out of this court. In the mouth of two witnesses Mr. Gladstone is condemned, and we assess the costs of the case so far to him."

IS ANY MATTER SETTLED UNTIL IT IS SET-TLED RIGHT?

Before a fair court there are phases of this question that prove very troublesome to the allies against Mr. Gladstone.

The one which seems to trouble the biographer of Prof. Drummond more than any other is the attitude of a distinguished scientist, Prof. Haeckel. Though an unbeliever, he sides with Mr. Gladstone and spoils the position of his antagonists! This is very embarrassing to George Adam Smith. Most if not all his readers will feel that he has made a sorry effort in getting around this awkward fact. On p. 38 of Vol. I, Haeckel's History of Creation, you will find these words: "We cannot deny our just and sincere admiration to the magn-ficent understanding of nature displayed by the Jewish lawgiver;" which means that Huxley and Drummond were mistaken and that Gladstone was right in his basal assumption! And that probably his critics were further wrong or overprejudiced in passing sweeping resolutions of absolute failure on his part. Prof. Smith feels the force of this, but does he meet it or turn it aside. "What can be the matter with this singular book?" he asks. "Why is it science to Haeckel one minute and error the next? Why are Haeckel and Mr. Huxley not agreed if it is science? Why are Haeckel and Mr. Gladstone agreed if it is religion? If Huxley does not agree with Haeckel, why does he not agree with Mr. Gladstone?" A wilderness of unanswered questions, surely, but how do they settle the question? What proof that Gladstone and Haeckel are wrong and Huxley and Drummond right? Is it not time to change the question and ask, not what is the matter with this singular book (Genesis), but "what is the matter with this singular lot of philosophers?"

An unbiased court might also ask Prof. Drummond to explain some of his own words. Sometimes such a task is the most trying of all ordeals—especially when these words are presented in "deadly parallels:"

"Absolutely free from natural science." "The whole underly-

ing theory of the reconcilers (the scientific nature of Genesis) is as exploded as Bathybius."

But on this he says: "I write to repudiate their whole position in the name of scientific theology."

"The scientific man must go there (Genesis) to complete his science or it remains forever incomplete."
"And this is the one

"And this is the one high sense in which Genesis can be said to be scientific."

On this side of the parallel he adopts and uses the very essence of the position of the "reconcilers."

I wonder what kind of a solution some of the Pentateachal critics would work out for this problem. If they find a "complete difference" in the laws of firstlings between Deut. 12:6, 17ff. with 15:19ff. on one hand and Num. 18:18 on the other; if the tithe laws in Deut 12:17ff.; 14:22 have no resemblance to those in Num. 18:21-28 and Lev. 27:30-32 how can these statements possibly be harmonized? How can they be attributed to the same man or to the same age? If one is impossible why not the other? Of the two I should name the Drummond problem the harder by far.

LEARN GREEK AT HOME

by mail. Rapid study of the Greek text of John's Gospel. It will enable you to read Greek at sight. Terms, only \$1.00 per month. Circulars free. Write Prof. C. J. Burton, Christian University, Canton, Mo.

Our Budget.

- -Missouri convention Sept. 17-20.
- -Church Extension offerings still in order.
- -This is the last month of our missionary year.
- -It is time to prepare for the General Conventions at Kansas City in October.
- —September has brought us cooler days. It is said that August broke the record for a hot month—in St. Louis.
- —The St. Louis Exposition will soon be open to the public again, with several new attractions, one of which will be Tissott's original paintings of the life of Christ.
- —Great preparations are being made for the Pan American Exposition to open at Buffalo, N. Y., May 1, 1901. In some respects this exposition will equal if not excel any exposition yet held in the United States.
- -W. E. Garrison, of the CHRISTIAN-EVANGELIST staff, has returned from his European tour, but his letters will continue several weeks yet. He is in fine health, and is greatly pleased with his last tour through Europe.
- —The Missionary Intelligencer for September opens with a picture illustrating the difference between applications for a vacant pulpit in this country and applications for work in the field of Foreign Missions. It is needless to say that the contrast is striking. The September number of this magazine is up to its former standard of excellence in its manifold departments.
- —The American Home Missionary for September contains a concert exercise for Boys' and Girls' Rally Day. It has appeared in good season, but none too soon for the occasion. It is a good exercise and needs to be well studied before rendered Send to B. L. Smith, Cor. Sec., Y. M. C. A. Bldz., Cincinnati, Ohio, for what copies you may need.
- —Remember that the 63rd annual convention of the Missouri Christian Co-operation will be held at Moberly Sept. 17-20. The time is short. If you have not already done so, report your name at once to S. B. Moore. If you can come by way of St. Louis and go on the Christian-EvangeList special coach on the Wabash, which leaves Union Station at 9:15 a. m., Monday, Sept. 17th. Send your name for this trip to W. D. Cree, care of this office. Let everybody who can attend this convention. The state of the cause in Missouri demands it.
- —We are now in the midst of Church Extension harvest. It began on last Sunday and will last throughout the month. No congregation should be without a part in this gathering. If you did not make an offering for Church Extension on last Sunday do so at the earliest opportunity. The cause of Church Extension needs your assistance and you need to have a part in this good work. Make an offering and send it at once to G. W. Muckley, Kansas City, Mo.
- —In our note on the population of St. Louis last week we speak of it as the fifth largest city in the United States. We should have said the fourth instead of the fifth.
- —Politics and Religion was announced as the thems for a special service in the Christian Church in Carthage, Ohio. last Sunday night. Such meetings must be upon a purely Christian platform. The party spirit must not be present. No Christian should be the slave of a political party. The Christian should be a free man; neither blind nor bound. He should be able to see things as God sees them and to preach righteousness in every department of life. Righteousness exalts a nation, but only as it is incorporated in the nation's customs and laws.

- —The total receipts for Foreign Missions to September 1st amount to \$153,433.96. This is a gain of \$23,034.96. The books of the Foreign Society close September 30th.
- —All persons interested in the Bethany C. E. Reading Courses are requested to note that hereafter only one line of study will be taken up at a time. The months of October, November and December will be devoted exclusively to Bible Study; January, February and March to the Study of the Disciples of Christ; April, May and June to the Study of Missions. By taking up one subject at a time the scheme of study is simplified, greater interest may be awakened, and better results secured. For full information concerning these Courses, write to J. Z Tyler, Cleveland, Ohio.
- —The dedication of the new Christian Church at Fairview, five miles south of Pleasantville, Ia., will take place Lord's day, September 9th, at 10:30 A. M., by Dr. H. O. Breeden, of Des Moines. An all-day basket meeting will be held in the grove surrounding the church on that day. The Fairview church is a commodious frame, costing \$2,000. Bro. Forrest D. Ferrall, of Pleasantville, Ia., has made this his mission point during the past two years. The brethren are now housed in a good building.
- —A sister who has profited by a tract that fell into her hands thinks that much more good might be done in this way. Those who have more good literature than they can read or use themselves could do a great work by a proper distribution of the same. If no demand for it in your community send it to missions for distribution. Tracts are silent but potent factors for good and thousands of them ought to be kept in circulation from house to house all the time. They are messengers of peace, of comfort, of good news, and of salvation. Put as many such tracts at work as you can. Buy them expressly for this work.
- -B. J. Radford, of Eureka, Ill., and J. J. Harris, of Marion, Ill., whose pictures appear in this paper, are candidates for office on the Prohibition ticket this year. B. J. Radford is candidate for secretary of state and J. J. Harris for lietenant-governor. Those who know these men will certainly have no difficulty with their conscience in voting for them, to say nothing of the cause for which they stand, and as they are well known throughout the state we see no reason why they should not poll a large vote if not secure the offices for which they are named. It is doubtful if a larger per cent. of Prohibitionists are to be found among the preachers of any other religious body than can be found among those of the Disciples of Christ. They are characteristically at the forefront in every essential reform movement, especially those involving the moral interests of the country.
- -Baxter Waters, pastor Central Christian Church, tendered his resignation several weeks ago to take effect Oct. 1. His motive in so doing, as he explained at the time in one of the city dailies, is to secure a pastorate in a smaller city or town where he will have more leisure for study than the care of a large city church allows. In making this announcement of Bro. Waters' resignation it gives us great pleasure to say that he is a young man of superior education and native ability, devout in spirit and of unblemished moral character. His preaching has been of a high order, spiritual in tone, earnest in manner and We believe he has before scriptural in matter. him a career of great usefulness, and we most heartily commend him to the brotherhood generally, and especially to churches in the smaller cities and towns that may be seeking a pastor.

- —The University of Pennsylvania has issued a circular of informatism each, on its courses in "Finance and Economy," "Business and Banking," "Commerce and Industry."
- —In our evangelistic column of August 23 a mistake was made in the report of the work at Exchange, Ill. In abbreviating the report an omission occurred that did njustice to other preachers. The congregation was set in order by C. W. Stevenson, assisted by C. W. Hill and Isaac Brecklehymer. Also it is C. W. Hill instead of L. D. Hill that is preaching at Exchange once a month in co operation with H. N. Hays.
- -We have received a copy of the very suggestive picture published by the American Christian Missionary Society in the interest of the "Boys' and Girls' Rally Day for America" on the Sanday before Thanksgiving. The central figure in the picture is that of a boy behind a pulpit draped in the American flag with open Bible in one hand while pointing to duty with the other. There are numerous appropriate readings on the picture and other features, all of which are intended to call out and emphasize the importance of the day and the duty of the church and to commit the people to action. The picture is on cardboard 10x13. suitable for framing and intended, we presume, to hang on the wall in every Sunday-school room of our churches throughout the land.
- —One of the most interesting and sensible chapters we have yet seen on religious unity appears in this paper. It is by Joseph F. Newton, assistant pastor of the Non-sectarian Church of this city. The freedom of this article from the partisan spirit, cold logic and incriminating accusations makes it soul-refreshing to read.
- -We have received a tract of 16 pages from Dr. H. H. Kane, 138 W. 34th St., New York City, devoted to burial places for dogs, and also to the proper treatment of domestic acimals. Dr. Kane is the treasurer of the Society for the Prevention of Cruelty to Animals and would appreciate any contributions to that work. The tract contains several pictures of dog cemeteries, afflicted and abandoned animals, etc. This is all good, but how much more ought such goodness abound toward the afflicted, forsaken, poverty-stricken sufferers of the human family; especially at present, of the famine sufferers in India. We are glad to see the cultivation of kindness toward both animals The cultivation of one ought to beget and man. sympathy for the other.
- -In the settlement of the international tangle between the other powers and China, Li Hung Chang, by reason of his age, his experience in diplomacy, his ability as a statesman, and his influence among the Chinese people, is destined to be the most important factor. The aged viceroy, whose picture we give on the first page, and who has credentials as minister plenipotentiary from the Empress Dowager, is said to be the richest man in China, if not in the world. Gen. Grant, in his tour around the world, made the acquaintance of Earl Li, and pronounced him one of the shrewdest men, and ablest statesman living, comparing him to Bismarck. He subsequently visited this country and had every opportunity for studying Western civilization and comparing it with that of the Orient. When it became apparent in the recent trouble in China that the allied powers would overcome the Boxers and demand indemnity, Li Hang Chang was summoned from the Canton Province of which he is the viceroy, to assist in helping China out of the present grave crisis. He is, no doubt, much more enlightened as to the resources of the European powers and the United States than any other statesman of renown in China. His present relations to the future of China gives him a world wide prominence, and on this account we have thought his picture would be appreciated by our readers.

Dersonal Mention.

H. H. Rama has taken the work at Maitland, Mo., for full time.

The church in Mankato, Kas., has called Elder Berkeley, of Atwood, Kas., to the pastorate of their church.

The address of O. H. Williams, secretary of the 6th dirtrict of Indiana, is now in New Castle, Ind. He was at Middletown.

Sister K. W. White, Salisbury, Mo., recently organized a Junior Y. P. S. C. E. of 25 members in the church at that place.

J. E. Lynn, pastor of the Church of Christ in Springfield, Ill., who has been roughing it in the Rockies, has returned to his work.

V. E. Ridenour, of Ft. Scott, Kan., has been compelled to cancel his engagement with the church at Orleans, Mo., on account of having the "grippe."

The church at Fairfield, Neb., has called their pastor, J. P. Davis, for another year. The church has raised over \$1,200 for all purposes the present year, and had an increase of forty members.

Dr. S. L. Kern, wife of W. H. Kern, pastor of the church at DuQuo'n, Ill, was appointed to a position on the professional staff of the Homeopathic College of Missouri, at St. Louis, last week.

After a two weeks' rest, the first in two years, Evangelist D. D B yle begins a meeting at Liberal, Kas., with U. G. Sutherlin, pastor, song leader and baptist. A good meeting is anticipated.

Bro. T. M. Burgess, who has been principal of the Gardner public school, Gardner, Ill., the past year, has moved with his family to Eureka to finish his college course.

Chas. E. Powell, of Kentucky, has been called by the church at this place. He will succeed me here and I will go to the First Church, Philadelphia. ROBT T. FRANK.

Fulton, Mo. Sept. 3

Geo. R. Beardslee, of Washington, Ind., has taken the church near Granger, Ind., for one-half time and would like to find a church or churches where the remaining part of his time could be taken.

F. G. Tyrrell, pastor of the First Christian Church, Chicago, Ill., has tendered his resignation as pastor of the church and report says that he will devote his time in the future principally to public lectures and addresses

Robert E. Hieronymus, President of Eureka College, and Anne L. Campbell were married on Thursday, August 30, 1900, at La Harpe, Ill. They will spend their honeymoon at Macatawa Park. Our congratulations are extended.

F. O. Fannon has been taking a rest on his farm over in Illinois. Prof. J. H. Carter, formerly of Canton, but now of this city, filled his pulpit acceptably to the church for four Sundays. Fannon is expected in his pulpit next Sunday.

James Small, pastor of the church in Bedford, Ind., and his brother Mathew will visit their native home in Down County, Ireland, this month. They will also visit the Passion Play before returning. Will be gone from home four weeks.

A. C. McKeever, Garden City, Kas., has accept-A. C. McKeever, Garden City, Kas., has accepted a call to the pastorate of the Christian Church in Fresno, Cal, and will begin next Lord's day, September 2. He succeeds Bro. Martin, who resigned for rest. Fresno is a very pleasant and inviting field.

W. H. Matlock, of Des Moines, Ia., has accepted a position as Instructor in Modern Language in the University of Oklahoma Bro. Matlock will be remembered by our readers as the author of some interesting and well-written letters from Europe which appeared in our columns about two years ago.

Jennie J. Green, Prest. Y. P. S. C. E., Barry, Ill., writing of their pastor, says: "Our pastor and wife, Bro. and Sister N. E. Cory, will leave us in September, after three years work in our midst. Bro. Cory preaches pure gospel, and both as preachpastor he has done a wonderful work for Through his efforts we have been enabled to build and pay for a beautiful house of wership. He has built us up spiritually and strengthened all departments of church work. Sister Cory is in-deed a helpmate to him and an ideal pastor's wife. May God bless them wherever they go, is our

Services at the Christian Orphans Sunday afternoons have been resuned under the leadership of John Burns. Bro, Burns has had charge of these meetings for a long while and not only ecjoys it, but it is an enjoyment to the children

J. H. Berkey, pastor of the church at Monroe, Wis., has received a two months' vacation from his church, and we judge from what we hear of his work, that he will put in the time in the prohibition field as lecturer. We have received a cir-cular containing some exceedingly complimentary notices of his lectures on this subject.

F. E. Meigs spent Aug 26 with the church in Mankato, Minn., and delivered two fine addresses to large and appreciative audiences. His evening address on "Causes of Conditions in China" passed there and in St. Paul as the ablest word that had been spoken on the question in that part of the country. He is a master of the situation and is doing great good by his discourses

A. M. Harrell, of Farmington, Mo., passed through this city on last Friday on his way to Chandler, Okla., where he preached on last Sunday. Bro Harrell has resigned at Farmington to take effect November 1st, after which date that church will be in need of a pastor. They are building a new church house and expect to lay the cornerstone thereof this week. Bro. Harrell has done a good work for them and adjacent churches and will be greatly missed when he leaves them.

W. J. Russell, pastor of the Church of Christ in Rushville, Ind., preached in the Mt. Cabanne Church, this city, on last Sunday, and it is needless to add, to the delight of those who heard him. Bro. Russell is a man of commanding appearance in the pulpit and always delights his hearers with his thoughtful, finished sermons. Fro. Russell is on a vacation and goes from here to Grand Rapids, Mich., where he will spend the month with his family.

The testimony of so many to the greatness of Alexander Procter's character reminds me that W. H. Mills, a high official of the Southern Pacific Railroad Company, and said to be the brainiest man in it, told me that he admired Alexander Procter more than any man he ever heard. Bro. Procter's influence upon Mr. Mills seemed to have created in him an interest in our whole brotherhood. He heard him at Sacramento several years W. B. BERRY. ago.

San Francisco.

W. H. Waggoner has been disabled from work three weeks on account of an accident, but is again in the field. Two weeks ago he was at Fairview, Mo, last week at Civil Bend and this week at Gaynor, M). He also has dates for Rockfort and Albany in Missouri, and Auburn, Neb., taking all of September. At each of the points where he holds institutes the circulation of the CHRISTIAN-EVANGELIST is enlarged. Bro. Waggoner has no complaint about audiences. He usually has crowded houses. He will be at the General Convention in Kansas City.

In writing of the work at Nevada, Mo., D. D. Boyle says: "Bro. B. F. Hill, the consecrated and tireless worker, closed his pastoral engagement with the church on last Lord's day, August 26. He goes at once into the evangelistic work. Missouri churches know him and we expect to hear of great victories won by him and them. Bro. Edwards, the newly chosen pastor, will begin his work on September the 2nd. He comes highly recommended. We will pray for his success. There are hundreds of corresponding to the contract of the are hundreds of consecrated Christians in this congregation. They have one of the best and most beautiful houses of worship and one of the livest cities in the state. Why not succeed? 'So mote it be.' Nevada, Mo., will be my permanent address in the future."

Highest Award at Paris Exposition.

Borden's Condensed Milk Co has been awarded the Grand Prix d'Honneur ot the Paris Exposition for the sup-rior quality of its Eagle Brand Condensed Mi k and Peerless Brand Evaporated Cream. This is the highest award given at the Exposition.

This Company was established in 1857 and are the largest manufacturers of milk products in the world. Gail Borden originated the process for condensing milk and in that year the great industry was started Borden's brands are used throughont the world by consumers generally, and are deemed an indispensable supply for armies and navies, a superior food for infants and a great milk product for general use.

Scrofula

Few are entirely free from it.

It may develop so slowly as to cause little if any disturbance during the whole period of childhood.

It may then produce irregularity of the stomach and bowels, dyspepsia, catarrh, and marked tendency to consumption before manifesting itself in much cutaneous

before manifesting itself in much cutaneous eruption or glandular swelling.

It is best to be sure that you are quite free from it, and for its complete eradication you can rely on

Hood's Sarsaparilla

The best of all medicines for all humors.

Alexander Campbell's Theology.

This book, by Winfred Ernest Garrison, published by the Christian Publishing Company, of St. Louis, is to me both a surprise and a delight. It is a surprise that so young a man should write so thoughtful, so matured a book. It is a delight that he has done it. I recall some twenty years ago that this young man, with his older brother, both then kids from seven to ten years old, was playing around in my yard while his parents were spending a few days at my home. It is difficult to realize that I am now reading-have read with interest, and have read a second time-a book written by him. This volume is a valuable and significant contribution to our literature. It will be read with interest and profit by thoughtful men outside our own ranks. The book is an attempt to trace the sources of Alexander Campbell's religious ideas, to understand, in the light of philosophy, his theological views. And the easy, graceful manner in which the author moves about and among the different schools of philosophy and theology indicates a breadth of reading and study and a maturity of thought that is remarkable and inspiring. Every man is the product of the influences that play upon his life and the uses he makes of them. Paul was the product of Greek, Jewish and Christian thought. These several influences received into his life wrought through his individuality and made the Apostle Paul. In the same way Alexander Campbell is the result of his own splendid personality and working through the forces that touched and affected his life. It is this that Mr. Garrison attempts to show. We have had brief efforts by different writers in magazine articles to do something of this sort before. These have been only suggestive of the work done by Mr. Garrison in this volume-Alexander Campbell's Theology. It is a satisfaction to know that we have young men coming up who have the ability and the disposition to think, to look beneath the surface for the forces that produce the phenomena they observe, and to trace present effects back to their original causes.

A dispassionate review of our history, of the teachings of our fathers, a careful sifting of the chaff from the wheat, an elimination of error from the truth, are the things now to be done. This book is a move in that direction and augurs well for the future, both of the author and of the ends toward which it is a contribution.

We shall have more to say about this book later In the meanwhile, let all our preachers, especially our young preachers, who desire to grow up fully equipped for their work, get this book—Alexander Campbell's Theology—and do as I have done, not simply read it, but study it.

Liberty. Mo. A. B. Jones.

"The Passion Play."

The quotation above (in last CHRISTIAN-EVANGEL-IST) from editor C. A. Young's Century letter should have read: "We decided not to go to Oberammergana," etc., whereas the types gave exactly the opposite. W. P. KEELER.

Chicago, Aug. 31, 1900.

Returning to Africa.

Have been in Kansas during the past 10 days. Will visit several of our congregations in Missouri, Illinois and Indiana on my way back to my home at Burgin, Kentucky. More than one year has passed away since leaving Burgin, Ky., on this "Home Mission journey." My expectations now are to reach our mission again at Lagos, West Africa, about the end of the present year. The work at Lagos is still quite hopeful. The native members are doing what they can, but they need very much the help and encouragement of a missionary. Faithfully and truly yours in the one hope,

STROTHER M. COOK.

Wichita, Kan.

Two Ways to Help.

J. W. HARDY, CANTON, MO.

Many brethren are interested in Christian University as shown by expressions coming from every part of the state, and the present purpose is to suggest two ways to help the school forward.

The time is near when pupils will determine upon what school to enter, and I give the following clipping to show what the M. E. Church (South) is asking of their ministers. We have 800 Christian ministers in Missouri. Surely, none of these would make a mistake in influencing a pupil to attend Christian University. Now is the time to act. Let the ministry give us their support and the problem will soon be solved as regards full attendance and good endowment of Christian University. Here is the clipping mentioned above, taken from the Texas Christian Advocate, and concerns a school in that state:

Next year ought to open with five hundred (500) pupils. We have over seven hundred (700) traveling preachers in Texas, and if each of them would make special efforts to send one boy from his charge to Georgetown, just see what a company of students would be at the university at the next opening. And we verily believe that there is not a pastoral charge in Texas but will send a boy to our central school if the preacher will put himself to a little trouble to hunt up said boy and give him proper encouragement. All you will have to do as you go about your work is to keep your eyes open, and when you see a bright Methodist boy spend the night with his parents and talk education to him. That sort of work on the part of pastors has brought into our schools the best brains in the church and in the state. Through this sort of work Holland N. McTyeire was picked up out of a country home and sent to Randolph-Macon College. Our great commonwealth has hundreds of hardy and stalwart boys throughout her homes if we will only search them out and point them toward the advantages of Christian education at Georgetown. They are ours; we ought to educate them according to our ideas of Christian training. Therefore, let every preacher get him a catalogue from the Southwestern, carry it around his work with him and use it when opportunity offers. Such work most surely will bear fruit for the benefit of the church in years to come.

The second way to help is indicated in the letter given below. It needs no comment. The books are valuable and are already in the library of the university:

H. J. MCROBERTS, Canton, Mo.—Dear Brother: Our family have made arrangements to move from Palmyra, and we have quite a large portion of my grandfather's—Jacob Creath's—library, which would be quite a burden to move and we have decided to offer it to Christian University if the board will bear the trouble and expense of moving it. None of us have the time or the opportunity to read the works, and we thought it would be of greater benefit to C. U. than any one else; in fact, Bro. Errett suggested this disposition of it to us when he left here.

You lay the matter before those interested and let us know in the next week or two. . . .

With kindest regards, and awaiting your reply, I am yours very truly, P. C. SMITH.

Palmyra, Mo., July 20, 1900.

Illinois Notes.

The State Jubilee Convention is at Bloomington, October 2, 3, 4.

The convention begins first day, Tuesday, at 10 A. M., and we shall need your presence from that hour.

Judge C. J. Scofield, Herbert L. Willett, B. F. Jacobs, W. S. Carter, editor of the Locomotive Fireman's Magazine, and many other prominent men will address the convention. The C. W. B. M. section of the program is splendid.

The great coliseum building will be used for the larger sessions and it seats 3,500 people. It will be full several times. Come early and get a chair.

The Western Passenger Association grants a one and one-third fare on its lines on the certificate plan. Take a certificate for each ticket purchased, get it countersigned by the railroad secretary and you can return at one cent a mile. This applies only in cases where tickets cost more than fifty cents. Consult your agent always before starting. Tickets can be bought three days before the convention and on through it, good to return up to and including the 6th.

The Central Passenger Association grants a one-fare rate and will sell tickets on its lines October 1st and 2nd only, good to return up to and including the 6th. Buy a round trip ticket if possible. Be sure to consult the agent at each point where you buy a ticket.

A card of complete instructions is sent to each church and also a large poster to hang up in the building. Kindly advertise.

The Bloomington church will give lodging and breakfast free, other meals to be taken down town.

Notify Brother T. M. Clarke, Bloomington, of your coming that you may be assigned.

The route for Illinois people to Kansas City is the Chicago & Alton. Special trains will run.

J. Fred Jones, Sec.

Stanford.

From the Keystone State.

Herewith I propose to give a "bird's-eye view" of the state of things as they exist in the district embracing Bradford, Tioga and Sullivan Counties, Pa. And first I call attention to the convention of Disciples of Christ held recently in our village, Le Roy. It was largely attended, weather fine, worship spiritual, preaching evangelical and business transactions harmonious. brotherly love and union prevailed, and the whole was spiritually enjoyable. It was remarked that it was one of the best conventions ever held in those regions. Brothers C. L. Morrison, of Elmira, N. Y., H. F. Lutz, of Harrisburg, Pa., and C. W. Harvey, of Plymouth, Pa., were present as well as others from abroad whose helpful aid added to the interest of the convention.

OUR WORK AT LE ROY.

Church work and interest are forward moving. We have had six additions recently; one from the Free Baptists and one from the Missionary Baptists. We feel sure others will follow. Good audiences attend our preaching service. Outlook is fair. During months of July and August Baptists and Disciples hold union services on Lord's day evenings. Baptist pastor speaks in Disciples' house and writer in Baptists'. It manifests a brotherly and unifying spirit.

OUR HEALTH PRECARIOUS.

The work of this large church, with widely scattered membership, besides publishing a paper in the interests of the same, is proving too much for the writer. We have been overworked, and we are seriously considering the matter of retiring from this large and active pastoral work. Apparently it will be a necessity. If we are constrained to do so it will not be of choice, but of necessity. By

the time this may be in print the writer will have been forty five years in the active ministerial work, with only brief intermissions, and has now passed the sixty-fifth milestone of life. If we retire from the active pastorate, if able to do so and openings prevail we shall not be altogether idle, but shall yet do more work for the Master. The ministry is a great and fearfully responsible work. We love to engage therein. To be soul, winners and savers for God—oh! it's the greatest of all works to which men and women can be called to perform. May we all honor this heavenly calling.

WORKERS IN THE FIELD.

Bro. H. C. Maltman is doing good work at Sayre-Pa.

Church work goes forward encouragingly at East Smithfield under the labors of Elder L. J. Reynolds.

Bro. E. F. Randall is earnestly at work at Troy, Pa., and we hear good reports from his labors.

Bro. W. I. Burreli is doing good work at Sylvania, Pa.

Bro. R. E. Jope, late from South Gardiner, Maine, has assumed charge of the church at Alba, Pa. We hope to hear good reports from his charge.

Bro. H.F. Keltch is meeting with success at Granville Center, Pa.

Bro. L. O. Newcomer is succeeding admirably at Canton, Pa. He has regular additions to his church.

Bro. F. E. Spooner is actively at work at Grover and Hillsgrove, Pa., and succeeding well.

Bro. J. H. Gordonier, of Troy, Pa, now shepherds the fleck at Union.

Bro. F. J. M. Appleman is doing good work at Covington, Pa., and at a few other places. He reports occasional additions.

Bro. J. W. Bolton has met with good success at Sweet Valley and Huntsville, Pa. He baptized a number recently, and has access in regularly.

Other ministers are doing some work in our district, and the outlook is quite favorable for aggressive work.

A NEW PAPER.

Star of the East, is now being published. It may be properly denominated the official organ of the Disciples of Christ in the East Pennsylvania district. Is published monthly. Price twenty cents a year. H. F. Lutz, of Harrisburg, Pa., editor. It's a spicy and well-edited paper.

And Bro. C. C. Newcomer publishes a monthly, the Sunbeam, in the interest of the Church of Christ in Canton, Pa., while the writer of these lines publishes the Le Roy Messenger, a monthly, in the interest of the Church of Christ at Le Roy, Pa. Thus we propose to do good. Here we drop the pen. Praternally yours,

R. H. BOLTON.

Le Roy, Pa., July 30, 1900.

In the June number of "The Pulpit" Sherman Hill, pastor of the Church of Christ in Hamp ton, Iowa, has a sermon on "An Enlarged Vision." Bro. Hill is a vigorous thinker and writer, and after whom it is a pleasure to read. In the same magazine Rev. W. I. Carroll has an address on the death of D. L. Moody beginning as follows:

There was a man sent from God whose name was D. L. Moody. He was as the voice of one crying in the wilderness:—"Prepare ye the way of the Lord, make his paths straight" and he stood and cried: "Behold the Lamb of God, which taketh away the sin of the world." He was a burning and a shining light, and I tell you that among those born of women there hath not arisen a greater prophet since the days of Paul, the Apostle, in the time of the long ago. "And he was not; for God took him," took him at high noon, December 22nd, 1899.

To the Churches of Oklahoma.

The territorial convention will meet with the church at Guthrie during the last week in September-Sept. 25, 26 and 27. This church extends a hearty invitation to all of the churches of the territory. Each church in Oklahoma should be represented in this convention. Let this be the greatest convention in our history.

The church at Guthrie offers free entertainment to all who wish to attend this convention. Our homes will be open and we wish to see you and to entertain you. Will you come? If so, will you kindly send your name to me at once. and oblige

Entertainment at our National Convention.

The Christian Churches of Kansas City extend a cordial invitation to their brethren everywhere to attend the convention in this city. October 11-18. Guided by the experience of previous entertainment committees, no assignments will be sent out by mail except to those who engage hotel accommodations in advance. All others will be assigned to homes upon their arrival in the city. Delegates will be met at the depots by members of the reception committee and directed to convention headquarters, at the First Christian Church, 11th and Locust Streets. Here they will be enrolled and at once assigned to their homes, pages being provided to assist them in finding the same. It is very desirable, however, that all who intend coming shall notify the committee, so that they may know how many homes to provide. Those who send in their names will be given first consideration, and so far as possible will have their quarters selected for them in advance. Delegates wishing hotel accommodations will please examine the following list and write at once to the committee. State what or what priced hotel you prefer and for how many persons, men or women, and for how many and what days of the convention you wish accommodations. The committee will take pleasure in promptly securing them for you. Rates are on the American plan in all cases except the two specified in the list.

CONVENTION HOTEL LIST. Savoy Hotel, 9th and Central......\$2 00 per day

| Coates " 10th " Broadway | 2 | 50 | - 66 | 44 |
|-------------------------------------|---|----|------|-----|
| Brunswick, 11th "" " | 2 | 00 | 66 | 44 |
| Baltimore, 11th "Baltimore \$3 00 | | | | |
| European | 1 | 50 | 4.6 | 60 |
| The Midland, 7th and Walnut | 3 | 00 | 46 | 4 6 |
| Centropolis, 5th and Grand | | | 44 | 64 |
| Washington, 12th and Washington | | 00 | 66 | 46 |
| Victoria, 9th and McGee | | 00 | 46 | 44 |
| Cordova, 12th and Penn | | 00 | 44 | 44 |
| Ashland, Mo. and Grand \$1 25 to | | | 66 | 66 |
| Columbian, 9th and Holmes \$1 00 to | | | 66 | 68 |
| Hotel Southern, 10th and Wyandotte | | | | |
| \$1 00 to | 1 | 25 | 66 | 66 |
| Stratford, 8th and Holmes \$1 25 to | 1 | 50 | 4.6 | 1 6 |
| Schiller 11th and McGee | 1 | 50 | 66 | 66 |
| Convention, 12th and Broadway | 1 | 50 | 66 | 6.6 |
| Cunningham " " " | 1 | 25 | 66 | 41 |
| Wellington, 9th and Broadway | | | | |
| \$1 00 to | 1 | 50 | 44 | 66 |
| Morgan, 9th and May | 1 | 00 | 66 | 46 |
| St. George, near 10th and Main | | | | |
| (European) | | 50 | 66 | 66 |
| Verpohl, 9th and Oak | 1 | 25 | 66 | 66 |
| Carleton, 8th and Woodland | 1 | 00 | 66 | 6 6 |
| Bonaventure, Independence and Park | 2 | 00 | 66 | 44 |
| Troost, 12th and Troost | 1 | | 66 | 66 |
| Dundee, 15th and Campbell \$1 00 to | 1 | 50 | 66 | 66 |
| | | | | |

During the week of the the convention the city will be full of delegates and visitors in attendance upon another large convention. It will be wise, therefore, for those wishing hotel accommodations to engage them in advance. All engagements should be made through the entertainment committee

Rooms in private homes can be had at 50 cents to \$1 00 per day. Meals 25 cents each.

Address all communications to

C. S. RIDGE, Chairman. 400 New Ridge Building, Kansas City, Mo.

From Hillsbury to Halifax.

At this writing I am on the Cobiguid Mountains of Nova Scotia, my native province, where it is delightfully cool. These mountains overlook Northumberland Strait, and from some of their highest peaks I can "survey the landscape o'er" for nearly fifty miles in several directions. On the south I can see the muddy waters of the Bay of Fundy, and on the north the clear waters of Northumberland Strait, and beyond that, in the dim distance, I can see the hills of Prince Edward Island, the gem of the Gulf of St. Lawrence and the garden spit of the Dominion of Canada. The scene is enchanting, and doubly so to one who roamed over these mountains and through these forests when we were but a boy. forty-five years ago. What a change has taken place since then! It is true, the same rock-ribbed hills and mountains are here that my feet pressed when I was a boy, but where are the old familiar faces and the companions of my youth? They are nearly all gone. Many of them rest beneath the sod, while many more of them are to be found in different parts of "the states." Only here and there do I meet a person that I know or that ever knew me. I am almost a stranger in my native land, where I grew to manhood!

Well, it will be seen by this letter that I am somewhat on the wing. I am on these mountains taking a few days of much-needed rest. Before I stop I expect to land in Halifax. Now I know that, at the mention of Halifax, a broad smile will play upon the countenance of more than one American, and vet, if asked why he smiles, he would be unable to answer. Halifax is not a very hot place in any sense. There are hundreds of hotter towns in "the states" than conservative old Halifax. A man that can stand the moral temperature of St. Louis or Chicago need have no fears in going to Halifax. He doubtless would find the change beneficial. But this, by the way.

On the 16th day of July I left Hillsbury, a small village in the midst of a beautiful farming community of well-to-do Christian people, mostly from the Highlands of Scotland, fifty miles northwest of the city of Toronto. Not until within a few days of leaving had I matured my plans to come as far East as the maritime provinces. After spending a day in Toronto, making some preparations for my journey, which was to be across Lake Ontario and down the noble St. Lawrence to Quebec, I took passage on the steamer Persia, plying between Toronto and Montreal. I found myself unable to cross the ocean this summer and visit Paris. But a trip on these inland waters and a visit to old Quebec and Halifax was now within my reach. and so, like Garfield when he chose the canal be cause he could not reach the lake, I chose these because I could not reach that. Everybody in Toronto seemed to be going somewhere to get out of the intense heat, which seemed to be about as oppressive in Toronto and Canada in general as it usually is in "the states." But when we were once out on the broad lake with its cool waters and refreshing breeze we bade farewell to every fear-except the fear of not being able to get to the first table at meal time, on account of the great crowd of passergers on board our boat. Our trip across the lake was in the night, which prepared us to enjoy more fully the good things to come in passing down the wonderful St. Lawrence.

At eight o'clock in the morning we reached old Kingston, one of the historic cities of Canada, and situated on the lake where all the waters of these quiet inland seas form themselves into the mighty St. Lawrence before commencing their sublime march to the sea. Kingston, with its military college, its massive gray stone forts, its Martello towers and its imposing public buildings may be fitly called the Woolwich or West Point of Canada.

Leaving Kingston we leave the broad expanse of water belonging to Lake Ontario and enter at



Affecian

The little lips are always puck ered to give or take a kiss. In homes where there are children, love reaches In homes its fairest and sweetest proportions. childless homes the kiss of wife and husband grows formal, and presently is neglected; the springs of love in the heart become choked for want of use and exercise. Childlessness is a great sorrow to many women. It is like a curse from Nature, who bids all creatures to be fruitful. It is not a curse but a misfortune. Often the conditions which cause childlessness are removable. Dr. Pierce's Favorite Prescription has brought joy to many a woman by giving her the happiness of motherhood. It gives to the womanly organs vigor and vitality, removes local obstructions, and practically does away with the pains and pangs of maternity.

There is no alcohol or narcotic in "Fa-

vorite Prescription."

"I have never written you how grateful I am
to you for your help in securing good health
and one of the sweetest, dearest, thirteen pound
girls that ever came into a home," writes Mrs.
M. Vastine, of 647 South Liberty St., Galesburg,
Ill. "I took six bottles of Dr. Pierce's Favorite
Prescription, four of the 'Golden Medical Discovery,' and four vials of 'Pleasant Pellets,'
Before I had taken four bottles of the 'Favorite
Prescription' I was a new woman. I cannot
make pen describe my heart-felt gratitude."

To become the bounds regular was De-

To keep the bowels regular use Dr. Pierce's Pleasant Pellets.

once the head of the St. Lawrence River and begin at once to pass in and out among the numerous islands comprising the Thousand Islands. Captain Scott of our steamer told me there were about fifteen hundred islands in all in the group. I had read many descriptions of the Thousand Islands and the scenery of this great river, but not until I saw them for myself did I fully realize the grandeur or how impossible it is to make people fully understand that which they have never looked upon with their own eyes. I had to exclaim in my delight, as I passed through this wonderful scenery: "The half was never told!" For hours our boat steamed through these waters, while all on board gazed at these numerous islands, some them too small even for a humble cottage, while others were large enough for stately mansions, and a few large enough for farming purposes. Here many of the money-kings have their summer residences. Among these we had pointed out to us the princely mansion of the Vanderbilts and that of the present governor of New York.

Uncle Sam owns a share in this great river and its numerous islands, from the lake down to the city of Cornwall, a little more than half way down to Montreal. After that it entirely belongs to the Canadians until it is finally lost in the waters of the gulf. A school teacher from Toronto, on our way down the river, asked the captain of our boat what the name of the American town was just across the river opposite Montreal. His answer made her wiser, so far as the dividing line between the state of New York and Canada is concerned, if not a happier woman. But I must close for the present, as this letter is already too long.

H. T. MORRISON.

Correspondence.

The Lands of the Long Day-IX.

THE LAND OF A THOUSAND LAKES.

What a blessed thing is a road when you want to go somewhere. It is a modern commonplace to say that telegraphs and railroads are the bonds of steel that hold the world together. So they are. But in the absence of railroads any sort of road, even a crooked cart-track through the forest, serves to bind a remote community to the civilized world. Never did I appreciate the significance of a common country road as an instrument of civilization more than when emerging at Kittila from the roadless wilderness of Lapland. I saw a road leading south. It was narrow, crooked, hilly and stony, but for me it was a highway straight to the centers of the world's life.

As has already been stated, Lapland has no fixed boundaries. For myself, I consider that I left Lapland at this point because from here it was possible to travel by more usual and less adventurous methods and because the people south of here are not Lapps but Finns. Besides, it was here that I saw the sun set for the first time since crossing the Arctic Circle on the west coast of Norway. It slid down with an acute angle with the horizon which it touched a little west of north, about half past eleven and left at midnight a brilliant crimson glow like a summer sunset in the place where the aurora borealis ought to be. There was no more midnight sun for me, but it was several nights later before there was anything that could be called even dusk.

From Kittila the road leads due south two hundred miles along the Kemi River to the town of Kemi, which is at the top of the Gulf of Bothnia, and all along this road there are regular posting stations at intervals of eight or ten miles, where one can secure horses and vehicles, food by day and a bed by night. There is only one real village on the whole route, but farm houses are scattered along all the way, becoming more numerous and more prosperous in appearance as one goes south. The posting stations are simply farm houses like the rist, whose proprietors have entered into an agreement with the government to keep a certain number of horses ready for the use of travelers at a specified rate, a trifle under five cents a mile per each horse, including vehicle and driver. At each station there is a register or "daybook" in which the traveler inscribes his name, residence, profession, last point of departure, immediate destination, the number of horses he wants and any complaints he may have to make. There, too, he finds the official statement of the distance to the next station and the amount he is to pay. The whole thing is very well ordered and there is little chance for a misunderstanding The people along this route, being simple peasants, speak only Finnish, but a single word of that language is all that the traveler absolutely needs. If he can shout "hevonen!" (horse) in a sufficiently imperative tone he will get along. If he can add a few words meaning "immediately," "hurry up," "right away," so much the better, for they are a notoriously deliberate folk (though not quite so slow as the Lapps, I admit), and may consume an hour and a half in changing horses. A phrase or two will enable him to get a bed at night, and a very few additional words will enable him to call for anything to eat which they are likely to have.

A few words ought to be said here about the Finnish language. It is an interesting and an awful thing. I met a German who has been in business twenty years in the capital of Finland

who does not know a word of it and will not learn it. He considers it too high a price to pay for the business which he would be able to do in that tongue. It is not allied to any other European language except Magyar; has few grammatical constructions similar to those which are used in Aryan languages, and has no words cognate with English, German or French, and none derived from Latin or Greek, except a few new words like "telegraph" and "bicycle." It has almost no prepositions, but inflects its nouns through sixteen cases and two numbers by the addition of suffixes, and the conjugation of its verbs is as complicated and as full of surprises as the weak verb in Hebrew. Withal, its vocabulary is singularly rich. There is a copious supply of synonyms, and you can learn a dozen names for a thing and still not know the particular one which is used when you most need to understand it. Taking it altogether, I am inclined to believe that that authority on Finnish grammar is correct who calls it the most difficult language in Europe with the possible exception of the unimportant Basque. The only redeeming feature of it, from the standpoint of the learner, is that its words, though long, are easily pronounced and generally distinctly ennunciated by the natives. In the name "Kittila," for instance, they would invariably pause an instant on the first syllable to indicate the doubling of the t. English is certainly the most slovenly of languages as regards pronunciation, and I am inclined to put Finnish at the other extreme.

The first condition of any correct understanding of the people of Finland is to avoid two popular misconceptions: First, that they are a kind of Eskimo, and second, that they are a species of Russian. To be sure, a part of their land runs into the Arctic Zone, but they are no frozen savages, clad in furs and living in ice huts. They are a civilized people with schools, churches and homes, with industries and arts and with a national literature, including an epic poem which Prof. Max Muller ranks among the five great epics. Though allied to the Lapps in race and language, and intermingled with them in the far north, the Finns are a far superior people. And there is no more affinity between Finns and Russians in blood or speech than there is between the Bushmen and the Boers

Just where the Finns and their kinsmen originally came from is one of the unsettled questions of ethnology, but it is pretty well agreed that they were the original inhabitants of what is now Russia. As the Anglo-Saxon invasion of Britain drove the Celts into the corners while they still maintain their racial separateness as Welsh, Irish and Highland Gælic, so the invasion of Russia by the Slavs (the modern Russians) pushed the Finns into the northwest corner and the Magyars into the southwest. The noteworthy fact is that the Finns, although driven into this somewhat remote region, battered back and forth by Sweden and Russia, attached at last to Russia as an independent grand-duchy, and with every prospect of sharing the political fate of Poland and the Baltic Provinces, have developed and maintained a degree of civilization in many respects superior to that of any other group of the czar's subjects.

But enough of ethnology, for the horse and cart are waiting, ready to continue the journey southward. The Finnish cart is a curious affair. I do not know that it has any other virtues. It is a two-wheeler with a box bed and usually with two seats. There are practically no springs—sometimes actually none. The light and jaunty construction which is exhibited in the Norwegian road-carts plays no part here, for while the



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former often resemble an antiquated racing-gig, the latter not infrequently suggest a small ashcart. The boy who drives sits on the back seat if there are two; and the horse, encumbered by only the most elementary harness, strolls along the bumpy road with a feigned air of great weariness. Anon the boy rises up from behind like an apparition and beats the dashboard with the end of the rope reins-which is as far as they will reach. The astute horse knows to an inch how far that rope will come, but he gives three terrified jumps to gratify the boy, then relapses into his former gait. The reader will understand that it required traveling not less than fifteen hours a day and the exercise of much persuasion on both boy and horse to accomplish a daily average of nearly seventy miles with a series of such equipages as this.

I have spoken of the driver as a boy. So he was usually, and as a rule a very small boy. But I have had drivers of both sexes and of all ages, from seven to seventy. The younger they were the better for my purposes. With any one under ten I stood a fair chance of overruling their natural Finnish deliberateness—a trait which develops and solidifies very early in life—and bulldozing them into making haste. There was one little mite of a girl, barefooted and sunbonneted (this was still north of the polar circle), who was the most satisfactory driver of them all, for she gladly turned over the reins to me when I suggested it and we made time that stage.

On another day, after traveling all morning in the rain, I was detained nearly two hours at a station where their horses were all out and I went into the main room to dry my clothes by the open fire. There was a man there sewing with an American sewing machine; and a burly young woman who was busied about various dainty household duties, wore boots, smeked a pipe and spat through her teeth with frequency and precision. Leaving that same station my driver was

jolly, round-faced girl of about seventeen ressed in yellow tarpaulin (for it was still raing) she looked more like a sailor than anything se. She would have been a good one, too; she as active enough in leaping in and out of the art.

It is true-more seriously true than the reader ill perhaps appreciate in this connection-that here are few countries in which woman is more noroughly "emancipated" than in Finland. The ational University opened its doors to women ng before any German university took that step, nd nowhere are the trades and professions open both sexes on more equal terms. It is not a uestion of men putting upon their wives and aughters manual labor in the fields and streets s in many places on the continent; but enterrising and self-dependent women choose callings which would surprise even the most advanced mong us. They are plumbers, carpenters, utchers, house and sign painters, bricklayers. have seen them roofing houses, working as ection hands on the railroad and loading teamers.

Gradually, as one descends the valley of the Kemi River, the landscape loses the last vestiges f its Lappish character. Whereas there had een only occasional patches of potatoes, there re now fields of grain and grass. The trees are arger and much timber is being rafted down the iver. Houses are more frequent and the whole spect of the country is more genial. At the end f the second day I crossed the Arctic Circle at he village of Rovaniemi, and at the end of the hird day came in sight of the Gulf of Bothnia. The neck of the Scandinavian Peninsula had been crossed. Those who do not like figures may skip the following, but it may interest some to know that the distance, by my route, from Vadso on the Arctic Ocean to Kemi on the Gulf of Bothnia via Seida, Utsjoki, Enare and Kittila, was 540. Of this distance 40 miles was traveled by wheel. 125 miles by canoe, 175 miles on foot and 200 miles by horse and cart.

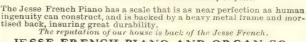
After reaching the gulf my progress through Finland was, of necessity, much more hurried than I could have wished. A little jerk-water paddlewheel steamer plies in eight hours from Kemi to the important Finnish city of Uleaborg, following the coast most of the way and stopping at numerous ports which owe their existence solely to the timber trade. The trip was memorable because the captain of the boat, who had lived ten years in Chicago, spoke the first fluent English I had heard for weeks; and because I obtained on the boat the first warm meal I had found in sixteen days, with the exception of those at Enare.

Uleaborg is a flourishing port which makes its living chiefly by the export of lumber and tar, two of Finland's chief products. The tar is brought down the Ulea River in long cances, each manned by two men who are said to exhibit marvelous dexterity in shooting the celebrated rapids of this stream. I went up the river far enough to come down one set of rapids in a tarboat to see what it was like, but it struck me as being decidedly tame. They say the rapids farther up the stream are larger, swifter and in every way more harrowing, and it must be true, for one hears more about the rapids and tarboais of the Ulea River than any other sight in the country.

Here begins the railroad and, being now without a wheel, I am compelled to adopt that commonplace mode of travel. But the Finnish railways themselves present some interesting points. The main lines are all owned and operated by the

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government and the fares are probably the lowest in the world. One can go from Uleaborg to Helsingfors, 466 miles, for the equivalent of three dollars and forty cents, or about seventenths of a cent a mile. On round-trip tickets and circular tickets (on which the traveler returns to his starting-point by a different route) the rate is still lower. The engines burn wood, and consequently the cars are quite as clean as the average house. The distance between stations is generally just a trifle more than the length of the train; that is to say, they seem absurdly close together, considering the sparsity of the population. It is noticeable, too, that most of the villages are back from the railroad, indicating that they did not spring up along the line of the road, but that they were there first and the railroad came as near as it could while keeping a reasonably straight course. About once in two hours there is a stop of fifteen minutes for refreshments; and the Finnish railway station dining rooms are perhaps the point at which that country is farthest in advance of the civilized world.

During the trip to Helsingfors I became acquainted with a gentleman who is an "Inspector of National Schools" for a certain district, and he unfolded to me the scheme of education in vogue here. I shall not repeat it, but it is very complete, and the result of it is that no country in Europe has a smaller per cent. of illiteracy. The teaching of mechanical trades and handicrafts was introduced in the Finnish public schools before our first manual training school was established, and for this feature of their educational system, as exhibited at the Paris Exposition, they have recently received a high award. A comparison: In Finland there is one elementary school to every thousand of the population; in Russia a dozen years ago it was found that only thirty per cent. of the conscripts for the army could read and write their own names.

This same inspector told me that his brother was "head gardener for the state railroads. That seemed to me a curious office. He explained that the railroad maintained a large nursery, from which shrubbery and flowers were distributed to the various station masters for the beautifying of their stations. That accounted for the fact that every station yard was like a little park.

Helsingfors, the capital of Finland and the seat of the National University (with 1,800 students), is a handsomely built city of a hundred thousand, with a beautiful and capacicus harbor on the Gulf of Finland. In language it seems to be about equally divided between Finnish and Swedish. All public signs are printed in these two languages and Russian; it is merely official. Much German is spoken in business circles, and a little English.

They are a wonderfully patriotic people, these Finlanders, and they were very gloomy over the recent suppression of their papers by the Russian censor and the prospect of a speedy and forcible Russification of Finland. Every one talked politics freely and every one spoke a good word for the czar who, it is said, means well, but is deceived by his ministers. They are not the people to resist by force. They see too clearly how

foolish and futile that would be. But they are grieving for their country as for one dead. I would speak to them of the beauty of their land, its great resources, the intelligence and hospitality of its people; but the answer always came back in one form or another: "Yes, but there is Russia, and it will go hard with Finland."

W. E. GARRISON.

Helsingfors, Finland, 23 July, 1900.

English Topics.

NOT ALTOGETHER IN HIS STEPS.

I am astonished beyond measure at Mr. Sheldon, an American minister in whom I ardently believe as a profoundly sincere and earnest man of God and as one of the most indefatigable reformers of the time. His books created a perfect craze in England, but like every other mania this literary furore very suddenly subsided. For several weeks I could see scarcely any book in the hands of readers of all classess except "In His Steps; or, What Would Jesus Do?" Then came a stream of other booklets from Mr. Sheldon's pen. But the publishers made the blunder of reprinting these stories by the million, and they became a drug in the market. Now by this time not a soul in the British Isles seems to remember that Mr. Sheldon is an author. But, of course, there was a strong spasm of revived interest created by his sudden appearance on our shores, in connection with the grand Christian Endeavor Convention. Thousands of intelligent and interested people have flocked to various meetings at which Mr. Sheldon was announced to appear And all were in a sense gratified, and in another sense disappointed. They were pleased with the satisfaction of curiosity; but they unanimously agreed that Mr. Sheldon was in himself utterly uninteresting. He is one of the very poorest of public speakers. Nobody would consider him a stirring preacher or feel the slightest desire to hear him a second time. He is a typical illustration of the ease by which a man may happen to become famous by making a single adventitious hit. But he well deserves his fame, and I hope it will increase. His motives are exalted and his conduct is full of the spirit of self-sacrifice. But now I come to deal with what has excited much astonishment and not a little indignation. I will briefly detail the effect of Mr. Sheldon's criticism of England.

SHELDON'S UNCHARITABLENESS.

Mr. Sheldon has been greatly glorified in this country. He had a royal reception wherever he went. But it appears that poor old England has not much p'eased him. Telegrams are coming across giving us the synopsis of his description of us as a people to which he treated the Kansan people, in a Topeka journal, as soon as he had arrived home. I very much wish to see that issue of the Topeka paper. The summary of his communication which has been cabled over gives, I take it, a true condensation of Sheldon's impressions. Assuming the summary to be a fair oae, I have no hes tation in saying that a more uncharitable verdict was never written by a visitor concerning his hosts. Mr. Sheldon, it appears, says that he and Mrs. Sheldon were repeatedly insulted by drunken soldiers, and that those who

saw the insults offered evinced no disposition to protest. He also complains that intoxicants were set before him in nearly every house he visited. He does not go so far as to say that his hosts insisted on pouring the liquor down his throat. Then Mr. Sheldon proceeds to say: "If England goes to destruction within the next century it will not be because of war or of danger from other nations, but because she has drunk herself to destruction." Now, I must periously ask how Mr. Sheldon managed to arrive at this conclusion? What are his proofs? Where and for how long did he study the problem? Are his general conclusions as true as the charges against the British soldiers? If so, then I boldly impeach them as being gross and unjust exaggerations. I have for some time regarded Mr. Sheldon as an incarnate nyperbole. His most famous booklet made a sensation because it was a most sensational exaggeration of the Christian Socialist doctrine, thrown into the form of a fascinating religious romance. Even worldly people felt a little pious when reading "In His Steps," and they read a good book without inflicting penance upon themselves, for they could be both amused and excited, having their hearts tearfully stirred at the same moment. But, to be frank, there is a lack of solid sense in Mr. Sheldon's books which robs them of all practical and permanent value. I should like to catechise Mr. Sheldon. It would be a pleasure to cross examine him. We are a nation of nearly forty millions of people, crowded in these little British Isles. Of course, there are many, many, very many people here who are not quite admirable in their lives. So there are in America and other lands. But in America people are more scattered and the questionable characters do not so conspicuously come under notice. There is more room for them to hide away. Evil in England is more conspicuous. But here we have a flying tourist who comes to our land for a few weeks to qualify himself for a sweeping categorical verdict on the nation and its destiny. According to the well known law of tourists he begins, after a visit of a month, entirely taken up with meetings, to write a history of England, including a dogmatic forecasting of the future. Would Mr. Sheldon oblige us with the time, place and nature of these "repeated insults" by a drunken soldiery? I have lived in two important garrison towns for years before I settled again in my native London, and I know the British soldier fairly well. And I firmly believe that he is the best soldier in the world in character and in behavior. My testimony is this, that a soldier in this country, whether sober or intoxicated, never does insult a respectable citizen, and even in rows with roughs the civilians almost invariably begin the trouble. Added to this there is the awkward fact-so far as Mr. Sheldon's argument is concerned -that there are pickets and policemen in the streets as well as soldiers, and if those insults were repeatedly given and the soldiers were drunk, what was Mr. Sheldon about that he did not as a gentleman protect his wife from such behavior by appealing to the police? Our English policemen are the admiration of the whole country. And not of Englishmen only. Again and again have American ladies and gentlemen expressed to me their appreciation of the manners and conduct of the English constabulary. To none of these matters would I have spontaneously alluded. But though I do not fill these letters with any high alutin pæans of my own country, am bound to vindicate common sense in the face

sheer nonsensical rhodomontade. To pour out buckets of indiscriminate censure, and thus to create in the min is of the American readers a miserable and groundless prejudice, is not what Jesus would do. Mr. Sheldon had no opportunity to study one-millionth part of this country during

his exciting gallop around a few spots. He should come over here in disguise and live here twenty years He would just begin to know a very little about my wonderful country by that time, but he would then feel his ignorance to be so dense that he would only with difficulty be induced to write any judgments at all; but if he did pen any they would be highly flattering instead of shamefully depreciating and disparaging. should like to ask what you, Bro. Garrison, who lived a whole year in England, think of Sheldon's apologia damnosa pro patria mea? And what have Bros. W. T. Moore, J. J. Haley, J. M. Van Horn, A. Martin, Foster, Hodkinson, Buckingham, Earl, Richardson, Assiter, Anderson and others to say who know England infinitely better than Sheldon possibly can? True, he was for a brief period sixteen years before visiting this land. I do not say that Mr. Sheldon formed no correct impressions and that he is altogether ignorant with respect to it; but I do say that I believe many Americans whom I personally know and many who intimately know both countries are infinitely more competent to form a judgment. I earnestly hope that they will deliver it. It is of the utmost importance that England should enjoy the esteem of America. These two nations are destined before long to face the whole world. That is my profound conviction as I have stated over and over again in these same letters.

MY FRIEND, W. H. WINSOR, OF CEDAR RAPIDS.

With extreme interest I have read in the CHRISTIAN EVANGELIST of July 26 the letter of Bro. W. H. Winsor, expressing his disagreement with me in political conclusions. This gentleman asks me why should large, strong nations ignore the Golden Rule and rob the smaller nations right and left rather than for a large, strong individual to play the bully and ignore the rights of weaker neighbors. I honor the high principle which Bro. Winsor exalts as the only true standard of national righteousness. But my American friend writes briefly and leaves me to supply an important ellipsis. Of course, I may take it for granted that the allusion is to two great nations, England and America. Each is constantly indicted as a bullying Goliath. America has trampled on Spain, so an American lady in London indignantly assured me the other day; and another American lady, and a very pious and intelligent one, endorsed the accusation against her country. I feebly attempted to defend Pres. McKinley, but these two clever and eloquent women would have none of my apologetics on behalf of their own country. I had to give it up. I thought America might be left to take care of itself, and I hope McKinley will survive. I was chatting a few days ago with Dr . George Lorimer, of Boston. He told me he considered Pres. McKinley a splendid man, and that he intended to vote for him. But I note that Americans are divided somewhat seriously. I should have little hope for the life and destiny of the country if they were not. I should despair of England if there were no live and conflicting currents of public opinion. But I apprehend that poor Spain in her blind and passionate bigotry flew at America and brought on herself the just wrath of the American people, who had surely been longsuffering and patient for years. I may be wrong, as Bro. Winsor says that he may. We are both modest enough to disclaim pretensions to infallibility. Now, I am convinced that my country had absolutely no choice or latitude of policy with regard to this appalling Boer war. Surely, Bro. Winsor has not read the antecedent history or he would know that it was the smaller people who bullied and were tolerated to an amazing degree. There was no limit at all to the effrontery of the Boers. But that was endured. The Jameson raid is constantly admitted to have been inexcusable. But even that was the sad effort of a shocking set of

causes deliberately and wickedly sustained by the corrupt ring round Kruger. I cordially invite any evidence that America bullied Spain, or that England bullied the Boers. I am acquainted with no such evidence. But I am prepared to give voluminous proofs that the bullying on the other side was protracted and incorrigible. By some strange fatality those little nations which go on for years goading, insulting and irritating great powers come to think at last that the latter are big, cowardly bullies, whom it is their du v to whip. There is, then, no restraining them. When the little bully declares war, after launching an insulting ultimatum, would Mr. Winsor tell us that the mighty empire is to go down on its knees in the mire of imperial humiliation and abject apologetics? Britain was not prepared for war with the Boers and never intended war. If the theory is set up that England had no right to any place in South Africa, I will not contend with any who enunciate such a doctrine. Perhaps the British Empire is only worthy of the "universal smash" predicted for it in some quarters. But I never seem to be able to get at any intelligible theory as to what else England or America could have done. Like Bro. Winsor. I am open to con-WILLIAM DURBAN.

43 Park Road, South Tottenham, London, Aug. 17, 1900.

[We have not seen Mr. Sheldon's criticisms of England. We judge, however, from what our correspondent says that Mr. Sheldon has made the mistake which many Americans make in visiting England and which many Englishmen make in visiting America, namely, of forming a judgment on too short an acquaintance and with too limited a knowledge of the people and with their peculiar conditions of life. Mr. Sheldon is too conscientious a man, we are sure, to intentionally do injustice to the people of any nation. He has probably failed to understand the English people and has probably written too hastily. A nearly two years' residence in England greatly modified our earlier impressions of the people and their customs and gave us a much higher estimate of them. - EDITOR.

Friends Help.

ST. PAUL PARK INCIDENT.

"After drinking a cup and a half of coffee once a day I always felt languid and dull, having no ambition to get to my morning duties. Then in about an hour or so a weak, nervous derangement of the heart and stomach would come over me with such force I would frequently have to lie

"At other times I had severe headaches; stomach finally became affected and digestion so impaired that I had serious chronic dyspepsia and constipation. Mrs. H. A. Hober, for many years State president of the W. C. T. U., a personal friend, told me she had been greatly benefited by quitting coffee and using Postum Food Coffee; she was troubled for years with asthma. She said it was no cross to quit coffee when she found she could have as delicious an article as Postum Food Coffee.

"Another lady, Mrs. Mary Baker, of Red Wing, Minn., had been troubled with chronic dyspepsia for years and found immediate relief on ceasing coffee and beginning Postum Food Coffee twice a day. She was wholly cured. Mrs. Judge Stocker, of Minneapolis, told me that Postum Food Coffee was a Godsend to her, her heart trouble having been relieved after leaving off coffee and taking Postum Food Coffee.

"So many such cases came to my notice that I concluded coffee was the cause of my trouble and quit and took up Postum. I am more than pleased to say that my days of trouble have disappeared. I am well and haypy." Mrs. Mary Harrington, St. Paul Park, Minn.

B. B. Tyler's Letter.

A MAJESTIC LIFE.

In the CHRISTIAN-EVANGELIST of June 28th the passage of Mother Toof from her beautiful home n New Haven to the house not made with hands was briefly noted.

A character so pure, and sweet, and strong deerves more than a passing notice. Thinking that recital of some of the principal facts in her ong life and the naming of some of her most rominent characteristics may be helpful, I have lecided to devote this letter to this noble Chrisian woman.

I could not be eloquent if I would: I would not be, in this case, if I could. My tribute to the nemory of this mother in Israel is a simple and ondensed recital of facts and the naming of raits. The life itself was more truly eloquent han any possible combination of words can be.

The word "majestic" is used with deliberation n this connection. No other single word so excelly and fully expresses my conception of the haracter of Mrs. E. J. Toof. There were, of ourse, other features in her character, but they were so knit together and were possessed in such omplete harmony as to make the character as a vhole truly majestic. There were intelligence, aith, hope, love, courge, strength, sweetness, entleness, patience, devotion, unselfishness, self-ontrol, etc., blended in such proportions as to onstitute a character which in its wholeness was simply majestic.

Mary Bryson was born in Kentucky in 1825. When she was yet young her parents moved to lowa. Her people were of the Methodist faith. From them by the law of heredity and as a matter of education she was religious. She could not remember when she did not believe in and love God and his Son, Jesus our Lord. It was in 1842 or '43, when she was seventeen or eighteen years ld, that she become acquainted with Aaron Chaterton, preacher of the primitive faith. This was the beginning of her acquaintance with the Disiples of Christ. She heard Mr. Chatterton preach n the home of Mr. S. C. Toof, her future fathern-law, in Lee County, Iowa. The lad who was sent through the sparsely settled neighborhood of those days on horseback to call the people together to hear the Word of life spoken by the stranger was Edwin J. Toof, her future husband. The conception and presentation of the gospel commended itself to the mind of this bright Kentucky girl as eminently reasonable. No long time passed before she surrendered heart and conscience and life to Jesus as Lord. This was the beginning of a career pathetic, sweet, humble, courageous, useful, triumphant.

She married and became the mother of two children. Her noble husband died. There was a girl-baby and a little boy to be cared for and trained for God and the heavenly home. Her financial resources were small. There are those who now speak of her cheerfulness in that dark hour. Her faith faltered not; her courage failed not. Her conviction was intelligent. She knew Him in whom she believed. Not on seen things, but on unseen, she fixed her attention. She endured as seeing the invisible.

Aaron Chatterton, through whose ministry Mrs. Toof was led to Christ, now became associated at Fort Madison, Iowa, with Daniel Bates, who had recently begun the publication of a religious periodical at Mount Pleasart, Iowa, now known as the Christian-Evangelist. This young woman was a sort of mother in those early days to this magnificent enterprise, destined to become such a blessing to uncounted multitudes. The late J. T. Toof, then her little but intelligent "Tommy," folded the papers and directed them. For many years the Christian-Evangleist publication office was in a building owned by Dr.

ARMSTRONG & MCKELVY BEYMER-BAUMAN DAVIS -CHAMBERS FAHNESTOCK Pittsburgh. ANCHOR Cincinnati. ATLANTIC BRADLEY BROOKLYN New York. JEWETT WLSTER. UNION SOUTHERN SHIPMAN COLLTER MISSOURI St. Louis RED SEAL SOUTHERN JOHN T. LEWIS & PROS CO MORLEY BALEM Salem, Mass. CORNELL Buffalo. KENTUCKY



or priming coat is important. It is the foundation. It is a mistake to think anything is good enough

for it. If a mixture of Zinc, Barytes, etc., is used the paint will surely crack and peel.

The only safe 'paint for priming is Pure White Lead. It combines with the oil, forming a tough, elastic coat that penetrates and will adhere to the surface. The brands in the margin are genuine.

For colors use National Lead Company's Pure White Lead Tinting Colors. Any shade desired is readily obtained. Pamphlet giving full information and showing samples of Colors, also pamphlet entitled "Uncle Sam's Experience With Paints" forwarded upon application.

National Lead Co., 100 William Street, New York.

E. J. Toof in Fort Madison. My knowledge of the Toof family began with their residence in Fort Madison. Daniel Bates was a great man. No ordinary man could have started a paper of such a character and succeeded in carrying it on under the circumstances of that time. But the good man had a worthy helper in the person of Mrs. Toof—and other such women there were, and men too, in those days in which the courage of Disciples of the Christ was sorely tried.

In 1852 this enthusiastic young Christian became the wife of Dr. Edwin J. Toof. More than forty-eight years they walked the way of life together. Their mutual devotion was beautiful. In them was seen a happy married life. They loved God and each other. The Giver of all good bestowed his favors upon them.

The early preachers of New Testament Christianity in Iowa, Illinois and Missouri were their friends. A complete list of their names cannot now be made out-nor is it necessary. It would however, contain such well-known names as Ross, Creath, Kane, Miller, Henderson, Bates, McConnell-household words among the Disciples of Christ throughout the land. Alexander Campbell and his wife were entertained by Mother Toof when they made together their last tour through the West. She was Martha and Mary in one. Material good things were provided for the saints in her home; but she at the same time found opportunities to gain knowledge and inspiration for high and holy endeavor from their conversation. Angels were they to her. How she fairly reveled in the companionship of these messengers of

The Toofs neither forgot the past, as time moved on, nor were they spoiled by the prosperity which came to them. The hospitality of the former days was continued after the removal of the family to the East-in fact, it was increased with increasing ability. The doors of the New Haven home stood wide open for a quarter of a century to receive the Disciplos of Christ and the many friends who passed that way. Not only her church brethren, but distinguished men enjoyed her bounteous hospitality. The late Justice Samuel F. Miller, of the United States Supreme Court, the late ex Senator Jas. R. Doolittle, of Wisconsin, with ex-Governor Drake, of Iowa, and their families were old and devoted friends and frequent visitors at the New Haven home.

Mother Toof was a student of the Word. The scenes of the Bible incidents were dear to her. She dreamed of a time when she would be able to visit the lands of the Bible. In 1886-'7 when she

was in the sixty second year of her age, she was able to gratify her desire. Her children and granddaughter accompanied her and enjoyed with her the advantages of the trip. In the company of Isaac Errett, W. T. Moore, Z. T. Sweeney and others she ascended Mount Vesuvius, visited the Pyramids of Egypt and made the journey on horseback through Palestine and Syria. She rested at noonday by the Jordan, was present and participated in the Lord's table services held on a Sunday afternoon in an "upper room" at Jerusalem and spent a night on the shore of the Sea of Galilee. In spite of all that superstition and ignorance have done to shock the intelligent Christian in this interesting country her vigorous faith and extensive knowledge of God's Word enabled her to enter into blessed associations with her Lord; and as she rode over the hills and valleys they were made to repeat again his deeds of love and words of truth.

In this beloved woman intelligence, kindness, courage, loyalty and patience were united and made to increase more and more by an abiding faith in the Christ.

Her daughter, Mrs. John Campbell Avery, says of this noble mother:

"I never saw her angry. I never heard her speak a hasty or unkind word to any human being. I have seen her sorely tried, but I never saw her yleld. My earliest recollection of a Bible lesson from her lips was the passage from Prov. 16:32: 'He that is slow to anger is better than the mighty, and he that ruleth his spirit than he who taketh a city,' and to simplify it to my childish understanding she explained that it meant: 'He that controlleth his tongue is greater than he who taketh a city.'"

Mother Toof did not live for herself; she lived for others, she possessed in large measure the mind of the Master. Those who knew her best loved her most, and marveled at her wondrous unselfishness in labors for others. One who knew her intimately says: "She carried help and comfort about with her as a flower carries its perfume."

Characters like this never die; Mother Toof is not dead; she has gone on before. B. B. T.

MRS. WINSLOW'S SOOTHING SYRUP has been used for over FIFFY YEARS by MILLIONS of MOTHERS for their OHILDREN WHILE TEETHING, with PEBFEOT SUCCESS. It SOOTHES the CHILD, SOFTENS the GUMS, ALLAYS all PAIN; CURES WIND COLIC, and is the best remedy for DIARRHECA. Sold by Druggists in every part of the world. Be sure and ask for "Mrs. Winslow's Soothing Syrup" and take no other kind "Twenty-five cents a bottle.

The Kentucky State Meeting.

August 20th to 23rd was the time and Carlisle, Nicholas county, the place. This was the home of the famous Rogers family, to which our cause in Kentucky owes so great a debt. John Rogers organized the Carlisle Church and preached for it some forty years. To him more than to any other man it owes the fact that it is one of our very best Kentucky churches. F. M. Tinder, its present pastor, is greatly beloved in the community, and is pushing the work to greater success than ever. As the leading spirit in providing entertainment for one of our big conventions he is entitled to the highest praise. A delightful rain cooled the atmosphere, and so the convention sat in great comfort.

The Christian Woman's Board of Missions, Mrs. A. M. Harrison presiding, opened its sessions Monday night and closed them Tuesday night. Our good women never fail to provide an interesting program. They were favored with the presence of Miss Mary Graybiel, one of our pioneer missionaries to India, whose talks went straight to the heart. Miss Mattie Pounds, national superintendent of the children's work, one of our best platform speakers, was also on hand and made a most stirring address. Mrs. Harrlson's thoughtsul words as president were marked by special timeliness. Nearly all our Kentucky women, oftentimes, to their own great surprise, are natural orators. When you have heard Mrs. Yancey, Miss Susie Sublette, Mrs. Shawhan, Mrs. Wells and dozens of others like them, in earnest appeals for their great work, you are filled with wonder at the power and fitness of their words. Our Kentucky C. W. B. M. made an unequaled record in the past year. It raised \$12,000 for missions. Of this sum, however, Mrs. Mollie Fant Pearce, of Covington, gave \$5,000. The other \$7,000 was raised by the auxiliaries and Children's Bands. It is a noble record and exceeds all others. Our Morehead Academy, which hitherto has been carried on by our Men's Society, has been passed over to the C. W. B. M., and now both Hazel Green Academy and Moorehead will have the fostering care of our good women. They are both prosperous and growing more so continually.

One of our beloved Kentucky girls, Mrs. W. M. Forrest, the daughter of H. D. Clark, of Mount Sterling, goes to India as a missionary with her husband in a few weeks Truly, our mission fields are claiming the best we have. Mrs. Forrest's presence and good words at the convention had a peculiar and touching interest in coasequence.

Wednesday morning Pres. W. S. Willis called the sixtieth convention of our Kentucky brotherhood to order. The sad and sudden death of Charles Allen Thomas, of Louisville, the day previous, who was on the program to discuss "Sunday-schools and Destitute Fields," threw its shadow | over all hearts. Something like 400 delegates were in attendance which in view of an unprecedented heated term that has made existence almost a burden for weeks past, is something] of an astonishment. It was a wise move to change the time of our Kentucky state convention hereafter to the first week in October. Paris gets the convention next year.

The report of the board showed enlarged receipts for the year and indicated a growing work. All our state societies have of recent years been falling behind, somewhat, but there is every reason to believe that Kentucky at least is coming up again to the high-water mark of eight or ten years ago. The receipts coming directly into the treasury were \$6,204.89, while those indirectly resulting from our evangelists' work were more [than twice this sum. The total sum

raised was \$20,436.29. Counting all the receipts from Kentucky churches and Sunday-schools to our various missionary enterprises at home and abroad, they gave in all the past y ar \$51,752.77. Thirty persons were kept at work during the year and over 1,500 additions gained. Besides the constant evangelistic work done our society maintains, in whole or in part, permanent preachers at Bardstown, Ashland, Kenton, California, Campbellsville, Milldale, Bellevue, Lebanon, Choateville and Berea. And hereafter its policy will be to do more and more of this kind of work, experience having shown its eminent wisdom. H. W. Elliott, our efficient state evangelist, continues his labors. The president for the ensuing year is Geo. A. Miller, of Covington. The board is made up as heretofore, save that Prof. S. M Jefferson, the new addition to the teaching force of Kentucky University and the Bible College, takes the place of W. B. Taylor. Good speeches were made by President Willis, James Vernon, E. S. Stearns (our missionary to Japan), H. C. Garrison, H. D. Clark, J. T. Hawkins, T. S. Tinsley, Wm. F. Rogers, R. B. Neal, Prof. J. J. Rucker, G. G. Bersot, G. W. Muckley (of the United States of America!), C. W. Dick, Pres. J. W. McGarvey and others. I should like to specify points of excellence, which were many, but space forbids.

From out of the state we had visitors from Missouri in J. B. Briney and his son Russell, and A. W. Kokendoffer, who strongly urged the claims of the approaching National Conventions at Kansas City. A. B. Griffith was present from Ohio and Miss Virginia Hearn, who spoke on "The School of Pastoral Helpers." J. W. Ligon, of Sebrel, represented the Southwest Kentucky convention and gave us a cheery talk. F. M. Tinder was appointed to bear greatings to the Southwest Kentucky convention next May.

November 4th was chosen as the specific date for making our offering to state missions, and every effort will be made to bring all the churches into line. It is one of our greatest needs to have a uniform date for this offering.

We had a sad mortality list the past year in the loss of Mrs. Sarah Keene, Alex. C. Hopkins, Robert T. Mathews, Chas. Allen Thomas, J. N. Boyd, Henry Ranshaw, Mrs. Hubbell Chinn, Mrs. J. P. Fant and many others. The workmen fall but the work goes on.

GEORGE DARSIE.

Frankfort, Ky.

Dr. Talks of Food.

PRES. OF BOARD OF HEALTH.

"What shall I eat?" is the daily inquiry the physician is met with. I do not hesitate to say that in my judgment, a large percentage of disease is caused by poorly selected and improperly prepared food. My personal experience with the fully cooked food, known as Grape-Nuts, enables me to speak freely of its merits.

"From overwork, I suffered several years with malnutrition, palpitation of the heart, and loss of sleep. Last summer I was led to experiment personally with the new food, which I used in conjunction with good rich cow's milk. In a short time after I commenced its use, the disagreeable symptoms disappeared, my heart's action became steady and normal, the functions of the stomach were properly carried out and I again slept as soundly and as well as in my youth.

"I look upon Grape-Nuts as a perfect food, and and no one can gainsay but that it has a most prominent place in a rational, scientific system of feeding. Any one who uses this food will soon be convinced of the soundness of the principle upon which it is manufactured and may thereby know the facts as to its true worth." W. B. Conway, M. D., Pres. Athens (Ga.) Board of Health.

Grand Army of Christ-Creston Department.

If the many churches where we have labored have been wondering why they have seen no re ports from us for two years, our answer is that for some time after coming here we were so busy that we had no time for reporting; and when we did finally have time the habit of not reporting had been formed, like the habit of staying away from church, and therefore .-

But if our long silence has been interpreted to mean that our labors have been barren of results. the subjoined report will be a sufficient correction; and if it is beyond the average length of reports, our brother editors will be lenient, no doubt, since we have not infringed on their patience for so long.

When we (the plaral pronoun includes Mrs. S. throughout this report) began our work here in October, '98, according to the unanimous testimony of the church board, the church was straggling between life and death with an actual membership of about 150 and the board unwilling to pledge more than 50 workers. The entire church was sadly discouraged, and the general gloom was deepened because of a \$1,500 mortgage against the building and a total indebtedness of \$2,200, most of which had been standing on interest for about seven years. With this kind of an outlook we accepted the call, hoping with God's help to restore the church to a normal condition of strength and growth and to remove the indebtedness in four or five years of hard work.

Within 18 months, with the help of God and the earnest co-operation of faithful workers, the membership had increased by 150 additions, at least 100 being by baptism. Many also who had grown cold or lukewarm were renewed in faithfulness, and every department of the church pulsated with new life.

And finally, after thorough planning and many months of earnest wo k and prayer, the entire indebtedness was raised, and at a great rally day service the cruel mortgage was burned in the presence of a rejoicing people. In the raising of this debt, however, we must first give praise to Him who is the chief source of all true success; and we are glad to acknowledge very valuable assistance from Bro. Simpson Ely, who held a short meeting for us and fully co-operated with us in all our plans; and finally we most gratefully give credit for our great victory to the enthusiastic sacrifices of the faithful brethren and sisters.

It should also be said that of the 150 additions about 60 were from a union meeting in which we heartily co-operated with other churches, and about 18 were from our meeting conducted by Bro. Ely.

But we have decided to close our work in this field the first Lord's day in October, and if the question arises among our friends as to why we leave the field just when so much has been accomplished, the answer is that the sacrifice we have had to make during the two years is greater than we can longer continue; and the other and chief reason is that we are fully equipped for larger fields and larger opportunities. We are, therefore, ready to correspond with churches with a member ship of from 500 to 1,000. Correspondents may address me directly at Creston, Ia, or they can write to B. S. Denny, state secretary 200 4th St., Des Moines, Ia.

I will just drop one hint to all applicants for this field, viz., that any who do not know enough about business to enclose stamps for replies will receive no reply, much less a call.

D. F. SNIDER.

Creston, Ia., Aug. 18, 1900.

When we have good blood we are healthy, strong, vigorous and full of life and energy. Hood's Sarsaparilla makes good blood.

Notes and News.

Missouri State Convention.

Do not forget the Missouri convention of the Thristian Churches at Moberly, Mo., Sept. 17-20. The church at Moberly will furnish, without cost o delegates, lodging and breakfast. The other wo meals will be served in the church at twentyive cents each.

The church building in which the convention will hold its sessions is convenient and com-

Moberly is a bright and energetic city and the uccess of the convention from the standpoint of ocation is assured.

The Wabash, M. K. & T., Burlington, C. & A., Rock Island, Frisco and Ft. Scott & Memphis oads have granted a rate of one fare for the cound trip.

The CHRISTIAN-EVANGELIST has arranged with he Wabash R. R. for a special coach on the Kansas City Express, leaving St Louis at 9:00 A. a., and arriving at Moberly at 1:25 P. M., Monday,

Sept. 17.

If you can meet us at St. Louis or at some other point on the Wabash en route you are inrited to join us (no extra cost to you), provided you let us know beforehand, in order that ample accommodation may be furnished. Address W. D. Bree in care of this office.

Grand Rally and Roll Call.

To the brethren scattered abroad:

GREETING. Sunday Sept. 16, 1900, has been lesignated by the Church of Christ at Greeley. a., us the day for a general rally and roll call. Every member of this congregation is hereby espectifully requested to report to this meeting ither in person or by letter.

Members living within reasonable reach of Greeley will be expected to be present, and those iving at a distance are earnestly requested to write and tell us of their faith in Christ, and whether you wish still to be continued as members of this congregation.

All former pastors who may see this notice are requested to be present; but if you cannot come please write a word of encouragement to be read before the assembly. Whether you live at a disance or within reasonable reach, if you are a member of this congregation, do not fail to write f you cannot be present. We want to get in line for a big meeting this fall or early winter. Will you kindly drop me a card at once telling

us whether you can or cannot be present.

Fraternally yours, D. H BAYS, pastor.



B. J. RADFORD.

Missouri Sunday-school Association.

The thirty-fifth annual convention of this wellknown organization was held at Columbia, Mo., beginning Aug. 28. The meeting was not as large as some in former years, but all parts of the state were represented and the delegates in intelligence and zeal for the cause seemed to rank very high. The Disciples of Christ had by far the largest delegation and among them were the following ministers: M. J. Nicoson, C. H. Ninden, W. S. St. Clair, J. G. Creason, E. M. Smith, J. W. Monser, Harold Monser, W. T. Moore, B. F. Goslin, G. A. Hoffmann, L. H. Cupp and Simpson Ely. On the program we were represented by Mrs. Jennie Conway, St. Louis, and Simpson Ely, Brookfield. This is well as far as it goes, but it seems where fifty different subjects are discussed in a union meeting in Missouri our people should assume a larger share of the work and responsibility. The program rendered was exceedingly practical and helpful and all Sunday-school workers present felt greatly benefited. The sessions were held in the University Chapel and the delegates were generously cared for by the churches. W. H. McClain, St. Louis, was elected one of the vice-presidents and G. A. Hoffmann denominational secretary for the next year for the Christian Churches. The reports of the convention indicated that good work was being done and nearly \$2,000 was raised to begin work with for the coming year. Take it all in all, this was a good and very instructive meeting. G. A. HOFFMANN.

Wisconsin News.

Viroqua Sunday-school is putting a furnace in their church.

H. F. Barston reports the Hickory Church nearly rebuilt. They meet for the present in the town house. J. H. Stark, of Celivein, Ia., was there two weeks and there were six additions; five bap-

T. K. Gray reports that Sugar Grove will pay apportionment in full before the convention. Bloom City will do the same. It is hoped that others may catch some of their enthusiasm.

The Russell-McNeill meetings at Pardeeville resulted in two baptisms at the close, by Bro. E. R. Russell, who also was ordained to the ministry during the meetings, Aug. 3. He is employed at Sugar Grove, West Lima and Bloom City.

Elder Y. C. Johnson, of Lynxville, preached at Battle Island Assembly Aug. 19, and at Ferryville the first Sunday in the month. He thinks the cause can be planted there.

Milwaukee will occupy their new church in September.

J. H. Berkey was nominated by the Prohibitionists for elector at large by their convention at Madison, Aug. 23. The church at Monroe has given him a two months' vacation for campaign work.

Our state convention is at hand. Monroe, Sept. 19-23. Pledges and appointments should all be paid before Sept. 15.

The program will be printed in full in the Milwaukee Times and a copy sent to every Disciple in the state whose address I can get. Look out for it.

The following speakers will be present: J. H. Berkey, Monroe; B. L. Smith, Cincinnati; C. J. Tanner, Minneapolis; J. C. Steele, Warren, Ill.; D. N. Wetzel, Richland Center; F. E. Meigs, Nankin, China; C. G. McNeill and others.

The convention music will be in charge of Dr. C. W. Bennette and Miss Tessie Stearns both of Monroe. A good musical program is promised. We are going to have a good convention. Don't fail to be there. Monroe, Sept. 19-23.

C. G. MCNEILL, State Missionary.



J. J. HARRIS.

State Mission Notes.

It was the privilege of the secretary to attend the Kansas State Convention at Ottawa last week. The attendance was not up to the usual standard. The nearness in time and space of the National Convention at Kansas City was a hindrance in this respect, many not feeling able to attend both and that the National Convention was the chance of a lifetime, nearly. So they staid at home and missed the State Convention. In so doing they missed a feast of good things. Kansas has some splendid men, and they had some of their best on the program, and that which they gave was of the highest order. Then they had such as B. L. Smith, G. L. Wharton, G. A. Hoffmann, R. H. Waggoner, F. E. Meigs and the writer. The report of the Supt. of Missions, W. S. Lowe, was a splendid exhibit of work done under the most difficult circumstances. The determination to do greater work next year was characteristic of Kansas push and grit. The veteran, Walter Chenault, of Fort Scott, was the model presiding officer. It was an enjoyable occasion. But deliver me from a picnic ground for a state convention.

This reminds us that our own State Convention is coming on apace and will soon be here. Have you sent in your name to Bro. S. B. Moore at Moberly? If not, send it now. Read the railroad announcements in another column. We have no doubt but what we will have the one-fare rate on all the railroads in the state, at least on all the trunk lines. But I want to say, If we do not have the attendance which such rates dem and, we shall get turned down with a wonderful vigor. There ought to be the largest attendance we have had in years. Let the preachers bring the matter to the attention of the congregations all over the state and urge attendance.

I have written to so many preachers conserning their churches and state missions and it would astonish you to see how many have not given even the courtesy of a reply. Strange that a minister of God's Word should be so lacking in this grace. But many have, and have said that they would see that their churches came to the front. Brother, the time is short, you must act at once. We are depending on you. Don't let it fail. Yours in T. A. ABBOTT. His name.

1123 Oak St., Kansas City, Mo.

TO CURE A COLD IN ONE DAY

Take LAXATIVE BROMO QUININE TABLETS. All drug gists refund the money if it falls to crye. E. W GROVE's signature on each box. 25c

The California State Meeting.

Although the California state meeting of 1900 is a thing of the past, yet it has left such a living force in its wake that its work will go on through the ages. The attendance was large from first to last and the preaching force of the state probably has never had a better representation, both in ability and numbers. Another very encouraging feature of the meeting was the number of consecrated young preachers, who, with strength and vigor are standing in the front of the army, "showing themselves approved unto God."

The personnel of the convention will compare favorably with a like gathering of any other state or occasion.

Several of the preachers were new in the state. They do not know yet how the "state will strike them" nor how "they will strike the state." This kind of a strike is both ways, but it is often the preacher comes to California and things do not go his way. He may forget that "sizing up" as they call it comes from both sides.

We have a grand set of men on the watchtowers, all of the same blood and bone as our friends of the states, but climate, fruit and flowers of California tell on the human fibre with a vitalizing power that cannot be questioned.

The Ministerial Association spent two days in a series of critical papers, fully up to the standard. From one to three days were set apart for each of the Christian Endeavors, S. S., C. W. B. M. and state convention, besides one day was set apart as temperance day and it proved to be one of the most interesting days af the convention.

The two weeks spent at Santa Cruz this year were filled with busy days. There were from three to seven services each day, but enough time was taken for every one to plunge into the surf or try their strength against the tide. The old ocean behaved most lovely, giving us its purest breath, rejuvenating every soul with its fresh ozone, so that the elder thought himself young again. As an example of this, our Bro. Jopson, the Los Gatos preacher of several years' standing, seized one of the brethren in a sporting way, which resulted in the brother breaking his leg!

The singing was very fine—decidedly the best we have had since '97, when our music was led by Bro. J. H. Fillmore. This time Bro. E. T. Nesbit was our musical director, and he did it well, with a large class of singers under his direction. The music would have done credit to a national convention, and when the national convention comes to California will make ye visitors think the year of jubilee "am come" in more ways than one.

All great conventions are turning their faces toward the "Golden Gate." We are expecting it and beginning to get ready for you.

Prof. Van Kirk, our new dean of the Bible Seminary, received a warm welcome. We tried to make him and his wife feel that this is next to the "promised land" and that the way to the hearts of the people is as easy as the way to their houses. The professor's lectures on the "Life and Times of A. Campbell" were largely attended and deeply interesting.

The beautiful tract of land adjoining the park, that was bought last year, was soon sold off in lots to brethren from different parts of the state. One was presented to the state C. E., and one to the C. W. B. M. A number of neat cottages will be erected during the year. Bro. Freeman has most wisely managed the park plans.

Santa Cruz is proving to be a Jerusalem whither the tribes will annually visit with their families, to dwell for a time by the sea, to sweeten their spirits, drink of the gospel fountain and gather strength and enthusiasm for a grand year's work for the Lord against the mighty.

The Spirit of the Lord was with us in our convention, and we were made to feel that we were in



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DR. B. A. WILKES, Superintendent and House Physician.

ATTENTION, TAXPAYERS!

I am now ready to receive payment of CURRENT REVENUE TAX BILL for 1900.

All persons paying same during the month of September will be allowed a rebate on their CITY TAXES at the rate of 8 per cent per annum.

CHAS. F. WENNEKER,

Collector of the Revenue.

his sacred presence, and that we could rejoice that a "book of remembrance was kept." The state was divided into four districts, and an evangelist was placed in each. We must bind the strong man.

J. DURHAM.

Kansas State Conxention.

The Kansas churches met again in their annual convention at Ottawa, Aug. 20-24. In some respects it was the greatest convention the state ever held.

Every period was an intellectual and spiritual feast and each one if possible more enthusiastic than the one preceding it. The C. W. B. M. reported over \$1,100 paid to our National Board the last year.

The field superintendent reported \$2,700 received and disbursed for Kansas missions.

Officers for the new year: President, W. Chenault; superintendent of Bible school department, F. E. Mallory; superintendent of C. E., D. S. Kelley; C. W. B. M., president, Mrs. L. F. Ingels; secretary and office superintendent, Miss A. R. Pendleton; superintendent of Junior work, Mrs. D. Stewart; superintendent of missions, W. L. Lowe; superintendent of B. N. E., William Alpin.

As China is the burning question of the hour Bro. F. E. Meigs was a favorite everywhere, and his address was received with a passion of appro-

Two of the truly great addresses were made by Bro. G. L. Wharton. Every sentence was a diamond that sparkled, and did not our hearts burn within us as he told us of India's need of Christ?

Brethren Wagoner, Smith, Hoffmann, Abbott and Lockhart, each in turn, made masterly addresses, sparkling with wit and wisdom.

The convention listened with rapt attention to Prof. G. P. Coler's Bible lessons. The comments of the Kansas preachers were grand, beautiful, so scholarly and yet so modest.

We so much appreciate the help and co-operation of these visiting brethren. We were delighted to meet them and hope they will come again. The Sunflower State will ever give them a warm welcome.

MRS. M. C. ROGERS.

Topeka, Kansas.

If you Feel Depressed Use Horsford's Acid Phosphate.

Dr. W. E. PITMAN, Lynchburg, Va, says: "I have used it in nervous depression and dyspeptic troubles, with good result."

"The Romig Meeting."

We thank a number of friends for donations to the "Romig meeting fund," in reply to Bro. H. O. Breeden's letter in the CHRISTIAN-EVANGELIST of a few weeks ago. In answer to a number of inquiries, I will say: We greatly need this meeting. A meeting has never been held here. "Our plea" is little understood. The whole brotherhood will be benefited by the building up of the "cause" here. There are hundreds of our own people who come here and are destitute, and must be assisted. The K. of P.s. who number far less than our own people, are bending every effort to build a \$250,-000 sanitarium to care for their people. If this is the need of a "lodge," what must be the need of the "church" which has as large a percentage represented. We must build up the "chnrch' here. We must build a "Christian Home." You can now assist by contributing to this "meeting fund." Bros. E. C. Browning, H. O. Breeden, Geo. F. Hall and L. C. Wilson, with others, have assisted in this effort, knowing the need. The C. W. B. M., and it is just like these godly women, have contributed \$50.00. "fund," in pledges and money, has \$100.00 in it, and we now only need \$100.00 more. Brethren, you ought to send this in at once. We have not announced the date of the meeting. We not until we have raised the funds needed. We can again thank all who have assisted, and hope since we have one half the amount that we can soon close this appeal for funds with an announcement T. N. KINCAID. of the date.

Hot Springs, Ark.

PROOF OF THE PUDDING

Is in the Kating.

DEAR EDITOR:—This trite but true saying applies to the practice of medicine as well as to the art of cooking. The doctor must prove his skill by curing the disease. That is what I am doing for several hundred of your readers at this time. Over four thousand people subject to the Catarrh of the Head, Nose, Ear, Throat or Lungs, have been cured by me in the past year.

Please publish this fact, and tell those of your readers who are afflicted with Asthma, Bronchitis, Catarrh, Coughs, Weak Lungs or Consumption, that if they will write me a short history of their case, I will mail them a special treatment of the famous Saca-Cera, free of all charges.

Pulmonary diseases should be attended to at once, before severe weather sets in. Those who are subject to cough and weak lungs, should begin treatment as early as possible. Address Dr. Marshall Beaty, 202 W. 9th Street, Cincinnati, O. Don't forget to mention the CHRISTIAN-EVAN-GELIST when you write.

Book Notes.

You have probably been reading with pleasure, this summer, the letters of travel by W. E. Garrison. You should secure and read, if you have not already done so, Mr. Garrison's book, "Wheeling Through Europe." This delightful volume contains the story of two summers spent on a bicycle in England, Scotland, Wales, France, Germany, Holland, Belgium, Switzerland, Austria and Italy. It is a most entertaining book, beautifully printed and bound, and handsomely illustrated with halftone plates made from photographs taken by the author. Price, \$1.00.

Our "Special Caialogue No. 22" was a great success. Through it we sold thousands of volumes and made a great many friends. The phenomenally low prices quoted in this little pamphlet were intended to prevail only during the summer months, but we have not yet withdrawn the catalogue, or canceled the prices contained in it. During the month of September we will continue to fill orders at these low prices, provided stock is not exhausted.

Now that the hot summer is ended, our Sundayschools and churches will arouse themselves to greater activity. New campaigns will be planned, reorganizations will take place, new equipment will be secured. Speaking of new equipmenthow about song books? Does your church or school need new books? If so, drop us a card and let us send you neat little pamphlets giving sample pages (reduced) fac-simile of cover, pricelist, etc., of our two largest books-"Silver and Gold" and "Tidings of Salvation." These are both splendid works. "Tidings of Salvation" (music edition) can be secured as cheaply as \$10.00 per hundred copies. At this rate no school or church need be inadequately supplied with music

No preacher among us should be without the complete works of Alexander Campbell. As a theologian, reformer, thinker, he must always stand as the pre-eminent figure of his century. His greatness is being more and more appreciated as the years go by. The books which he left have a permanent value, especially to our own preachers. They are now sold by the Christian Publishing Company at very low prices, when purchased singly and separately, and even cheaper when the entire set is taken at once. We supply Campbell's Complete Work--eight volumes and three pamphlets-for only Eight Dollars.

"Alexander Campbell's Theology," by Dr. W. E. Garrison, is attracting much attention and is receiving much high praise. It is a most important addition to the distinctive literature of the Disciples of Christ. It is a scholarly, thoughtful work, giving evidence of careful research and much study. It should be read and re read by every person who has an intelligent interest in the history of our reformation. It is handsomely printed and bound, and is sent, postpaid, for \$1.00.

CHRISTIAN PUBLISHING COMPANY.

St. Louis, Mo.

A Mountain Tourist

In search of grand and beautiful scenery finds such a profusion of riches in Colorado that before planning a trip it will be well for you to gain all the information possible. The Denver & Rio Grande Railroad publishes a series of useful illustrated pamphlets, all of which may be ob-tained by writing S. K. Hooper, General Passenger and Ticket Agent, Denver, Col., or P. B. Dodd-ridge, Gen. Agt., St. Louis.

Evangelistic.

NEBRASKA.

Unadilla, Aug. 26 -We have just resumed holding services in our house, as overhauled and refitted at a cost of about \$150. —W. T. HACKER.

Covington, Aug. 31.—I recently assisted Geo. H. Farley at Pleasureville, Ky., in a short meeting. Fifteen united with the church; nine b ptized.— GEORGE A. MILLER.

OKLAHOMA TERRITORY.

Ingalls, Aug. 25 .- At my last appointment at Prairie Grove a sister 55 years of age was bap tized. She came out of the water praising the Lord; she had membership with the Methodists several years.—D. W. Johnson.

Florence, Aug. 16.—John J. Castleberry, of Savannah, Tennessee, has just closed a month's meeting here with East Florence congregation, resulting in 209 additions. Ten came forward the last day. The audiences were large and the interest fine throughout. -D. S. PHILLIPS.

IOW A

Clearfield, Aug 28.—Evang. W. E. Harlow is ere in a tabernacle meeting. This is the beginhere in a tabernacle meeting. This is the beginning of the second week with six confessions and two by statement to date. Great interest and the largest audiences the town has ever seen at religious services. Miss Murphy, his singer, accompanies him.—Noah Garwick.

PENNSLVANIA.

Beaver .- The tent meeting here with W. H. Willyard, evangelist, closed Aug. 28. There were seven accessions. Bro. Willyard is a strong preacher. Bro. Jos. A. Joyce, of McKeesport, led the singing. There has been much good seed sown and the peeple have been taught along doctrinal lines, which will do them much good .- Z. E. BATES,

ILLINOIS.

Chicago, Aug 22.—Closed the last one of five consecutive meetings in 1900 at Gainesville, Tex., with 213 added; 1,081 in the five. The Gaineswith 213 added; 1,081 in the live. The Gaines-ville brethren presented their pastor, Bro. J. B. Sweeney, with a \$250 rubber-tire buggy and rub-ber mounted harness. At Allegheny, Pa., the new converts presented Bro. W. J. Lhamor with a very fine bronze clock. We sail for the Orient the 25, to return about Nov. 20. Will be glad to read the Christian-Evangelist while in strange lands.— Chas Brien Scoulled. CHAS. REIGN SCOVILLE.

CHAS. KEIGN SCOVILLE.

Kankakee, Aug. 26.—Two confessions and baptisms last Wednesday evening at prayer meeting, and two added by letter to day.—W. D. DEWEESE.

Kankakee, Sept. 2.—Two confessions to-day.—

W. D. DEWEESE.

Watseka, Sept. 3 .- At home after a brief vaca-Watseka, Sept. 3.—At home after a brief vacation at Rochester and Angola, Ind. One added at the evening service. During the fair week the pastors of our county seat will join in holding services on the street each evening. We expect good to result from our efforts. The music will be led by our efficient Sunday-school superintendent, S. F. Swinford.—BENJ. S. FERRALL.

MISSOURI.

Cameron, Sept 3 .- One addition yesterday and

Cameron, Sept 3.—One addition yesterday and one August 20.—S. J. White.
Savannah, Sept. 3.—Church Extension apportionment raised. One addition yesterday. Our future rosy.—A. R. HUNT.
Middletown, Aug. 27.—Five were added to the church at Middletown on the third Lord's day; four by confession and baptism, one by letter.—J.

Marceline, Sept. 3 .- Closed a 10 days' meeting at Bucklin, Mo., Aug. 30, with one confession. Had

three additions here yesterday.—Isom ROBERTS.

Joplin, Aug. 29.—Five additions during August
all by letter. Yesterday work was commenced on our new church building. We hope to have it

our new church building. We hope to have it completed and paid for in six months. It will cost about \$15,000.—W. F. TURNER.

Lebanon. Aug 27.—During August I spent five days at Conway and five wer added to the church. Thirteen days at Mt. Vernon and 16 added; 14 confessions, one a dear good old lady of 80 years. The meeting should have continued at least two weeks longer. They want a minister one-half time. Write to J. D. Whaley.—A. A. BEERY.



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C. W. ROBBINS, Sedalia, Mc.

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INDIANA.

Jeffersonville, Aug. 29.—On the third Sunday in August a young man at Bethel in this county was immersed near the place where his great-grandfather had obeyed Christ. Our annual meeting was held last Sunday with the Stony Point congregation. Bro. James Small did the preach-

congregation. Bro. James Small did the preaching. The attendance was large.—F. E. Andrews. Danville, Sept. 1.—Closed a 10 days' meeting at Smithville; 16 added.—EUGENE MARTIN.

Thomtown, Aug. 30.—Just closed a two weeks' meeting at Bentonville with 21 accessions; all confessions but two, all adults. Bro. W. F. Shearer, of Milton, Ind., did the preaching. In a tent meeting, at Terre Haute, conducted by L. E. Sellars, there were 14 additions. Go to New Maysville, Putnam County, Sept. 3, to assist Bro. W. H. Ashley in a meeting.—Lillian Pearl Perrin, singing evangelist. RIN, singing evangelist.

KANSAS.

Chanute, Aug. 30.—At my last regular appointment at Yates Center there was one reclaimed, and last Sunday, here in the Chanute Church, two made the good confession, and yesterday evening were baptized.—W. T. Adams.

Iola, Aug. 27.—Four more added yesterday. We

begin our big meeting on Sept. 7th. Bro. A. B. Moore, of Macon, Ga, will be master of ceremonies.

-G. M. Weimer.
Seneca, Sept. 1.—H. E. Ballor, of Winchester, Kas., closed a week's meeting here last night, 10 added to the congregation here; eight baptisms .-

T. H. BENTLEY, Pastor.

Kansas City, Aug. 29.—Three additions at
Seventh and Garfield Sts. Christian Church Sunday.—Thos. J. Dickson, Pastor.

Herington, Aug. 30.—Two additions at Hering-

ton; one by letter and one by confession, since last report. Audiences steadily increasing in spite of hot weather. — IMRI ZUMWALT.

Eureka, Sept. 3 -Two additions here yesterday; one confession and one by statement from evangelicals.—J. D. FORSYTH.

Reserve, Aug. 30.—Since our last report we have baptized a young man at this place. J. V Coombs and his singer will be with us in a meeting the 9th of September. We are planning for great things. Pray for us, brethren.—MELACTHON MOORE.

STOCKHOLDERS' MEETING. ...

Notice is hereby given that the annual meeting of the Stockholders of the Christian Publishing Co., will be held at the Company's office, 1522 Locust St., St. Louis, Mo., on Tuesday, October 2d, 1900, at 10 o'clock a.m., for the election of Directors and for the transaction of such other business as may legally come before said meeting.

J. H. Gappison, December 11 of the St. Market St. Market

St. Louis, Mo., Aug. 24, 1900.

J. H. GARRISON, Pres.
W. D. CREE, Sec'y,



The River of Life.

GRACE PEARL BRONAUGH.

Where the River of our dreams Floweth on to unknown seas, Where the light of heaven streams 'Mid the shadows of the trees,— We may search the valley o'er If perchance the clear light shows What our lives have missed before,— Where the Silent River flows.

We may claim our meed of bliss, Merit d at heaven's cost.

We may find the things we miss,
And the things that we have lost. We may find amid the throng Some one whom our spirit knows,-Find the face for which we long, Where the Silent River flows.

It may be that there is scope For the castles we would build; It may be that every hope In that Land shall be fulfilled. And the work we leave behind, And the strength that comes and goes,-We may seek and we may find, Where the Silent River flows.

We may hear it if we will, Though the world may hear it not. 'Tis a stream so deep and still, Few can find the verdant spot. But we love to hear its voice, And the mystic spell it throws Makes our weary hearts rejoice, Where the Silent River flows.

We may hear it through the day, If our hearts are open wide; We may hear it on its way, Flowing softly by our side Never fear of things to come Shall disturb the soul's repose; And the past—it shall be dumb Where the Silent River flows.

It is never heard by men Who are hungering after gold. It is seldom heard again Where the clamoring crowds enfold. And its voice is rarely known 'Mid the shriek of battle blows. You must go and stand alone Where the Silent River flows

There shall be no cold nor heat, Winds that blow nor waves that break; Suns that burn nor snows that beat; Eyes that weep nor hearts that ache. For that valley hath no dead; Neither hath it any woes. There is nothing more to dread Where the Silent River flows.

'Tis the Land whence all trails tend; Winding slowly o'er the wold. 'Tis the Land where all dreams end, Be the dreamer young or old. For the dream is to the fact What the leaf is to the rose. Life will hold the thing it lacked Where the Silent River flows.

Not the River that we know. But the River of our God, Where the asphodel doth blow Where the drowsy lilies nod. When the feet turn from the town And the weary eyelids close, Then in dreams we wander down Where the Silent River flows.

It is flowing clear and bright, You may hear it if you hark.
Through the day and through the night,
Through the light and through the dark. And the mighty current swells, Ever deepens, ever grows, Lik- the peace of him who dwells Where the Silent River flows. Fair Haven, Vermont.

"Not Handsome to Say the Least."

M. LA FAY GESTRUE.

Perhaps the majority of boys and girls who read the CHRISTIAN-EVANGELIST would like to know what Frances Willard called her "painful experience." It was that she was "not handsome to say the least."

The impolite manners of others on the subject only increased her mortification. The fact that her sister was handsome only made poor Frances' homely features more conspicuous.

Schoolmates when angry called her "Redhead," which made her heart ache. Her mother comforted her by telling how much she was like Grandpa Hill, a good and saintly man whose hair was also red when he was a child, but which, when he was grown, was a beautiful golden brown.

Other folks were not so comforting. Once a girl near her own age said: "Aren't you sorry to be so homely, Frank?" And another: "You are the drawn image of Mrs B-" the woman whom everybody thought was the homeliest person in the community.

How well it would be if people would learn what good conversation is, and practice it, eliminating personal topics that infringe upon the feelings-unkind, personal comments, which only indicate at best rude manners. Let us consider this beautiful admonition of Harriet Beecher Stowe:

"Let us all resolve, first, to attain the grace of silence; second, to deem all faultfinding that does no good a sin and to resolve, when we are ourselves happy, not to poison the atmosphere of our neighbors by calling upon them to remark every painful and disagreeable feature in their daily life; third, to practice the grace and virtue of praise."

Frances Willard was always conscious of her personal appearance not being attractive. When she grew up her hair was a beautiful brown, soft and wavy, her physique quite good. That is about all that the critics of our face beauty could say. The last time she ever grieved over her unhandsomeness was when she was a college student. One of her teachers found her in tears, and after some persuasion she told the cause of her distress. This lady was too considerate to expostulate upon the subject, but quietly excused herself from the room for "just a moment." When she returned she brought with her a bulb of a well-known flower and a jar in which to plant it. She introduced for a topic of conversation, The People We Admire and Care for. They discovered that the people they most admired and cared most for were those who did the most for humanity; those most unselfish; the strong characters. And they were not what everybody called handsome. Frances pronounced them all "good looking," "handsome," "attractive," as each name was mentioned. But when they came to critically examine the features, great was her surprise. "Why is this?-no one speaks of their homeliness or handsomeness."

"Because their character and life is so beautiful that you do not think of their features. A critical examination would re-

veal very few hardsome people. Who speaks of Abraham Lincoln as a handsome man or as a homely man? Do you remember the beautiful girl we met the other evening in the park, and how we changed our opinion when we met her again at the lunch counter and heard her talk? On our way home we conversed on real beauty and concluded it was not all in complexion, features and form." This from her favorite teacher, who then presented the bulb and asked Frances to plant it in the jar. "Study the nature of the bulb, the soil and care it needs, and when it blooms you and I will think of this subject again."

Frances did as she was requested. She understood. She thought the bulb an ugly thing at first glance, but the more she looked at it and thought of the life it contained and its possibilities the less she thought of its ugliness, and when it began to grow and sent forth a beautiful flower the bulb was not thought of as ugly at all. Here was her lesson.

Who speaks of Frances Willard as homely or handsome? She buried her life in service and sent forth blossom and fragrance into the hearts and homes of thousands on both continents. She did not drift with the current. No character can without sinking beneath the waves and failing in life's purpose. Service is life. When we look u.on the faces of Abraham Lincoln and Frances Willard we do not look in vain. The furrowed lines show the "saved to serve" spirit. Beautiful, beautiful character, servant of all, is stamped upon every line of their countenances.

How much are we all like the bulbs, producing flowers of various hues and fragrance; the blasted and unfragrant; some lives like a summer's nosegay, withered and tossed aside-lived for self. Others overcome by the storms-individuality crushed, broken wills, drifting with the current, aimless lives, undeveloped, like the thousands you meet in the streets. There are Frances Willards, Lincolns, Harriet Beecher Stows everywhere, living for others, beautiful characters, and you do not say handsome or homely. What has become of those rude persons who afflicted the feelings of Frances Wil'ard, and said: "Don't your face ache?it is so homely!" Let us hope they have become kind men and women and learned life's secret. Bury your life in service and you will be so busy bringing forth friut that you will have no time to afflict any one. This will qualify you in overcoming and enduring afflictions-even that of being home-

The following is from Signor Emerico Morreale, Musical Director of the Castle Square Opera Co.:

St. Louis, April 27th, 1900. The Estey Co., St. Louis:

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Yours truly,

(Signed) EMERICO MORREALE, Musical Director Castle Square Opera Co

St. Louis.

Some Mohammedan Ceremonies.

A. L. CHAPMAN.

As the Apostle Paul said of the Athenians n the first century, so also may we say of he people of this country at the close of he nineteenth century: they are very reigious. Unlike the Athenians, however, hey are monotheistic in their faith, and not an idol is worshiped in all the land. Mohamnedan, Jew and Christian alke look to the God of Abraham, Isaac and Jacob as the only true and living God. "All have a zeal or God, but not according to knowledge." Although Mohammedanism has destroyed he idols and images of the land, it does not follow that idolatry has been abolished and hat the people worship the Father in spirit and in truth. For when the form of idolatry as been suppressed without changing the dolatrous heart, the idolatry still remains and will manifest itself in other and different forms. And where there is not the enlightenment of truth and the quickening of the Spirit within there is bound to be a uperabundance of forms and ceremonies in he worship of the people. This is especialy noticeable among both Mohammedans and Christians in this country. There is no etter aid to the understanding of the reigious condition of a people than a knowedge of these forms and ceremonies, hence shall here describe briefly some of the Mohammedan ceremonies which have fallen inder my observation, and in another rticle will tell something of the ceremonies f the Greeks and Armenians.

PRAYERS

Prayer occupies a prominent place in the eligion of Mohammedans, and with them consists largely in repeating many times a et form of prayers. Five times a day the nuezin calls the people to prayers by crying rom the minarets of the mosques: "God is good, God is great, there is no God but God, and I testify that Mohammed is his prophet!" Then the faithful, regardless of where they re or who is watching, prostrate themelves and facing toward Mecca pray to God. Friday is their special day for worhip in the mosques. The priests read from he Koran, recite prayers and deliver adresses upon religious topics to the people resent.

PILGRIMAGES.

Every good Mohammedan is supposed to nake a pilgrimage to Mecca at least once in a lifetime. They attach great importance o such a pilgrimage. About four weeks before Ramazan the sacred caravan with presents for pilgrims and for the shrines at Mecca leaves Constantinople with great ceremony. This year, according to official statistics, 220,000 Moslems have made the pilgrimage to Mecca.

RAMAZAN.

This is the month of special of religious observance among the Mohammedans. They fast through the day and feast at night. On the fifteenth of Ramazan, the anniversary of the flight of Mohammed, the Sultan eaves the seclusion of Yildiz and visits a mosque in Stamboul, where is kept the sacred mantle of the prophet. Several

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different routes are prepared by the sprinkling of sand for His Majesty to pass, but this year he ignored them all, and in the interest of personal safety went by water to the nearest point to the mosque. A city paper described the visit in part as follows: "After performing his midday prayers His Majesty presumably opened the chest containing the sacred articles, priests singing hymns and reading the Koran in the meantime. His Majesty reverently kissed the mantle and invited those present to do the same. All the ministers and state officials of high rank successively performed this pious duty and passing before the Sultan received from His Majesty a valuable handkerchief, rendered sacred by contact with the prophet's relic. The Imperial Princes and after them the Valide Sultana (mother of the Sultan) and the ladies of the Imperial harem were admitted to kiss the relic. His majesty remained in the hall till the hour of afternoon prayer." On this day the Sultan always received a new wife and the greatest gathering of the year is held in St. Sophia. At the close of Ramazan three days are devoted to special fasting.

THE SACRIFICE FEAST.

Another feast of some importance among the Mohammedans is in commemoration of Abraham's sacrifice. Every family that can afford it must sacrifice a lamb on this occasion, the flesh to be given to the poor. This feast is a time for repentance of sins and the payment of all debts, but unfortunately, the Turks are much like other people and do not always live up to their religion.

DANCING DERVISHES.

Among the Mohammedan; there are as many different opinions about their religion and as many sects as are found among Christians. We recently visited a convent of Dancing Dervishes. The floor of their mosque is circular and as smooth as any dancing floor. The chief priest sat upon a rug opposite the entrance and on each side of him was a circular line of worshipers dressed in various colored robes, with very high tan-colored tile hats. They danced or whirled to a weird Oriental air in a very graceful manner, their movements intended to personify the planetary system revolving around the sun. When tired and perspiring and in a worshipful (?) state of mind they prostrate themselves upon the floor, while attendants covered them with additional robes to prevent their taking cold. One of their number then arose and recited a prayer, pronouncing blessings upon the Sultan and other dignitaries of their faith, both living and dead. At the close of this service they kissed their chief in turns and after kissing each other's hands passed out bowing towards Mecca. The course of training to become a member of this order of dervishes covers a period of 1,001 days. There is another similar order called the Howling Dervishes, which meets in another part of the city.

HASAN AND HOSEIN.

The Persian Mohammedans every year celebrate the martyrdom of Hasan and Hosein in a most heathenish manner. Hasan and Hosein were the sons of Ali who

were the rightful successors to the Caliphate. They were put to death and Omar usurped the throne. The Shutes, or followers of Ali, look upon Hasan and Hosein as their greatest martyrs and after 1,200 years celebrate their death with the most gruesome demonstrations of grief. After sunset they form processions in the streets of Constantinople and march from Khan to Khan carrying flags and torches and crying: "Hasan, Hosein! Hasan, Hosein!" In the procession men cut themselves with swords and knives till they are covered with blood and sometimes fall from exhaustion. Others beat their naked backs with heavy chains till they are black and blue and bleeding. Every year a number of these die from injury or loss of blood, and others are laid up in the hospitals for weeks. For this blind devotion and service they expect great reward in paradise. To witness this bloody march and hear their doleful cries makes one shudder and realize something of what heathenism really means. This branch of Mohammedans accept the pure Koran, but reject the Talmud and other Jewish books and hold many opinions which the great body of Mohammedans regard as heretical.

THE SELAMLIC. This is by far the most interesting and spectacular of all Mohammedan ceremonies. Every Friday the Sultan goes in state to the mo que Hamedish near Yildiz for prayer. He is a zealous Mohammedan and performs his devotions with great regularity. In this ceremony there is combined with measures of safety the spectacular, which appeals with special force to the Oriental mind. The Sultan, no doubt, prays in secret. but on these occasions he sounds a trumpet before him and is accompanied by thousands of soldiers, both cavalry and infantry. From the Ambassador's Pavilion we got a good view of His Majesty as he passed not more than twenty feet from us. carriages of the Imperial harem, attended by eunuches, preceded him, but did not enter the mosque; they remained in the closed carriages till the ceremony was over. Four young princes with an attendant ran ahead of the Sultan's golden carriage, which was drawn by two beautiful white horses. Fresh sand was scattered upon the way over which he passed and elegant rugs were laid at the entrance of the mosque upon which he walked. His bodyguard vied with each other in their eagerness to do him service and ran after the carriage. As he was driven between the files of soldiers they saluted him and cried: "Long live our King!" He remained in the mosque about forty minutes. When he came out he stepped into the carriage alone and drove back to the palace. The Sultan is not a handsome man by any means. He wore a fez, a dark-gray overcoat and carried a sword. He has a sparse beard, a Roman nose and a sallow complex-He has a sad and worn countenance which speaks of much work and worry, if not a troubled conscience. Although he is called "the sick man on the Bosphorous," he is yet very much alive and the Ottoman Empire is not so tottering as many would like to believe.

Constantinople.

The Parsonian Breakfast Idea.

In a recent issue of the CHRISTIAN-EVAN-GELIST I read with profound interest and satisfaction an able article of Bro. Parsons on the "Omission of Breakfast." I so fully agree with the position taken by the writer of the article in question that I feel "possessed with the spirit" of adding a few words in that line.

While the learned do not fully agree as to what constitutes the "Seven Wonders of the World," it is safe to say there will be great consensus of opinion among the people and "the rest of mankind" as to the importance of this non-breakfast idea. Its immortality is safe beyond peradventure. It being a true saying that "the man who causes a blade of grass to grow where none had grown before is a public benefactor," how almost infinitely greater a "benefactor" must be he who can successfully induce mankind to live and grow healthy and fat without eating-at least without eating breakfast!

Aside from the "health aspect" of the matter (which is the "paramount issue") there are other considerations which should not for a moment be lost sight of. The dowithout-breakfast idea will have a tendency to cheapen food the world over, and that is just what "bread-winners" are clamoring The less quantity of food consumed would cause the provision market to be overstocked and a general cheapening in the price of "pancakes and potatoes" would be sure to follow.

Again, the non-breakfast idea would afford the cook and the family a longer time to indulge in "balmy sleep" at the morning hour than they would have if hustled out of bed for breakfast when the gray streaks of dawn first make their appearance. It may by true that "the early bird gets the worm," but if the worm did not go out in search of an early breakfast the bird would not be able to appropriate it.

To sum the matter up, the omitting of breakfast would be a great saving in grocer's bills, morning dishwashing would become a "lost art," coal and gasoline bills would be diminished, the morning kitchen drudgery would be eliminated and the avoirdupois of humanity would be greatly increased!

In order to success this new reform idea should be well introduced before the public. When a ship is to be successfully launched there must be a sufficient depth and volume of water to float it after it leaves the stocks. As with the ship, so is it with reforms, if they would be successful. They must be well launched. No doubt British India would be a good field to "open out" in. Several millions of persons in a part of the Indian Empire not only (per necessity) omit breakfast, but other daily meals as well. The people over there would have no trouble in adopting this reform!

Some years ago a boarding housekeeper 'out West" somewhere anticipated this reform idea somewhat. He furnished his boarders with "dried apples" for breakfast, warm water for dinner, and when the time for supper came the apples had "swelled up" to such an extent that additional food was



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neither required nor desired! It is useless to add that the rates at the aforesaid boarding house were very cheap indeed.

Once on a time a Hibernian conceived the idea that he could teach his horse to live and work without food. His theory was that no horse needed to eat, and that it would be a great saving of hay, oats, corn and grass if the animal were only taught to do without them. But unfortunately for Pat's reform idea, the horse took a notion to die just about the time his owner thought he was ready to graduate in the new reform theory!

But enough. This new idea will prove a blessing' and as revolutions never go backward the time may come when not only breakfast may be omitted, but dinner and supper also. Then indeed will the earth's "golden age" be reached. J. H. B.

St. Louis, August, 1900.

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PETE.

I.—Linda May Goes Visiting.

J. BRECKENRIDGE ELLIS.

"Aunt Dollie," said Linda May, as she entered the house by the side door and latched it behind her, "may I go over to see Madge Morris?"

Aunt Dollie looked over her spectacles to see if the door had been latched, and then she said: "Have you watered the chickens?" "Yes, ma'am;" said Linda May. "And I

picked up the sticks out of the bluegrass."

"You can stay an hour," said Miss Dollie; "just one, Linda May. Don't forget." And Aunt Dollie, who was mighty close to sixty years of age, and who saw no purpose to be gained by Linda May's visiting anybody. went on with her sewing. Linda May's parents were dead, and Aunt Dollie had raised her from infancy; she was still raising her, but she never liked it, and she looked forward impatiently for the time to come when the girl could go on and raise herself. But as Linda May was nearly twelve this period seemed very far off. The heart of Linda May danced when permission to visit Madge Morris had been granted. She looked at the clock, then walked quietly out of the house, because running was not allowed. But when once upon the sidewalk she walked very fast indeed. If she had not been fond of reading she would have found her life with Aunt Dollie a lonely one. No one in the town was kin to her except the old maiden aunt. Besides her books the girl had one great comfort, and that comfort was Madge. It was not that Linda May did not care for other girls; she was willing to like anybody. But Miss Dollie Dudley was very particular, and that is why Linda May Dudley did not get to visit many people.

As Linda May hurried along she took a keen delight in all about her. She noticed that Mr. Walker's big dog was howling in the barn where he had been chained up: she saw that the last rain had washed a piece of board across the gutter where it acted as a dam, making a little lake. She noticed that more sourgrass had gone to seed since she passed that way a week ago, and there was more yellow blcoms among the green pods, and she thought it funny that sourgrass pods should look like little grasshoppers. The delivery boy was carrying two squawking hens (by their legs) into Mr. Mitchel's back door. The monthly roses in Mrs. Gregg's front yard were falling off. A little toad hopped under the edge of the sidewalk when he heard her coming, and as Dr. Larry came around the corner his hat blew off and he had to run after it! Then Linda May came in sight of Mrs. Morris' house, and there in the yard were Madge and her two sisters and Letitia. Four girls in a ring on the grass, because Mrs. Morris didn't care how much you sat on her grass. I would like to have seen you sit on Miss Dollie Dudley's grass!

"Hello!" cried Madge, before Linda May reached the fence.

"Jump over," called Pete, Madge's youngest sister.

"I prefer the gate," said Linda May, entering Of course, nobody shook hands, for they had been together at school that day; and besides, children don't shake hands unless they must. Linda May seated herself upon the grass and pulled some of it. Mrs. Morris didn't care.

"That fence is just as easy," said Pete.
"You watch me." She jumped up and sprang over the fence, then back again.
"See? Want to do it?"

"Oh, Pete, come and sit down!" called Jennie—and she was eighteen; quite a young lady, in fact. "You're the only tomboy here." Pete began to walk the fence without replying. Of course, her name wasn't Pete, but nobody called her Prudence except her teacher, and I'm not going to either.

"I saw the funniest little toad as I was coming here," said Linda May. "It ran right under the sidewalk."

"In front of Mrs. Wiggles' house?" inquired Madge.

"Yes," said Linda May. "Why, did you see it?"

"Was it a little tine sey toad?" called Pete, jumping from the fence, "only about this big? I saw that toad." She climbed the fence again.

"Yes, I see him every day when I go to school," said Madge.

"Did you ever see it?" Linda May inquired of Letitia. Letitia was Pete's intimate friend, and of the same age; ten, namely.

"No," said Letitia, with a look of disgust; "I never look for toads."

"Some day I'm going to slip it in your pocket," Pete declared. "Then you'll look for it when you feel something kicking up against you.

"I have no pockets," said Letitia, with dignity.

"Girls," Madge announced, "I'm going to tell Linda May."

"Are you?" cried Letitia.

"Yes; she won't tell. It's a secret." Pete leaped from the fence and wiggled up to the group like a snake. They put their heads close together. "Linda May, we've got a mystery in the family," whispered Madge.

"You always have everything," said Linda May; "grass to roll on, and swings, and flowers you can *pull*, and—and everything."

"Well," said Pete, "you've got 'Aunt Dollie."

"What is the mystery?" Linda May inquired, without commenting on her own possession.

"The mystery is a man," whispered Madge. "Sh-h! You never know when he is around. And he's a tramp. He came here yesterday for his dinner. And he saw that little box of Jennie's laying out in the grass, and he says to mamma as he was



going away: 'You look in that box tomorrow and see what you'll see!'"

"That's what he said," Pete whispered. "You look in that box to-morrow—"

"Oh, Pete don't roll you're eyes that way!" Letitia remonstrated. "It makes me real nervous."

"He rolled his eyes," said Pete. "You look in that box to-morow and see what you'll see!"

"I wouldn't try to look like that common person," said Letitia, primly. I might get like him."

"I ain't afraid," said Pete. "God made me, and when he did he made me a lady."

"Well, what was in the box?" demanded Linda May.

"Mamma had us bring the box in the house," said Madge. "And she said for us to have nothing to do with the tramp. Mamma was afraid of him."

"No wonder," said Linda May, "if he looked like Pete."

"But Pete slipped the box out after supper," said Jennie, "and this morning—"

"Let me tell it!" cried Madge. "And this morning she came running in with it, and there in the box was—"

"A letter and a sack of candy," shouted Pete. "There, I told it myself!"

"I never do get to tell anything," Madge complained. "And mamma read the letter and burned the letter, and wouldn't tell us what was in it, and told us not to ask her a single question!"

"But what became of the candy?" asked Linda May, for she considered this of more importance.

"It's gone," said Letitia, expressively.

"What kind was it?" asked Linda May, with enthusiasm.

"Gumdrops and chocolatedrops and buckeyes and niggerheels," said Pete, "and banana candy—um umh! And we saw mamma crying off alone, and I heard her say if papa had lived he would never have dared to bring that letter. And it's a mystery," concluded Pete. "But I'm going to be detective, and I'm laying for that tramp. My name is Penetrating Pete, and I'm on the trail."

Sunday - School.

W. F. RICHARDSON.

THE RICH FOOL.*

The very title of our lesson shows how unlike the world's ideals were those of Jesus. In this age of fortune seeking, too many count the words "wealth" and "wisdom" as synonyms, and dub the man who is not "smart" enough to get rich a "poor fellow." Yet God, who bestows no title amiss, calls this rich man a fool, and no man who reads the parable thoughtfully will venture to question the divine judgment. The parable was called forth by an exhibition of human nature with which the world has ever been familiar. One of the multitude who heard Jesus speak and recognized his wisdom and power as exceeding those of ordinary men, asked his good offices in securing from a brother a larger share of paternal inheritance. He may have been a younger brother, whose smaller portion of the father's goods did not satisfy. Or he may have suffered injustice at the hands of his brother and his request involve only what the law gave him a right to demand. It matters not which was the case. The pity was that he could find no higher use for this divine Teacher than to help him get money. He had perceived that the word of Jesus was accompanied with power. It healed the sick, cleansed the leper, comforted the sorrowing, gave peace to the penitent. He would enlist it in his own service. "Master, speak to my brother." Surely, that voice would force the shekels from his unwilling hands. Thus do men seek to-day to make merchandise of Religion is sometimes holy things. valued according to its power to bring earthly rewards. The politician counts on getting all the votes of his church, though before he ran for office he gave neither his presence nor his money to its support. The merchant expects "the brethren." to trade with him whether he gives them as much for their money or not. The city pastor receives frequent visits from the stranger who "used to be a member of the church back in Blankville," who has not darkened the doors of a church for years, until he found himself without visible means of support, when he suddenly claims the relationship which he has so grossly neglected. If the relief is given he probably does not show himself in the church again till he happens to need another "lift." If his request is denied, he goes away prating loudly of the rarity of Christian charity and condemning the church to which he has perhaps never given an hour of honest service or a dollar of money.

Jesus' answer strikes at the root of the matter. "Man, who made me a judge or a divider over you?" These petty concerns may be left to earthly courts for settlement. My mission is to cultivate the spiritual appetite of man till he shall think of something else than what he shall eat and what he shall drink and wherewithal he shall be clothed. The carnal request of this man betrayed a heart so filled with the lust of worldly goods that it had no room for the sublime blessings of which the Savior had been teaching men. The altar of God had been overthrown within his heart, and he had become a worshiper of Mammon, for he was covetous, and covetousness is idolatry.

Turning to the company about him, the Master utters the solemn and much-needed warning against the sin of covetousness. The love of money is a root of all kinds of evil, the Arostle Paul tells us. They that desire to be rich fall into a temptation and a snare and many foolish and hurtful lusts, such as drown men in destruction and perdicion. Many are the wrecks of human lives due to this greed for gain. Jesus might

well have urged the peril of making wealth the chief end of life. But he chose rather to enforce his message from the opposite standpoint. He gives as the reason for one's keeping himself from covetousness the fact that there is something so vastly better to seek after. "A man's life consisteh not in the abundance of the things which he possesseth." What a rebuke to the spirit of the age in which we live! How many are there whose chief ambition is to heap up thingshouses, lands, silver, gold jewels, raiment-anything that can minister to pride or luxury. Mere things are these, which lie on the surface of life and enter not into its real structure. Life is made up of high thoughts, noble deeds, worthy character, and these cannot be purchased with gold. Not what we get, but what we do and arethis determines whether our lives are abundant or meager. For the body little is required. "Having food and raiment, let us be therewith content." For the soul too much cannot be sought. The spiritual appetites grow ever by what they feed upon, and an infinite supply waits to satisfy the hunger and thirst for righteousness.

The parable that follows enforces all these practical lessons. A certain rich man finds his crops so abundant that they cannot be contained in the storehouses already built, so he determines to tear down the old and build new and larger ones. When he has filled them he will sit at his ease and enjoy the abundance and thus expect to find his life complete and satisfied. He reaches this decision not without some controversy with his better nature. He asks himself, "What shall I do?" Perhaps conscience speaks, somewhat in the words of the learned Ambrose, commenting on this incident: "Thou hast barns—the bosoms of the poor, the houses of widows, the mouths of infants-these are the barns which will last forever." The poor are all about him and he cannot have been ignorant of their need. But he loves his riches and he loves himself. He counts these gifts of Providence as though his own hands had created them. "My fruits" and "my goods" he calls them. He ignores the fact of his stewardship, as do thousands to-day. He has made provision for his flash, to fulfill the lusts thereof, and now he is ready for the feast.

That very night, after his plans for selfish gratification were completed, he was stricken by a fatal disease and through the chambers of conscience echoed the voice of God, saying: "Thou fool! this night thy soul shall be required of thee: then whose shall those things be which thou hast provided?" He was speechless and could only shrink back in horror from that journey which he must take, but for which he had made no provision. He had forgotten that every grave and every funeral procession thundered into his ears that he must die. Men are just as foolish now. "So is every man that layeth up treasure for himself and is not rich toward God." Shall we not search our own hearts and ask, each for himself, "Lord, is it I?" To make life but a ceaseless scramble for riches is to utterly wreck the soul's fairest hopes. To use it for the development of ourselves in righteousness and the ministering of good to others is to truly live.

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^{*}Lesson for Sept. 16-Luke 12:13 23

Christian Endeavor.

BURRIS A. JENKINS.

TOPIC FOR SEPT. 16.

THE BROAD WAY; THE NAR-ROW WAY.

(Matt. 7:13, 14.)

Perhaps no one of Jesus' remarkably quotable tterances has been more imbedded in our langage than this of the broad way and the narrow. Iverybody understands in an instant what is neant by the strait and narrow read, and the hanges have been rung on it from the days of he apostles till John Bunyan, and even till now. To simple it is, so lucid, and therefore so attractive.

The broad road stands for ease of entrance. It is difficult to keep out of broad roads. As one valks in the alleys and narrow streets of a city and comes upon a great wide street, the tendency is irresistible to turn to right or left into it. Or, is one walks the fields and woods and finds the y-paths running towards or into one larger path, ne cannot stay out of the broad road.

But it often stands for hard, dusty and hot ravel, after all. Attractive though it may apear, yet the broad way is often congested with ravel, beset with dangers, filled with blazing heat and choking dest.

So cur Lord's picture of life, the "primrose ath of dalliance," as Shakespeare has it, is at rst irresistible; it is easier to enter than not. o easy a thing it is to drift and wander and natrally fall into wide beaten tracks of wrong, "beause other people do." But once in how hard re road becomes—the transgressor's way! Is he wrong-doer ever content in his sin? Is he appy? Does he not choke with the dust of disatisfaction, scorch with the heat of a burning onscience and jostle against the hard shoulders f selfishness on every hand?

Most of us drift into the wide road—not through ny particular viciousness or wickedness, but just brough thoughtlessness and lack of foresight. Ve do not see the end from the beginning. We o not perceive whither the broad way tends. Our Lancelots and your Guineveres are not intending to go over the falls of wickedness. They simly drift in the lazy, happy, sunny, thoughtless ummer afternoon, down the wide current, until efore they are aware they are in the rapids and so late to pause!

But the Narrow Road. It is hard at first to nd. One must sometimes get down upon his nees in the search. He must carefully look and sel about like an Indian seeking a trail, until he nds the footprints leading aright. He will have ifficulty at first in finding the difference between he right and the wrong. The footsteps of wellnown men that very much resemble the upright vill lead him wrong. But he must come back unlabel.

Further, just as the Broad Way grows harder, o does the narrow grow easier. The path of the ust shines brighter and brighter unto the perfect ay. For a time it may seem very stony, but oon a clover springs in the cleft and then a stonerop, then green moss and fern, and soon the resence of the Lily of the Valley, the Rose of haron, fills all the way with fragrance and joy. Let it not be thought for a moment, however, hat the way will cost no effort. No road that is vorth traveling at all is altogether easy-no road hat gets anywhere. There will be hard strugcles, sweat and stonebruises, falls, disasters, losngs of the trail. But, as compared with any ther road, the Narrow Way is easy beyond comare. "My yoke is easy and my burden light."

These things, then, are offered here by way of

suggestion on this beautiful old lesson: The Broad Road stands for ease of entrance and difficulty of travel; the Narrow Way for difficulty of entrance and ease of travel.

Buffalo, N. Y.

Kansas State Convention.

Adjoining the town of Ottawa, Kas., is located Forest Park. Nature has done much for this lovely place and beautified it with tall oak and walnut trees, and covered it with shady elm and ash. Then came the hand of art and placed walks and drives through these grounds, built cottages, hotels, iron fencing and conveniences for the comfort of man. The entrance gate was beautified, large beds of flowers were planted and everything was done to make man feel and enjoy rest while sojourning in this beautiful park. This was the meeting-place of the Kansas State Missionary Convention. Here, for many days, the C. W. B. M., the Bible-schools, the Y. P. S. C. E. and the State Mission proper heard reports, addresses, gathered for devotional services and listened to the discussion of various practical subjects.

The program was a very extensive one and contained the names of near sixty persons. The range of subjects seemed almost as broad as there were numbers of persons to speak. F. E. Meigs, China, and G. L. Wharton were present to represent the Foreign Society. Their addresses were full of instruction and received by appreciative audiences. The general Home Mission work was represented by its secretary, Benj. L. Smith. He made a strong appeal for the home field, and the audience manifested its hearty approval of the work being done. A great work is being done through the Home Board, and this field deserves the liberal support of the whole brotherhood. Prof. Geo. P. Coler, Ann Arbor, Mich., delivered a series of addresses on Bible themes. His subjects were taken mostly from the Gospel of John. They were opening up the Scriptures to the people rather than addresses. These Bible talks were not only instructive, but they seemed to warm the hearts of those present and create a desire to want to know more about the Word of God. Prof. Coler, as well as the other speakers spoken of above, endeared himself to the convention by his splendid work. T. A. Abbott, state secretary, represented Missouri on the program. His stirring address gave great pleasure to the audience. We can heartily commend the program committee for having an address on "Our Religious Literature." More of them are needed.

As to the home forces on the program, we can simply say here that there is youth, vigor and culture in the Kansas pulpit. A number of addresses delivered are worthy of special mention. If the present ministers will remain with the Kansas churches there is every reason to believe that our cause in the state will come to the front. Their addresses indicated that they were men of action and true to the Word of God.

The reports showed that carefal and solid work was being done. There is not as many additions to the churches as in some former years, but the work is taking on a more permanent phase and the weak churches are being strengthened. Among other things eleven new preachers in the state were introduced to the convention, all comparatively young men. It is hoped that these will stay with Kansas in their work for the Master. If there were any old men at the convention at all, among the preachers, these were Brethren Ireland, Shively and Babbitt. W. S. Priest, of Atchison, tried to place himself in this class by referring to a picture taken some years ago, but he could make no one present accept any such classification. Bro. Rubenstien seemed to be somewhat "anti" on "old" foreigners, but before the convention was over he gracefully accepted the fact that three-fourths of the Kansans preachers were foreigners, and the

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more the better. The convention was happy in its fellowship and social enjoyment. Everything moved off smoothly and the business was attended to with dispatch.

NOTES.

Miss A. Rosalea Pendleton, the office secretary, is loved and appreciated for her faithful work.

W. S. Lowe, the new field superintendent, is a worthy successor to the former good men in his work.

N. I. Thomas, a former schoolmate of the

N. I. Thomas, a former schoolmate of the writer, and E. M. Carr, a youth in a congregation where we labored in the long ago, are among the active forces in the state.

Berethren Mallory of the Third Church in Topeka and Milton, Ft. Scott, are holding the longest pastorates. That is right, brethren—be real elders (pastors) in your churches.

W. A. Parker, Emporia, and F. W. Emerson are among the strong recent accessions in the state.

W. Chenault makes a fatherly figure and an excellent presiding officer of the convention. D. S. Kelley presided with enthusiasm over the Y. P. S. C. E. period, and Sister Libbie F. Engels was the graceful chairman of the C. W. B. M.

The convention enjoyed the presence of Miss Mollie Hughes, Independence, Mo., superintendent of Junior Endeavor in Missouri, and R. H. Waggener, Kansas City. Both made talks to the convention.

The C. W. B. M. in the state are fully enlisted in establishing a Bible Chair at Lawrence in connection with the state university. The prospects are full af promise for success and some work has already been done.

Mrs. Louise Kelley, national organizer, was with the ladies in their convention and delivered several addresses to the delight of those present. Mrs. M. C. Rogers, Nortonville, is doing a telling work as organizer in the state.

A very pleasant feature of the convention was an ice cream social tendered the delegates by the good sisters of the Ottawa church. Out under the shade of the trees in the beautiful park we enjoyed the fellowship of each other and the hospitality of the church.

Sorry we missed the closing hours of the convention, but can say that the convention goes to Hutchinson in 1901 and W. Chenault continues president. The future seems bright and all seem hopeful.

G. A. HOFFMANN.

Literature.

BOOK NOTES.

Dodd, Mead & Co. announce a work on the Chinese Problem, by Chester Holcombe, author of "The Real Chinaman." Mr. Holcombe was connected with the United States Legation at Pekin, China, as interpreter and secretary, and in other capacities from 1871 to 1885; and since that time he has been concerned with extensive commercial and financial questions in that country. In his new book he deals with the peculiar character and conditions of the Chinese which have produced the present uprising.

McClure, Phillips & Co. have acquired the publication rights of a remarkable book, which claims Abraham Lincoln as its author. It is a small scrapbook compiled by Lincoln for use in the political campaign of 1858, and it contains, so Lincoln writes in it, "the substance of all I have ever said about negro equality," with explanatory notes and a long letter in Lincoln's handwriting.

Dodd, Meade & Co. have decided to publish Marie Corelli's "Master Christian," at the end of August, unless something unforseen should occur. The advance orders for the book have been very heavy, and in England the publishers' orders have been well nigh unprecedented.

Edwin Markham's "Second Book of Poems." which will be issued from the press of McClure, Phillips & Co. early in October, will contain several poems not before published. The note of hopefulness runs through the verses in this volume quite in contrast to the pessimism which some critics read into "The Man With the Hoe."

The Prohibition party has published a handbook for campaign purposes containing its platform, sketches, pictures, letters of acceptance and much statistical matter. Price, ten cents per copy.

SEPTEMBER MAGAZINES.

Scribner's for September is an ideal magazine. Its combination of fact and fiction makes it an especially interesting and instructive number.

China and Japan occupy prominence in the Missionary Review of the World for September. Their various conditions and problems are ably treated by prominent writers.

One of the most popular features of the Ladies' Home Journal is its fine full-page illustrations of life, nature's wonders and human skill, etc.; and in this respect the September number is unexcelled.

In the Century for September is a timely article by Rev. D. Z. Sheffield, D. D., on the "Influence of the Western World on China." Dr. Sheffield was for thirty years a missionary in the Middle Kingdom and writes from personal experience and knowledge of the situation.

The place of honor in the September Atlantic is given Judge Lowell's paper on the American Boss. Recent events have emphasized the importance of the "boss" in American politics; Judge Lowell explains him by showing how the source of his power and the extent of his influence are related to our general political system.

In the September Review of Reviews will be found a comprehensive treatment of the "Imperialism" issue, with particular reference to Mr. Bryan's Indianapolis speech. The editor's review of Mr. Bryan's Philippine propositions will be read with interest alike by the adherents and the opponents of the Democratic candidate's policy.

A magazine that is steadily forging ahead and winning golden opinions is the Woman's Home Companion, which in the September number substantiates its claim to excellence in several articles of notable merit. "The Woman's Daily Paper in Paris" is the leading article, contributed by Edward Page Gaston.

A striking portrait of Field Marshal Count von Waldersee, now on his way to China to become commander of the allied forces there, is presented in the September magazine number of the Outlook, together with many other pictures relating to the present crisis in China. \$3 a year; the Outlook Company, New York.

From cover to cover the contents of Everybody's Magazine for September are the most interesting of any issue of that remarkable periodical yet pub lished. In praise of the cover itself too much cannot be said of the beauty of its design, which is not only effective but quite original; the march of improvement in the progress of printing is nowhere better shown than in this specimen of multi color

The opening article in the September Journal of Suggestive Therapeutics, published by the Psychic Research Company, Times-Herald Building, Chicago, from Alexander Wilder, M. D., of Newark, deals with the perils of premature burial. Dr. Wilder places little reliance, apparently, upon physicians' certificates of death and quotes several ghastly examples to support his position. The publishers announce that they will send free copies to all who apply until the stock is exhausted. Make a note

The first fall number of the Ledger Monthly has on its cover a trim figure of a pretty girl at the seaside, with a bouquet of vellow flowers on her bosom, and a lovely background of sea and sky finishing a picture full of beauty. The frontispiece of this number is a picture of a young lady in a colonial room, dressed in the costume of colonial days, watching one of the old-time clocks with a wistful expression. The title of the picture is "Will He Never Come?" Published by Bonner's Sons, New York, at 50 cts. a year.

LITERARY NOTE.

The American Academy of Political and Social Science, Philadelphia, Pa., announces the recent publication of three important papers: (1) "The Doctrine and Practices of Intervention in Europe," by W. E. Lingelbach; price, 35 cts. (2) "The American Newsper; a Study in Social Psychology," by Delos F. Wilcox; price, 35 cts. (3) The Currency Law of 1900," by Roland P. Falkner; price,

BOOKS RECEIVED FOR NOTICE.

"Husband and Wife," by Lyman B. Sperry. Fleming H. Revell Co., Chicago, publishers. Price, \$1; 233 pages.

"Consecration," by M. B. Williams, evangelist. Fleming H. Revell Co., Chicago, publishsrs; 96 pages.

"A Critical Criticiser Criticised," by Page A. Cochran, St. Albans, Vt.; price, 50 cts.

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Wheeling Through Europe.

In his first sentence the writer says to the tourist who is "considering whether or not to go on a bicycle tour for a summer vacation," his advice is, "Go." So my advice in taking up this book [inquirely as to "worth while," is to "read it." Each chapter grows more fascinating as you jauntily roll along. The account of "things Dutch" impressed me as peculiarly full of humor and charm. But the description of Italy is the piece de resistance. The book is frought with biographical and historical references which show a wide range of research and makes it quite instructive, and we feel we have this much extra. The writer has [certainly risen to pre-eminence among modern descriptionists. Some of the situtions are lludicrously funny, others impressive in their beauty. It is a cleverly written book.

BYRD JOURDAN.

New York Convention.

The thirty-ninth annual convention of the New York Christian Missionary Society and the annual sessions of the New York Christian Ministerial Association and New York C. W. B. M., will be held in the Church of Christ, in Niagara Falls, Sept. 17-21. PROGRAM.

MONDAY EVENING, SEPT. 17.

RECEPTION.

Address of Welcome, Pastor of Niagara Falls Church.

RESPONSES.

Ministerial Association, E. R. Edwards.
Bible-schools, C. C. Crawford.
C. E. Societies, C. R. Neel
C. W. B. M., Mrs. I. S. Conklin.
N. Y. C. Missionary Society, A. M. Hootman. NEW YORK CHRISTIAN MINISTERIAL ASSO-

CIATION.

TUESDAY, SEPT. 18—FORENOON.

9:00. Devotional, A. M. Hurd.

9:15. Address, J. P. Lichtenberger.

10:15. Address, "Individual Liberty," E. J. Butler.

11:00. Address, G. B. Townsend.

(Discussion after each address.)

AFTERNOON.

1:45. Devotional, Steve J. Corey. 2:00. Symposium, "How I Prepare Sermons

S. B. Culp, (b) Chas. Bloom, (c) C. Crawford.
Address, "Biblical Study," J. M. Philputt
Symposium, "How I Conduct the Prayermeeting," (a) E. R. Edwards, (b) A. M.
Hootman, (c) B. Q. Denham.
Miscellaneous.

BUSINESS SESSION OF C. W. B. M.

EVENING. 7:30. Address, M E. Harlan.

NEW YORK CHRISTIAN MISSIONARY SOCIETY WEDNESDAY, SEPT. 19-FORENOON.

WEDNESDAY, SEPT. 19—FORENOON.

8:45. Bible Study, J. P. Lichtenberger.
9:30. Formal opening of the Convention.
9:45. Report of State Board Meetings, A. M. Hootman.

10:00. Report of Bible-school Superintendent, F. W. Norton.

10:10. Report of Y. P. S. C. E. Superintendent, E. S. Muckley.

10:20. Report on Havens Home, A. B. Kellogg.

10:30. Report of State Treasurer, D. Krebiel.

10:40. Field Reports: Watertown, Pastor; Elmire (First), C. C. Crawford; Elmira (West Side), C. L. Morrison; Gloversville, M. Gunn; Lansingburg, R. W. Stevenson: Brooklyn (Second., John L. Keevil.

AFTERNOON.

Devotional, M. L. Jenny.
Address, "Religious Journalism," A. B. Chamberlain.
A Model S. S. Lesson followed by a Question Box, Henry Bond.
Address, "Sunday-school Work," B. A. Jenkins.

EVENING.

Praise Service, J. A. Egbert. Corresponding Secretary's Report, C. M. Kreidler. Address, "State Missions," B. Q. Denham.

8:20. THURSDAY, SEPT. 20 .- FORENOON.

8:45. Bible Study, A. M. Hootman.
9:15. Address, "Boys' and Girls' Rally Day," C. C. Smith.
9:45. Business.
11:00. Address on Collegiate Work, Jabez Hall.

C. W. B. M. SESSIONS.

AFTERNOON.

AFTERNOON.

Devotional, Mrs. R. E. Belding.

President's Address, Mrs. Laura Gerould Craig.

Reports from District Managers, Junior Superintendent, Treasurer and Corresponding Secretary.

Solo, Mrs. Geo. N. Worden. Auburn.

Free Parliament, "Auxiliary Attractions" leadars, Mrs. F. H. Moore, Mrs. G. H. Dunstan, Miss Hattle Warren, Miss Lena Rogers.

Praise Service, Mrs. M. E. Harlan.
Reports of Committees.
Music by Auxiliary Quartette of Richmond
Avanue Church
Address, Miss Mary Graybiel, India.
Song in Hindu.
Address, Miss Adelaide Gail Frost, India.
Evening Quiet Hour, Mrs. Eveline Trible
Rummel.

FRIDAY SEPT. 21.-FORENOON.

Bible Study, B. A. Jenkins. Address "Church Extension," G. W. Muck-

Address Carlottes of Committees).
Business (Reports of Committees).
Open Parliament, "State Work," led by M.
E. Harlan.

Devotional, B. A. Bower. Address, "Ministerial Relief." Address, "The Great Teacher," J. M. Phil-

putt. Final Business. Address on Y. P. S. C. E. Work, Dr. O. P. Gifford.

EVENING.

Praise Service conducted by the Endeavorers, led by Miss Lena Rogers.

8:00. Address, C. C. Smith.

The building where the sessions of the convention are to be held is located at the corner of Nigara-Avenue and Tenth Street. From the New York Central (south end) Depot take a north-bound Main Street carto Nigara Avenue. Walk one block east on Niagara Avenue and arrive at the church.

Lodging and breakfast will be furnished free by the church. Other meals will cost 25 cents each and will be served within two blocks of the church building.

It is earnestly desired that we have a large delegation from each church in the state. From recent communications we have reason to believe that we shall not be disappointed. A large attendance will create an enthusiasm for New York State Missions as nothing else can. This can be secured if some one in each congregation be appointed with a view to working up a large delegation from bis own field. Then let him notify as soon as possible and from time to tima Bro. M. W. Richardson, of 1821 Ontario Avenue. Niagara Falls, as to the number and names of those who will attend.

C. M. Kreidler, Cor. Sec. 157 Laurel Street, Buffalo, N. Y.

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COTHE VANGELIST.

A WEEKLY FAMILY AND RELIGIOUS JOURNAL.

ol. xxxvii

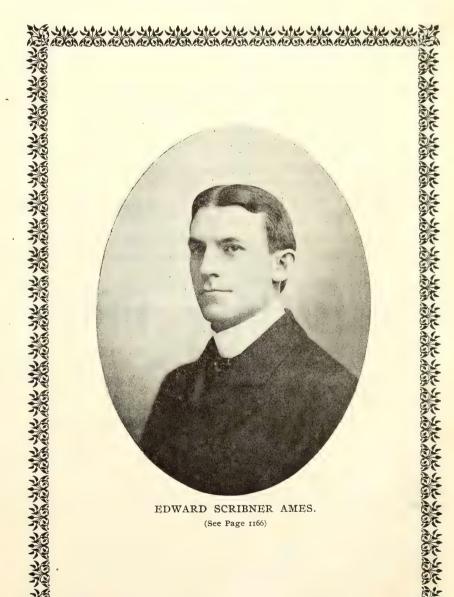
September 13, 1900

No. 37

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J. H. GARRISON, Editor. W. W. HOPKINS, W. E. GARRISON, Assistant Editors.

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O'IN FAITH, UNITY: IN OPINION AND METHODS, LIBERTY: IN ALL THINGS, CHARITY.

Vol. xxxvii.

St. Louis, Mo., Thursday, September 13, 1900.

No. 37.

CURRENT EVENTS.

There is an increasing probability that the United States troops will soon be withirawn from Pekin and probably from China altogether. This probability rests upon three facts of recent occurrence: First, the return of Prince Ching, the Chinese Emperor's Peace Commissioner, to Pekin; second, the formal authorization of Li Hung Chang by imperial edict to act as minister plenipotentiary for the conclusion of peace with one or all of the Powers; third, General Chaffee's advice that United States' roops be withdrawn as the best means of estoring conditions favorable to the conlusion of peace. The Imperial household s still in retirement at Pao Ting Fu, but the case is very materially altered now that Earl Li has been definitely commissioned to reat with the Powers. He will doubtless e recognized by the United States. Meanvhile Russia is still continuing her preparaions for withdrawal and the course of the ther Powers is problematical.

President McKinley's letter accepting the nomination for President, which was made ublic September 9, contains a comprehenive and able survey of the history of the ast four years, the present condition of the ountry and the issues of the present cam-While explicitly disclaiming the urpose of estimating the relative imporance of the issues, he emphasizes the fact hat the financial doctrine of the Chicago latform is reiterated in the present Demoratic platform and that it must be considred as a serious issue, if the party is to beaken in good faith. The danger to the gold tandard is not passed so long as the free ilver doctrine is a plank in the platform. he President reviews the present condition f the treasury, which is found to be proserous. The revenues and surplus have acreased during the past year, and expendiures have decreased. The volume of curency has increased during the past four years om \$21.10 to \$26.85 per capita, in spite of redictions that it would be contracted. he value of our exports for the present ear is greater by half a million dollars a ay than last year. The balance of rade for the present fiscal year amounts \$544,000,000. The dealings of the adinistration with Porto Rico and the revival business there under the regime are ceated briefly. The bulk of the document given up to a history and defense of the dministration policy in the Philippines.

The threatened coal strike in the anthraite region of Pennsylvania has been postoned a few days, and there is a possibility that it may not be put into effect. The men demand "twenty per cent. increase in wages, the reduction in the price of powder from \$2.75 to \$1.50 a keg, a fair system of dockage, a fixed ton, abolishment of company stores, company doctors and butchers, no favoritism and the correction of minor grievances." The operators deny the abuses which are charged in connection with company stores; claim that extra pounds must be required (in addition to the 2,240 which constitute a ton of cleaned coal) when the coal is roughly mined, and say that the wages are already as high as they can afford. The strike, if it occurs, will be one of great magnitude, involving, directly or indirectly, a million workers and a weekly wage of \$10,000,000. By far the greater number of the men, it is claimed, do not want to strike and will do so only if ordered.

There were two significant state elections during the past week, namely, those of Arkansas and Vermont. Of course, the fact that the Democrats carried the former and the Republicans the latter has not in itself a specially significant political symtom, but the majorities in the two states may indicate something. Jefferson Davis was elected governor of Arkansas by a majority of about 57,000. Bryan's majority over Mc-Kinley in the same state four years ago was 72,500. The reduction of the Democratic majority is at least partly accounted for by the fact of a lighter vote this year, but Republican papers try to find in it also an encouraging indication for the coming national election. In Vermont, Stickney, Republican, was elected by about 32,000 majority. In 1896 the Republican majority was 37,000, which was, however, abnormally large. Vermont is considered by political forecasters to be a good political barometer. With a Republican majority of more than 23,000 in Vermont a Republican national victory has never failed in the last thirty years, while a majority of less than that number has always been followed by a Democratic vic-

In the state election in Maine on Monday of this week, Dr. John F. Hill, Republican, was elected Governor by a majority of 31,000. This is considerably less than McKinley's majority in 1896, but is twice as great as the average Republican majority in Maine from the close of the war until Bryan's first candidacy. The increase of the Democratic vote over last year is ascribed to the return of many gold Democrats to the fold in the belief that the silver question is practically a dead issue.

Great satisfaction has been occasioned in Democratic circles by ex-Secretary Olney's letter, in which he declares himself in favor of Mr. Bryan. In doing so he assumes that neither the silver question nor expansion is the "paramount issue," but rather the question of trust legislation. It is, of course, known that Mr. Olney is opposed to the free silver doctrine. It is also known that he is, or was very recently, in favor of expansion. His letter judiciously avoids reference to these subjects, and dwells in rather general terms on the subservience of the Republican party and its present candidate to the interests of consolidated capital. It is a somewhat striking fact that Mr. Olney was an expansionist even before there had been any expansion. An article by him, published in the Atlantic Monthly before Dewey entered Manila Bay, declares that our period of national isolation is over and that henceforth we must be a factor in world politics, and in another article in the same magazine in March of this year, he shows the inevitableness of the course which has put us in possession of islands in the Pacific. Unless Mr. Olney has experienced a change of heart within the last six months, and he does not say that he has, it must be that he considers trusts the "paramount issue." It would be unkind to suggest that his declaration was inspired by a desire for a place in the band-wagon. We do not for a moment impute that motive to Mr. Olney, but it is nevertheless highly possible that many oldtime Democrats, who are neither free silver men nor anti-expansionists, will adhere to the party this year in the belief that, if it is defeated, there will be a grand reconstruction before the next campaign and that there will be an opportunity for them to participate in that reorganization. It is a noteworthy fact that Mr. Cleveland, who is out of politics and does not care to participate in anything, is not taking sides in the present campaign, though there have been loud calls for a positive declaration since Mr. Olney's letter. Mr. Olney is a man of the highest character who has rendered distinguished service to the country and his endorsement of the Democratic platform will doubtless win many votes for it.

Almost every paper which one picks up contains long lists of names of eminent men who are going to vote for the other party this year. If it is a Republican paper, the names are those of Democrats who will vote for McKinley. If it is a Democratic paper, they are names of former Republicans who will vote for Bryan. The fact that this new allignment is taking place is highly credit-

able to the intelligence of American voters. Why should it be assumed that, because a man voted for free trade twenty years ago, he should oppose expansion and the gold standard now? What logic is there which makes a man an expansionist by virtue of the fact that he has always favored protection? The issues between the two parties are new and the fact that changes of party affiliation are taking place so numerously is an indication of a healthy freedom from that form of political traditionalism which holds a man to his party organization and party name irrespective of the issues which they may represent.

Does trade follow the flag? It has in Porto Rico. Recently published statistics show that during the first three months, under the Porto Rician tariff, the imports from that island increased fifty per cent. over the corresponding months of last year, when peace had been restored and the island was under the American flag but still under the old tariff; and that they were three times as great as in corresponding months during the later years of Spanish rule. Exports to Porto Rico are two and one-half times as great as they were twelve months ago, and five times as great as during the later years of Spanish sovereignty. Here, at least, is one instance in which trade has followed the flag with a

There has recently come to light the text of a declaration issued by Aguinaldo and dated June 24. It is of the nature of a forecast of the possible results of our November election. The most interesting point is the dictator's assurance that if Bryan is elected the United States will withdraw its forces and grant complete independence to the Filipinos. This was before Mr. Bryan's Indianapolis speech. It is shocking to think what disappointment will come to the heart of the insurgent leader when he peruses that document and discovers that his champion proposes to grant independence by establishing a stable form of government. If there is anything which Aguinaldo does not want it is a stable form of government, established by any one except himself.

One of the best critiques of Mr. Bryan's Philippine policy, as set forth in his Indianapolis speech, is that which appears in the current number of the Review of Reviews. Mr. Bryan specifically defines, under three points, the course which he would pursue toward the Philippines if he were President: (1) Establish a stable form of government; (2) grant complete independence; (3) afford protection from outside interference. The incompatibility of these three points is obvious. If the granting of complete independence really means all that word carries on its face, it means giving the Filipinos a right to establish their own government, stable or unstable, as they may prefer. The recognition of the principle of "government by the consent of the governed" gives the Filipinos a chance to block the very first

step of Mr. Bryan's course by refusing their consent to the stable form of government, which he would establish. But even if this difficulty did not happen to arise, if the independent Filipinos chose to accept the statble form of government which was established for them, the United States, certainly could not undertake to protect that government from all outside interference unless it maintained enough control to be able to guarantee the maintenance of a government which would not need to be interfered with. The persons, rights and property of all foreigners must be protected. If the local government does not do it, there is bound to be interference by that government whose subjects are mistreated. The United States cannot prevent such interference unless it is willing to exercise such control over the local government as will secure the safety of the foreigners. This is, to say the least, independence with a string to it. The matter comes to this, then, that Mr. Bryan's first and third points are in substantial agreement with the policy which is being actually pursued by the present administration, while his second point is inconsistent with either of the others. On the whole, Mr. Bryan's pronunciamento is a very cheering document, for it assures us in the first and third points above mentioned that he has a sense of the practical requirements of the situation and that, if the executive responsibility were placed upon him, these practical considerations would outweigh the general propositions about the "inherent rights of man."

The calamity which has befallen Galveston, Texas, is one of the most destructive to human life, that has occurred in this country during the century. Situated on a low, sandy island, scarcely rising above the sea level under normal conditions, the city was in no position to resist the terrific onslaught of wind and water which came upon it Saturday and Sunday, when a hurricane from the southwest heaped upon it the waters of the Gulf. The city is almost a total wreck, and the loss of life, which cannot yet be accurately estimated, can scarcely be less than 3.000 in Galveston and vicinity. Assistance has been promptly sent by neighboring cities, by private individuals and by the Federal Government, but, in spite of all that can be done, there will be terrible suffering on the part of the survivors, who are now without either food or fresh water, before communications can be opened up with the stricken city. It is a time for the exercise of human sympathy in its most practical form, not only in sorrow for the dead, but in succor for the living.

The Atlantic Ocean continues to narrow. A new record for steamships eastward has been established. The Deutschland has shortened the time three hours and twentyone minutes. Last week she crossed the Atlantic in five days, eleven hours and forty-five minutes. Her average speed for the passage was 23.32 knots. Her highest day's run was 552 knots. In view of this remarkable

speed the following account of this steamer from the Chicago Record will be interesting:

The Deutschland is 686½ feet long over all, 67 feet wide and 44 feet deep. If it were stood on end it would tower more than 100 feet over an edifice twice as high as Trinity Church, New York Its registered tonnage is 16,000 and its displacement is 23,000 tons. The new liner is equipped with bronze twin screws twenty-three feet in diameter and two quadruple expansion engines of 35,000 horse power. Twelve double and four single-end boilers will supply the steam and there will be 112 fires. There are six decks, built of steel and teakwood, and over these rise four funnels and two steel masts. The vessel can accommodate 467 first-cabin, 300 second-cabin and 300 steerage passengers.

AN OBJECT-LESSON.

The condition of things in China, growing out of the feeling of hostility in that country toward the people of other countries sojourning in their midst, whom they designate as "foreign devils," is an object-lesson of world-wide significance. Nothing was more characteristic of the world at the time when Christ came into it than racial prejudices, and bitterness of feeling between peoples of different nations and languages. The very word for stranger signified an enemy in the Roman tongue. Christianity set for itself the task of breaking down these bitter walls of partition, obliterating all feelings of hatred growing out of differences of nationality, language or of blood, and of implanting in their stead the feeling of universal brotherhood.

One of the earliest triumphs of Christianity was in building churches out of Jews and Gentiles, at one time hostile to each other, and of binding them together in the bonds of a common brotherhood, through faith in and loyalty to a common Master. No more striking proof of the divine power of the Christian religion could have been furnished in that age than the spectacle of Jews and Gentiles, Greeks and barbarians, bond and free, male and female, dwelling together in brotherly love and fellowship. Wherever Christianity has gone in anything like its native purity it has succeeded in breaking down barriers of caste, of nation and of race, and fostering the spirit of mutual respect and of brotherhood. It is due to Christianity that the people of Christian nations are quickened to send relief to any part of the world where human beings are in peril or in want. Christianity does not stop at national boundaries. It knows no geographical limitations; it offers its light and its blessing to all men everywhere without respect to nation, race, tribe or tongue

It is because of this characteristic of Christianity that the missionaries are in China, not seeking their own good or gain, but the welfare of China and its people. They are there at the sacrifice of the comforts of home and of civilization, because of their unselfish interest in the Chinese people, and in their desire to better their condition. Think of the awful contrast between a re ligion which inspires this sort of disinterest ed service and one which leads its votaries to perpetrate such outrages against their

benefactors as the Chinese Boxers have inflicted on the Christian missionaries, who are there solely to benefit them! In this contrast we get some conception of the value of Christianity and of what it is able to do for men. If the recent outrages in China have no other effect, surely they cannot fail to serve as an object-lesson on the difference between the spirit of Christ and the spirit of paganism.

So far, therefore, from discouraging missionary efforts, this barbarous treatment of our missionaries and civil ministers in China will serve as a mighty incentive to Christian people everywhere to push the conquests of Christ's kingdom until the millions in China have come under its transforming power, and are able to recognize in the people of other nations who come among them, not "foreign devils," but children of a common Father and brothers of a common family, whose roof is the overarching sky and whose home is the whole round world.

There can be no such thing as universal peace until there is a general recognition among the nations of the earth, of the essential oneness of the human race and of the reality of human brotherhood, growing out of a common divine Fatherhood. Christianity is the only religion that has ever proved itself equal to the breaking down of international barriers and racial and tribal prejudices. It is the greatest unifying force in the world. Jesus Christ is the divine Magnet, gathering together the sundered fragments of alienated races, peoples and tribes, and uniting them to each other by uniting them to himself. Confucius must give place to Christ and race hatred to brotherly love. If the Chinese people could only realize it, therefore, they have themselves of late furnished the most striking proof of the necessity of carrying the gospel into China. The Christian people of other nations will not be slow to see the logic of these facts. In this way, we doubt not, it will turn out that these direful events in China will result in the furtherance of the gospel in that great empire, so surely does God cause the wrath of man to serve his divine purposes.

It will be said, of course, and truly enough, that there are not wanting evidences in our country of failure to recognize this common brotherhood of man, and that very many who have been reared in a land of Christian civilization, and whose names are recorded on our church books, treat each other in their business dealings and in their social relations as if they had nothing in common and were under no obligations to each other. This is only saying that Christianity has gained only a partial victory as yet in socalled Christian lands. The outrages perpetrated in China would not be possible here, but greed and avarice and tyranny of the flesh have their victims, even in our own land. In so far, however, as Christianity is permitted to have its way in legislation, in business and social life, a better state of things is being brought about, and when it shall have complete sway we shall behold a "new heaven and a new earth wherein dwelleth righteousness." This is "the one far-off divine event towards which the whole creation moves."

THE REIGN OF LAW.

It is well that Mr. Allen has written this "tale of the Kentucky hemp fields," which is more accurately a tale of what the author conceives to be religious intolerance. Not that it is a good book, or a true book, or a book exceptionally well written; but it is a book which it was inevitable that some one would write sooner or later, and Mr. Allen has done it, perhaps, as well as any one would. The fact that sixty thousand copies have been sold in a single summer gives us a right to assume, perhaps, that most readers will be familiar with the story, by hearsay at least; but it can be told in a nutshell. In the year 1865 a boy goes from a pious home in the Kentucky hemp fields to the newly founded College of the Bible of Kentucky University. He has the strong, unreasoning faith of a child, and he wants to be a preacher. The conflicting opinions of different denominations, as set forth by their ministerial representatives in Lexington, drive him into doubt. He seeks relief by reading Darwin and Spencer; issues in the declaration that he does not believe in the Bible or in Christianity; is dismissed from the Bible College and goes back to the hemp fields. The love story, wherein he meets and marries a girl who assures him that it makes no difference whether he believes or not, has no particular relevance to the rest of the book. Probably even the author would not deliberately maintain that domestic felicity is a solvent for all religious perplexities.

The thing which is represented as taking place in the career of David when the old faith came in contact with new facts (new to him) is unquestionably the thing which has taken place in the mind of many a young man, who has come suddenly into a larger intellectual life. The extraordinary circumstance is that this partial process, this mere disturbance of the ancient faith, with no subsequent readjustment or reconstruction, should be represented as a normal and complete process, and that the man who so far failed to digest his Darwin that it remained a stumblingblock to his Christianity, should be held up to admiration as a strenuous and lofty character. If the book had been anonymously published, we would say without hesitation that it was the work of some one who had just heard about evolution within the past year, had seen that it was a great idea. but had not yet learned what to do with it. The conception of evolution and its religious significance, which it involves, is as crude as its conception of Christianity.

The limitation of the author's thought, his failure to see that modern science leaves room for any real faith, is exhibited clearly enough in the following sentence: "The voices of these three literatures filled the world; they were the characteristic notes of that half century, heard sounding together: The Old Faith, the New Science, the New Doubt. And they met at a single point; they met at man's place in Nature, at the idea of God, and in that system of thought and creed which is Christianity."

There are some old things and some new

things in the religious thought of our time—new to us at least as Darwin was new to David—and the struggle between the two, whether within one mind or between two opposing camps, is the most serious battle which most of us are called upon to fight. Intolerance is equally possible on either side. Intolerance in a college faculty may manifest itself in expelling the heretics. Intolerance in a novelist shows itself when characters are depicted without sympathy and are introduced only to be condemned.

It is no rash assertion to say that a man cannot write a great book, or a true book, or a tolerant book on this subject-the attitude of the adherents of the old faith to the followers of modern thought-who does not see that the New Science can be followed by something other than a New Doubt. True, he who has appropriated the result of modern science and modern thought in all its lines may never hold the same old faith in the same old way as when he dwelt among the shocks of hemp, ignorant of all that men have thought in the last nineteen centuries. But there is a New Faith following the New Science-not new in its content, or in its personal object, but new in its relation to the believer and new in its permanent certainty of all essential religious truth-that is not doubted by the strong souls who have gone through the storm and stress period. In view of this limitation of the author's thought, his charge of rank intolerance against Kentucky University and the Bible College, is profoundly inconsequential. To be sure, if a course of events exactly similar to that depicted in the book had ever actually happened it would show a great lack of wisdom on the part of those teachers and pastors who gave the boy up for lost when he was simply suffering from his first idea. But even if the main outlines of the story are historical, certainly the conversations are not, and the only question of toleration is the question whether the Bible College ought to set the seal of its approval upon a young man who frankly avows that he does not believe in the Bible or Christianity.

The present volume does not, to our mind, exhibit the magic touch of the literary artist which we are accustomed to look for in Mr. Allen's books. There is much description of nature in it, and here he is generally happy, though to our mind the hemp business is rather overdone for a book which purports to have any other purpose than the description of the raising of hemp. And yet it is a decided relief when the author ceases for a moment to talk about people and talks about things. He loves the things that he writes about, but for the people with whom he is dealing here, except David, he obviously has little sympathy. There is a covert sneer, or at least a curl of the lip, in all that is said concerning the Bible College and the churches of Lexington, and no man can paint a picture which will be substantially true in its inner spirit, if he fails to appreciate the solid value of the characters whom he depicts. The Reign of Law does not get above mediocrity as a pieceof literature; and as a study of religious life and experience it is so crude, and unsympathetic as to be esentially untrue.

hour of Prayer.

THE DUTY OF THE YOUNG TO THE CHURCH.

(1 John 2:13, 14; 2 John 4.)

[Uniform Midweek Prayer-meeting Topic, Sept. 19.]

CENTRAL TRUTH: Obligations and duties are reciprocal; the church having so fur discharged its obligation to the young as to bring them within its bosom and under its influence, the young, on their part, owe some duties to the crurch.

One of the great revivals in modern times has been the revival of interest on the part of the church in behalf of the young. Some one has said that the discovery of woman is one of the greatest achievements of the century now closing; but the discovery of childhood, which has been within the same period, is of no less importance. The Sunday-school, the Christian Endeavor Society, the Young Men's and Women's Christian Associations and various other orders and societies for young people are indications of the growing interest that the church is feeling for its young people. A vast amount of literature-books, periodicals and helps of various kinds-have sprung into existence as the result of this awakened interest in the welfare of the young.

It is only a fitting response to all this outlay of time and energy and talent in behalf of young people that they should recognize the obligations which they are under to the church and the duties which they owe to it. As they have been dependent on the church for its influence and guidance in their tender years, so the church is dependent upon them for its future triumphs. It is the duty of parents to support their children up to a given point, and afterwards it becomes the duty of the children to support their parents when old age has enfeebled them and made them dependent upon the assistance of others. A similar relationship exists between the church and her children.

The aged Apostle John, in writing to his brethren, says: "I have written unto you, little children, because ye know the Father." Again, "I have written unto you, young men, because ye are strong, and the Word of God abideth in you, and ye have overcome the evil one." Those who know the Father, and those who are strong in the Lord and in the power of His might, certainly owe duties to the church. The strength of youth, who can measure? It is the strength of faith unchilled by doubt; it is the strength of an all-conquering enthusiasm; it is the strength of an unwavering hope, and an optimism that never hesitates at difficulties. This is the dowery of youth! This is the inestimable treasure of the young! The church cannot fight i's battles, cannot adjust itself to new situations, cannot overcome the inertia of slothfulness and wage an aggressive campaign against the forces of evil without those elements of success which the young alone can bring to

> "So near is grandeur to the dust, So like is God to man, When Duty whispers low, Thou must, The youth responds, I can."

It is this capacity of youth to hear the whisper of duty calling it to deeds of daring, and responding thereto, "I can," that makes it so important an element in the church and places it under the most solemn obligations for service.

The young men to whom John wrote were strong, not only with the natural endowments of youth, but because the Word of God abode in them, giving direction and purpose to all their energies and powers. We have a great company of young people in our churches who, in Christian homes, in Sunday school, in Endeavor Society and in church have received the good Word of God into their hearts, and in proportion as they have received it and keep it they are strong for duty in every field of conflict with wrong and error. In the absence of this Word of God as the controlling factor in the lives of the young they are shorn of their strength and are incapable of any Christian service. Instead of overcoming the evil one they will be overcome by him.

The same apostle in his letter to the "elect lady and her children" says: "I rejoice greatly that I have found certain of thy children walking in truth, even as we received commandment from the Father." It was a matter of rejoicing to this aged apostle that the young had not only received the truth, but were walking in the truth. This it is that makes the young a power for good in any church or community.

What, then, are the duties of the young to the church? Among them are the following:

- 1. To become members of it through confession of faith in Christ and obedience to
- 2. Having received the truth of the Word of God, to walk in it, that they may grow in grace and in the knowledge of our Lord Jesus Christ. This involves the faithful attendance upon all the stated services of the church, and the willingness to bear their part in all its burdens and duties.
- 3. The young owe it to the church, and to Jesus Christ the Head of the Church, to select such callings in life as will enable them to best serve God and their fellowmen. This will lead some of them to be ministers of the Word at home, others to be missionaries abroad and still others to shed the light of Christian lives in the domestic circle, in their business relations and in their professional callings.
- 4. Finally, they owe it to the church to make the most of themselves, that by the silent influence of their lives and characters and by their good works they will glorify God and constrain others to share with them the influence of the gospel.

PRAYER.

We thank Thee, our Heavenly Father, for the awakened interest of the church in behalf of the young, and we thank Thee for the number of active young men and women and children who have been gathered into our churches, and have in them such possibilities of usefulness. We pray that these young people, thus delivered from the snares of the ϵ vil one, may consecrate their young lives to the building up of Thy church and to the extension of thy kingdom throughout

the world. May all the wealth of their youth be laid upon the altar of service to Christ, and consecrated to high and worthy ends. And may the church of the future be far more potential in carrying out Thy purposes in the world than has been the church of the past, because of the consecrated young lives that have come into it and have been trained for Thy service. And this we ask for the honor of Thy name, through Jesus Christ our Lord. Amen!

Editor's Easy Chair

Sitting out under the trees at "Rosehill" on a still starry night a few evenings ago, there came the clear, distinct notes of a cricket's song. In a flash of memory the scenes of the long past came before us at the magic note of this invincible songster. Who does not remember the cricket song on the hearth, at evening twilight, away back in early boyhood days? Who of us has not wondered where the cricket was? for while its song was quite audible, the singer was quite invisible. By what sort of magic can this cricket of the later generation, by its shrill notes, roll back the curtain of the past and bring before us scenes and faces of the long ago? Have you not noticed how a familiar odor of some old-fashioned flower has the power to conjure up and bring to memory your mother's garden with its oldfashioned hollyhocks, its sweet pinks, its bachelor buttons and touch-me-nota? What subtle power can there be in a breath of fragrance to bridge a chasm, it may be of half a century, and put you back in the garden of your boyhood? Some strange and little understood law of association, no doubt, must account for this phenomenon, but such a law implies a wonderful fact, namely, that on memory's plate are forever imprinted the impressions which have been made upon it through all the past, and it only requires the sound of a familiar note or the scent of an old-time flower to recall them vividly before the mind.

It has been suggested that under the operation of this law, by which not only the scenes but the very deeds of the past are recalled, that men are to be punished, and are punished, even in this life, for their misdeeds and neglected opportunities. Certainly the knowledge of such a law should stimulate every one to cultivate pure thoughts, to pursue noble ideals, and to fill life with kindly deeds. If it be true that—

"Of all sad words of tongue or pen, The saddest are these, It might have been,"

then it is worth while to spare ourselves the sadness of remembering neglected opportunities by improving them as they pass. Life is a succession of opportunities for doing good, and to pass through life, day by day, with no eyes to see these opportunities, or with no disposition to avail ourselves of them—this is not life. It is mere existence. It is to be feared, however, that many pass through life in this way, and will never realize what opportunities they have passed by unimproved, until they are awakened by the thunders of judgment, and memory is made to pass in review the doors of oppor-

tunity and calls to duty, which were passed by unheeded. Not to do well simply, but to do the very best possible, with the powers and capacities which God has given us, is the measure of our obligation.

It may seem a long way from the cricket's chirp to ecclesiastical reform, and yet the note sounded by the friction of the basal wings of the orthopterous insect, has brought us face to face with the question of neglected opportunities in our missionary work. Will any one affirm that the Disciples of Christ in the state of Missouri, for instance, are using the best means which God has put in their power for the furtherance of His cause and kingdom in our state? Perhaps there is none who does not realize, with more or less vividness, that we are not fulfilling the measure of our obligation. The leading religious people in the state in point of numbers, and quite equal to others in point of ability and intelligence, we ought to be doing things on a scale of much greater magnitude than we are doing at present, or have ever done in the past. For some reason our forces in this state have not been rallied and disciplined and led forward into an effective, aggressive campaign for truth and righteousness. In saying this we are only stating what every one acquainted with the facts in the case will admit. But what is the remedy? This is the question which should be faced and answered. Perhaps we have not planned to do large things. Is it not probable that we have permitted ourselves to run along with the same appliances and methods of operation which were well enough, perhaps, for a quarter of a century ago, but which are not adequate to meet the presest demands? We believe this to be true. Surely, the time has come when we ought to look this problem full in the face, and seek for some satisfactory solution of

Having said this much we ought, perhaps, at least to drop a suggestion indicating the direction in which we think a remedy is to be found. We need in Missouri, and perhaps in many other states-but we speak more especially of Missouri's needs-a more effective organization. The rapid increase in our membership in the state has resulted in the formation of a large number of churches. too weak for self-support, many of which are without adequate pastoral care and guidance. How to care for these uncaredfor churches and promote their spiritual development and bring them into-harmonious co-operation, is the "paramount issue" in the state. Even many of our stronger churches are not co-operating through the State Board in the work of advancing the interest of our cause in the state. Nearly every great reform is to be accomplished by the force of some personality capable of coping with the situation. Perhaps the best remedy for the state of things we have described would be the selection and employment of one of the ablest and most influential men in the state, whose age, experience, wisdom and administrative ability would commend him to the confidence of all, as

State Superintendent of Missions. This might be as good name as any by which to designate his work. It would be his duty to look after the weaker churches, group them together in circuits and assist them in securing competent and worthy men to shepherd them, to "set in order the things that are wanting," to stir up the churches of the state co-operation, not only in the work of the state, but to stimulate them in all their missionary contributions. Than this, no more important work could be assigned to any one, and certainly none that is calling for more prompt action. This need not interfere with the present arrangement for a state corresponding secretary, though it might well modify the duties which have hitherto been laid upon such officialy, if this addition to our present missionary method should involve the necessity of a change in the constitution of our missionary co-operation in this state, it would be easy to effect such change, provided the brethren feel that such a man as we have suggested appointed to such a work, would result in remedying, in some measure the evil to which we have referred.

Questions and Hnswers.

Editor Christian-Evangelist:—In a recent issue of your paper you very frankly and boldly announced your purpose to vote for prohibition in the coming presidential campaign, as the paramount issue before the American people. Many of us who have been accustomed to vote otherwise, believing we could accomplish more practical good thereby, would like to know your reasons for voting a ticket which you know will not be elected. As you are generally, as it seems to us, actuated by reasonable motives in your course of action, we are curious to know what reasons you can give for this course,

We have no objection to answering this question frankly, but we realize that there is danger of being misunderstood in so doing. We do not believe for a moment that the reasons which influence our action in this matter will appeal to all our readers with the same force that they do to us. We have no condemnation to pronounce upon men who come to a different conclusion from what we do as to their political duty in the coming campaign. All that we ask or have ever asked of our readers and of Christian people generally is that they consider well the issues at stake and vote conscientiously as Christian people, casting such a ballot as they honestly believe will do most good for their fellowmen and bring greatest glory to Him whose name we wear. The editor of this paper has for more than a dozen years voted the prohibition ticket, and in doing so has been actuated by the following motives:

1. A vote is an expression, as we view it, of one's highest and truest convictions concerning public policy. There is no other way by which the deepest convictions as to what is the best public policy can be registered or made known except by the ballot. We have aimed, in our exercise of the right of suffrage, to express our convictions on

what we regard as one of the most vital issues in American politics.

2. According to the testimony of judges and justices of high repute, intemperance is the source of by far the larger part of crime committed in this country. According to the highest medical testimony, it is injurious to the human system and the cause of many diseases and of frequent deaths. According to the best authority in economics it is one of the most prolific causes of poverty and of want among the people. By common consent the liquor traffic is the source, not only of individual wretchedness, but of domestic unhappiness and of political corruption. In the face of all these acknowledged facts the leading political parties of this country shun the problem of the liquor traffic. They are afraid to touch it. strong has the liquor power become in this country that politicians and political leaders become cowards in its presence and refuse to put one word in their political platforms which can be interpreted as antagonistic to this gigantic evil and prolific source of disease, crime, poverty and public debauchery. We detest the moral cowardice that prevents the political leaders of the old parties from assuming some attitude toward this great evil and proposing some sort of treatment of it. We have no way of expressing our opposition to such cowardly policy so effectually as at the ballot box.

3. We know of no way of bringing any influence to bear on either of the leading political parties to make them face this issue except by making the prohibition vote so large that politicians will respect and fear it. There are enough prohibitionists in this country, if they would act in concert, to hold the balance of power. If the makers of platforms knew that to shun this issue meant to lose the prohibition vote and knew that without such vote they could not hope to elect their ticket, then they would not dare to ignore what is really a paramount issue in American politics. For this reason we would be delighted to see a million votes registered the coming autumn in favor of prohibition. Nothing would do so much to call the attention of politicians to the threatening peril of the liquor traffic-peril to the party that ignores it as well as to

the life of the nation.

4. It is an old trick of the Adversary to depreciate moral issues and magnify mere questions of policy. No Christian ought to be deceived by any such false estimate. He, at least, ought to know that moral questions are the great and vital questions with individuals and with nations. What issue is there before the American people to-day that involves to so great a degree the moral life of the people and of the nation as the question of the liquor traffic? believe there is none, and in so saying we do not underestimate the importance of the questions of public policy which are now before the country. But, believing as we do in the supremacy of moral issues, we shall endeavor to make our vote count on that issue, which more than any other, in our judgment, involves the moral welfare of the nation.

But, as stated in the beginning, we judge no man. We deprecate the disposition prevalent in all political parties and from which, we regret to say, prohibitionists are not exempt, to use harsh, uncharitable language and to form uncharitable judgments concerning the motives of others who differ from us as to what is political duty at the present time. If every reader of this paper casts his vote conscientiously after due consideration of his personal responsibility to God, we shall have no fault to find with his motive or his character, however much we may differ from him in judgment.

the past three quarters of a century seen a

OUR EDUCATIONAL PROBLEM IN ENGLAND.

HERBERT L. WILLETT.

The greatest limitations under which our work in England rests is that of meagreness of educational facilities, such as would permit us to possess a force of men adequately trained for pastoral work and coming on in sufficient numbers to make the extension of our cause there practicable. We have no school in Great Britain. The result is that three or four alternatives are open to us. First, young Englishmen may come over here and enter our colleges, securing there the training which they need for ministerial work; but in most cases where this is done they are lost to the English churches, for they find it more advantageous to remain in America, and thus we on this side are strengthened while our English churches lose some of their best material. A second method is that of sending men from this side to become the pastors of the English churches. This has been pursued in large measure in the past and nearly all our churches there owe to one or more Americans their beginnings and some measure of the progress which they have made. In a former sketch of the English field the number of Americans who have done service of this character among our churches there was pointed out. But, of course, the limitation here is patent. It is a difficult thing to remain all one's life away from interests which are early and strong, and the result is that most of our American preachers who go to England return sooner or later. Some of them have stayed, indeed, only a few months, while others have been there several years; but it may almost be said to be the rule that they will return in the end. A third source of supply has been from institutions under other religious auspices in England. Notably is this the case with Spurgeon's College of Preachers. From this have come several of our best English workers. Of course, this school does not meet the educational ideals of the present time in any full measure, but it is something to have influenced England as profoundly as the Spurgeon idea, even with the limited resources at its disposal and with the modest standard which it sets up for ministerial equipment. The fourth expedient is the use of untrained men, at least those whose technical training so far as the ministry is concerned has been entirely omitted, or who have turned from other lines of work to take up the pastoral function.

It will be seen that none of these expedients are satisfactory, and that the work in England will suffer until such time as the deficiency shall be supplied by the creation of some adequate educational foundation under our own direction. No one who studies English religious life can fail to be impressed with the necessity of the educational factor in it. The most conspicuous example of the power which education places at the disposal of a religious communion is seen in the Church of England itself. This organization has within

revival of activity and influence unparalleled since the days of the Restoration. The same church over which Arnold, of Rugby, mourned and which Sydney Smith ridiculed has grown in power until to day it is more strongly entrenched in English life than ever before, and probably disestablishment was never so far distant as at this moment. The causes of this revival of power are not far to seek. The Church of England has in later years persistently watched the young men of the land and has carefully selected those with moral earnestness and love of the truth and such as gave promise of ability and has trained them for her ministry. The system of preparatory schools and great universities in England has been almost wholly in the hands of the church. The greatest of church leaders have been men intimately connected with the school system. The seat of Canterbury fo. sixty years has been occupied by men who were former headmasters of the foremost English preparatory schools: Longley came from Harrow, Taite from Rugby, Benson from Wellington and Temple, the present archbishop, from Eton. All this has a tremendous significance. Boys of even non conformist families are freely sent to become members of cathedral choirs with the promise of scholarships in the church schools. This price their parents are willing to pay for the educational advantages offered, but with the result that in most cases the boys are trained in the thought and method of the church, and if they are promising they are pushed on through Oxford or Cambridge and are quite likely to enter the ranks of the clergy. This at once places the nonconformists at a great disadvantage. To be sure, the Congregationalists, Baptists and other denominations have their own colleges and theological institutes, but these in no sense compare in equipment with the great colleges at Oxford and Cambridge, which are for the most part Church of England schools.

If this educational disability is one which confronts all nonconformity it is particularly the case with our own work there, where we have not even a single college, however modest, to furnish forth our ministerial force. And this very fact is the cause of deep concern to the brethren who are leaders in our work there. It is a problem which they have tried for many years to solve. It is apparent that it is an unsatisfactory thing to be compelled to rely on our American colleges, for the reasons above set forth, and because of the extra expenses entailed in the long journey. Moreover, the conditions governing our educational life in America are so different from those in England that a student is in danger of being altogether misled as to his own fitness for the college work or the adequacy of the instruction likely to be afforded him. One of the young men in an English church came to America, attracted bp the glowing promises made by a school which has been widely advertised among us and found to his astonishment and chagrin that the entire course offered at the school afforded him in reality no work n advance of that which he had done in the English board school of the simplest type. He returned to England, having exhausted his funds in a fruitless journey. This, of course, may be called an exceptional case, and one due to the misfortune of trusting too much to alluring promises without learning the facts. It need not be added that no English student would run into a similar danger who came to attend any of our well-known and reputable schools.

But still we need a school on English soil. Two opportunities are open to us at the present time. It is, of course, wellknown that the recently organized Mansfield College at Oxford, which was the first non-conformist institution to be opened in that classical university city, has a thoroughly representative faculty under the competent and honored leadership of Principal Fairburn. It has long been the dream of some of our English brethren that we might do something at Oxford in the way of establishing a school. Funds to organize a college we have not, even on the most modest scale, and anything less than a competent and adequate beginning there would be a disaster rather than a help to our cause. The Oxford spirit is keenly sensitive to university traditions and resents anything that looks like a half equipped school. In an interview held with Principal Fairburn, in which the whole matter was canvassed, the possibilities of forming a connection with Oxford University through Mansfield College such as would give to us adequate means of securing the highest advantages for our students were considered, and a most cordial offer to extend the full courtesies of Mansfield College to a house organized in the vicinity and co-operating to the fullest degree with the college, while at the same time maintaining its separate organization and receiving instruction from its own dean, was made. This experiment would be inexpensive, and would secure all the advantages for which we could hope short of the ability to organize another Mansfield college, and this would require an equipment running up into the hundreds of thousands of pounds, and even more than this, men of the Oxford stamp, who like Principal Fairburn, could win their way in the conservative atmosphere of England's educational stronghold. All this, however, would be secured for us through the already organized work of Mansfield thus placed at our disposal.

But the problem still confronts us as to where the students would be found to enter such a house and to do this work. The educational standards of Oxford are very high. There is not a single young man in any of our English churches prepared to undertake so ambitious a task. Most of the young men to whom we could look as possible students in an institution of our own have only the most modest preparation, such as is furnished by the board schools, and does not extend beyond the eighth or ninth grade of the American public school. It is evident, therefore, that we cannot utilize as yet this offer from Oxford, but that we must turn our attention to some other plan which shall prepare students both for the ordinary work of the ministry and to become candidates for entrance to Oxford later on. Such a plan is pursued by the Congregationalists and the Baptists in connection with the University of Nottingham, a very competent foundation which has the usual faculties found in a university of the more modest character. The two schools organized in more or less close connection with Nottingham University have sent out great numbers of preachers to become active and representative members of the denominations named. The outlay required in the utilization of this plan would be comparatively small, and we would at once invite students of the most limited attainments to enter such a school taking whatever studies the university offers and pursuing such other special disciplines as we wish to teach in our own school or house. This plan is now under advisement by the English brethren, but even the assumption of so simple a plan requires an outlay which will tax severely our English churches, if indeed it is possible at all. It is scarcely possible that such a work can be inaugurated without assistance from this side of the ocean. Indeed, perhaps the very task of helping our English brethren to begin their educational work might quicken us to a new sense of responsibility regarding the schools here in the states. But it is safe to say that until some plan is devised which shall solve in some measure the problem of our educational needs in England our work will labor under limitations which will prevent it from ever assuming the place to which it is entitled and which it might otherwise attain.

Tho University of Chicago.

LOUIS CASS WOOLERY.

BURRIS A. JENKINS.

Louis Cass Woolery, brother of the lamented President W. H. Woolery, of Bethany College, was for years professor of Greek in that old and honorable institution. Later he taught in Drake, then in West Virginia University. No one who ever passed under the hand of Professor Woolery, in the Greek room, but was impressed by the personality of that gentle, refined, but marly

There is something about the study of Greek which seems to leave upon the character of those who engage in it extensively a lasting impression. It is a rare thing to find a professor of the classic Greek, thoroughly equipped for his chair, who is not in the best sense a gentle man, a refined, cultured, polished man; one who partakes, apparently, of the spirit of that great, beautyloving people he has so long lived with in spirit.

Something of this effect was very noticeable in the Professor, who so recently has left us, and so nething of this refined gentleness he imparted to each man who came under his instruction. If only his students could all have caught the full measure of his unaffected simplicity and honesty!

And yet, there was never any shirking of hard toil in the classroom of L. C. Woolery. Some, indeed, thought him severe upon first

acquaintance. He was always exacting, but never unkind or unreasonable. I do not remember to have seen him lose his temper or full control of himself. He was dignified in the classroom, reserved and businesslike; outside of it he was a friend and counselor, a companion to any man who sought him. His interest in the welfare of students was close and personal. Upon matters touching the morals of the institution he often suggested, I am told, subjects for chapel orations to students in order that the studentbody should take a hand in college government. He was greatly interested in the policy of college discipline of the University of Virginia, and hoped to see something of the same spirit in vogue at Bethany.

Prof. Woolery had long expected to enter the practice of law, and it was only the long, loud call of his Alma Mater, which at that time seriously needed his help, which restrained him. Later on he did enter the practice of law, but finding, what many others were aware of long before, that the influence of the Greek spirit was so strong upon him as to render him far better fitted for the quietude and dignity and seclusion of college hal's than for the bustle and assertion of a practical profession, he returned once more to the professor's chair, and served in it until his death.

I very well remember an incident which shows the grace and good sense of the man. Prof. Woolery was always deeply interested in the politics of his state, and was often asked to preside at political gatherings. Once, when Senator Kenna, of West Virginia, was to speak at Wellsburg, Prof. Woorlery was asked to introduce him. There had been some delay about the day's exercises, and the people were growing impatient. Prof. Woolery, perceiving this, tactfully made his introduction brief. He said:

"Fellow-citizens, there was an old Greek poet once who said, 'When the gods speak, let men be silent.' I introduce Senator Kenna."

The little group of college boys present threw up their hats and cheered lustily with pride in their professor and appreciation of his literary reference, while many of the crowd turned around to look and wondered what the Bethany man meant!

Prof. Woolery was thus always in good taste in all his public utterances. No college audience, in chapel, in literary society, in excited gathering of some one of Bethany's many exciting times, ever found "Cass" Woolery at fault. He was always ready, always forceful, always calm and judicious.

Once, when certain college boys had been arrested in a very violent and insulting marner by the town authorities, Prof. "Cass" undertook their defence. He insisted upon their immediate trial and acted as their counsel. By his knowledge of law he so confused and confounded the simple villagers who had made the arrest that the students wer allowed to go free, to the immense chagrin of the captors, and the kindly triumph of the Professor. No more fitting word, perhaps, could be said of him than "The Student's Friend."

Bu[#]alo, N. Y.

"TO PLAINNESS HONOR'S BOUND."

BAXTER WATERS.

I have just read an article in the Outlook entitled, "A Matter of Conscience." It suggests as the most important quality of a college president, "the ability to bear and to give pain." The writer continues thus: "There is nothing more painful than to refuse to aid a thoroughly conscientious man who is trying to do something for which he is not fitted." He speaks of a class of men and women, hard-working and self-sacrificing, "but without fitness for the tasks they set themselves to do. They claim encouragement and indorsement, and one would be delighted to give the fullest possible indorsement to their character, their spirit and their willingness to work; but if one has any conscience he has no right to indorse the enterprise they have in hand," etc. This is the gist of the argument. The The ability to give pain so as not to crush or crucify, but to stimulate and arouse to more thorough equipment; not to flatter and pamper men, but to bring them to a sense of need; to appreciate their good points and not to be blind to their faults and imperfections; in a word, to give men a self-estimate that is sane and just. Besides, this alone will shield society and protect it fron frauds and deceivers; it will assign each man to his own place. It will not be unjust to men, but in the highest sense it is not only a just treatment, but merciful to the largest number concerned.

Things are so tangled up and we are so "bound in chains of obligation" that we fear to speak the truth lest we run against self-interest or offend those on whom we depend. Let a new book come out and there are paid reviews in periodicals who "owe courtesy to publishers," etc. Many of these reviews come under a stereotyped form and lack clean-cut lines of discrimination, so that the average reader is at a loss to know what new book to buy. The platform lecturer and church entertainer come along and of course must be "fully indorsed." There is a stale, profitless sameness about letters of commendation.

Many students are kept in colleges who are wholly inapt, and have no capacity for knowledge; and in no department of university life is this truer than in Bible schools and seminaries. Students are encouraged with dishonest flattery; school principals want their money. An honest plainness, to which "honor is always bound," would have advised otherwise. Far be it from me to discourage any young man or take from him the opportunity to try, but the sin is in this wholesale indorsement when the duty lies in the virtue of conscientious candor.

This truth is brought out by Shakespeare in King Lear. The Earl of Kent would rebuke the king. Lear sees that he is preparing for the thrust and exclaims:

The bow is bent and drawn, make from the shaft.

Kent: Let it fall, rather, though the point invade
The region of my heart.

The region of my heart.

When power to flattery bows, then to plainness
Honor's bound,
When majesty falls to folly.

Here Kent bears the pain in a manly way, and uses bold plainness, "when majesty falls o folly."

The spirit of forgiveness and forbearance is both manly and Christian; but simply to overlook wrong-doing, to pass it over in easy indulgence and in a light manner, is neither helpful nor Christian. It is weak and puerile and cowardly. Jesus said: "If thy brother trespass against thee, rebuke him; and if he repent, forgive him." First, the wrong done, then the rebuke or making it known, then repentance and forgiveness. The forgiving is not simply passing over, covering up, or mere forgetting, any more than the rebuking is loudly condemning or harsbly criticising a man; but the idea is to bring a man to a sense of wrong that he may see his sin and turn therefrom, to fasten on him his own unbrotherly, selfish spirit, and then if he faces that like a man and turns to a nobler manhood, the forgiveness will find its own justification. First a revelation of sin and then repentance. Until men stand face to face with their own sinful lives they will never turn from them. It is just this ability to give pain, to tell a man of his breach of friendship and bring him to an honorable sense of duty, that makes us strong and Christlike. Hence a weak, indulgent flatterer cannot forgive, though he smooth it over and forget. Forgiveness requires strength, even sternness, as well as gentleness and tenderness. "To forsive is divine." In Tennyson's "Idyls," after King Arthur had brought the Queen to a deep sense of her own sin so that she felt its awful weight and trembled in penitence, he could utter those sublime words: "I forgive, as eternal God forgives." "To plainness"- as well as forgiveness-"honor's bound." Let not "duty have dread to speak when power to flattery bows." "Cry aloud; spare not." Oftentimes plainness pains "him that gives and him that takes," but like mercy, "it is twice blest;" it blesses

THE GLADSTONE-HUXLEY CONTROVERSY—III.

A. M. HAGGARD.

George Adam Smith has been quoted as saying of Genesis: "Why is it science to Haeckel one minute and error the next?" Let us ask the same question concerning the "underlying theory of the reconcilers:" Why is it *cience to Drummond one minute and error the next? Why are Drummond and Gladstone not agreed if it is science? Why are Drummond and Huxley agreed if it is religion? If Drummond does not agree with Gladstone why does he not agree with Huxley?

Has not Henry Drummond gone into partnership with Prof. Huxley in order to beat Mr. Gladstone? Then, in order to escape going on with his partner to the logical conclusion, that there is nothing of divine revelation in Genesis, first chapter, has he not played false with Gladstone and Huxley, and his own head also? And did it not become a habit with him? How else has he gained the unenviable reputation of misrepresent-

ing scientific facts? A careful and well-informed American writer has recently written a series of articles for a London paper in which he devotes much space to twisted and misstated scientific facts by Mr. Drummond. Judging by the awkward parallels above, this American critic of Mr. Drummond was not wholly without grounds for just criticism.

There is another interesting question: Which one of the partners of the firm, Huxley, Drummond & Co., is right as to the purpose in the mind of the writer of Genesis, first chapter? Both cannot be right. One says: "A scientific theory of the universe formed no part of the writer's intention." The other says: "I suppose it to be an hypothesis respecting the origin of the universe which some ancient thinker found himself able to reconcile with his knowledge or what he thought was knowledge of the nature of things, and therefore assumed to be true." When you have decided which is right and which you will follow, please notice how near together we have brought the disputants at last! Mr. Gladstone, from the first, assumed that there was enough of the scientific element in Genesis to warrant a comparison with science. Prof. Huxley has just now granted that the writer of it meant to make it largely scientific! Prof. Drummond has spoken double on the matter, but does not deny saying: "Genesis can be said to be scientific."

A PAINFUL SURPRISE.

Not far back I spoke of Mr. Huxley as logical and consistent and clear in the position then under discussion. I am sorry to say that he did not maintain that attitude. I fear that my readers will deem him worthy of severer censure than that meted out to Prof. Drummond. I am charitab'e enough to think that Mr. Drummond became entangled in contradictions without the purpose to deceive. I have so far failed to see how to extend the same charity to Prof. Huxley. Every man is not gifted with clear, logical insight. It is here that Drummond is weaker than Huxley, and hence deserves more allowance. In striving to save a pet theory Drummond has gone too far, without meaning to mislead and without knowing that he has played double. But it seems that in fighting for his pet philosophy Mr. Huxley was so hard pressed that he deliberately deceived. The discovery was to me a painful surprise. For some time I refused to believe it. I hope some of my readers will turn to the December number of the Nineteenth Century for 1885 and verify the facts which I here present.

Let it be remembered that the order for which Mr. Gladstone contended was water, air, land. Prof. Huxley rejected this order and dogmatically claimed the order, water, land, air. With one the inhabitants of the air were second in the order of existence and with the other they were third.

About twelve months before this discussion began an insect's wing had been discovered in the geological rocks. It was then the oldest bit of evidence known for the existence of air population. Some two years

previous to the discussion scorpions had been found. These were certainly land animals and the oldest then known.

Citing this evidence Prof. Huxley says: "The order plainly suggested 1. Water population; 2. Land and air population." He then adds: "Mr. Gladstone's order can by no means be made to coincide. As a matter of fact, then, the statement so confidently put forward turns out to be devoid of foundation and in direct contradiction of the evidence at present at our disposal"

How cold-blooded and false this is does not appear to the casual reader. Many readers do not know that the wing was discovered in the Middle Silurian and the scorpions in the Upper Silurian, and that therefore the wing is older than the scorpions! This is the very order for which Gladstone contended! With the wing first and the scorpious second, how has Prof. Huxley dared to put the scorpions first and the wing second? He knew that it was not so; why has he said it? Why has he deliberately misrepresented the facts? To answer is one of the most difficult problems I ever undertook. To fit the facts Prof. Huxley should have said: "The order primarily suggested by the existing evidence is Gladstone's order, not mine. His order and his only can be made to coinside with these facts. As a matter of fact, then, my statement, so confidently put forward, turns out to be devoid of foundation and in direct contradiction of the evidence at present found in the Silurian measures!"

This is the man who said in that discussion: "I have taken a great deal of pains to secure that such knowledge as I do possess shall be accurate and trustworthy." Satan's knowledge no doubt is accurate to perfection and perfectly trustworthy also, but his use of it is hellish! In another place he said: "I am not here dealing with a question of speculation, but with a question of fact." Here we learn how he sometimes deals with a question of fact! How often in this controversy has he done the deception act?

The same landscape will look green to one man and red to another, according to the color of the glass each holds before his eyes. Having discovered the color used by Mr. Huxley, no one will be surprised at the appearance of the Hebrew words of Genesis as seen by Prof. Huxley. He says: "If the word in the original Hebrew translated foul should really, after all, mean cockroach—I have great faith in the elasticity of that tongue in the hands of biblical exegetes." It is a bad thing for a pickpocket to cry "stop thief!" and a far worse thing for grave scientists to adopt the same tactics.

I am sorry to know that the Huxleyan method with facts is not wholly confined to the skeptical critics. I frequently find believing critics of large piety working by it! The most recent instance involves H. E. Ryle, of Queen's College, and James Hastings, author of "A Dictionary of the Bible," a large work, two volumes of which are recently out. In Vol. I., p. 602, Col. 2, (a) Prof. Ryle endorses Prof. Hastings on p. 285, Col. I, third article. This article is devoted to the Hebrew word EBER. With one fact

forgotten or hidden away from view this word furnishes an argument for the late date of the Book of Dueteronomy. With all the facts brought out this word does not furnish such argument. Prof. Hastings leaves out that one fact! And Prof. Ryle uses the baseless argument! I do not object to any one proving that Deuteronomy was written a thousand years after Moses, but I do object to the Huxleyan method with facts in doing it. So that my readers may have a chance to look more at length into this matter, I quote the misleading sentence: "Wherever Moses is introduced as the speaker it (EBER) refers to the west." This is not true. as may be seen by reference to Deut. 3:8.

One of the most pronounced samples of this method with facts was exhibited in the Harvard Summer School of Theology, 1899. A man of mature thought, a scholar made in American universities and finished in German schools, a professor of O. T. literature and of the Hebrew language, was the guilty party! As an evidence of the unhistoric nature of the Genesis record he cited the expedition of Abraham in the rescue of Lot. (Gen. 14). Since I cannot put it on paper you must imagine the incredulity and the contemptuous sneer with which he asked: "Four kings just victorious over five kings and then overcome by a shepherd with 318 slaves?" I thought of Majuba Hill. But I wondered more that he covered up part of the facts from his hearers. He surely knew Abraham had three strong confederates. Certainly, he knew that these confederates were with him. He could not have been ignorant that it was a battle of four military leaders with other four. pleases has a right to prove that Genesis is a myth, but has any one a right to murder the facts in order to enthrone his philosophy?

THE NEW EVANGELISM.

J. M. LOWE.

Nothing is new, yet everything is always new. "Each morn is a world made new." Truth does not grow, but the world's conception of it grows. "New occasions teach new duties." In a pre-eminent sense our age is new. It is theological, of course, but more ethical; speculative, but more practical; superstitious, but more sensible. There is a new adjustment of things in progress. A hundred things conspire to hurry us forward into a new era. With many voices the world is calling the church into new realms of activity. Yet it is all one movement There is no isolation. The terms social, political, religious, are terms only-imaginary boundary lines. Whatever life is, it is the same in all—pure in one, pure in all; corrupt in one, corrupt in all. One motive must dominate the whole. He who has one in religion and another in politics is divided against himself and cannot stand.

In this new adjustment, everywhere evident, this new search for fundamentals, evangelism cannot escape. She must face about and recognize her guest and friend. She must reckon with this new ally.

To be specific: 1. Christendom is learning, rather unlearning, many things about

entering into the kingdom. It is no longer thought that it gives a man convulsions to enter the kingdom of God, nor is this entrance a process of agony and groans. A man may enter a church clothed and in his right mind and not excite any suspicion as to the genuineness of his conversion. What part the Disciples of Christ have had in this transformation no one knows.

- 2. Christendom has learned that the Holy Spirit can "operate" without instructions from men. It is perhaps also known, or ought to be, that the Holy Spirit is here and has been for centuries, accomplishing all that the stubborn heart of man will permit. He does not need to be besought and implored to do what he came especially to perform as fast as the opportunity comes.
- 3. There is a change of base as to authority. There is no authority but truth. We cannot accept the dicta of men, however venerable and wise they may be, unless their utterances strike us as being true. The Bible stands and shall stand, not because a king or a pope or a council has decreed that it shall, but by its own inherent right and might. No man will ever dislodge the axioms of mathematics. So in the shining circle of truth which cannot be broken, the words of Jesus must remain the brightest gems forever. The pendulum of authority has swung from an infallible church to an infallible book. It is now nearing the centerthe infallible Christ. The preeminent prophecy of the Bible to the human heart is, "Ye shall know the truth." The evangelism of to-day must be not less scriptural, but more rational; not less religious, but more scientific.
- 4. The message of the pulpit to the pew must be pronounced, not in tones of harsh authority, but in the passion of love, calm in the consciousness of truth. True, men must obey the law of God as set forth in the gospel, but it must not be forgotten that this law is born of love. The hearer should be made to feel that the law proclaimed from the pulpit is written in his own heart if he will but be brave and wise enough to read it there.
- 5. The evangelist of the Church of Christ may and should esteem it his privilege to place under tribute to his plea all the good points of the denominations. He surely must be modest enough to admit at the outset that perhaps other people may know some things which it is quite worth his while to learn. Let his preaching be constructive, admitting candidly the truth of many things and then show their larger and fuller unity in his own plea. Brethren, we proclaim to the world, far and wide, that God's people should be one. Who are God's people? Should not then the result of our meetings in a community be to bring the churches nearer together in the highest, happiest harmony, not by withholding the truth, but by telling it, all of it, in love which is the spirit of truth, which is the spirit of God?

Finally, the New Evanagelism declares that Christianity is not a road to follow, but a life to live—a large, lofty, luminous life—with its own birth and growth; its own inspirations and aspirations, its own glory and

crown; a life which sweeps past the good in pursuit of the best; a life whose eye sees even now the gleaming spires of the City of God tipped with the gold of morning.

Des Moines, Ia.

Ministerial Association, Eastern Ohio.

The thirty-seventh annual meeting of this wellknown association was held at Canton, Ohio, on Sept. 4-6. It is said to be the oldest organization of its kind among our people. F. M. Green has been secretary for twenty five years. Lathrop Cooley, who has been preaching for fifty-nine years, was present and delivered an address. Harrison Jones, who has been preaching for seventy-two years, was present and sang a song and made several speeches that were highly appreciated. Bro. Jones' life as a preacher extends back to the time when distinct or separate churches were just organized among the Disciples of Christ. This is the country known as the Western Reserve and it is here where Walter Scott first baptized men on the confession of faith in Christ. This is historic ground, and here are men who still linger with us and who began their work as ministers with the beginning of this Reformation. It is a great plessure to associate with these grand old men and hear them speak of pioneer days and the triumphs of the gospel at their hands.

The program of the association was a good one. Several of the addresses had been delivered before we arrived, but all spoke of them in the highest praise. Those we heard were on living, practical subjects, which were well handled. The principal addresses were delivered by Alanson Wilcox, P. H. Welshimer, Alomons Baker, A. M. Chamberlain, M. L. Streator, L. G. Bateman and the writer. All were voted worthy of publication. Thus a much larger audience will be reached.

- C. A. Hill, pastor, and his good wife, together with the Canton Church, did all they could to care for the delegates. The fellowship and enjoyment seemed perfect. We missed R. Moffett from the association on account of illness. Others were absent for various causes. Those present seemed delighted with the turn of matters. Would say before it slips my mind that this is the home of President McKinley. He did not attend any of the sessions of the association, as he seemed to have business in Washington.
- F. M. Green makes a good presiding officer. He seems to know everything about everybody in these parts.
- L. G. Bateman is doing a good work for the church at Mansfield. He is one of our most active and capable men in Northern Ohio.
- M. L. Streator told about the Book of Daniel. He thinks he has found the ten lost tribes of Israel and is to give us the benefit of his researches in a book.
- L. W. Spayd has written a book on the Two Covenants and the Sabbath. It is an excellent presentation of this living question. He is pastor at G ieve, Ohio.
- W. T. Sellers represented the literature of the Christian Publishing Company. His smiles and willingness to serve captivates every one. He has recently moved from Akron to Cincinnati and located his office in Lincoln Inn Court, where he may be addressed and will be glad to see his friends.

 G. A. HOFFMANN.

Alexander Campbell's Theology, by W. E. Garrison, the most recent book issued by the Christian Publishing Company, is already receiving high commendation from many of our leading men and best thinkers. It is a handsome volume of 302 pages, worthy in every respect a place in the library of every preacher and thinking Disciple. Price, \$1.00. Christian Pub. Co., St. Louis.

Our Budget.

- -All Missouri Disciples aboard for Moberly.
- —Missouri Christian Missionary Convention, Moberly, Sept. 17 20.
- —Help the victims of the West Indies huricane in Galveston and other Texas coast towns.
- —Hear the cry of India's starving millions and divide with them your abundance.
- —These demands upon our sympathies and assistance serve to emphasize the unity of the race and the brotherhood of man.
- -Now that the summer fitters are returning home, there should be a renewal of activity along all lines of church work.
- —Sometimes a member receives, during his summer vacation, a religious impetus which he failed to receive at home. We met a brother, a few days since, who attended a prayer-meeting while away that gave him renewed zeal in the Master's cause.
- —The extreme heat of the month of August seems to have had a bad effect upon the morals of the country in the notable increase of crime. At one time there was almost an epidemic of murders, suicides and divorce proceedings. On the 19th and 20th days of the month seventeen murders were reported in one St. Louis paper and all of them of the most unlooked-for character. They were mostly the outcome of family feuds. In most cases liquor played its part, as usual, but these causes seem to have been aggravated by the intense heat during the entire month.
- -On last Sunday the assistant editor of this paper visited the church at Festus in this state. This congregation has recently suffered greatly by removals, but the brethren are still keeping house for the Lord and pressing on in the work. The writer also visited the church at Hematite, Mo., where we have a house and a few brethren, but no regular preaching. Here, too, the Sunday school and Endeavor Societies and public worship on the Lord's day are maintained despite the absence of a pastor. We have a good house at each of the places named and some excellent brethren, and it is to be hoped that some evangelist or suitable preacher may be found who can come and enlarge their numerical and financial strength. The writer will visit them for awhile.
- —The minutes of the Tidewater Convention, held at Rappahannock, Va., Aug. 7-9, show that more than double the amount of money raised in any year since 1895 has been raised this year and two new churches have been organized. Last year there were seven churches preacherless; this year but two. There are also many other signs of growth and prosperity in the district.
- -The church in Tuxedo, Mo., D. N. Gillett, pastor, has been giving a series of entertainments and lectures by which they are decreasing their church debt. Among the lectures was one on Mexico by A. B. Payne, of the Keystone View Co., of this city. In this lecture about seventy views taken in Mexico by Bro. Payne were shown upon the screen by a lantern. The views were fine and gave the audience a vivid conception of the wonders, beauties and curiosities of that strange land. By request the lecture was repeated. Another interesting lecture was given by M.-L. Sornborger, pastor of the Carondelet Christian Church. The chief attraction in this lecture was Bro. Sornborger's rapid free hand drawing of human faces illustrative of character. We have never seen one better in this art, and while some of his faces are comical they nevertheless teach a lesson. The next is to be an illustrated lecture on China by our city evangelist, A. J. Marshall.

- —The exercises for Boys' and Girls' Rally Day for America, prepared by Chas. M. Fillmore with music by the Fillmore Bros, will be sent free to any one asking for it. Address Benj. L. Smith, Y. M. C. A. Bldg., Cincinnati, Ohio.
- —One of the most unique things we have yet seen in literature is the publication in tract form of the Lord's Prayer in the sign language of the deaf. A girl is pictured in all of the movements required by the prayer in that larguage. This booklet is the work of Prof. Abel S. Clark, of the American School for the Deaf, Hartford, Conn. Price, 15 cents. The Conneticut Magazine Co., Hartford, Conn., publishers.
- —The amouncement of the Institute of St. John for the coming season shows the author, J. S. Hughes, has enlarged his field. "The later days of early Christianity and John's place in the Christian economy, the light of his Revelation and the coming glory," etc. For rich entertainment and spiritual uplift no church need look further for a week of feasting. Address E. B. Scofield, 15 Vag. Ave., Indianapolis, Ind.
- —We desire to call special attention to the articles in our Family Circle this week, especially to the call from Bro. Martin for a Christian Home at Hot Springs, Ark. This is a matter worthy of the attention of the brotherhood.
- —The American Boy is the name of a comparatively new journal, published monthly, by the Sprague Publishing Co., Detroit, Mich., at \$1 per year. It is a finely illustrated, high-grade journal, ntertaining alike to both old and young.
- —It is said that many Eskimos have lost their lives from whiskey brought to them by whalers. They become drunk and are then frozen to death. There seems to be no consequences from which the liquor traffic shrinks.
- -In an article on Practical Education by J. Fraise Richard, recently, in the Fayette Record, Fayette, Ohio, he says: "Much of the education of the times does not educate. It is a study of mere words without a grasp of the principles that underlie the subject. It seems to be completely divorced from all practical use in this life." not a similar complaint be made against presentday Christianity? Much of the Christianity of the times doee not Christianize. It is a profession of mere forms without a grasp of the principles that underlie the subject. Christianity seems to be completely divorced from all practical spheres of life. This is unfortunate and what the man of the world most needs to-day is the man who can teach the people where and how to apply it in the affairs
- -The Christian preachers of St. Louis resumed their Monday morning meetings in this office on last Monday. All of the preachers but Bro. Hamann and Bro. Fannon and Bro. Waters were present. Bro. Hamann has not yet returned from his vacation. There were present also Bro. J. D. Dillard, agent for the Christian Orphans' Home f r Missouri; Bro. B. L. Smith, of Cincinnati, our Home Missions secretary; D. R. Dungan, president of Christian University, Canton, Mo., and G. A. Hoffmann, field agent of the CHRISTIAN-EVANGELIST. In the reports it was stated that Compton Heights Church of this city and the First Church of East St. Louis had each reduced their indebtedness \$1,600, and the Second Church of this city \$1,200. Some other churches reported the payment of smaller debts. The Fourth Church of this city has decided to build a new and larger house. Officers for the new year were elected and a program committee appointed to provide for something profitable at each meeting. The outlook of the churches is encouraging. The new campaign promises to be very fruitful of good things for the Master.

- —The Broadway Church, of Lexington, Ky. have made a forward movement by employing as helper to the church Miss Virginia Hearne, who spent three months last spring in the Central Church, Cincinnati, preparing for this work under the direction of Bro. A. M. Harvuot, the pastor She is an intelligent and consecrated young woman and we believe will prove a great help to the courch.
- -M. M. Davis, of Dallas, Texas, has been chosen by the stockholders of the Christian Courier Publishing Company to succeed W. K. Homan, as its editor. The resignation of Bro. Homan, of which mention has been made in these columns, takes away from the Courier a strong man, but the stockholders seem to have been very fortunate in the selection of a man to succeed him. Bro. Davis is well known in the brotherhood as an able writer, and having identified him self with the brethren in Texas will give them a vigorous, helpful journal. We wish Bro. Homan success in his return to his legal work and Bro. Davis and the Courier success in their great and arduous task. The Christian brotherhood need the Christian Courier, especially in the great Southwest.
- —Mr. and Mrs. Joseph I. Irwin, of Columbus, Indiana, were to have celebrated the golden anniversary of their marriage at their home on August 15th, notice of which had been prepared for the papers, when the sad accident of the drowning of their grandson, Joseph Irwin Sweeney, changed their plans, and prevented the celebration. The Evening Republican, of Columbus referring to this fact, says:

Mr. Irwin, we are assured, had planned generously for the deceased. His father had great reason to build high hopes for his future. He was endowed by nature with a brilliant and acute mind. His personality was pleasing and attractive. His acquired knowledge was not often surpassed by a person of his age. He was a leader in everything in which he was engaged. He was completing his literary education with everything pointing to a successful and brilliant future.

While expressing sympathy with these grandparents in their bereavement, their friends also tender congratulations on their having reached and passed the golden anniversary of their marriage, and wish for them many years yet of happy wedded life.

-The full results of the work done all over this country and Canada on the first day named for Bible Study Sunday, September 9th, cannot be estimated until the possible classes are all formed. A little geographical and denominational study of the statistics of the six hundred churches observing the day is interesting and suggests the extent of the influence in behalf of better Bible study thus set in motion. These statistics are as follows: By donominations, Baptist, 135; Congregational, 110; Presbyterian, 85; Meth dist Episcopal, 80; Christian, 23; Lutheran and Reformed, 16; Cumberland Presbyterian, 11: Church of Christ, 5; United Presbyterian, 4; Protestant Episcopal, 4; Unitarian, 3; United Evangelical, 3; Mennonite, 3; Adventist, 2; Friends, 2; Trinity Evangelical, 1; Brethren, 1 Universalist, 1; African M. E., 1; Union Mission. 1; not designated, 109. Geographically, New England, 99; Middle States, 143; Middle West, 206; South, 32; Far West, 64; Canada, 58; Foreign Countries, 3. It should be remembered that there are yet three more Sundays in September and even the first Sunday in October would not be too late to present the subject. Suggested outlines for sermons, special services and schemes for working up classes can still be obtained by addressing the American Institute of Sacred Literature (Hyde Park, Chicago, Ill.), the organization with whom the plan originated.

"The pulpit has but one mission and message: to preach the gospel of the grace of God. ing in this, the minisiter fails in doing what st called him to do. If those who attend ch do not find Christ in the sermon they have th to feel that they have been wronged."

ter Waters in last Sunday's sermon on ere is Jesus?" (John 9:12.)

-Vacant pulpits in St. Louis are being provided n a satisfact ry way, and we hope to be able ake announcements soon, and also plans for a vard movement in this city. Carondelet ch has taken on new life under the labors of ew pastor, Bro. Sornborger, and the Second ch, under the ministration of Davis Pitman. made marvelous progress. The brave little t End band under Bro. Bartholomew, have the victims of a city assessment for sewers, h oppresses them, but with a little help, h they have never asked before, they will pull ugh all right. The Sunday-school has doubled in the past year.

The receipts for Foreign Missions to Septem-6 amount to \$157,199.91, or a gain of 055.01. The books close September 30. That is almost here. Let all friends make haste orward their offerings.

-The following rules for making a congregatired, published in a recent number of the gious Telescope, indicate very clearly a muchled reform in the management of the public ship in many congregations.

Do not begin the services till from ten nees to half an hour after the time appointed. npt people will become weary and avoid

ing again.

Make a long string of announcements, and slement each with a tedious explanation or

ortation. Sing long, lifeless hymns in a long-drawn-tone, and make the prayer tedious, circumlo-ry, formal, long and spiritless. Noise is not

ays spirit in prayer.

After the sermon, sing another long, lifeless
n, and offer another patience-exhausting

Then, when the people feel quite hopeful you are about to dismiss them, get up and a ten minutes' talk on the importance of all

g present promptly at the next meeting.

Then ask if there are any other announcets to be made, and after waiting two minutes
out any response, sail in on a talk about "the
sed time we have had together," occupying five utes more.

Then give a little more talk—and talk—talk—and at last pronounce a long-drawn out

tark—and at last pronounce a long-trawn-out ediction.

(ave not some of our readers seen meetings. ducted shout in that way? Did you not get d? It was not the long fermon that wore your lence threadbare; but it was the tedious manof the one in charge of the meeting, and his clasting talk, talk, talk.

Oregon Notes.

- '. L. Pierce is preaching for the Vancouver rch every Sunday morning in the month tis, with the understanding that the congregaraise \$15 per month upon the indebtedness, unfortunate en umbrance, result of overreachin building.
- . F. Ghormly has returned from Nome, the ne of his summer cuting, if no richer yet lthier and wiser. Nome has been the scene of ny an outing this summer.
- The church at Clackamas is moving in the matof building. Some of the material is now on ground. Bro. Saggs baptized one young n at his last midweek appointment.

C. G. LeMasters is preaching twice a month at

nby. Dr. J. M. Allen, of Spokane, has been delighting hearers at the First Church this summer with piring sermons. He has afforded them a feast good things. BRUCE WOLVERTON. Portland, Ore.

Dersonal Mention.

Walter S. Rounds succeeds E. E. Denney as pastor at Ripley, O.

Chas. E. Dunlap, of Nashville, Mo., expects to be in the evangelistic field for awhile.

O. M. Olds has accepted a call from the church at Sheldon, Iowa, which place will be his future

The pastor of the church at Hannibal, Mo., with his family, has returned from his month's vacation pleasantly spent in New York and Ohio.

V. E. Redenour, of Ft. Scott, Kan., will soon be able to be at work again. For fall and winter work address him at Ft. Scott.

Bro. R. E. McKnight, of Sumner, Wash, has returned from a very delightful outing on Puget Sound, much improved in health.

- H. M. Barnett, of Sheldon, Ill., has closed his four years of labor with the church at Sheldon and accepted a call to Rantoul, Ill.
- L. F. McCray, formerly pastor at Chillicothe, Mo., has resigned the work there in order to enter the evangelistic field. Present address, 1322 Twenty-fourth St., Des Moines, Ia.
- S. F. Rogers, Illiopolis, Ill., will close his seven-year pastorate at that place on the third Lord's day in December. Will be ready for work at some place after that time.

Roland A. Nichols has been conducting open-air services in Lincoln Park, near Niagara Falls, in which he was assisted by Bro. Bellingham, who conducted the singing.

G. F. Assiter can take an appointment for one protracted meeting in October or late in September, and one in December. Address him at Troy,

Benj. L. Smith, of the American Christian Mis sionary Society, in passing to and fro upon the earth, made a brief talk to our preachers' meeting on Monday morning, reporting prospect good for a fine convention at Kansas City, Oct. 12-18.

In speaking of his new field in Rock Island, Ill., W. H. Johnson says: "I began my work here yesterday. Found the church in excellent condition, due to the permanent condition of the work done by Bro. Grafton. Everything starts off aus-

Elder N. E. Cory will close his work at Barry, Ill., Sept 9th. A fine house has been built there the last year and the congregation strengthened. Some congregation should secure him at once. He is in every way adapted for the work.

O. F. Jordan, who has been serving the breth-ren at Fisher, Ill, the past year and who recently received a call for the coming year has been called to the church at Rockford, Ill. He has ac-cepted the latter field of labor and will enter on his new duties Sept. 16.

Guy B. Williamson, singing evangelist, has writton a neat little tract of twenty four pages on "Soggestions in Soul winning." We have read the tract and do not hesitate to commend it to the workers of the Lord's vineyard. The suggestions are wise, practical and good. It is deeply spiritual throughout.

In speaking of the work of Bro. Kreidler in North Tonawanda their local church paper, Upward, says: "Bro. C. M. Kreidler closed his work at North Tonawanda last Sunday. Judging from results, it was certainly a saccessful pastorate. There were over 90 additions to the church in 10 months at the regular services, no revival being held during that time. The C. W. B. M has grown from 35 to 140, and all departments of the work are in good condition."

F. A. Bright, pastor of the church in Painesville, O., is highly esteemed for his work's sake. Of him the local paper says: "As a preacher Mr. Bright is clear, vigorous, and earnest. Sandy Lake, Carpenter's Corners and Milledgeville united in giving him a call to become their pastor im mediately upon his graduation from Hiram College in 1892, which position he filled for three years, when he accepted one of the numerous calls he was continually receiving from city churches. Though but a boy when he accepted the work here, more than 100 were added to the church in the first eight months of his pastorate here."

Difficult Digestion

That is dyspepsia.

It makes life miserable.

Its sufferers eat not because they want - but because they must.

They know they are irritable and fretf but they cannot be otherwise.

They complain of a bad taste in mouth, a tenderness at the pit of the sto ach, an uneasy feeling of puffy fuln-headache, heartburn and what not.

The effectual remedy, proved by perm nent cures of thousands of severe cases, is

Hood's Sarsaparilla

Hoon's PILLS are the best cathartic.

Dr. W. T. Moore, Columbia, Mo., called on us this week on his return from Kentucky, where he had been on a visit. He has quite recovered from his recent disability.

J. H. Smart, of Centralia, Mo., looked in on us Monday. He is looking better than for years. He is about changing from Centralia, to Winchester, in Scott County, Ill., where he begins his work as pastor of the church immediately.

CHANGES.

C. M. Schoonover, Beth. I, Ky., to Windsor, Mo. B. F. Hill, Nevada to California, Mo. E. M. Johnson, Ninden to Bethany, Neb. Claris Yeuell, Selma, Ala., to Milligan, Tenn.

Claris Yeuell, Selma, Ala, to Milligan, Tenn.
C. S. Townley, Carthage to Warsaw, Ill.
S. M. Parks, Decatur to Niantic, Ill.
O. H. Williams, Middletown to Newcastle, Ind.
E. F. Leake, Prescott, Ia., to Jones Prairie, Tex.
F. A. Powell, Topeka, Kan., to Oakland, Cal.
W. C. Hall, Chatham, N.Y., to Charlotteville, Va.
E. L. Poston, Alma to Cozad, Neb.

Barton S.Riggs, Spokane, Wash., to Ballston, Ore. W. G. Wherry, Des Moines, Ia., to Porcell, I. T. Jas. E. Terry, Lewisburg, Tenn., to Williams-

Jas. E. Lefry, Establish, Market Mash. R. E. Dunlap, Butte, Mont., to Seattle, Wash. F. G. Tyrell, Macatawa, Mich, to Chicago, Ill. S. P. Telford, Ft. Collins to Washington, Ia. D. A. Brown, Sigsbee, Mo., to Payson, Ill. F. M. Marshall, Garden City, Minn., to Hermo-

son, Tex.

J. L. Ballinger, Moscow to Norwalk, Ia

J. L. Ballinger, Mascow to Norwalk, Ia.

G. D' Edwards, Hamilton to Nevada Mo.

E. C. Davis, Kansas City to Blackburn, Mo.

H. S. Earl, Macatawa, Mich., to Irvington, Ind.

D. T Smithurst, Manila to Bristow, Ia.

W. A. Taylor, Catharines to Ionesfail, Ont.

H. H. Peters, Rantoul to Washington, Ill.

C. C. Rowlison, Macatawa, Mich., to Indianapolis,

J. C. Keith, Lexington, Ky., to Bethany, W. Va. Geo. Munroe, Bethany, W. Va., to DesMoines,

A. W. Jones, Blooming Grove to Clarendon, Tex.
T. H. Hayes, Table Grove to Lincoln, Ill.

J. L. Johnson, Farragut to Russell, Ia.
T. J. Dickson, West Port, Mo., to Kansas City

Kan.
J. R. Stuart, Sedalia, Mo., to North Fork, Nev.
I. J. Cahill, Richwood to Dayton, O.
G. W. Muckley, Macatawa, Mich., to Kansas
City, Mo.
R. R. Hamlin, Cleburne to Palestine, Tex.
S. A. Hoover, Springfield to Boliver, Mo.
H. M. Barnett, Sheldon to Rantoul, Ill.

Christian-Evangelist Special to Moberly.

All aboard! CHRISTIAN-EVANGELIST special to state convention. Moberly, September 17. Going to the best convention town in the state. Going to the largest convention held by any single religious body in the state. Going to hear the convention sermon, by J. H. Garrison, of St. Louis, on "A Century's Triumph." Going to enjoy the fellowship and join heart and hand with Christian people in carrying on the Lord's work in the greatest state in the Union. Going to be entertained by people of whom we can say there no better. All right. Thank you for the invitation This special is a good and thoughtful euterprise; and, by the way, you will be joined by a goodly number of Mexicans. A MEXICAN.

Dr. E. S. Ames.

Edward Scribner Ames, A. M., Ph. D., whose picture will be found on our first page, was born "since the war" at Eau Claire, Wisconsin. He is the son of Lucius B. Ames, minister, of Des Moines, Iowa, who belongs to the Massachusetts Ames family. His mother is a Scribner of New York. Prof. Ames graduated at Drake with degree of A. B., in the class of '89, receiving the degree of A. M. in '91. He took the Divinity course in Yale, receiving the degree of B. D. in 1892. He was a graduate student in Philosophy at Yale from '92-'94. He had a fellowship in Philosophy at the University of Chicago, where he received the degree of Ph. D. in 1895. He was instructor in the Disciples' Divinity House there, and docent in Philosophy in the university until 1897. He then accepted the professorship of Philosophy and Pedagogy in Butler College, where he served from 1897 to the present year. He served a short pastorate at Perry, Iowa, in 1890, and has acted as supply for a few months in the following churches: Central Church, Des Moines; South Broadway Church, Denver; Sterling Place Church, Brooklyn; 56th Street Church, New York, and Evanston, Illinois. He has written a number of articles for our magazine and newspaper literature, and has a valuable paper on "The Value of Theology" in the book entitled "Our First Congress." Professor Ames has recently accepted the pastorate of the Hyde Park Church, Chicago, Illinois, and a position in the University of Chicago, in connection with the Department of Philosophy. This field of labor Is well adapted to his tastes and spe ial training, and promises enlarged usefulness for him. He is a fine scholar, a preacher of acknowledged power, a successful teacher and a writer of orignality and force. We wish him the largest success and usefulness in his new field of

Georgia's Jubilee Convention.

The Georgia convention, meeting this year in Augusta, November 20-23, promises to be of unusual interest. It will round up the first fifty years of our organization for evangelistic work, and we hope to make it a glad and triumphant jubilee occasion. The churches in Augusta expect and desire a very large concourse, and they will be fully prepared to welcome and entertain all that may come. Bro. A. B. Phillips has remodeled and greatly beautified the First Christian Church-in which the convention will be held-and the hearts of all the good sisters are fully set in them to have everything comme it faut. The people are coming from the mountains and the seaboard, from the river to the end of the state, and we expect a large contingent from South Carolina and some good-looking people from Florida and Alabama.

You must come. Our splendid new preachers will be in evidence, and, of course, the old reliables. We expect distinguished men from abroad. There will be the best of singing and good, warm praying. And then our Georgia women will be on hand and they beat the world. Just think of it—they are running two societies, and each one twice as big as both would be together! They have learned how to work their sum in division and get their answer in multiplication. They are exactly alike, but very different. They are seperated, but perfectly joined together. Both societies are missionary to the backbone; and whichever prays, the other says, Amen! They love one another and cooperate heartily. The explanation of the mystery is about this: One of these societies is set for preaching the gospel to all the world-and to Georgia; the other is for preaching the gospel to Georgia-and to all the world. The distinction will seem very plain and of great practical importance -if you see it. If you don't, you must come to the convention and find out about it, for I tell you our blessed women see it, and see it clearly.

Yes, we expect to have the biggest, the most interesting and most edifying and encouraging convention in our whole history. You cannot afford to miss it. Come.

J. S. LAMAR.

Moberly, Sept. 17-20.

The Missouri State Convention of the Christian Church assembles at the place and on the date given above. The gathering should surpass in numbers and interest all that have gone before. There is a danger that we may neglect our state convention because the National Convention will be held in Kansas City in the month following. To do this would be a grievous error. Missouri should be strong enough and interested enough to take care of the latter without injury to the former. Our responsibilities are not lessened because we are to have our brethren from all parts of our great nation meet within our borders, but rather, it becomes us the more to set an example of earnestness and devotion that will strengthen the opinion of the brotherhood everywhere that the Disciples of Missouri are indeed strong.

We are especially desirous of securing a large attendance from St. Louis and the adjoining parts of the state. The Christian-Evangelist, in order that the trip may be made in pleasant and congenial company, has arranged for a special coach (provided a sufficient number go from St. Louis to Moberly) exclusively for those attending the convention.

This coach will be attached to the Kansas City Express, leaving St. Louis at 9 A. M. and arriving at Moberly at 1:25 P. M., Monday, Sept. 17. If you can join us at St. Louis or at any point en route, we would be glad to have you do so.

But please let us know at once in order that sufficient accommodations may be provided and erowding avoided. Address W. D. CREE, care of this office.

A Visit to the Office of the Church Extension Board.

It was my privilege to be present a few days ago when this board held its regular monthly meeting in its office, Kansas City, Mo.

As almost every one knows, this board is composed of some of the most capable business men and preachers in the entire brotherhood, and this is one of the wise features of this work, for these men have under their direction almost \$250,000 of money entrusted to them by their brethren, to be used in the best possible manner in aiding the weak and struggling churches in building houses of worship.

This fund is constantly growing, and so wisely has it been managed that not one dollar has been lost or misplaced. I heard the report of the secretary, Bro. Muckley, who was not present, and that of the treasurer, Bro. Bryan. These showed that Church Extension is growing with our people.

Two very vivid impressions of that meeting remain with me. 1. The painstaking care with which they examined all applications for loans, and 2. The fairness and impartiality shown in dealing with all who applied.

On the one hand they were very careful with the funds intrusted to them; on the other they were exceedingly anxious to do the very best possible by their brethren applying for aid. What a great blessing to the brotherhood this fund is! I hope this month will witness one of the largest offerings in our history for this good cause. Let every church give something. Already the offerings are coming in. During all of September there should be a constant stream of money flowing into the treasury.

W. S. Lowe.

1221 Clay Street, Topeka, Kan.

The Now of Ministerial Relief.

BRETHREN OF THE CHUCH OF CHRIST:-Septen ber 30th the books will close, with the record the fifth year of this excellent ministry. There are now but a few days left during which you ma send in your gifts of love, and be enrolled as con tributor to this holy cause. Now is the time you assistance is needed. The October quarterly di tributions are upon us and you have not provide us with funds nearly sufficient to meet this d mand. If you have out an unpaid pledge to th work now is the time to meet that obligation. you have not made a pledge, but have had it in you heart to lend some aid to our worthy needy, no is the time to do that thing. If your church he not made its offering to this cause this year, no is the time to speak to your pastor about the ma ter and see that an opportunity is given the church to do that which with a word of encouragement would most gladly do.

It was the desire of Bro. Atkinson, in whose heart God put the plan of this noble work, the every preacher in the brotherhood should annual contribute \$2 as an expression of appreciation of the work of these pioneer worthles. Brethre of the ministry, only a few days of the preser year remain. If you have not thus expressed you self, now is the time, a very acceptable and o portune time. The money is needed. It is neede now. Let us heer from you. Send to Howai Cale, 120 East Market St., Indianapolis.

A. L. ORCUTT, Rec. Sec. September 8, 1900.

Rosy Teachers

LOOK BETTER IN THE SCHOOLROOM THAN THE SA LOW SORT.

Young folks naturally like comely objects, as a good-looking, healthy teacher can do vastly most with pupils, everything else considered, than the skinny, dyspeptic teacher can. The instructor Latin and mathematics in a young ladies' seminas at Macon, Ga., had an experience worthy the attention of any teacher.

She kept running down a little more each yeu until finally a genuine case of nervous prostrations set in and she was confined to her bed for eigmonths, a perfect wreck, physically and mentall She and her friends thought it was due to overwork, but she now knows it was due to improp food.

Of course, the physicians were called in, b there is almost nothing that can be done in succases, except to rely on well-selected food a proper care. She was put upon Grape Nuts, a medicines, also tea, coffee, and iced drinks we taken away. She had Postum Food Coffee once day. The larger part of her food was Grape-Nut for this food is made with special reference to r building the gray matter in the brain and ner centres.

The lady says: "I had been reduced to pounds in weight when I began using Grape-Nu. The new food was so delicious and strengthenithat I felt new life at once. I have now develoed into a perfectly healthy, happy, stout woms weighing 135 pounds, the greatest weight I evattained, and have a wonderfully clear, fresh, rocomplexion, instead of the sallow, bilious hue the past.

the past.

"I never now have a symptom of dyspepsia n any other ache or ail. Am strong physically a I particularly notice the strength of mind. In v experience that tired, weary feeling after a ha day's labor that used to appear. My brain seel as clear and active at night as it was in the moring and I am doing twice the amount of worl ever did. Don't use my name in public, pleabut I will answer inquiries." Name can be obtained from Postum Cereal Co., Ltd., Battle Cree Mich.

Whitman County (Wash.) Cooperation."

our camp meeting which began near Waverly Spokane County, June 14, closed Lord's day ht the 25th. This was the annual camp meetof the "Whitman County Co-operation." Sixn precious souls confessed their faith in Jesus the Christ, the Son of the living God, and were ied with their Lord in Christian baptism. Wavy is a town of about 300 inhabitants, 35 miles th of the thrifty and beautiful city of Spokane, at this place there is a large sugar-beet plant t cost over \$5,000. It requires the yield of 00 acres of beets to run it, and the farmers int on 15 tons to the acre. This town and ar factory are situated in the midst of as fine country as my eyes have seen this side the Faor of Waters. I have never seen such fields of eat; many of them will yield 50 bushels to the re. But to our meeting. Our audiences during week-and we had four services each day, one or of prayer and praise and three sermonsuld average 300 and on the two Sundays about 00. Some estimated the number on the camp ound at 2,000. The following named preachers re present besides the writer, viz., H. P. Peck, L. McIlvaine, E. C. Wigmore, E. A. Ladow, o. F. Stivers, district evangelist, L. C. Hauln and C. C. Gibson.

have attended several camp meetings on this st, but I have never attended one where I ard better preaching. The unity and harmony t prevailed throughout and the warm, heartt prayers and exhortations showed to all presthat the Holy Spirit dominated our minds and rts. I never saw a happier people and I never t happier myself. That we all enjoyed a time refreshing from the presence of God no one doubt.

The songs-all led by Bro. John Gilliam, Esther ds being the organist-were soul-inspiring and calculated to lead us nearer to the cross of rist. Our evangelist reported as the result of months' work, assisted by Bro. and Sister Webb the service of song, 133 additions and the orhization of two new congregations-one at mington and the other at Silver Creek in the ntry. These two young churches have enred the services of Bro. W. L. McIlvaine, and I I sure the cause of the Lord under his labors prosper, for he is a man of God.

For the ensuing missionary year the executive



It was Voltaire who said: "People whose bowels are freed by an easy, regular movenent every morning are mild, affable, gracious, kind. A 'No' rom their mouth comes with nore grace than a 'Yes' from the mouth of one who is con stipated."

Such is Voltaire's testimonial to the value of Ayer's Pills.

J. C. AYER COMPANY, Practical Chemists. Lowell, Mass.

Ayer's Hair Vigor
Ayer's Cherry Pectoral
Ayer's Comatone Ayer's Sarsaparilla Ayer's Pills Ayer's Ague Cure

board will be B. W. Powers, president; E. C. Wigmore, vice-president; A. C. Vernon, treasurer and Frank Petzel, secretary. After instructing the Board to employ an evargelist and expressing a preference for Bro. G. F. Stivers the co-operation adjourned to meet at Long's Grove, near Palouse City, on Thursday before the third Lord's day in June, 1900, Deo volente.

R. M. Messick.

Garfield, Wash.

Endeavorers Attention Wanted.

FELLOW-ENDEAVORERS: - Since the state convention at California and the beginning of the new year, but one society in the state has forwarded a contribution for this work. We only ask a small amount, \$1 from each society. If all will give even this much we shall be able to prosecute this work. But if it is neglected nothing can be done. This year we shall bend our energies upon the organization of new societies. This requires money. Not much, of course, but enough to meet actua expenses. Will not the societies over the state, in tens and twenties respond without delay? Do not wait, do not postpone, but remit at once. One more word. The program of the committee of our state convention has given Christian Endeavor the hour from seven to eight o'clock of Thursday evening September 20. The hour will be used in a "Model Endeavor Prayer-meeting," using the topic for the Sunday following. This will be of interest to all Endeavor workers, as will be the entire convention program. Let the Endeavor hosts not fail to come in large numbers. The railroads over the state have made good rates, and all can afford the time and money. It will be a great meeting, and do you good. But don't forget to send in that CLAUD E. HILL, \$1 for your society.

State Superintendent.

Pleasant Hill, Mo.

Nebraska Notes.

While on a little visiting tour recently I stopped at Blue Springs to visit with our faithful coworker, Bro. L. A. Hussong, and quite naturally we reached there just at that time of the day when the wants of the physical man are to be supplied, and we were most agreeably surprised to find a large table sumptuously spread with all the necessaries and luxuries, to which we were invited to partake. The tables were supplied from the baskets of many of the members of the church at Wymore and Blue Springs, which assembly of members, and well-filled baskets were likewise a surprise to Bro. and Sister Hussong. We spent a very pleasant time with Bro. Hussong and members stopping with them until the next day, when we left on the P. M. train for Burchard, where we were employed as pastor last year. Upon invitation from the church we preached for them morning and evening, returning home Monday.

By invitation of the church at Enid, Okla.. Bro. L. P. Builta, of Burchard, preached there Sunday, August 19. We would be very glad to supply their pulpit permanently from Nebraska's product but at present we need them all at home. While in Oklahoma he visited old friends and relatives in different parts, returning in time for his per manent work at DuBois last Sunday.

Burchard Church are negotiating with Bro. L. L. Combs t) secure his services as pastor for half

The church at Liberty have employed Bro. Green for half time rather than one fourth time as they have had since last spring.

The church at Tecumseh is very prosperous under the guiding hand of Bro. Zink, and new members are added almost every Lord's day.

Bro. E. G. Reese has resigned his work at Bethany Church (Mayberry) and will move to Bethany, where he will enter school at Cotner for the next EDWARD CLUTTER. year.

Thousands Have Kidney Trouble and Don't Know it

How To Find Out.

Fill a bottle or common glass with your water and let it stand twenty-four hours; a sediment or set-



tling indicates an unhealthy condi-tion of the kidneys; if it stains your linen it is evidence of kidney trouble; too frequent desire to pass it or pain in the back is also

convincing proof that the kidneys and bladder are out of order.

What to Do.

There is comfort in the knowledge so often expressed, that Dr. Kilmer's Swamp-Root, the great kidney remedy fulfills every wish in curing rheumatism, pain in the back, kidneys, liver, bladder and every part of the window persons. of the urinary passage. It corrects inability to hold water and scalding pain in passing it, or bad effects following use of liquor, wine or beer, and overcomes that unpleasant necessity of being compelled to go often during the day, and to get up many times during the night. The mild and the extraordinary effect of Swamp=Root is soon realized. It stands the highest for its wonderful cures of the most distressing cases derful cures of the most distressing cases.

If you need a medicine you should have the best. Sold by druggists in 50c, and \$1, sizes.

You may have a sample bottle of this You may have a wonderful discovery and a book that tells more about it, both sent

Address Dr. Kilmer & Home of Swamp-Root.
Co., Binghamton, N. Y. When writing mention reading this generous offer in this paper.

Christian Workers' Convention.

The Christian Workers' Conference at Northfield this year was by far the most successful ever held. The object of the National Convention which convenes September 19-26, is to do for the West what the Northfield Conference has done for the East and South.

The first hour of each day will be devoted to united prayer for God's blessing on all churches and Christian Workers. Requests for prayer are invited from all pastors, teachers or Christians of any name who are burdened for their churches or friends. These requests will be read and remembered before God. It is hoped also that those who send requests will unite with us in prayer from nine to ten o'clock each day.

Leading Bible expositors like Drs. Gray, Torrey, Newell and Patterson will open the Word and show how to promote an interest in Bible study in any church or community.

This convention will also be a clearing house for the exchange of ideas and methods in Christian work. Men and women who have been signally successful in different lines of soul-winning work will tell how they do it, and answer questions as to their methods and results.

The meetings will be held at the Moody Bible Institute and the Chicago Avenue Church. The usual rate of one and one-third fare for the round trip on certificate plan has been granted by the Western, Central and Southwestern Passenger Associations. For further particulars as to railroad rates and board, application should be made to Rev. H. W. Pope, secretary, 80 Institute Place, Chicago, Ill.

Facts About China. This is a new work by Wm. Remfrey Hunt, of our mission station at Chu Cheo, China. It is a neat pamphlet, full of facts about the Chinese Empire—its people, its customs, its religions, its needs and the mission work there. The price is only 25 cts.

CHRISTIAN PUBLISHING CO., COCUST ST., ST. LOUIS, MO. 1522 LOCUST ST.,

Correspondence.

The Lands of the Long Day-X.

THE HOME OF THE CZARS.

Russia, like Rhode Island, is blessed with two capitals. Everybody knows how Peter the Great, inheriting a throne at Moscow, was galled by the isolation of that capital and built St. Petersburg that he might have a "window looking out upon Europe." This done, it became necessary to extend the frontier in that direction, for no selfrespecting monarch could endure to see a foreign flag flying almost under his palace windows. The boundary of Finland is less than thirty miles from St. Petersburg; so much the worse for Finland. The Baltic States are almost as close on the south side of the Gulf of Finland; so much the worse for the Baltic States. Both must be Russified, for Peter's desire for a "window looking out upon Europe" did not prevent him from wishing to have a broad Russian dooryard in front of that window. From that day to this the case of Russia and her neighbors (especially her weaker neighbors) has been that of a man who wishes simultaneously to see beyond his own fence and to extend his fence to include everything which he can see.

It comes to me now rather tardily that, after labeling Finland as "The Land of the Thousand Lakes," I omitted to make further mention of the lakes. The fact is that, although the country is as full of lakes as a sieve is of holes, they played a very small part in my trip. One can go by steamer through chains of lakes, rivers and canals into the very heart of Finland by several different routes. Probably this, combined with a liberal use of carts and horses, is the best means of seeing Fin'and-rut not for one who has to go from the Arctic Circle to Naples in less than a month, stopping to visit four capitals on the way. I had intended to stop between Helsingfors and St. Petersburg and make a detour to visit the famous cataract of Imatra, the outlet of a great system of lakes, but I was not caring much about waterfalls that day and tossed a coin to help me to decide. The coin said go to Imatra; so I went the other way, to St. Petersburg. I was not going to be bullied by a copper ten-penni piece.

Of all the spots in the Russian Empire few offered a more unpromising site for a city, when Peter the Great was looking for a place to plant his capital, than that which he finally chose. Nature said: Thou shalt not build a city here. Peter said: I will. The point where the broad Neva finishes its short course from Lake Ladoga to the Gulf of Finland, was a perpetual swamp and subject to periodical inundation. A forest of piles had to be sunk and mountains of masonry placed in position to create a foundation for the city. It was a task like the building of a pyramid, but Peter had the resources of a Pharaoh. He drafted thousands of men into his army and sent them to wage war against the sea, the river and the swamp, in the interest of his "window looking out upon Europe." The conditions of land and sea were against the new capital; the people did not wish to live in it; the court wanted to stay at Moscow, and the church opposed the change. But Peter willed it and it came to pass. The amphibious situation of St. Petersburg is best appreciated when one looks down upon it from the dome of St. Isaac's Cathedral. The scene is as flat as Holland and as watery as the suburbs of Venice. The city is, in fact, like an iceberg: more than half of it is under the surface. In every building that is put up, the making of a solid foundation represents a large part of the total cost.

The first impression produced by St. Petersburg as one rides through its streets is that its architecture is rather too monotonous to be in the highest degree imposing. In no other city are the government buildings so much in evidence, and they are all substattially alike. Long facades of painted stucco, in more or less realistic imitation of stone, stretch in every direction. Even the Winter Palace and the adjoining Hermitage (formerly a palace and now a museum of antiquities and art) present the same monotonous fronts of stucco, one painted an ugly brown and the other an ugly yellow. Both face the Neva and one expects an impressive view of them from the bridge, but their height is so insignificant in comparison with their vast length, the horizontal lines prevail so strongly over the vertical, that the effect is scarcely pleasing.

Perhaps it is only natural that, in a land where the government attempts to absorb or control all the functions of public and private life, the public buildings should occupy all the most conspicuous positions and should determine the architectural tone of the city. It is true, at any rate, not only that the buildings which house Russian officialdom are of amazing extent, but that nearly everything else is built on the same pattern. The business houses are, to be sure, variegated with advertising signs as glaring as any that ever offended the eye in London or New York-and occasionally the patient visitor laboriously spells out some legend only to find, when at length he succeeds in pronouncing it, that it is the familiar name of some American insurance company disguised in Russian letters. But otherwise the same monotonous effect of four-storied stuccoed facades prevails with wearisome persistence. Even the great Nevski Prospect, the handeomest street in the city, owes its effect chiefly to its width, its bustling crowds and (quite as much) to the graceful Admiralty Tower which rises at the end of it. The prevalent brick-andstucco imitation of stone has more justification in St. Petersburg than elsewhere, because stone will not endure the severe frosts and sudden changes of temperature. The Alexander Monument, a granite shaft which claims to be the greatest monolith of modern times, has been cracked from top to bottom by the frost.

Aside from the monotony of the architecture and the width of the streets, the thing which strikes the eye most forcibly is the prevalence of military uniforms. All sorts of people wear them on the slightest excuse, and I suspect that many of the gorgeous uniforms which enliven the boulevards at the fashionable hours are worn by people of most peaceable profession. The army officers themselves, who are naturally numerous in a country whose standing a my is a million strong in time of peace, make a much better appearance than other European officers. I have not seen a better built, better looking or better dressed set of men in Europe, and the long, gray overcoats which they wear in all weathers are as handsome as they must be uncomfortable. The predilection for wearing high-topped boots (with trousers inside) appears to be one of the national weaknesses. Street car conductors wear boots: the members of a uniformed band wear boots: hotel porters wear boots; and a great many people whose occupations defy classification wear boots. The Russian's motto is: In all emergencies wear boots. In war (or peace), wear boots. In rain (or drouth), wear boots. When in doubt, wear

Russian cabmen are more interesting than a good many things in the museums. In fact, all cabmen are interesting, and the observation of the various types of the mercenary Jehu in various lands is always worth while. It must be

borne in mind, too, that in most European cities the absence of up-to-date rapid transit facilities and the cheapness of cab fares bring this trib into a prominence unknown in any American city The St. Petersburg cabman is gotten up in ground-sweeping blue dressing gown, which suc gests that he had habited himself in haste. It is not even buttoned, but is wrapped once and a hal around him and secured with a girdle of man colors, which rivals Joseph's coat in its polychron brilliancy. The hat is a very low felt "plug" wit an exaggerated bell crown. Perhaps it is the hat more than anything else which makes a many of them look like Jews. Upon the driver the ordinary hackney cab (a diminutive victoria the blue dressing gown hangs in loose and flab! folds, with a general air of dejection and flat lency. But one who sits upon the box of a mor pretentious vehicle is padded as to the hips at back with many wrappings of blanket, over which the gown fits without a wrinkle. The perimet of the coachmen varies directly with the prete tiousness of the equipage, and the driver of really fashionable outfit, though he may exhibit Cassian leanness and hungriness of visage, ca assume a padded rotundity which makes it almo impossible to believe that he is not pneumatical inflated.

Of the "sights" of St. Petersburg there is n room here to speak in detail Easily first amo them is the Hermitage Gallery of art and Russian antiquities. It is wonderfully rich Van Dycks, Rembrandts and Rubens, and its doz-Raphaels would alone be worth the journey fro Florence to St. Petersburg to see. There is o little Raphael, a "Virgin and Child," almost miniature in size-indeed, it is not over six inch in diameter and circular-which is of more val than many acres of canvas less lovingly painte Czar Alexander II. gave it to his wife as a silv wedding present, and I shall never cease to thi the better of him for it. The Winter Palace is fitting habitation for the most brilliant con in Europe. It is so vast that two hot scarcely suffices for a hasty stroll through almost endless suites, and its materials and wor manship are everywhere of the costliest. Wha especially admired in it was the exquisite ta exhibited in its decorations and furnishings. most anybody can furnish a house tastefully wh only a moderate sum has to be expended, but takes genius to lavish the resources of an emp upon a palace without degenerating into offens gaudiness. The harmony with which the co schemes are carried out in the various apa ments of the Winter Palace is one of the m pleasing things of its kind to be seen anywhere

The lover of art will go from the Hermi's which ranks as one of the half dozen fin galleries in Europe, to the so-called Alexan Palace, which contains an extensive collection Russian pictures, where the progress of Russ art and its contemporary products can be studi as nowhere else. Then there is the Museum Imperial Carriages, a thing which, so far a know, is without a parallel anywhere, for it co tains the carriages and harness used at coronation of nearly a dozen czars. I knew whether to wonder most at the reckless west represented by such magnificence of gilt crimson velvet, or at the crudity of taste wha conceives these gorgeous circus wagons to be most fitting emblem of the imperial dignity the most appropriate conveyance for the impel person. As for the churches-or "cathedrals," they call four or five of the largest-they must; mentioned later. The Great Bazaar is well wo visiting. It is a group of innumerable little sh? in a vast building which covers several squares sort of department store, in which each list section is owned and operated independently, where any commodity from a biscuit to a bass drum can be purchased at prices that depend chiefly on the purchaser's skill in driving a bargain. I was told by a Russian gentleman that in all commercial transactions except ordinary retail a pot of tea or (more often) a bottle of champagne is considered an indispensable accessory, and that the cost of the sparkling accelerator of trade sometimes exceeds the value of the bargain consummated under its influence.

One of the most interesting acquaintances which I made during my few days in the Russian capital was a young American who had just returned from a trip through Siberia to the Mongolian border. He was enthusiastic over the beauty and richness of the country, the excellence of the Siberian railway and the cheapness of the excursion. It was his prediction that within a year or two there will be a gold boom in Siberia which will put the Klondike country to shame. This is a free tip. I give it for what it is worth, but distinctly disclaim all responsibility for its accuracy. At any, rate Siberia is known to be a great country for precious minerals and produces the world's greatest supply of malachite and lapis lazuli.

. But St. Petersburg is not Russia. It is scarcely even Russian. Originally created by the flat of Peter the Great to be an instrument for the Europeanization of Russia, it has been molded more by western European than by Russian influences. It disputes with Constantinople the honor of being the most cosmopolitan city in Europe. Every language is spoken upon its streets. With the street venders and cabbies. to be sure, one must dicker in Russian (an acquaintance with the numerals is sufficient for that); but almost any well-dressed man can be relied upon to reply intelligibly to a question in French or German. My Russian informant, above referred to, told me that his little girl spoke German. French and Russian so fluently that she scarcely knew which was her native tongue and was also fairly at home in English. St. Petersburg is European and cosmopolitan. Moscow is Asiatic. To get the typical Russian city one must add them together and divide by two. characteristics of Russia are its cosmopolitanism and the fact that it is the borderland where Europe and Asia meet and mingle.

W. E. GARRISON. Moscow, 28 July, 1900.

Fly to Pieces.

THE EFFECT OF COFFEE ON HIGHLY ORGANIZED PEOPLE.

"I have been a coffee user for years, and about two years ago got into a very serious condition of dyspensia and indigestion. It seemed to me I would fly to pieces. I was so nervous that at the least noise I was distressed, and many times could not straighten myself up because of the pain.

"My physician told me I must not eat any heavy or strong food and ordered a diet, giving me some medicine. I followed directions carefully, but kept on using coffee and did not get any better. Last winter my husband, who was away on business, had Postum Food Coffee served to him in the family where he boarded.

"He liked it so well that when he came home he brought some with him. We began using it and I found it most excellent. While I drank it my stomach never bothered me in the least, and I got over my nervous troubles. When the Postum was all gone we returned to coffee, then my stomach began to hurt me as before and the nervous conditions came on again.

"That showed me exactly what was the cause of the whole trouble, so I quit drinking coffee altogether and kept on using Postum Food Coffee. The old troubles left again and I have never had any trouble since." Anna Coen, Mt. Ephraim, O.

B. B. Tyler's Letter.

Iowa is "our modern Mesopotamia." The "Father of Waters" is on the east, the "Big Muddy" is on the west. It is one of our most stable commonwealths. Its people are fair minded, judicial, calm, serene, conservative. There are no bloodcu dling incidents connected with the early settlement of Iowa. It is pre-eminently an agricultural region, but the fact that beneath almost one-half of its area are rich deposits of coal will have an influence in the development of manufactures. The surface of the state is a rich loam from a foot to three hundred feet deep. The average Iowan pedigrees back to New England. The time was, and it may be true now, when the rate of illiteracy in Iowa was lower than in any other state. Iowa became a territory in 1838. In 1846 it became a state. The first locomotive entered the state in 1856. This was the beginning of great things. The state is fairly gridironed with railroads, but last year almost nine hundred miles of road were built in this latter-day Mesonotamia. The farmers of Iowa are intelligent men. They work with their heads and not alone with their hands. They think. The Interstate Commerce Law was carried through the Senate by men from Iowa. Do you recall this fact: Cattle were brought from the remote West to Chicago for fifty dollars a carload while the railroads demanded seventy dellars for transporting a similar herd from Western Iowa to Chicago? The farmers saw this discrimination and were justly indignant. The tillers of the soil are a power in this part of the world. If they do not make laws they send men to Washington with instructions as to the kind of laws that must be enacted. And why not? About eight and a half millions of their rich acres are annually planted in corn. The annual corn harvest is in the neighborhood of three hundred millions of bushels. About eighty per cent of the corn grown in Iowa is fed to cattle and hogs. The dairy interests are enormous. It is said that there are a thousand co-operative creameries in Iowa. Corn, cow, hog-these three in this great state! Which is the greatest I will not attempt to say. All are great. Great also is the Iowa hen. Equally great is the Iowa goat. Great, too, is the Iowa pigeon. "At Osage they will show you a township of pigeon houses four acres in area." The retired farmer is much in evidence in this state. He is in all the towns. He has made "his pile" and has gone to town to live and enjoy it. I wonder when he made his money, and how. I can testify from personal knowledge that for the last forty years he has complained of short crops and hard times. But here he is, living in town without labor. He lives in his own house, too. The retired farmer does not pay rent-not he! He receives rent. In New England the urban drift is a struggle for existence; in Iowa, and for that matter in all the states of the Middle West, the movement is toward luxury, refinement and reposeful ease. It is said that in Des Moines "one may go a long and crooked mile among the cheery dwellings of wealthy retired farmers." He is a great mystery-the retired farmer is.

The people of Iowa, in the main, are conservatively religious. One has said: "Were I a public event and about to occur, the Hawkeye State is the last place I should select for my occurrence." It was in this state, you remember, that Prof. George D. Herron attempted to exploit his gospel of Christian Socialism. The effect was merely to harden the hearts of the Iowans. This is no place for blatherskites and demagogues. The Iowans have no Sunday trains except on main lines. There are Adventists, Mormons, Quakers, Spiritualists and Christian Scientists, as well as Evangelicals, but all are conspicuously conservative.



This is a good field for the Disciples of Christ. The genuine true-blue Disciple is distinguished for his plain, practical, matter-of-fact common sense. He does not cultivate poetry. If he reads, and probably he does, he prefers history to fiction. He is not æsthetic. "Give me the facts," is his demand. The old-fashioned Disciple revels in logic. Proof-texts thrill his soul. Nothing makes him happier than pertinent Scripture texts. The more of them the better for him. For a man with these peculiarities in his religious make-up Iowa, with its peculiar characteristics, is a fine field.

Statistics for 1899 show that the Christian Church in this state has, or had, 432 congregations, 379 houses of worship, 357 preachers, 50,000 members, and that \$4,443 were raised for mission work in this commonwealth. Eighteen men have been at work in this field as missionaries during the current year. Material help has been given by the Iowa Christian Convention to fifty five churches. Twenty-three churches, valued at \$63,000, have been dedicated this missionary year. Eleven new houses of worship are in course of erection. Eight buildings have been erected in county seat towns. Thirteen congregations have been organized and five dead churches have been resuscitated.

Drake University is an object of pride to the Disciples of Christ in Iowa. And why not? All Disciples in all this broad land have reason to be proud of Drake University. It is a great school and it increases in magnitude and efficiency year by year. The first Lord's day in July is "Drake University Day" in all the Christian Churches in Iowa. This is a real university. There is the College of Letters and Sciences, the College of the Bible, the Normal College, the College of Oratory, the School of Art, the Summer School of Methods, the College of Pharmacy, the College of Law and the College of Physicians and Surgeons. The total number of students in all departments during the last year was 1,593. The catalog is a book of nearly two hundred pages. The recent addition of Prof. Clinton Lockhart to the faculty of the College of the Bible will add much strength to that department. It is proposed to make the Bible course so strong that the best students will be attracted. Prof. Lockhart has a text-book on "Hermeneutics" in the press-if it has not already appeared. In order to assist young men to complete a regular course of study in preparation for tho ministry, the Hon. T. W. Phillips has donated \$5,000. During the year \$65,000 was raised to pay off the old indebtedness; one-half of this amount was paid by Gov. Drake. The endowment fund has been largely increased. The outlook was never more encouraging than at the present time. Send to Chancellor W. Bayard Craig, Des Moines, Iowa, for catalog.

For some weeks I have tried to speak to you about "Alexander Campbell's Theology," a book of three hundred pages, from the pen of W. E Garrison and the press of the Christian Publishing Company.

This is a good book. I am almost persuaded to use the word remarkable in my characterization of the work. It is remarkable in its thoroughness, in its clearness, in its freedom from prejudice, in its judicial balance. This is, remember, the work of a young man. The author was born of Disciple parents, grew up in a Disciple home, is a Disciple by conviction, and a member of the Christian Church in good standing and full fellowship. Now, when you remember these things, if you have read the book I think you will agree with me that the work of Winfred Ernest Garrison is remarkable. The book is as calm, cool, impartial as the deliverance of a judge giving instruction to a jury in an important trial. The fact that Alexander Campbell was human. and that being human he had his limitations, is constantly recognized. It is, of course, assumed that Alexander Campbell had a theology. The author inquires into the sources of Mr. Campbell's theological system. It seems to me that he has placed his finger on the sources of Alexander Campbell's Theology with marvelous accuracy. Generally, Campbell is right. Sometimes he is wrong. This is the position of the author. He does not say so in so many words; but this impression he leaves on the mind of the reader.

The author ought to cite his sources more frequently. The reader here and there is inclined to say: "What, sir, is your authority for this or that statement?"

The most serious fault of the book is a failure to recognize the fact that Alexander Campbell's theology was a growth. Mr. Campbell himself grew. He was not the man in 1820 that he was in 1850. The evolution of Mr. Campbell's views on the design of baptism is set forth by the author briefly.

Will some one now give us a study of Alexander Campoell from 1820, the date of his first discussion, or 1823, the time of the beginning of the Christian Baptist, to about the year 1850?

B. B. T.

New York Letter.

Once again we are at home in New York and at the post of duty, which after a month's delightful rest becomes a new joy. There was not so much physical inertia as mental change, and so we are enabled to bring a renewed mind to the heavy but always pleasant duties of the ministry. Nothing perhaps does a tired mind more good than to get far away from the associations of one's work and look upon other faces and other scenes for a time. Besides this the memories of vacation experiences are restful when recalled. One of the most pleasant of all the features of the past vacation was the happy family reunion at Father Madden's on the old farm at Beaver Ridge, Knox county, Tenn., on Sunday, August 26th. The old folks, all their living children except one, and all their grandchildren were present. The family dinner was served that day out under the shade trees in the yard. It was a beatiful diningroom, ceiled with sky-blue, trimmed in flecks of white clouds and beautiful tree-green all about, with grass green carpet, soft as velvet. There were twenty-three of us together, ten of whom were grandchildren. Just as all were seated a photograph of the group at the table was taken. The old people were very happy to have their children and grandchildren gathered about them at the table, apparently realizing that we all might not be permitted so to meet again, on this earth at least. Many changes may take place in a short time, for the old people are aging rapidly and the children are fast growing up toward manhood's estate. We should remember, however, that all these earthly ties are made to be broken, but there are ties not of this earth, which even death cannot sever.

On the journey home via the Norfolk & Western Railroad we passed through some of the most interesting historic sections of our beloved country. Between Johnson City and Bristol our train crossed the beautiful Watanga River, along the banks of which lived those early settlers of Scotch-Irish blood who in 1772 formed the Watanga Association, which was absolutely the first free government with democratic institution formed on the American continent. The republics of Cumberland and Transylvania were lineal descendants of this small but noble mother state. The Watanga Association was the first of all the American commonwealths or confederations to declare in favor of universal suffrage and unqualified religious liberty. Not many miles from Bristol, where Reedy Creek empties into the North Fork of the Holston River, is a noted locality in the early history of Tennessee. At this point there is an island in the river known as Long Island, near which Fort Patrick Henry was erected in 1758, by Col. William Byrd, under the advice of Washington. At this place also Richard Henderson and his company made the Watanga treaty with the Cherokee Indians in March, 1775, which instrument plays an important part in the after history of Kentucky and Tennessee. Going on eastward along the line of the railroad we touched here and there many places of historic interest. In the vicinity of Wythville we came near Fort Chiswell, which was erected by Col. Byrd and named in honor of Col. John Chiswell. who was then in charge of the lead works near by, from which was obtained the principle supply of lead used in the Revolutionary War and also the Confederate supply used in the Civil War. In 1750 Dr. Thomas Walker and his party of explorers (the first known to have explored East Tennessee and Kentucky) passed through this section. North of Radford near Blacksburg is the place of the historic pioneer settlement of Ingles, or Draper's Meadows, formed by a party whose leader was William Ingles, and which on the 8th of July, 1755 (the day before Braddock's defeat), was almost wholly exterminated by a cruel band of Shawnee Indians from Ohio. William Preston, one of the settlers who escaped afterwards, made Draper's Meadows his home and called it Smithfield. The perils and hardships of Mrs. William Ingels, who became a captive under the Shawnees, makes a thrilling story. So the ride over this road is interesting indeed to one who delights to recall the heroic lives of the pioneer settlers and valorous deeds of our American forefathers and foremothers. And it

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seemed that the charming sail from Norfolk to New York on the palatial steamer "Hamilton," of the Old Dominion Line, was but a fitting conclusion of a most delightful and restful vacation. We are glad to have had this opportunity to rest and only regret that all tired toilers can not enjoy the same.

But the home coming had, as usual, its tinge of sadness. For in every single instance we have been called to sorrow with loved ones in Christ at the end of the summer's rest. This time it is with two of our young lady members, Misses Belle E. and Bertha Fox, and their sisters and brothers, who have been called upon to part with their best friend and counselor-mother. An operation became necessary, which as such was successful, but she proved too weak to rally from the effects, and passed over the river on Friday, Aug. 3rd, within a few hours after the surgeon did his work. While it is hard for all to bear this grief, it is especially so to Miss Belle, who is traveling in Europe and to whom the sad news could not be communicated, though repeated cablegrams were sent. She cannot know of the great sorrow that awaits her until she arrives in New York on the 8th of September. But she, with her brothers and sister have the comfort of knowing that their mother was a good woman and a true, devoted mother, who always did her duty as she saw it, with a loyal, loving heart. We pray for them that their faith fail not in these dark days of deep sorrow. May the good Lord bless and keep that family of three young men and three young women beref; of their mother.

Let those belated churches which have not as yet made an offering this autumn to the cause of Church Extension do so without fail. No congregation among us can afford not to have fellowship in this work, for Church Extension is one of the wisest organized missionary movements of modern times. The new organization at Newark, N. J., in whose welfare we have been deeply interested, has received an appropriation from the Church Extension Board that brings great encouragement to the little band there. Let us do all we can for this fund and it will be increased to \$250,000 by September 30th, and many churches will be assisted in their work of saving souls.

S. T. WILLIS.

1281 Union Ave.

When you say your blood is impure and appetite poor you are admitting your need of Hood's Sarsaparilla. Begin taking it at once.



Washington (D. C.) Letter.

While visiting relatives in Merchantville, N. J., this summer, I had the privilege of spending a Lord's day in Philadelphia, preaching at the First Christian Church in the morning and witnessing in the afternoon and evening the practical working of certain Christian enterprises that have made the City of Brotherly Love famous.

It was pleasant to note the eagerness with which the congregation of the First Church awaits the coming of their pastor elect, Robert G. Frank, of Fulton, Mo. His charming personality and eloquent sermons made a most favorable impression upon the occasion of his recent visit. If any one questions the wisdom of calling a man under thirty to such a responsible position the brethren of the First Church tell of the labors of Henry Schell Lobengier and C. Q. Wright, who were but little past their majority when they came to the Philadelphia pastorate. In addition to this hopeful spirit which seems to pervade the entire congregation, the new pastor will find that he has one of our largest and handsomest church edifices located in the center of a thickly settled residence district, and such efficient and helpful colaborers as Dr. E. E. Montgomery, Henry B. and Kinley J. Tener, W. D. Ferguson, W. T. C. Sanders, J. W. Mulholland and Walter S. Burns. The latter, a recent addition from St. Louis, is superintendent of the Sunday-school.

In the afternoon I was able to gratify a long-cherished desire in a visit to the famous Bethany Sunday school, of which John Wanamaker is superintendent. I had heard of the attendance running up into the thousands, the thorough organization of the departments, the soul-stirring singing, the perfect order, the instructive teaching of the lesson, etc., etc., and had often grown discouraged as I had contrasted the work and results in the congregations to which I had ministered.

I found myself on the platform at 2 P. M., waiting for the solemn hush that would fall upon the school when the bell tapped. For had I not heard that once there was some disorder after the opening of the session and Mr. Wanamaker had rushed from the room, and only after many tears and entreaties could he be persuaded to come back and resume the lesson, and how the school had never forgotten this harrowing experience? There was less confusion during the opening service than in the average school, for guards at all the doors refused entrance to late comers, but I noticed a number of scholars whispering and talking and under the superintendent's eye there was disorder that would not be tolerated in some schools I kuow. "We will sing the last hymn composed by our late lamented chorister," announced the superintendent. It sounded as if the chorister, orchestra and school had struck into different tunes and I felt almost glad the author was not alive to hear it. After one verse they gave it up. The attendance was 1,812, which was only one-third of the total enrollment and 200 less than for the corresponding Sunday of 1899. Deducting the visitors and members of the Bible Union (Mr. Wanamaker's class) present, the attendance was but slightly in excess of the attendance at the Ninth Street school, Washington, upon a recent Lord's day. It is perhaps not fair to judge this school by a visit in midsummer, when the superintendent has had a prolonged absence on account of sickness and the church is depressed by the removal of their beloved pastor, Wilbur R. Chapman. However, I was glad I happened along at this time

It was heartening to learn that the greatest school on earth had its periods of depression, that its machinery does not run without some jolts and that the distance between one's own and the best is not unattainable.



In the late afternoon I attended a Y. M. C. A. service in a large tent owned by the Presbyterians. No expense had been spared to make the place attractive and comfortable. A well-built floor prevented dust and nine electric fans kept the audience cool. A trained orchestra and skilled musician led the singing. The preaching was simple, earnest, practical. I was told that the Presbyterian Churches of Philadelphia were conducting an evangelistic campaign in six such tents in the crowded districts of the city. The ablest city pastors, assisted by several distinguished evangelists from out of town, were preaching twice a day in these tents. During the week of my visit there was a total attendance of 13.000. and 152 persons had signed cards reading: "It is my purpose to lead a Christian life.'

This is the second year such meetings have been held and it is said the interest is increasing. No other denomination in the East is so well provided with men and means to carry on such a campaign. If the Presbyterians of all of our cities should follow the worthy example set by their Philadelphia brethren, this church would not make such a lamentable showing in their annual reports.

The Temple, Russell Conwell's great church, does not advertize in the daily papers, but every one has heard of the great building with a seating capacity of 5,000, the Temple College, where 6,000 students receive daily instruction and the gracious work of the Samaritan Hospital. I had heard that the crowds were so great that admission was by ticket and there was to be heard the largest permanent choir in the world, whose annual expense for sheet music was over \$400. I learned that the reign of the dog star had a depressing effect upon a great church as well as upon a great Sanday-school.

The evening service was held in the Lower Temple, which has 2,000 sittings. About one-half of them were taken. There was no choir and not even a chorister. Mr. Conwell called for the organist, but no one responded. This did not embarrass this resourceful man, for he took his place at the organ, struck a few chords and led in the singing of a good old hymn that could not have been more spiritual had all the choir been present. I had stopped at the Temple at the close of the morning service and met Mr. Conwell. "Are you to preach to night?" I asked. "Yes," he answered. "If I can get anything together." "Something gotten together" is a good description of the sermon he delivered. It was thoroughly enjoyed by the large audience and a deep impression seemed to be made.

In 1890, at Yale Divinity School, Russell Conwell, then pastor of Grace Baptist Church, meet-

ing in the building now occupied by the First Christian congregation, gave a talk to the students. I remember he said: "There are every Sunday evening at my church just seven conversions. There were seven last Sunday and the Sunday before and there will be seven next Sunday I cannot account for it but the fact is as I state. Robt. Burdette in his "femple and the Templars" says: "In 1887 and for five years thereafter, every week, seven persons, no more and no less, arose to ask for prayers or to make application to be admitted for church membership." When the preacher gave the invitation upon the occasion of my visit I found myself watching with considerable interest the result. Sure enough, there were exactly seven who went forward to receive the right hand of fellowship. Mr. C. made the statement that he had received during his pastorate 3.700 persone.

A Philade'phia Press reporter once said to Dr. George A. Pelz, then associate pastor of Grace Church: "If you were to express in three words the secret of the mysterious power that has brought together this great membership, built this Temple, founded a college, opened a hospital and set every man, woman and child in the congregation to working, what would it be?" "Sanctified common sense," was the answer.

EDWARD B. BAGBY.

631 Eighth Street, N- E.

A Word From Germany.

DEAR SIR AND BROTHER:-We are about to leave Germany. During my brief stay in this country I found that it will be very difficult to establish our plea in Germany. The greatest opposition is the Lutheran Church. While the Lutheran and Roman Catholic Churches are not on the best of terms, they are established churches and succeed only through their iron rules. Theology rather than Christianity is their motto. The Methodist people seem to make headway in many cities in a semi-secret way. The only way to bring about a change is to live among the people and teach them. In many places the people gladly hear our plea, but without a permanent organization and continuous working among the people nothing can be done. The educated class among the people are intelligent and reasonable. Their idea of religion is not a mystery, but an established fact; and this fact must be taught, for it is only taught in part. I heard a very prominent minister say that "Lydia's children were also baptized," and the "Lord must open the hearts of people after baptism." This would be a great field for missions. Something must be done before JOHN G. M. LUTTENBERGER.

Cologne, Aug. 23, 1900.

Minnesota Letter.

The Minnesota Christian Missionary Society held its forty-third annual convention at St. Paul, Aug. 21-25. It was one of the best conventions in the history of our work in this state and promises better things for the future.

The first half day was devoted to the Ministerial Association, which has for many years been in rather a chaotic state. In the absence of David Husband, the president, H. T. Sutton, the vicepresident, occupied the chair in a very acceptable manner. Henry Goodacre, the secretary, having moved out of the state, H. D. Williams was selected for that service. The one feature of this meeting of the preachers was a paper by A. D. Harmon, of St. Paul, on Walter Scott's book, "The Messiah," and the discussion of the paper and book by a number of other preachers. Bro. Harmon's paper was a very clear and forcible analysis of the book from the sympathetic standpoint. It was just such a thoughtful, incisive paper as was expected from the writer.

At the close of this meeting the preachers made arrangements for the better organization of their society and for a meeting with a good program about April 1, 1901. The new officers elected were as follows: President, H.T. Sutton, Redwood Falls; Vice-President, J. K. Shellenberger, Madelia; Secretary, H.D. Williams, Mankato.

The second afternoon of the convention was used by the C. W. B. M. and it was universally conceded that their program surpassed in practical interest any other part of the proceedings. Mrs. A. D. Harmon, wife of the St. Paul pastor, presided with her well known tact and business ability. The number of good papers presented were too numerous to receive separate mention here. Miss Adelaide Gail Frost, of India, was there and delivered one evening address and several short talks on the spur of the moment. Her talks are intensely interesting and convey a very vivid impression of conditions on the missionary field. Her mother, Mrs. Julia Frost, of Hiram, Ohio, was with her and added greatly to the profit of the convention.

The chief features of the missionary convention were the president's address, the reports of officers, the evening addresses and the reports of committees. The president's address was a frank and practical presentation of some things necessary to our growth in Minnesota. The report of the corresponding secretary, J. K. Shellenberger, showed a net gain of only about 200 during the past year. It showed, however, that on the whole the churches are in an improved condition and ready for a larger growth during the coming year. Secretary Shellenberger has proven himself the right man for the work. He has shown himself an indefatigable worker at his desk and in the field, equally efficient at preaching or managing missionary work. His annual report, given to the convention by means of a map and a large statistical chart was one hard to improve upon.

The committee on future work reported in favor of "enlargement" and the report involving more money, more work and an additional evangelist was unanimously adopted.

A faction which, under the leadership of J. Stuart Miller, had withdrawn from the church at Austin, appealed to the convention for recognition The affair was turned over to a committee which investigated as fully as possible and reported sustaining the action of the Board which had refused to recognize the faction.

A resolution was passed in favor of centering all our educational interests about the University of Minnesota at Minneapolis and asking the National C. W. B. M. to take the management of Bible Chair work at that point.

The officers elected for the coming year were: President, A. D. Harmon; Vice-President, C. J.

Tanner; Recording Secretary, M. B. Ainsworth; Treasurer, Dr. O. H. Hall; Auditor, M. P. Givens; Corresponding Secretary, J. K. Shellenberger.

B. L. Smith, of Ciacinnati, was present and occupied one evening in putting "Home Missions to the front" by means of his great address on "Visions of Work."

F. E. Meigs was also present and spoke twice on China and its conditions. He delivered the concluding address of the convention and gave such a lucid explanation of present conditions in China as had not been before heard in the twin cities.

The last afternoon was occupied by the Endeavorers. Your scribe was not able to be present, but has heard that it was a very profitable meeting. H. T. Sutton, of Redwood Falls, was chosen state superintendent of Endeavor work and Miss Mate Maxwell, of Duluth, state superintendent of Bible-schools.

At one point of the convention the following new preachers were introduced: C. J. Tanner, Minneapolis; C. A. Burridge, Rochester; W. H. Knotts, Litchfield; R. M. Ainsworth, Garden City; J. H. Carr, Concord; W. S. Lemmon, Ronneby. Perhaps others came in later, but I do not now recall them. W. W. Devine, of Luther, Mich., was present as a visitor and he may move over among us. May some of our churches secure his services.

The convention had good music. There were several good solos, but the music that impressed me was that furnished by M. P Givens and David Husband, two princely singers, who sang a number of duets as very few men can sing.

Bro. Husband, after nine years of faithful service in this state, was just on the verge of his departure to Waitsburg, Wash., having resigned the pastorate at Olive to accept at Waitsburg. He will be greatly missed from the work in this state. The convention gave several expressions of its regard for him, of regret at his removal and of hope for his success in his new field.

Henry Goodacre, who was at Redwood Falls and and has just left the state, could not be at the convention. C. M. McCurdy also had just left the state and we missed the pleasure of seeing him.

H. D. WILLIAMS.

Mankato, Minn. Aug. 28, 1900.

Texas Letter.

In this day when there are so many clashes between the whites and blacks, both North and South, and some think that a war of races is imminent, it is refreshing to recall the old-time devotion of the negro to his master. Here is a case in point. Col. W. W. Lang, a Confederate officer, recently died in Oak Cliff. At the time the Southern army was driven from Kentucky Col. Lang was too sick to accompany his command, and he was left behind and expected soon to become a prisoner. But Byron, his bodyguard, who is still living, was equal to the emergency and saved his master from capture. He secured a wheelbarrow, and with blankets made it as comfortable as possible, and placing the sick man in it he tenderly wheeled his precious charge through slush and mud, up hill and down, for twenty-five miles and landed him safe within the Confederate lines. It is the regret of every good man that a people whose interests are one and whose devotion used to be so genuine and beautiful, should ever becom alienated.

That we have not entirely broken with the past is evident from the following: The Red River Association of Primitive Baptists have withdrawn fellowship from the New Hope Association because the preachers of the association teach the doctrine of absolute predestination of all things that come to pass. But we are not the people to make much of such a thing as this, lest some one ask us about the organ, Endeavor Societies etc.,

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in certain parts of our moral vineyard. This thing of living in glass houses is a delicate and dangerous business.

Metz Joiner, a little boy eight years old, is creating a sensation in Dennison as a preacher. W. B. Carnes, our preacher there, reports a sermon on the parable of the virgins, which he pronounces a "sound discourse." Bro. Carnes says he does not memorize, but is original in his thoughts and ill strations, and he thinks if he is properly trained the child will grow into a "great man." He fears, however, that he is being "pushed too hard," and states that at the close of his sermons "he drops into his mother's arms and is soon fast asleep." His father died when the child was one year old and since then the mother has made her living at the washtob. Little Metz joined the Baptist Church about a year ago, and he claims that he has been called and sent of God, and that the Holy Spirit guides him.

A. Lynn Clinkerbeard, of Missouri, has become pastor of the church at Wichita Falls. This is a good church in a great field, and we welcome our brother to it and pray for his success.

The Gainesville church is appreciative. J. B. Sweeney has done them a great work as pastor, and the other day they gave him substantial evidence of their appreciation in the form of a handsome surrey and harness. Sweeney will preach better, the church will hear better and the people will be gospelized better because of this gift. May this deed have many repetitions.

C. L. Cole has closed a meeting at Rockett, and one of its good results is that they will have a new house soon.

W. H. Stewart, of Irby, one of our old veterans, is old, feeble and blind. How sweet to think of the rich reward in store for these faithful soldiers of the cross.

W. K. Homan has resigned as editor of the Christian Courier. This is sad news to its readers. His name has been at the head of the paper during its entire existence, and we had come to regard him as part and parcel of the institution. He has stood by it through many a dark experience, and fought its battles when they were hard to fight, and our people should not and will not forget him. His successor has not been chosen-

Bro. Homan goes back to his first love, the law; and he and his son, Juo. P. Homan, will locate in Colorado City, Texas. May a glorious success crown his labors. M. M. DAVIS.

833 Live Oak St., Dallas Texas.

For Nervous Women. Horsford's Acid Phosphate.

DR. J. B. ALEXANDER, Charlotte, N C., says: "It is pleasant to the taste, and ranks among the best of nerve tonics for nervous females."

The Iowa Convention.

The thirty-first annual session of the Iowa istian Convention was held at the University Irch, Des Moines, Sept. 3-7.

The attendance was about average in numbers, hardly an average in a representative sense. proximity of the National Convention, both in ance and date, was detrimental, as many ught they could not attend both and chose the ater.

The C. W. B. M. was very properly and most phatically in the lead, and will be increasingly in Iowa and else there, until the churches on from them to systematize their work from state down through the districts to the minuof the work in the auxiliary or congregation. By reported total receipts of more than \$8,000, though compelled to compress their work into fourth the time of the convention, they did it wirably, and had an excellent attendance. As y appointed a reporter for the C. E., will only that the presence and addresses of Mrs. Helen Moses, national corresponding secretary, Miss slaide Gail Frost, of India, and Kate V. John, of Japan, were inspiring.

orof. Clinton Lockhart gave three morning leces on "The Seven Letters of Christ," which refull of excellent points and very profitably reduced the proceedings of the day.

C. C. Mabry, an attorney of Centerville, Iowa, ored the convention with a very excellent adss on "The Miracle of the Seed"

The I. C. C. reported work done by district angelist, a part of the year each, in four of the districts of the state. The following is aned from the summary of the report of the ord:

| n employed | 19 |
|---------------------------------|----------|
| vs' service | 2,958 |
| mons | 1,643 |
| urches organized and revived | 19 |
| ptisms | 439 |
| irches dedicated | 24 |
| " in process of erection | 12 |
| lue of new buildings | 3111,000 |
| tal amount of money received by | |
| tu nauman | 1 215 51 |

To be some presented the work of the Benevot Association with all the earnestness of his heart and good lungs. B. L. Smith portrayed his well-known style the great interests comted to the A. C. M. S.

F. E. Meigs held the audience spell-bound in a cyclear and comprehensive statement of the uses of the trouble in China and the relation of emissionaries to it. He holds the avarice of Hung Chang and of Great Britain and other wers responsible and insists that the people in the missionaries. Church Extension was presented by J. W. Hastie and the American ble Society by Rev. L. W. Dickinson, of St. Paul, ent for the Northwest.

An excellent Bible school session was opened by a irrepressible W. B. Clemmer with an address "The Organized Bible-school," followed by the Home Department—an Open Door," by R. Sargent, of the largest Home Department in wa—Mason City; "The Supplemental Lessons,"

M. Hedge; "The Four-in-hand Bible-school am—the Parent, Child, Superintendent, Pastor," J. M. Rudy; "The Teacher's Training," by G. Burch, and "The Bible-school and State Misons," by W. H. Scott; clising with a very lively iz directed at W. B. Clemmer.

The great address of the convention was by W. Richardson, of Kansas City, on "Paramount aportance of State Missions." Iowa makes a ofound bow to Missouri for sending us one of sest

Allen Hickey, who knows a good deal about the arlier days of the Christian-Evangelist, awaked many precious memories in the minds of the

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few remaining patriarchs and uncovered a large amount of history to the younger host, in an excellent account of "Our Olden Time State Meetings." Beginning in 1854, and tracing them through the early years of heroic struggle and the period of great mass meetings, at the time of chicken harvest, when the people came long distances by private conveyance, when the "houses were larger inside" than now and "one room would lodge a dozen," down to the modern "convention."

Very appropriately following this was an address by the honored father in our Iowa Israel, W. A McConnell, on "Helps Necessary to the Successful Propagation of the Gospel."

The session closed with a report of the progress of Drake University, by Chancellor W. B. Craig, showing that the year has witnessed the payment of \$65,000 indebtedness; the erection of the fine new auditorium and other building improvements amounting to \$25,000; the removal of the medical department from down town to the university buildings, made possible by the additional room; the reorganization of the music department which will be made one of the strongest in the West; new rooms for the business department; a material addition to the pharmaceutical library; the addition of Profs. Clinton Lockhart and O. B. Fallis to the faculty, and, although last, by no means least, the fact of 1,593 students last year and prospect of 1,800 this coming year. Moral: Send your young people to Drake University and some of your surplus to its endowment fund.

The principal officers of the board was re-eleted.

The obituary report was made by Allen Hickey and by Mrs. Ella Huffman representing the C. W. B. M., and several special tributes were paid by others. The list included H. W. Everest, A. M. Atwater, L. C. Woolery and R. T. Mathews.

Chancellor Craig gave one of his enthusiastic educational addresses, without which no Iowa convention would be complete.

The closing session, as usual, was devoted to the Y. P. S. C. E., and was rendered very interesting and profitable by excellent papers and addresses by F. D. Ferrall, Pleasantville, Miss Dora M. Thomas, Fort Dodge, Miss Ruby Dale, Des Moines and Gilbert J. Ellis, Adel, on various phases of the question, concluding with reports of the London convention, by J. T. Nichols, Vinton, and J. M. Lucas, state superintendent, Des Moines —too large a subject to enter upon and one which will be heard everywhere.

Bro. W. D. Cree, of the CHRISTIAN-EVANGELIST, was present one day and seemed to enjoy everything, from the chicken in the basement to the Missouri speech.

The fact that W. E. M. Hackleman was in charge of the music will indicate its character to the whole brotherhood.

Next year's convention will be at Cedar Rapids. S. C. SLAYTON.

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Notes and News.

Southern California Convention.

August 19th closed the convention of Southern Colifornia. It was held at Long Beach, beginning the 9th inst., lasting ten days. In many respects this was the best convention we ever had. The program was carried out with, I believe, but two exceptions, the speakers being absent, but the places were ably filled.

The addresses were of a high order, some of them far above the average convention addresses. The following board was elected for the coming year: H. C. Smither, president; F. M. Dowling, vice-president; J. P. Ralston, corresponding secretary; A. K. Crawford, treasurer, and additional, J. W. Utter, G. W. Pearl, G. K. Lewis and H. Eliot, Ward.

Something over \$700 was raised to help the weak churches in Southern California. The Baptists were in convention at the same time and a committee consisting of A. C. Smither, F. M. Dowling and W. E. Crabtree were sent to bear fraternal greetings, to which the enclosed clipping was returned by a committee sent by their assembly. After its reading the convention arose and sang "Praise God," etc. JAS. F. STEWART.

Santa Rosa, Cal.

State Mission Notes.

The very last time I can speak to you in the CHRISTIAN EVANGELIST, and I want every word to refer to our convention in some way. I know that we are all anxious that we shall have a great convention, even those preachers who thoughtlessly, or otherwise, have made arrangements to hold protracted meeting, during the time. It is the very strangest thing that a preacher will do this, or a church will allow it. Yet we hear of a prominent preacher within 50 miles of Moberly doing that very thing, and some others are sinning in the self-same way. The duty of the hour, the paramount duty, is attendance on the State Convention. No question of convenience or pleasure should be raised. Preacher and church, church and preacher, all alike should go to Moberly.

RAILROAD RATES.

These are as good as we have ever obtained, and all the trunk lines have granted it. One-fare round-trip tickets on sale Sept. 17, 18 good to return including the 21st. So you can make provision to stay during the whole time. Be there for the C. W. B. M. session, Monday afternoon, and J. H. Garrison's sermon Monday night on "The Triumphs of a Century," and don't forget that one of the very best things of the convention is that address by S. B. Moore, of St. Louis, on "The Heroic in Christianity," on the last night. Bro. Moore has not been in the state but little over a year, he is a man of remarkable power. Let us not fail to give him a hearty Missouri welcome and a great audience.

Conce more, in regard to your pledges. We need every cent we can get. We have promises, actual promises, on paper, in black and white, sufficient to put us out of debt. So many of these are not yet fulfilled and the convention is only one week away. I beg every preacher to see that his church sends in something for State Missions, or brings it to Moberly. We have been depending on you, if you fail us our report cannot be a very inspiring one. But if all who have made promises and all who ought to give, will send in their gifts we will make such a report as will thrill every heart in the state in this great church. We want this great joy, we need these funds, do not fail in any sense. Read again the article of Bro. Dutcher, he has been a noble helper through all the year, may God bless him and all his kind. Yours in His name,

T. A. ABBOTT.

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The Flag and the Cross.

I have no hesitancy in saying that as an educational concert exercise the "Flag and the Cross," sent out by the Home Board for Children's Rally Day is superior to anything for the purpose I have ever seen. From beginning to end there is not a reading, a recitation, a song or a scenic display that is not highly educational as well as charming in its effect. It would seem to be im-possible for any one to take part in this exercise or hear it or even read it over without feeling more deeply the importance of Home Missions.

The pastor, the Sunday school superintendent, the teacher or the parent who does not avail himsolf of this occasion is neglecting the most favorsoir or this occasion is neglecting the most tavorable opportunity to advance the most important interest of the church and humanity, a matter sadly neglected, the development of interest in American missions. Send for it and carry it out, wholy or partially. It will do you good.

E. C. Browning.

ios Christian Missionary Convention.

The Christian Church of Bloomington, Ill., extends a cordial invitation to their brethren to attend the annual convention of I. C. M. C., to be held in Bloomington, Ill., October 2, 3 and 4. The members of this church will undertake to furnish lodging and breakfast free to all delegates in attendance. Delegates will be directed to places where they may procure dinners and suppers at small cost.

On account of recent fire our hotel accommoda tions are quite limited. It is very important that all who will attend this convention shill notify the undersigned as soon as possible, that provision may be made for their entertainment.

Delegates on arrival will please report at once at the church parlors, where the committee will assign them places.

Delegates desiring hotel accommodations will please notify the committee of this fact or arrange with hotels in advance, stating how many persons, men or women and how many days of the convention you will attend. The following is a list of hotels and rates:

Hotel Falsom \$2 00 per day or meals 50c. each. Hills House 1 50 " " " " 35c.
The Arnold \$1 25 to \$1 50 " " 25c.
Waits Hotel \$1 25 per day or meals 25c.

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6th. Music and Art Departments well equipped.

7th. Madison Institute is designed for and seek to enroll as students studious girls of mental ability and ambition. The school will not be popular withose who are "going away to school" for the nam of the thing. Students are happy here; triffers—ur less speedily converted—are not in congenial sur roundings.

For estalogues and other information apply to (Miss) ALICE LLOYD, Principal,

Richmond, Ky

Evangelistic.

WASHINGTON.

koa, Sept. 8.—One confession yesterday.—E.

ILLINOIS.

The Creek, Sept. 2.—"Intention and Extension was the theme. Church Extension collected ore addition by letter.—D. F. SEYSTER.

jnerva, Sept. 3 — Our offering on yesterday r hurch Extension exceeds apportionment. added at regular services here recently; by baptism .- GUY HOOVER.

KANSAS.

ffs, Sept. 3.—Two added yesterday. We to start in a meeting right after the Kansas National Convention.—L. H. BARNUM. ngman, Sept. 4.—Preached twice on Sept. 2, m Hill, near Castleton. Two young ladies baptized.—H. C. Clark, minister.

SOUTH DAKOTA.

mball, Sept. 3. —Closed tent meeting at Platte, 12, and banded them the following Sunday a charter roll of 87 names; 15 of them were tatement, 10 by primary obedience, one re-ed and one immersed Presbyterian Two to immerse when I return next Sunday. I pastoral charge for half time. Set up my at Kimball last Wednesday. Terribly windy. t difficulty in keeping the tent standing. Only audiences, not a particularly bright prospect. we can't turn back now without an honest fair trial to vindicate the gospel—God's pow-R. D. McCance.

VIRGINIA.

chmond, Sept. 3.—I have just closed a week's sing at Bethphage, Louiss county, with 14 conons. Bro. Z. Parker, Richardson, is the belipastor of this congregation.—S. R. Max-L, pastor Third Christian Church.

bencer, Sept. 5.—In August the writer de-ed 37 sermons, one lecture, raised material to the Union Church building at Stella, raised to apply on the church building at Stoneville, (to apply on the church building at Stoneville, C., held two mee ings, one at Stella of five with four additions, and one at Mt. Iva for state board, 11 days with 12 additions; eled 227 miles, and now am in a meeting at sant Grove with fair prospects. Am holding ay meetings in the open air and like it very h.—S. W. GLASCOCK.

IOWA.

stherville, Sept. 1.—One addition this week; lession.—H. MORTON GREGORY, pastor. learfield, Sept. 3.—Harlow and Murphy meetscontinue. This is the third week. Interest bated, 16 additions to date; 11 by confession. loan Garwick, pastor. labor, Sept 4.—Fifteen accessions at the above

e, the leading physician and the principal of

se, the leading physician and the principal of schools among the number, both from the spyterians. Now at Tarkio, Mo.—R. A. OMER. 'airfield.—J. A. L. Romig, assisted by F. J. aldy and wife as singers, closed a series of stings here Aug. 30 with 51 added; 36 by bapa. The preaching was earnest, thoughtful and e. We feel that our church is in a condition increased growth—LEANDER LANE, pastor. Elliott.—W. A. Sunday, assisted by F. Fisher as ger, conducted a union revival tent meeting e under the auspices of the Christian, Method and Congregational Churches. He stated his pose to be to impress people that to be in ist was to be saved and to be out of Christ at obelost, and that he would not touch upon troverted subjects such as baptism, election, ctification, second coming of Jesus, etc., and ear him witness that he strictly left them all

ctification, second coming of Jesus, etc., and ear him witness that he strictly left them all.

Expenses of meeting amounting to over 10 were raised in two weeks. The last Sunday Is asked to take charge of raising the offering Mr. Sunday. About \$625 was thus raised. sults of the three weeks' meeting: 192 persons k their stand to renounce sin and serve God. the 192, 87 expressed their preference for the ristian Church; six others, without preference having expressed preference for other church-have been added to this number, making 93 out 182. Since the meetings we have at our own

182. Since the meetings we have at our own vices received one by statement, one by letter I nine have made the confession, and there are ser sin sight. We are now moving to have a w church house, which is really needed here.—C. Johnson, pastor.

PENNSYLVANIA.

McKee's Rocks, Sept. 3.—Our congregation is just eighteen months old and is at present a mission, yet every call for outside work has been promptly met. \$12.21 for Foreign, \$11.70 for Home Missions, \$5 from the Ladies' Aid for the India famine, \$23 from our Sunday-school for Foreign Missions and last Lord's day \$5 for Church Extension; a total so far of \$56.91. One accession by letter last Lord's day. We would be grateful to preachers and others who will send us the name and address of any Disciple of Christ living in our city or Esplen.—WALTER C. GIBBS. McKee's Rocks, Sept. 3 .- Our congregation is

MISSOURI.

Albany.—We closed a good meeting at Wilcox Aug. 31, with 24 additions. An old man 83 years old confessed —J. E. DAVIS.

Higdon, Sept. 3.—Two additions at Pleasant Hill 1st week. The cause there is in fair condition.

tion .- J. B. Dodson.

tion.—J. B. DODSON.
Roancke, Sept. 3.—Brethren Halloway and J.
W. Davis, Kirkeville, held us a meeting which
resulted in five additions.—H. C. DAVIS.
Columbia, Sept. 6.—One addition at Stephens'
Store; four at Mount Pleasant; one at Harrisburg
at regular appointment and 23 in a meeting of
eight days.—W. S. St. CLAIR.

Van Buren, Sant. 3.—Just closed a meeting of

Van Buren, Sept. 3.—Just closed a meeting at Bryant with 40 additions; 28 by confession. I preached night and day for just one week under a preached night and day for just one week under a big brush arbor near the village, and the meeting was largely attended These people had never heard our plea before, but were ready to accept it when presented. The harvest is white here. I had also three additions at Ava since my last report.—M. H. Wood, S. S. evangelist.

Mexico.—I recently assisted Bro. S. A. Strawn and the church in Owasso, Mich., in a short meeting. Bro. Strawn and the faithful are working hard and sacrificing much to sustain the cause in

hard and sacrificing much to sustain the cause in that beautiful little city. Bro. S is a faithful pastor and a good preacher. He took time to prepare for his work. He took tis literary degree at Drake University and his Bible work at the College of the Bible at Lexington, Ky. We shall long remember our visit there.—S. D. D.

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The Principal of "The Missouri shorthand College" is John H. Schofield, the well-known journalist and shorthand writer, and member of the National Shorthand Writers' Association. In order to show that he is a practical and recognized exponent of shorthand, reference letters are herewith published from leading educators:

Prof. E. Benjamin Andrews, now Chancellor of Nebraska University, and recently Superintendent of Chicago schools, comments on his character and ability as follows:

ability as follows:

Board of Education,
Office of Superintendent of Schools,
Shiller Building,
Chicago, Feb. 21, 1900.

Mr. John H. Schofield is well and fav rably known to me as the successful director of a large shorthand college in Providence, R. I. I consider him not only one of the most expert practical shorthand writers whom I have ever known, but also an upright, honorable and perfectly trustworthy gentleman.

E. BENJ ANDREWS,
Superintendent of Schools.

Commenting on Mr. Schofield's ability and character, President E. G. Robinson, of Brown University. Providence, R. I., contributes the following:

Brown University, Providence, R. I.
I have known Mr. John H. Schofield for years as stenographic reporter for the Providence Journal. His work has given special satisfaction to all parties concerned. His character as a Christian genileman has also commanded respect, and I take pleasure in commending him to the confidence and good will of all with whom he may meet or with whom he may have business relations E. G. ROBINSON President Brown University.

Brother Fabrician, of La Salle College, Philadelphia, Pa., adds the following testimonial:

delphia, Pa., adds the following testimonial:

La Salle College, Philadelphia, Pa.

Mr. John H. Schofield: My dear Sir—It gives
me much pleasure to say a timely word to bear
witness to your character as a man, and your ability
as a journalist and shortband writer. I hope and
pray that your efforts, in whatever channel you
may choose to direct them, will be rewarded
with the measure of success which your
talents, your energy and your accomplishments
must win. You are, however, too well and favorably known to need this note or recognition from
your very sincere and devoted friend,

BRO. FABRICIAN.

BRO. FABRICIAN.

Those so situated that they cannot attend school sessions, taught by mail, as Principal John H. Schofield has had gratifyin success by this method of teaching. Mail students who will devote two hours daily to practice, cannot fail to obtain a general knowledge of shorthand in twenty weeks. This is a short time to acquire a proression that will enable persons to become self-supporting. Those who attend school generally graduated in about sixteen weeks, but this depends largely on the ability and general knowledge of the pupil.

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Girls of To-day.

Girls of to day, give ear! Never, since time began Has come to the race of man A year, a day, an hour, So full of promise and power As the time that now is here.

Never in all the lands Was there a power so great To move the wheels of state, To lift up body and mind, To waken the deaf and blind, As the power that is in your hands.

Here at the gates of gold You stand in the pride of youth, Strong in courage and truth— Stirred by a force kept back Through centuries long and black-Armed with a power threefold.

Maid and mother and wife. See your own work is done; Be worthy a noble son. Help men in the upward way, Truly, a girl of to-day Is the strongest power in life.

-Mrs. Charlotte Perkins Stetson.

A Headless Arrow

LUCIUS E. CHRISTIAN.

Never made an enemy flee. It never cleft the air in twain and struck the object that the being behind the bow intended it should strike. Why, an enemy would shake his spear and laugh at his opponent for using a headless arrow. He would consider the imperfect instrument of warfare as the stubble beneath his feet. One would be as harmless as the other. Every human being that has not a purpose in this life is a headless arrow. It is surprising how many thousands there are that are headless. It is not only surprising but also terrible. Terrible to that class of individuals, as well as to posterity and the general welfare of the national government. Ask the average high school graduate if he has plans for the future, if he has a purpose in life, and he will frankly admit that he does not know what he intends to do as a life's work. Aye, how can he? Graduating at sixteen or seventeen years of age, and thrown out on the cold, selfish and hurrying world. Ask him what he intends to do to keep body and soul together, and if his parents do not supply the wants he will wait until something turns up, forgetting that opportunity never kisses us while we sleep. A young man had graduated, and he went to his late instructor and said: 'Prof. Stafford, I have no purpose in life, as yet; what would you advise me to do?" The answer was characteristic but not the best: "Do that which comes to your hands. Do it well. Shirk no duty, be prompt and wait for something better." Many a youth is following that advise. They are waiting, just waiting, and living from hand to mouth. They are waiting for chances while golden opportunities are gliding by. Gliding by, because they were never taught to see opportunities, and we never see anything save what we

have been taught to see. Waiting, but nothing comes to those who wait, save those things which are useless or detrimental to their progress. They who decide, find the purpose to complete the arrow, and get the courage to strike out for self, for home, God and native land. One has to "git up and git" and turn up something themselves if they ever expect to amount to anything in these days when people are crowding and pushing for the best that life offers to the diligent. A headless arrow goes by contraries. Every wind changes its direction, but years afterwards you will find it but a few rods from its starting-point. A headless human arrow rarely gets out of the old rut. It can never rise above the strata of conditions that it was born in. One may work day after day at the hardest toil, but unless the arrow is crowned by purpose, one cannot rise above the common mass of humanity. No, the arrow will lie there to blacken and to decay unless the germ of purpose quickens it to life. If the man had the opportunities of a boy, or if the boy had the experience of a man, many lives would be different. The boy wants to decide early what he intends make of himself.

"Decide not rashly. The decision made Can never be recalled. The gods implore not, Plead not, solicit not; they only offer Choice and occasion, which once being passed Return no more.'

A boy can reach forward and grasp the wisdom of his father's experience, if he but will, but his father can never reach back and lay hold upon the opportunities of youth, try as he may. The youth cannot afford to be a headless arrow very long. To let go the chances and the times of to-day is to let them go forever. He should question into the things that interest him most, then think and decide.

"How few there are who think, of all the thinking And some who never think at all, but only think

they do. He should listen, but he should think and

decide for himself, for things ought to be done according to plan. One should not jump at conclusions when such vital subjects are under consideration-vital to themselves, vital to posterity. Some are airaid to take a step into the future, but we have no more need to be afraid of the step just ahead of us than we have to be afraid of the one just behind us. The youth to be successful will find it needful to wear out the soles of his shoes as fast as he does the seat of his trousers, and he will find that traveling the road does one more good than all he gathers on the way, or finds waiting him when he achieves the goal. The youth may halt and wait for somebody or something to start him in life, and it cannot be denied that outward accidents conduce much to fortune, favor, death of others, oc-

casion fitting virtue, but he will find that the

mold of a man's fortune is in his own hands.

Yes, his hands contain the magic wand that

will make his path smooth or stony. What

shall be done with the great mass of head-

less human arrows? The great cause lies in

our educational system. It is only text-

book knowledge that the younger generation

are getting. Their nervous systems are the rack. They need industrial work tween times. There is too much crowdin for the graduating goal in too short a tin The industrial work should be all that needed for the pupil's good. It should ta a large place on the course of study fro blacksmithing to doctoring. So, when t youth graduates he will have a purpose

Drifting with the tide; too many a doing that. Years ago parents bound the children out to learn a trade, now we ha got to the other extreme. Is there no ha way ground? Is there no way out of th difficulty that is the stumblingblock to many American youths?

"Lord God of nations, in this hour We bow to thee, we bow to thee, Before the clouds of arrows lower To darken land and sea. Lend us the purpose and the might, To do the right, to do the right." Alta, Iowa.

An Old Legend.

There is an old legend of a man who so his soul to the devil. The conditions wer For a certain number of years this man w to have all his desires gratified, at the expir tion of which his soul was to be forfeited.

When the time agreed upon had expir the man was unwilling to fulfill his part the contract and asked the devil upon wh terms he could be released.

The reply was: "If you curse your Goo will release you."

"No," said the man, "I cannot curse t being whose nature is love. Give me son thing less fearfully wicked."

"Then, kill your father," replied the dev "and vou go free."

"No," answered the man, "that is too he rible to think of. I will not commit so gre a crime. Are there no other conditions "One more; you must get drunk."

"That's a very easy thing to do," the m answered, "and I accept your proposition. cannot kill my father. I will not curse i God; but I can get drunk, and when I g sober all will be well."

Accordingly, he got drunk, and when this condition he chanced to meet his fath who upbraided him, which so excited the of the drunken and half crazed man that slew his father, cursed his God; then f down dead, and the devil had him without

Only a legend, this particular case; b how true to the facts regarding the liqu case! - T. E. Richey, in Kentucky Star.

Catarrh Cannot Be Cured

with LOCAL APPLICATIONS, as they can reach the seat of the disease. Catarrh is able or constitutional disease, and in order to curyou must take internal remedies. Hall's Catarch cure is taken internally, and acts directly on blood and mucous surfaces. Hall's Catarrh Curnot a quack medicine. It was prescribed by one the best physicians in this country for years, and a regular prescription. It is composed of the bonics known, combined with the best blood pflers, acting directly on the mucous surfaces. perfect combination of the two ingredients is we produces such wonderful results in curing Catar Send for testimonials, free.

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F. J. CHENEY & CO., Props., Toledo, O Sold by druggists, price 75c. Hall's Family Pills are the best.

Death of the Sun.

saw him dying on his bed, a cloudy pillow for his head, lis coverlet of amber-red.

His curtains, canopi∈s of light, Enfringed with borders, beryl bright, That gleamed against the walls of night.

watched him sink—the sun grow old lis touch did change each cloud to gold, and, dying, warmed the twilight cold.

and where he might not reach, his smile ait all the sky for many a mile, and lent the world his light erewhile.

his sunlit life, magnanimous, leviviog planets, generous, lethinks 'tis glory to die thus—

emembered in the days gone by, deflected in the sunset sky, and mirrored in the moon on high!

farion Daniel McConnell, in the Alkahest.

A Christian Home.

ALBERT I. MARTIN.

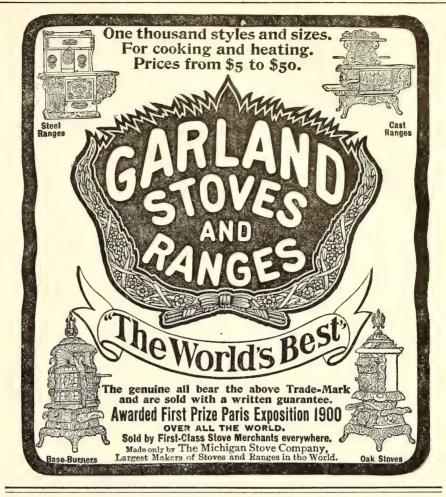
ving been a patient at the famous Hot gs of Arkansas during the past six and seeing the great need of a "Christome" in that place I wish to say a words in regard to the proposed Christome which Bro. Kincaid expects to in the near future, or as soon as sufteneans can be secured to do so. A Christian home is greatly needed in great national sanitarium.

s estimated that from fifty to one hunthousand people visit those spring an-, and of course there are many Chrisin their vast number. If there were a tian home they could go to it and rethe best of care and at the same time the satisfaction of knowing that every lerived from their entertainment above ses would be used to care for the worpoor; especially Christians who came ere unable to pay the rates charged at notels. Hardly a day passes but Kincaid receives a letter from some one that the church help them while are at the springs, but it is impossible. church is not very strong, and while

Kincaid is kind and generous and his goes out in sympathy to those who aphim for aid, but to whom he is comto say: "No, we cannot help you; we gladly do so if we could." Now of it will require considerable money to this Home. But there are thousands ristians who could easily afford to give lar or more to such a worthy cause. ren, what shall we do? This Home can t should be—yes, it must be built.

are willing to help, yet they have not

eans to do so.



great need of a Christian Home there. You may not be able to give thousands of dollars toward building this Home, but you can do something. You can pray for it, you can talk about it and try and interest your friends who have money and who would help if they only knew of the great need of a Christian Home there.

If you desire to give something toward building this Home, or if you wish to ask a question or send a word of encouragement, write to Bro. T. N. Kincaid, enclosing stamp for reply and your letter will receive prompt attention.

Kimberlin Hetghts, Tenn.

The City for the People.

A dumb man once upon a time took his meals on the plan of ordering a bill of fare entire and making the cook who presented the chosen bill his chef for the time being. Bills of fare were periodically presented to him by various cooks, and as the honor and rewards of being chef were very large, there was much strife among the cooks to secure the coveted success. But the dumb man was not happy. Hunger and indigestion frequently possessed him, for the bills of fare were not well adjusted to his tastes or needs and there was no method by which he could select what he liked from each bill and omit what he did not like. It was hash of mutton and rat tails, or puree of beans with asafetida flavor; custard of co-operative eggs and molten silver, or a pudding of golden bread, the milk of trusts and Filipino blood. The Democratic cook would feed the dumb man with liberty beans and a silver

mush, almost certain to cause indigestion, distension and colic; while the Republican cook would serve a gold standard mush with imperial pie, made of exceedingly nauseous and indigestible material, sure to ferment and expand the poor man's vitals in a most painful manner. The poor man kept discharging the cooks as fast as their terms of employment expired, but without real relief, till he hit on the plan of requiring cooks to submit to him the particular articles of diet and the separate items or ingredients of the principal dishes, so that he might veto or cancel any dish or item of which he did not approve and so exclude it from the compounds that were to be swallowed by him. The new plan also required that the dumb man be furnished with blank sheets of paper, on which he might write the name of any dish he desired that may have been omitted from the lists furnished by the cooks. This plan is called the initiative and referendum, in order to frighten people who do not understand Latin, and since it went into effect the dumb man has been very happy, and indigestion, flatulence, colic and the distressful longing for something the cooks did not supply have all passed awayhis circulation is much better, back and feet not so cold as formerly and a number of loathsome sores are rapidly healing, some of them having disappeared entirely.

If you wish to know more about these powerful remedial agents, called the initiative and referendum, send for "The City for the People," by Professor Frank Parsons, "Equity Series" Nos. 3 and 4, double number, 50c., paper; \$1, cloth. Address "Equity Series," 1520 Chestnut Street, Philadelphia.

ET the opinion of the man behind the

brush. Ask the experienced, prac-

tical painter, the man who served

Words.

Words are great forces in the realm of life; Be careful of their use. Who talks of hate, Of poverty, of sickness, but sets rife These very elements to mar his fate

When love, health, happiness and plenty hear Their names repeated over day by day,

They wing their way like answering faries near, Then nestle down within our homes to stay.

Who talks of evil conjures into shape That formless thing, and gives it life and scope.
This is the law; then let no word escape That does not breathe of everlasting hope. -Ella Wheeler Wilcox, in the September Wom-

Hating Evil.

an's Home Companion.

The psalmist says: "O, ye that love the Lord, hate evil." These few words mean much, and they also suggest a great deal. In the first place, they suggest that he who really loves the Lord must necessarily hate evil. We need to bear in mind the truth that pure love is not that wild sort of a sentiment which is incapable of hating anything. One would suppose, judging from what some people say of God's love, that it is such an amiable element that it never gets seriously and severely angry with anything which human beings say and do.

But the truth is, God's love for the good causes him to hate all manner of evil. His hatred of evil is as great as is his love for goodness and righteousness. And it follows that he who has much of God's love in his heart hates evil accordingly. If a professed Christian does not actually and expressly hate evil, then it is certain that he has not the love of the Lord in him, and therefore he is not a real Christian. The true Christian not only hates evil as an abstract principle, but he hates the evil which he discovers in himself. Christ says that he who does not hate "his own life" cannot be his disciple.

I understand this statement to mean that unless one hate the evil of his own life he cannot be a real disciple of Christ. I am sure that the true Christian does hate the evil qualities which exercise themselves within him. He hates the evil thoughts which come into his mind. He hates the uprisings of the spirit of jealousy which sometimes attempt to assert themselves. He hates the manifestation in himself of an inclination to render evil for evil. He also hates his natural bent to covetousness. These are some of the evil things in one's self which the real Christian hates. If a Christian have nothing in himself which he hates, then it is evident that he is blind to the actual condition of his own heart, however keen-sighted he may be in some respects.

It is a singular fact that many Christians who readily see evil in the conduct of other Christians fail to see any special evil in their own conduct. They will hate the evil which they see in others, but will excuse the evil which exists in themselves, calling it mistakes or failings or weaknessess or something besides actual evil. But observe that in hating evil as seen in others one must guard against indulging in hostile hatred of those who commit evil. It is often difficult to practically maintain this distinction. It ARMSTRONG & McKELVY BEYMER-BAUMAN urch. DAVIS-CHAMBERS FAHNESTOCK Pittsburgh. ANCHOR Cincinnati. CCESTEIN ATLANTIC BRADLEY BROOKLYN New York. JEWETT ULSTER UNION SOUTHERN) SHIPMAN COLLIER MISSOURI St. Louis. RED SEAL SOUTHERN JOHN T. LEWIS & BROS CO MORLEY Cleveland. SALEM Salem, Mass. CORNELL Buffalo KENTUCKY Touisville.

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National Lead Co., 100 William Street, New York.

is proper to hate evil-doers, but never to the extent of maliciously harming them. As we love the Lord, so will we hate what he hates, and so far as possible in the same spirit and manner that he hates evil and evil-doers.

C. H. WETHERBE.

Anecdotes of the Chinese Emperor.

The recent terrible events in China make any little piece of gossip, however trivial, about that country or its rulers of great

Naturally very little is known of the private life of the Emperor of China, but from time to time a few interesting facts crop up. The unhappy monarch is compelled to rise every morning at two o'clock. At three, by which time his toilet is completed, he re ceives the Ministers, and from that time till six is occupied with affairs of state. He breakfasts at nine, and dines at five in the afternoon. In spite of the great number of officials and servants in the palace, the poor man is perhaps the worst served master in the world. The menu for every day is written out a long time beforehand; and as it is by no means certain that such things as young vegetables and certain kinds of fruit are to be had on a given day, things are so badly arranged that they often make their first appearance on the Emperor's table when they have been in season at least a

It is strict etiquette that no single thing of a kind shall ever be put before his Majesty; pairs. He is rather fond of good living and should he by chance, in the opinion of any of the doctors who are always present at every meal, eat too much of any favorite dish, it is never allowed to appear again in the menu. The expenses of the Imperial kitchen are enormous, but with it all the Emperor has a sort of Barmecide feast.

In his capacity of High Priest the Emperor has to offer at least forty-six sacrifices to different gods in the course of a year; and as to each sacrifice is dedicated one or more holidays, which must be passed by him in complete solitude, the poor man's time must be pretty well taken up. These sa fices are made by him either by night about dawn, and the houses along the ro taken by him as he is carried in his clo palanquin through the deserted streets the city, are hung with black, the effect which is unspeakably depressing. It is: a very strict religious rule that his Maje shall offer in the course of every year m hundreds of silk balloons before the tab of his ancestors, the unbroken line of wl extends back before the lifetime of our L These balloons are made of the richest obtainable, and several of the Imperial manufactories are occupied the whole y through with the fabrication of the ma rial. - McCall's Magazine.

Free to Catarrh Sufferers.

SPECIAL TREATMENT MAILED FREE.

Dear Editor: - Since I wrote you last month a my free offer to mail a trial treatment of famous Santa Cera, to all who are afflicted to Catarrhal Troubles, including Hay Fever, Asth Bronchitis, Weak Lungs, Coughs, Consumpt and Deafness, several hundred gold people i taken advantage of the offer.

I always send enough to convince the sick treatment will do all I claim for it. penny is asked of any sufferer to prove that I cure the very worst chronic cases. Surely, two years experience in treatment of the above eases should entitle me to the fullest confidence your readers. Please say to them that all have to do is to send a brief description of the send a brief desc case, mention the CHRISTIAN-EVANRELIST, and for a special treatment by return mail

Address Dr. Marshal Beaty, 202 W. 9th Str

Cincinnati, O.

Michigan First Before the Wor

THE MICHIGAN STOVE COMPANY IS AWARDED F PRIZE AT THE PARIS EXPOSITION

Michigan stoves have won in a competition the whole world and have taken first prize at Paris Exposition. The Michigan Stove Comp received the following special cablegram:

'The Michigan Stove Company, of Detroit, cago and Buffalo, makers of the Garland stand ranges, has been awarded first prize at Paris Exposition in competition with the errorld' world.

The stove industry of the state has always one of its leading features in the world's man and the Michigan Stove Company is already in ceipt of many congratulations for having up Michigan's precedence.



PETE.

I.-Linda May Goes Visiting.

J. BRECKENRIDGE ELLIS.

(Continued.)

Girls," said Jennie, "I don't think we ht to talk about this mystery, because it ns to belong to mamma, and I know she aldn't want anybody to know about it."

Well, we're all just like one family," Madge, "we're not going to tell outrs. And can we help talking about it? day a tramp comes here for his dinner he tells us to look in a box the next ning and see what we'll see. And we a letter and a sack of candy!"

inda May examined the box; it was an cigar-box which Pete and Letitia had use for their post office. "I'm going to a box just like this out in my yard toht," said she. "May be I'll get some dy. I don't wan't any letter."

'It was the letter what made it so sterious," said Pete. "Mamma cried over and said the tramp wouldn't have dared write it if papa had been living. And won't let us ask a single question, not ! But I'm a detective, and I'm going to ret. You'll see."

'I think detectives are common," said titia, tossing her head. "Mamma says y are degredating when they are in ks!"

'I'm not in a book," said Pete, pulling her r over her eyes, "and you'd have more fun, titia, if you wasn't so much like a stray f from the 'Delineator.'"

"I don't know what you mean," said titia, with forbidding dignity.

"You know I love you, 'Tishy," said Pete, it when you was done up there was too ch starch put in to suit me." Letitia, o could not endure being called "Tishy," ang up and went home with a very red e (she lived next door).

"Pete!" said Jennie, "Oh, Pete!"

"Oh, that nothing," returned Pete, "she'll back in five minutes. I don't care how cious other people are, and I can like 'em they are two-legged musenms, just so y don't try to make me over. But just soon as anybody tries to rip me to pieces put me together right, they're going to ar something. Say, Linda May, don't you nt to help me get an example for torrow? It's awful easy."

"Then why don't you get it yourself?"

"Taint easy for me. Come on."

"No," said Linda May, "I didn't come to you; I came to see Madge."

"Thank you," cried Madge, with a grand

'Oh, all right," cried Pete. "And I guess don't want to see my four new kittens." d she began to whistle "Just One Girl."

'Oh, yes," cried Linda May, "where are

"Up in the loft," said Pete. "Come on Madge. Say, Letitia, want to see my new kittens? We're going up in the loft.'

Letitia, who had taken care not to get very far away, turned quickly and came running back as if nothing had happened. Of course Jennie was too old to want to play with kittens. She fell to studying her Latin-she was going to graduate that very

year.
"I wish I could whistle," said Linda May, as they scrambled up the rude ladder to the

Pete whistled louder than ever. "I don't," said Letitia. "Brother can whistle good" though."

"I can whistle," said Pete, though her statement was unnecessary. She continued to prove it.

"Pete," said Madge, "don't hold up the kittens by their tails.'

"Why?" said Pete. "Their mamma holds 'em up by one end, and I hold 'em up by the other. It's all the same to kittie, ain't it, you sweet 'ittle tine-sey kittie. Oh, Linda May, look at it clawing at the air. I'ts just like a turtle, ain't it? Where is they a handle to a cat if it ain't the tail?"

"Pete!" cried Madge, seizing the kitten and rescuing it; "I won't let you claim these kittens if you treat them that way."

"Come on, let's jump," cried Pete, who soon tired of any given subject. "What's the use of spending all our time over one thing when the world is so full of things."

Linda May seated herself on the hay with a kitten in her lap, and she was very happy. Letitia sat beside her. Madge and Pete began jumping on the hay. "Linda May don't jump," Madge announced to the rafters. "Aunt Dollie has raised her without any jump in her.'

"I can jump," said Linda May, being thus goaded. "Here, Letitia, hold my kitten." At first she was afraid, and after she jumped with wild enthusiasm, asking everybody to look at her. It was such fun to feel herself falling through the air, and then not get hurt! "I wish now I'd jumped over the fence," she said.

"I wish you had," said Pete; "and I wish Miss Dollie had come along just as you was going over. Wouldn't she have died? Whoo-ee!"

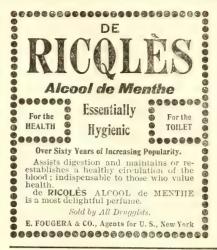
This reference to Miss Dollie touched Linda May's conscience. What would her aunt think of her present amusement? She sat down beside Letitia. It was sad that Miss Dollie didn't believe in little girls playing, but she didn't, and you had to take Miss Dollie as she was, or leave her

"What's the matter?" asked Madge.

"Aunt Dollie told me not to jump," said Linda May, "and I was just remembering

"Now, see that!" cried Madge turning upon Pete. "If you'd kept still she wouldn't have thought of it, and then it wouldn't have mattered. If you can just keep from remembering you was told not to do things you can do anything, and if you remember afterwards it don't hurt."

"Does me," said Linda May, "'Cause



Aunt Dollie always asks if I did it."

"Well, you've done it then," said Madge. "Yes, but Aunt Dollie does something else. Aunt Dollie whips!"

"Oh! Hard?"

"Yes, she does!" Linda May nodded emphatically.

"Oh!" said Madge. "Well, that's different. Mamma never whips us. She just makes us go to bed without supper. When we've been very bad we go and eat and eat and eat all we can, 'cause we know that's the last till next day. But it's funny sometimes, I can't eat when I want to! That time I got mad at Pete and jerked the big lamp out of her hand and smashed it I just went a-running to the press, 'cause I knew what was coming. But there was a kind of a something seemed in my throat nd I couldn't swallow. I guess it was scare."

At this moment Pete, who had been rumaging in a corner of the hav, shouted: "I've found something, I've found something, I found"-

"Do hush, Pete!" said Madge. "We're not deaf.'

"Thought you was. Come and see. Here's an old ragged thingajig—it's a coat! It's the very coat that tramp wore yesterday. Oh, girls! He slept up here last night."

"Let's get out of here," said Letitia. 'Ain't you afraid?"

"Yes, I am," said Linda May. "Come on,

Madge.

"You wait," said Pete. "Ain't I a detective? Ain't this coat a clew? If a coat ain't a clew, what is? And where there's coats there's pockets. They go together coats there's pockets. They go together—coats and pockets. Here's a match in this pocket. Shoo! they ain't any head on it. And this is empty. And this is all to pieces. And this is—oh, girls, here's a knife! Ain't it a whopper! Why, the blade would do for a dagger, I expect. It opens just as easy. Oh, here's rust all up and down the blade no, its blood!"

I'm gone!" cried Letitia, almost falling

down the ladder.

"So'm I!" shouted Linda May, almost coming down upon Letitia's head. Madge scurried after them, and Pete came last, holding the knife between her teeth, with the coat tied about her by its long sleeves. "Ugh! take it off!" cried Madge. "Pete,

you look scary.

Pete dropped the coat to the ground, and seizing the knife, rushed toward Letitia, shouting: "I'm a murderer! Look out!"
"At that moment a rough voice said: "Say, little gal, that's my knife!"

Sunday - School.

W. F. RICHARDSON.

THE DUTY OF WATCHFUL-NESS.*

After the parable of the Rich Fool, Jesus contined his discourse, directing it principally to his disciples. Against the cupidity of the man who had asked him to secure for him a division of the inheritance with his brother, the Master places that trust in God which banishes all anxious thought from the mind and does each day's duties cheerfully, looking to the Hand that feeds the ravens and adorns the lily to supply that which is needful for the body. Here Jesus repeats some of the most striking sayings of the Sermon on the Mount, including the urgent exhortation to make the kingdom of God the first object of life, with the promise that all secondary blessings will then be added. He then assures the little flock that it is the Father's purpose to give them the kingdom, but that, in order to enjoy it to the full extent, they must empty their hearts of all worldly treasures. "Sell that ye have and give alms; make for yourselves purses which wax not old, a treasure in the heavens that faileth not, where no thief draweth near, neither moth destroyeth. For where

your treasure is, there will your heart be." Such an unworldly life can be lived only by the exercise of the greatest vigilance and loyalty. The temptations to seek worldly wealth and pleasure are so many that the servant of God is constantly beset by them. He needs, therefore, to cultivate the habit of watchfulness, and the Savior enforced this by a series of illustrations taken from practical life. The first is that of a master who is in attendance upon a marriage feast, from which he is expected to return at any moment. He has instructed his servants to be ready to open the door for him when they hear his knock. The wise servant will not relax his vigilance, ungird his loins and lie down to sleep, but will keep himself girded and see that the lights in the house are kept burning. Then, when the master, approaching his home through the darkness, sees the welcome lights, and finds the faithful servants watching to open the door and minister to his comfort, his gratitude will be shown in the most generous way possible. He will make them sit down at the table, and he will gird himself and wait upon them, an honor great indeed in the eyes of an Oriental. The disciples must have recalled this language of Jesus when, some months later, in the upper room at Jerusalem, the Master actually girded himself and washed their feet, as the lowliest of servants might have done. Thus he alone, of all teachers who have sought to win the confidence and love of men, always practiced what he preached. Do not the faithful servants of our Lord Jesus always receive this generous recompense? No matter how diligent we are in ministering to our Lord, does he not bring to us in return far more than we give him? "Behold, I stand at the door and knock. If any man hear my voice and open the door I will come in to him, and will sup with him and he with Ah, dear Lord, what poor and meager fare thou hast, when thou dost sup with us! What have we to offer thee? Only our imperfect love, our wavering faith, our scanty righteousness, so like a torn and filthy garment. Yet, thou dost deign to feed on our crusts and hide the ugliness of our rags by the glory of thy presence. And, in return, we sup with thee! What nectar of love, what ambrosia of sweet confidence is this which fills our souls at thy banquet table! And the white robe of thy righteousness, how it makes us forget our shame and fills us with holy joy, that thou dost let us wear it with thee! How can men find it in their hearts to serve such a Lord?

*Lesson for September 23—Luke 12:36-46. Parallel passages—Matt. 24:42-51; Mark 13:34-37.

The second exhortation to watchfulness is taken from the example of a man whose house was broken into in the night by a robber. Had he known at what time the thief wou'd come he would not have slept, but would have been ready to expel him and save his goods. So the coming of Jesus will be at a time when the world is not looking for him, and it behooves the true disciple to be ever ready, that he be not surprised and unprepared. It is a significant fact that Jesus taught nothing definite as to the day of his coming. Sometimes he seems to tell us that it is in the immediate future. Again, he associates with it other facts that seem to demand a long delay on his part, a delay so protracted as to lead his followers into habits of carelessness. It is well that he has left us thus in uncertainty. That his coming will be sudden, and that without previous warning, is cause for the utmost diligence on our part. That he may not come for yet many years is reason why we should not sit idly down and wait to greet him, but busy ourselves with his service till we hear his approaching footstep.

And this leads to the third of these exquisite little parables of our Savior, in which he teaches how we may best be ready for his return. Peter had perhaps been restless under the searching words of Jesus, and felt that the implied possibility that the chosen disciples might prove faithless was hardly what their fidelity thus far merited. Poor fellow! he did not realize that one of them would betray Jesus into the hands of his enemies, and that he himself would deny that he knew him in an hour of cowardly panic. He asked the Savior, therefore: "Lord, speakest thou this parable unto us, or even to all?" How we would like to shift from our own shoulders these uncomfortable warnings and rebukes. "Lord, it is I?" we ask, hoping that his burning words are for others' unbelief and neglect, and not our own. But the kind Master will not deceive us by a false kindness. He makes us feel that the closer our kinship to him the greater the peril of neglect. He tells Peter that the steward, whose master has placed him in trust over the underservants, will be held to strict accountability. If he presumes upon his position to become an oppressor and a luxurious liver he shall feel upon him the heavy hand of his despised Lord. If the so-called "successor" of the Apostle Peter, the Pope of the Church of Rome, ever reads this passage of Scripture he must unless hardened by long-continued wrestling of the truth feel some twinges of conscience over the history and claims of the papacy. Its tyranny and luxury are faithfully pictured in this short parable of the Savior. It has presumed to set up and depose kings and emperors. It has changed laws without suffering the voice of the people to be heard. It has beaten and killed countless numbers of the servants of Jesus Christ, and has done its utmost to keep its subjects in ignorance of both human and divine knowledge. It is to day the sworn enemy of education and of civil and religious liberty, and the wrath of an of fended Lord will some day fall heavily upon it. In lesser degree the same warning is needful for every trusted servant in the kingdom of heaven. How many preachers have dishonored their holy calling by such a life as here pictured? And how often do elders and deacons, and others in high positions in the Church of God, make the heart of the Lord to bleed by their unholy behavior? Well may such dread the coming of the Lord Jesus Christ, for it can mean to them only a fearful accounting to him, and an awful recompense of judgment. To the faithful shepherds his coming will be joyful. "When the Chief Shepherd shall appear ye shall receive a crown of glory that fadeth not away."

The pest preparation for the coming of the Lord is to be busy in his service. The best way to be read

for death, whether his coming be slow or sudd is to be living aright. John Knox visited the alof a poor laborer in his congregation, who was busy working that he did not know of the min ter's presence till he had stood for some time his side. Then he humbly spologized, in gra confusion, for his seeming lack of reverence; h the great preacher said: "Would that I might as busy when my Master comes." May you an be ever ready, by being ever engaged, loving and earnestly, in doing the Master's will.



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BURRIS A. JENKINS.

TOPIC FOR SEPT. 23.

TARES IN YOUR FIELD.

(Matt. 13:24-30: 36-43)

"A certain man;" how often that phrase occurs our Savior's words and how wide its applicaon! A certain man means you and me. A cerin man means all. So that this parable belongs us all. None but finds tares in his field of

New Year's day one makes his good resolves; on entering the church one has high ideas of hat his life is now going to be; or when one ins the Endeavor Society and takes the pledge; when one returns from a great convention led with enthusiasm and determination; or when he protracted meeting is over and one feels that is backbone is stiffened for right living these any days-all this is the sowing of the wheat! But "while he slept!" O, what things happen

hile men sleep! We must sleep; we are weak nd finite and so need the rest and recuperation. ut there is a sense in which we should never leep, and certainly there is a time when we ould be ever awake.

We should never sleep in the sense that we hould never be off our guard. "Let him that hinketh he standeth take heed lest he fall!" It vill never do to feel a sense of security in our ighteousness or goodness. It is like feeling a ense of security in walking on smooth ice, or kating over thin ice. To be confident of our ecurity in this world of ours is like overconid-nce on the part of an army in an enemy's country in that we are likely to feel the sharp ire of temptation at any time.

And certainly there is a time when we should not slumber. It is just after the sowing of the wheat. As soon as the seed is in the ground, the noment that the glad process is over, comes the time of trial, the reaction follows naturally and temptation comes slyly, and unless resisted sows ts tares. In our great cities, to use another illustration, there is the most danger when one fails to lock his doors and be prepared for the thief in the night. On the river or the sea, in boats, the smoothest, most placid weather is the time when all things need to be ready for the

And so the heart of the parable is, in time of security look out for danger! Keep the heart carefully, for out of it are the issues of life. In It grow good thoughts like mignonette in a garden-for sweetness of perfume; and in it grow evil thoughts, which quickly become evil deeds, and are like noxious weeds for ill odor.

Thoughts, then, are tares, evil thoughts; for never was there an evil deed which did not first come into the brain in the shape of thought. How obvious, then, the lesson of the parable: that our thoughts should be upon high things. soever things are lovely, think on these things! When the brain becomes idle it is ours to bestir ourselves with energy and find some beautiful book or picture or recreation that shall fill our minds with things worth thinking about.

Buffalo, N. Y.

Farming in Colorado and New Mexico.

The Denver & Rio Grande Railroad, "The Scenic Line of the World," has prepared an illustrated book upon the above subject, which will be sent free to farmers desiring to change their location. This publication gives valuable information in regard to the agricultural, horticultural and livestock interests of this section, and should and livestock interests of this section, and should be in the hands of every one who desires to be-come acquainted with the methods of farming by irrigation. Write S. K. Hooper, G. P. & T. A., Denver, Col., or P. B. Doddridge, Gen. Agt., St.

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Literature,

Instruction in Photography. By Sir William Dew. Abney. Lippincott, Philadelphia. Tenth edition.

Among the many manuals of instruction in photography, we know of none more comprehensive than this, or which has more successfully stood the test of time and use. It is a book for the ad vanced photographer, or for the one who is ambitious to do something more intelligent than to "press the button" and let somebody else do the rest. In addition to the usual practical directions for the various branches of photographic manipulation, it embraces a thorough treatise on photographic chemistry, which, to be sure, is not arranged so as to be easily intelligible to one completely ignorant of general chemistry, but which will be of great value to any intelligent photographer. There are also chapters on such subjects as the making of lantern slides and enlargements, color photography, platinum and carbon prints, photo-lithegraphy and half-tone processes.

MODERN ITALY. By Piedro Orsi. Translated by Mary Alice Vialls. G. P. Putnam's Sons, New York.

The author of this work, who is a distinguished professor of history in Venice, has set himself the interesting task of describing the c urse of the development of Italy from 1748 to 1888. This period of a century and a half carried Italy from a state but slightly removed from medievalism, divided, degraded and depressed, to the condition of a modern European power and a worthy member of the family of nations. Few countries have passed through more rapid and significent transitions than those which mark the history of Italy from the days of the Bourbon kings of Naples to the reign of Humbert. The effect of the French revolution in Italy, the Napoleonic regime, the period of Austrian domination after the Congress of Vienna, the revolution, unification and the loss of the temporal power of the Pope-all these form the elements of a most interesting piece of history and one which is well treated in this volume.

POPULAR CONCEPTIONS AS TO CHRISTIAN FAITH AND LIFE. By Rev. Frank T. Lee. Boston and Chicago. The Pilgrim Press.

This volume of 261 pages is divided into three books. Book I is on the subject of Faith and contains three chapters as follows: "As to the Christian Basis of Faith," "As to the Bible," "As to the Interpretation of the Scriptures." Book II is on Life and contains chapters on misconceptions: "As to Sanctification or Perfection," "As to Experience as a Test of the Reality of Divine Grace." "As to Things Specially Needed in Christian Life and Character in These Times," "As to the Sources of Christian Contentment." Book III treats of Service under the following chapters: "As to the Duty of Public Confession of Christ," "As to What Constitutes a Successful Church," "As to the kind of Preaching Needed in Our Age," "As to Foreign Missions." Book IV is on the Divine Source, and contains a single chapter entitled, "As to the Nature and Work of the Holy Spirit."

This book not only points out, as its name indicates, the misconceptions on the various topics treated, but treats these subjects also in a positive way, setting forth what the author believes to be the true position. It is not a profound treatise, and is all the more valuable, perhaps, for that fact. It strikes the level of the average intelligence and Christian experience. There is nothing in it that the average reader will not readily apprehend. The style is clear and perspicuous. The teaching seems to us to be marked by great sanity and common sense. It

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The great insurrection in the Chinese Empire, which threatens to involve the United States and the other great nations of the world, has naturally aroused an increased interest in the "Flowery Kingdom." The American people want to know more of the situation in the Orient, and are eagerly looking for literature on the subject.

FACTS ABOUT CHINA.

We recently published a booklet, entitled "Facts About China," by Wm. Remfrey Hunt, of Cheo, China. Mr. Hunt has been for many years a resident of Central China, and is thoroughly acquainted with the country and its people. The following are some of his topics:

Vastness of Chinese Empire, History and Age of China, The People of China, Populousness of China, Climate and Products,

Classic and Sacred Systems, Strange Manners and Customs, Some Absurdities of Heathenism, Lauguage, Education and Literature, Missions in China.

"Facts About China" is concisely and tersely written. The purpose of the author is to convey information and to instruct and not to entertain or amuse. Nevertheless, the book is thoroughly interesting. A map of the Chinese Empire is included in the book.

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helps to solve many a problem that no doubt puzzles many a layman in the church. It does not strive after high and difficult things, but removes stumblingblocks out of the way of the ordinary wayfaring man. Churches and church members accepting the teaching of the book and being guided by it would be vastly more Christian for doing so. There is only one or two points on which we would take issue with the author, and considering the number of the problems treated there is so much more to commend than to find fault with that we take pleasure in commending the book as a whole to the reading public.

A BRIEF HISTORY OF EASTERN ASIA. By I. C. Hannah. T. Fisher Unwin, London.

With the thoughts of all mankind turned toward the Chinese Empire this book on the history of Eastern Asia will have a peculiar attraction for those who desire more than a superficial acquaintance with the situation. Beginning with the earliest times-in fact, the author starts with the Tertiary Epoch-the author traces the history of India, China and Japan down to the present time. The continuity of the narrative suffers somewhat from the fact that the history of India has no close connection with that of the more eastern part of the continent. The book is full of unfamiliar names and details, many of which we are tempted to call inconsequential; but, to be sure, nothing is inconsequential to the pains-taking historian. That part of the work which deals with the present Eastern Question, as involving the European Powers, is brief and clear, but not profound.

A CRITICAL CRITICIZER CRITICIZED; or, Ingersoll's Gospel Analyzed. By Page A. Cochran. St. Albans, Vermont. Paper, 50 cents.

If one were disposed to criticize this cricicism of the "Critical Criticizer" it might be suggested that Ingersoll's method had nothing critical about it. He was not, in any modern acceptation of the term, a critical criticizer of Christianity. His type of infidelity was the grossest sort and the one least likely to be a permanent menace to religion. Nevertheless, it has some force with a certain low type of mind, and there should always be available such answers to it as are contained in this convenient volume. The author performs his task quite thoroughly and his analysis of the famous infidel's position is sufficient to show their weakness. As a piece of literature the book would perhaps be open to criticism. The author gives an illustration of mixed metaphor which might become classic when he says that he expects some "to hurl their icy bombshells and lethean doses of anæsthetic powders into the arena to dampen and chill the ardor of many who will read and digest." Indeed, it is a fearsome thing to be chilled by a dose of anæsthetic powder, especially if the lethean drug be administered by the somewhat novel method of hurling it into an arena; and as for icy bombshells, though they might not be destructive in the manner which is usual for bombshells, what could be more effecttually dampening on a warm day?

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Iow One Preacher Spent His Vacation.

I believe in preachers -as well as other peopleking a vacation. If some good brother facetiousremarks, as he reads of the summer hegira of ne preachers: "The devil never takes a vacation." would say: "Well, that's one difference, at least, etween His Satanic Majesty and myself-I do." have just closed a two months' vacation and feel freshed and strengthened and have girded on ne armor for a vigorous campaign during the fall nd winter. But I have not been out of town! I ave filled the pulpit regularly, morning and evenng! This is the way I did it: The last Sunday iu une I said to the dear brrethren that during uly and August I would only do such visiting as absolutely necessary I intended taking a vadaion of two months. I would be found at home henever especially needed, and I would be in my lace each Lord's day, otherwise I was going to est. The silence of the congregation I took for

Now, we live in a very comfortable house situaed upon a lot about 100 by 200 feet. All around re large fruit and shade trees, and with delightul southern exposure we get the finest Kansas ephyrs blowing! Upon the large porch at the outh front of the house I made myself comfortale with easy chairs, rugs, tables loaded with eautiful flowers, and with some new books proeeded to take my vacation. It was magnificent. t was restful. It was valuable. I have read uch books as "Characteristics of the Chinese," by Dr. Smith. "China and the Chinese," by Dr. Nev-us. "Some Latter-Day Religions," by my good friend, George Hamilton Combs. "A Man's Value to Society, by Dr. Hillis, "The Apostolic Age," by McGiffert, etc. Of course, it was risky to read 'The Apostolic Age" during dog days, but I accomplished the feat without going mad. Besides these books I read the current numbers of the Literary Digest, the Self Culture Magazine, the CHRISTIAN-EVANGELIST, the Christian Standard and the Central Christian Register. How I have enjoyed this rest and this reading and study! Best of all, our church has kept up all its services and the audiences have been very large, those on Sunday evenings frequently being too large to be accommodated in our building after crowding from six to eight hundred into it, people being turned away on more than one occasion. During the two months fourteen persons were received into our fellowship, just half of whom were baptized.

My work as chaplain of the Kansas Soldiers' Orphans' Home continued right along, with shortened preaching services for the children on Sunday afternoons. So, this has been my vacation. Ye metropolitan pastors, who must go miles and miles away from home to recuperate, by sea, or lakeside, or in the mountains, don't you envy me? My family has been so well, the children reveling on our beautiful lawn; we have avoided packing and unpacking trunks; have not been worried about making railway and steamer connections; have had no mosquitoes to fight; have gotten our meals when and of what character we needed, and the hundred or two dollars it would have required for us to go even a little way from home we may add to our bank account! Please don't anybody apply for this pastorate. You can't have it!

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Marriages.

NELSON-MORRELL,-Married, Mr. Clyde Nelson and Miss Essie Morrell, of Birmingham, Ia., August 22, at the home of the writer in Aurora, Neh -W R HARTER

Obituaries.

CARITHERS.

Mrs. Lena L. Caruthers passed into perfect life at Alpine, Texas, July 9, 1900. Born in Bluffton, Ind., November 3, 1861. The subject of this sketch united with the Christian Church at the early age of 14 years. With her father, Rev. N. Van Horn, of Ft. Worth, and her sainted mother, who passed into rest some years ago, she came to Texas, and there met and married him with whom her happiest days were spent. A husband and seven children survive to mourn her loss. Yet, "Blessed are the dead which die in the Lord . . . for their works do follow them." It was "a voice from heaven" that uttered this tender thought and spoke these words of balm and consolation. Lest we forget it is well for us to keep in mind that long after the spirit has fled the influence of a sweet Christian life remains with its fragrant memories to bless and sanctify. "Born"—"Died" are too often the termini of a vain, useless, purposeless life, but it was not so with the subject of this sketch. The years of her life that stretch between the coming and going, the entrance and the exit, the breaking of early dawn and the fading light of parting day, have been filled with good works and kindly deeds. Her lovely Christian character shone like a star. The warm sympathies of her heart, the ministrations of her hands, made her loved by all. Her life was short, and in the rich fullness of a perfect womanhood, in the peace and plenty of a loving home, the end came. Not swiftly and unseen, like a danger in the night, but slowly, lingeringly, as though death itself halted and hesitated to demand its due. Unflinchingly, uncomplainingly, she faced the end, sustained by that faith which falters not and kn ws no doubt nor fear. She is gone, but we thank God that her memory fragrent as a flower is with ye yet. memory, fragrant as a flower, is with us yet. Her husband mourns the loss of loving companionship. the children miss her tender care, relatives and friends the gentle deeds which were her daily duties; and yet it is hopeless, selfish sorrow. Some-where, sometime, in God's appointed way, we shall meet again, and in this hope we rejoice.

R. D. GAGE.

FORD.

Tirey Ford, born January 21, 1818, died near Granville, Mo., August 28, 1900; aged 82 years, seven months and seven days. Bro. Ford was mar-ried to the faithful wife who survives him, May 10, ried to the faithful wife who survives him, May 10, 1845, having enjoyed at his departure, a happy companionship of 55 years. He left also two sons, one daughter and one brother to mourn his departure. Bro. Ford united with the Christian Church 60 years ago and lived a very devoted Christian life. Much of that time he was an officer in the church. He was a very intellectual man and always kept well informed on the current events of the world. He was a man of deep continuous and lived with a conscience wid of offense victions and lived with a conscience void of offense toward God and man, and was respected by all. C. H. STRAWM.

Paris, Mo., Sept. 4, 1900.

HAYES.

Friday morning, August 31, the spirit of Mrs. Nrncy Hayes passed to her reward. She was past her 99th birthday, and in a few months would have reached the century mark. For 76 years she has been a Disciple of Christ. She united with those who plead for primative Christianity, when the movement was yet young, and has lived to see a mighty progress. For 52 years she had lived near movement was yet yours, mighty progress. For 52 years she had lived near this place. Her life was active, and as she had lived the many years with strong faith in Christ, she died in the hope of the resurrection. The funeral was conducted from her home by the J. R. GOLDEN.

Moweaqua, Ill.

MERITT.

It is my sad duty to chronicle the death of Thomas M. Meritt, who died on the 20th inst. He been a member of the Church of Christ in Middletown for 40 years, and for many years had been one of the elders. We will all miss Uncle Tommy. He leaves his aged companion and four children and a host of friends to mourn his departure.

J. J. LOCKHART.

MCCALLISTER.

Died, Francis C. McCallister, at the home of his son, in Rockwell City, Ia., August 24, 1900, at the age of 76 years and six months. He was born in Warren County, O., in 1824. United with the Christian Church is 1854, and continued faithful to the end. Was a member of Company G. 4th Iowa infantry, an ideal soldier, and returned home with an honorable discharge. Rockwell City had no more honorable and respected citizen than he. Funeral conducted by the writer, August 26.
The remains were laid by the side of his wife in the Loherville Cemetery. E. M. MILLER.

NEWHOUSE

Catherine, wife of Anthony Newhouse, for 40 years a member of the New Baltimore Church of Christ, died Aug. 24, at the age of 73.—F. M.

J. H. Wilson, of Van Alstyne, Texas, fell asleep at Green Grove, Ky., August 24, 1900; age, 29 years. He was a self-made man of great college acquirements. In the bloom of manhood he re-solved to spend his talents in the service of the Master; accordingly, he began preparation by entering the School of the Evangelists where he had bright hopes of completing the course. Through vacation he had been doing evangelistic work in Tennessee and Kentucky until he was called home. He was an accommodating, brotherly and ideal young minister, who believed in world-wide Christianity on the promises. Asking but little pay for his services he proved himself willing to carry the old Jerusalem gospel to the needy and was apostolic in zeal, and Christlike in ways.

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Odd Fellows' Day.

The good people of Greeley, Ia., and vicinity enjoyed a unique service to which Odd Fellows and Rebekahs were specially invited. The meeting was held in a beautiful shady grove on our own premises at 10:30 A. M. and at 2:30 P. M. It was a union meeting, the Methodist brethren joining us in the service, the pastor preaching the afternoon sermon. The morning sermon was by the writer from the single word "foundations" (Ps. 11:3).

These services were largely attended, quite a number coming from the county seat and other neighboring towns. It is said to have been the largest meeting held in the quiet little town of Greeley for a number of years. The Odd Fellows and Rebekahs marched from their hall, headed by the Manchester Canton in full uniform. never addressed a more orderly and attentive au-dience. Everything went off pleasantly, and we have reason to believe that good was accomplished. Many were heard to express the hope that such occasions may be more frequent in the future.

People attend these services who had seldom if ever attended the regular services of the church. We hope much good may result to the Master's D. H. BAYS.

Greeley, Ia., Aug. 29.

Illinois B. W. B. M.

Are you preparing to attend our state convention to be held at Bloomington, Oct. 2? Come in time to attend the informal reception Monday evening, Oct. 1, in parlors of Christian Church. Our convention hours are from 9:30 to 11:00 AM.; from 3:00 to 5:00 P. M., and the evening service. The reports of the state officers will be good. The committee on Future Work will have something for you to think and talk about. Mrs. Moses and Miss Thompson will be there to help us. Mrs. Ida W. Harrison, state president of Kentucky C. W. B. M., will deliver our evening address. Jubilee B. M., will deliver our evening address. Jubilee convention of I. C. M. C. Wednesday and Thursday. Be sure and come.

Annie E. Davidson. Be sure and come. Eureka, Ill.

Book Notes.

We are hard at work on our new General Cata logue, which will probably be issued about October 1. This catalogue will contain descriptive price list of all books, pamphlets, church, Sunday-school and Christian Endeavor supplies, etc., supplied by us. It will be profusely illustrated and handsomer than any catalogue we have ever issued. Prices will run much lower than ever before. Of course, you will want a copy, and if you would have an early copy, drop us a postal card now, and a copy will be mailed you, free, as soon as issued.

"The Dawn of the Reformation in Missouri" is a book that ought to be eagerly bought by our Missouri preachers and members. It is a volume of 589 pages, well bound in cloth, which formerly sold for \$2.00, but which we are now offering for Ninety Cents. It is a very thorough history of the beginnings and early progress of our cause in Missouri, with sketches of the pioneers. The author, T. P. Haley, has been from early boyhood a Missouri preacher, and probably no man has had a more intimate acquaintance with our cause in the

Rome will bear watching at all times, and especially those times just preceding elections. This is election year. The campaign is on. Rome is working-more quietly than usual, perhaps, but undoubtedly working-for its selfish interests and against Americanism. Does any man doubt the cesseless efforts of Rome to undermine American institutions and to neutralize the progress of civilization? Let him secure and read that splendid volume, "America or Rome: Christ or the Pope," by J. L. Brandt. It is an eye-opener! It is a handsome volume of 526 pages, illustrated with 55 engravings. It treats of Romanism in all its phases, but gives especial attention to political Romanism. We send it to any address, postpaid, for \$1.50.

On page 2 of this issue will be found some offers of desirable volumes at very attractive prices. We want our patrons to understand that these offers will not always stand. Next year, or even next month, may be too late. Many of these books are books that every reader of this paper should have, and they will never be sold cheaper than at the present time.

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Notice is hereby given that the annual meeting of the Stockholders of the Christian Publishing Co., will be held at the Company's office, 1822 Locust St., St. Louis, Mo., on Tuesday, October 2d, 1900, at 10 o'clock a.m., for the election of Directors and for the transaction of such other business as may legally come before said meeting.

J. H. Garrison, Pres.

St. Louis, Mo., Aug. 24, 1900.

J. H. GARRISON, Pres.
W. D. CREE, Sec'y

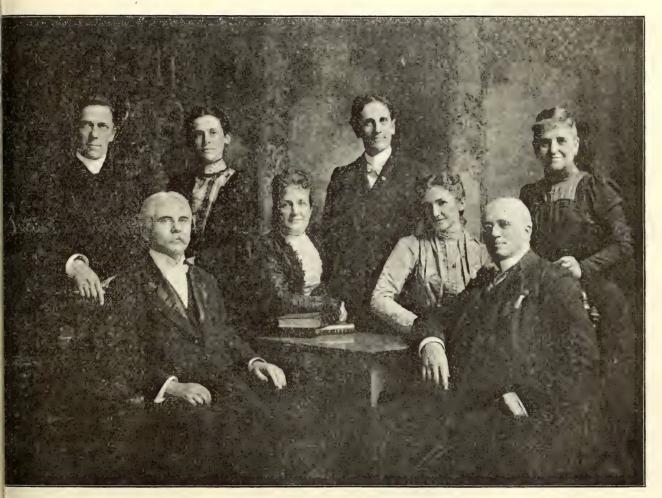
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A WEEKLY FAMILY AND RELIGIOUS JOURNAL.

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September 20, 1900

No. 38



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DITORIAL.

St. Louis, Mo., Thursday, September 20, 1900.

No. 38.

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CURRENT EVENTS.

Mr. Bryan's letter of acceptance, which dated Sept. 17th, begins with the reitertion of the pledge which he gave in his ormer letter of acceptance four years ago, hat he will in no case accept a second erm of the presidential office. In the presnt document he passes over those issues hich he treated in his notification speech, iz., imperialism, militarism and the Boer ar, and devotes himself to the remaining lanks. He favors the enforcement of exting laws against trusts, additional legisation to dissolve every private monopoly which does business outside of its own tate, and, if necessary, a constitutional mendment empowering Congress to legisate effectively against injurious combinaions. The evil of corporations entering he field of politics is pointed out. The ecessity of enlarging the scope of the inerstate commission is emphasized. There no space, of course, in a letter of aceptance for a real argument of the curreny question, but Mr. Bryan lays sufficient mphasis on it to indicate that, whatever he gold Democrats may think, he does not onsider it a worn-out issue. The other lanks of the Democratic platform are touched upon briefly by way of asserting his hearty endorsement of them. He expresses himself in favor of admitting to statehood the territories of Arizona, New Mexico and Oklahoma. The letter closes with a renewed assertion of the paramountcy and immediacy of the issue of imperialism.

Mr. Roosevelt's letter accepting the nomination for Vice-President is eloquent with the distinctively Rooseveltian type of eloquence. He points out, for the benefit of men like Mr. Schurz, that if the Democracy is sincere in its declaration in favor of free silver it is dangerous, and if it is insincere it is unworthy of confidence. Referring to the question of trusts, he urges the necessity of controlling those which work injury, and of discriminating between objectionable combinations of capital and those which are innocent and necessary. In any case the first requirement is an accurate knowledge of the facts. A campaign against trusts must be a campaign of education, not of denunciation. Militarism, says Mr. Roosevelt, is not a danger which threatens us if the policy of the present administration is carried out. The only course which would lead us into that danger would be such as Mr. Bryan proposes, namely, an attempt to prevent foreign interference with an absolutely independent government by the Filipinos.

New York politics is not conspicuous for its immaculateness, but as a rule its own leaders of both parties maintain some sort of pretense of popular government at least. It is reported through Republican sources that a "deal" has been effected between Platt and Croker whereby New York is to go Republican in the national election. Of course, this may or may not be true, but it is plausible enough. A prominent New York Republican in commenting on the situation naively remarked: "You know we don't have elections in New York, we have deals; and this time the deal has gone against the Democrats."

The postponed strike of the coal miners in the anthracite region of Pennsylvania began on Monday of this week. About 112,000 miners in all have quit. In districts number one and number three the tie-up is practically complete, and in district number seven about 10,000 miners have struck. Statements differ as to the preparedness of the union to maintain a long strike. The representatives of the miners say they can hold out longer than the operators can. The latter say they can hold out for six months,

while the union has not enough money to give a single payment of fifty cents to each striker. It is certain at least that no union can support so vast a number of unemployed men very long, and few of the men have had any opportunity to save money for this emergency. If they had, they would not be on a strike. A strong statement of grievances has been issued by Mr. Mitchell, president of the union, which has not been answered by the operators, except in terms of general denial. There are two facts at least which cannot be denied: the wages of the miners have not been increased in the last two or three years; and the price of coal to the consumer has been materially increased within that period.

The situation in China continues enigmatical. We are informed daily through the press that the Powers have agreed to withdraw all troops from Pekin to Tien-Tsin, and also that the Powers have agreed not to withdraw troops from Pekin until a satisfactory reply has been made by the Chinese government to the Russian ultima-The fact that Russia has issued an ultimatum looks, on the face of it, like a recession from her declared intention of withdrawing unconditionally. Russia demands three things: first, that the Emperor resume control of the government; second, that Prince Tuan, the leader of the Boxers, be arrested and punished; and third, that the Empress be excluded from all participation in governmental affairs. Li Hung Chang is said to object to these demands, except the first. Apparently there is some sort of an understanding between Russia and France in regard to withdrawing their legations from Pekin, even if troops are not withdrawn. The ministers have not been willing to recognize Prince Ching as authorized to treat for peace, and negotiations have, therefore, been delayed, pending the arrival of Li Hung Chang at As soon as definite negotiations Pekin. begin, the question of indemnity will arise. Certainly China should be compelled to pay indemnity for the property that has been destroyed and for the expense which has been incurred by the several Powers in granting their citizens the protection which the Chinese government ought to have provided. But China has no money wherewith to pay a cash indemnity. She is already burdened with an immense debt to Japan, resulting from her last war, and her customs are pledged to the farthest limit. She is, in fact, tottering on the verge of insolvency. Will it be a land indemnity? And if so, will this be but a step toward the ultimate partition of China

among the Powers? These questions will begin to be answered when peace negotiations are commenced.

The war in South Africa has at last apparently reached its final stage. It has been almost over for a long while, but it may now be said with substantial accuracy that it is over. Captain Reichman, of the United States army, who has been observing the operations as a military expert, says that it is done and he is coming home. President Kruger has withdrawn to Lorenzo Marquez and has resigned the presidency. General Botha is making overtures for surrender. No one can say, of course, how long the Boers would be able to maintain a more or less formidable guerrilla warfare, but it is obvious that they have nothing to gain by such a course, and that the pursuance of a policy which would continue the horrors of war without leading to any possible advantageous result, would lose for them much sympathy.

Later reports from Galveston prove that the destruction of life and property there was even greater than the first hasty estimates indicated. It will be long before the exact number of fatalities can be known. Perhaps it can never be known, but it appears at present that the number will be between 5,000 and 6,000. The papers are beginning to contain accounts by eye-witnesses full of ghastly picturesqueness. A calamity such as this brings out both the best and worst in human nature. The looting of the ruins and robbing of the dead which has been practiced exhibits a degree of brutality of which it is difficult to conceive. The swift and severe punishment which has been dealt to the culprits is well deserved. On the other hand, the sympathy of the nation, which has been expressed, not only in words of regret, but in contributions of cash, gives evidence that the brotherhood of man is not an idle dream or a foolish fancy. New York has within a week sent more than a hundred thousand dollars, Chicago more than sixty thousand, and St. Louis nearly the same amount. The authorities, both city and state, have acted with most praiseworthy promptness and efficiency in repressing lawlessness and organizing relief forces. Much larger contributions are still needed to carry on the work. More than two million dollars were given for the relief of the Johnstown sufferers, and the Galveston calamity is of much greater magnitude.

Count Tolstoy has long enjoyed the remarkable privilege of living undisturbed in Russia and saying about what he pleased in regard to church and state. The civil authorities respect him in spite of his revolutionary theories, and allow him to go his way without interference. Perhaps it is the moral earnestness and complete unself-ishness of his character which command respect; or perhaps they do not take him very seriously. At any rate, he has steadily enjoyed imperial favor to a degree which is surprising, considering his views about

emperors and armies and his free expression of them. But his last book, "Resurrection," has gotten him into trouble with the church. Of late years Tolstoy's chief function has been to exhibit the hollowness and hypocrisy of this, that and the other institution of modern life. Almost everything that is established, that has acquired the force of a fixed custom, has come in for a share of his denunciation. One is inclined to lose patience, after a while, with a criticism of life and society which proceeds upon the apparent assumption that whatever is, is wrong; and this, too, although one may fully appreciate the moral purpose which actuates the old reformer and the rugged sublimity of his own character. In "Resurrection" he has devoted himself rather more than he ever did before to exhibiting the worthlessness of the Russian Church, which is busied, according to him, with distributing to the people the "husks of religion," and he characterizes the clergy as "blind leaders of the blind." Any one who has ever listened to a Russian service will see that when he describes it as "meaningless much-speaking," the shot goes square to the mark and deep enough to hurt. As the result of all this, the ecclesiastical authorities in Russia have decided to cast out the offender from their midst. Overruling the purpose of the three metropolitans to proclaim publicly his apostasy, the synod has quietly issued orders to the priests to refuse him the sacraments and the other privileges of church membership. When he dies, his body cannot be buried in consecrated ground. Probably Tolstoy will not grieve greatly over the results of his exclusion from the church. The surprising thing is that he should have waited to be put out.

Those who are seeking information as to the actual policy of the administration toward the Philippines, cannot find it better expressed than in the letter of instructions which the President sent to the second Philippine commission at the time when it began its work. This document was not prepared for campaign use, but for the private instruction of the men who were appointed to organize a civil government in the archipelago, and it has only recently been made public. The declarations of a party platform must be interpreted in the light of their purpose, viz., the winning of votes, but this document had no purpose other than the instruction of the commissioners. We quote some extracts from it, indicating the administration's attitude in regard to the self-government of the Filipinos. "As long as the insurrection continues, the military arm must necessarily be supreme. But there is no reason why steps should not be taken from time time to inaugurate governments essentially popular in their form as fast as the territory is held and controlled by our troops. . . . They (the commissioners) should in general be enjoined, after making themselves familiar with the conditions and needs of the country, to devote their attention in the

first instance to the establishment of mur cipal government in which the natives the islands, both in the cities and in the rural communities, shall be afforded to opportunity to manage their own loc affairs to the fullest extent of which the are capable, and subject to the least degree of supervision and control which a caref study of their capacities and observation of the workings of native control show be consistent with the maintenance of la order and loyalty. The next subject order of importance should be the organization tion of government in the larger admini trative divisions corresponding to countie departments or provinces, in which the common interests of many or several mur cipalities, falling within the same trib lines, or the same natural geographical limit may best be subserved by a common admi istration. Whenever the commission is the opinion that the condition of affairs the islands is such that the central admini tration may safely be transferred fro military to civil control, they will repo that conclusion to you, with their recon mendations as to the form of centr government to be established for the pu pose of taking over the control."

In regard to the relation between the m nicipal and provincial governments, the le ter of instruction says: "In the distribution of powers among the governments orga ized by the commission, the presumption always to be in favor of the smaller subd vision [i. e., the one which, as above state shall be first placed in the hands of the n tives], so that all the powers which ca properly be exercised by the municipal go ernment shall be vested in that governmen and all the powers of a more general cha acter which can be exercised by the depart mental government shall be vested in the government, and so that in the govermental system, which is the result of th process, the central government of the i lands, following the example of the distr bution of the powers between the states an the national government of the Unite States, shall have no direct administration except of matters of purely general co cern, and shall have only such supervision and control over local governments as ma be necessary to secure and enforce faithf and efficient administration by local officer In all cases the municipal office who administer the local affairs of the pe ple are to be selected by the people and wherever officers of more extended jurisdiction are to be selected in any wa natives of the island are to be preferre and if they can be found competent as willing to perform the duties, they are receive the offices in preference to an others."

A St. Louis paper says that if a man he paid his taxes, registered for the comir election, subscribed to the World's Fair fur (Louisiana Purchase Centennial) and sent contribution to Galveston, he may look to world in the eye and consider himself good citizen.

RESTORATION AND PROGRESS IN RELIGION.

The key word or at least one of the key words in our religious movement is restoration, and that has proved a stumblingblock in the way of many people. When we plead for a return to the simple religion of Christ, and the restoration of those features of evangelism and of church organization which characterized the church in the beginning, we are confronted with the objection that this is going backward instead of forward. It is said, too, by some of our critics, that in our opposition to existing creeds, and in our plea for the sufficiency of the Holy Scriptures, we are ignoring the results of the Christian thinking of past centuries, and count as naught all the efforts of Christian scholars to put into systematic and consistent form the facts, truths and doctrines of the Bible. In a word, there seems to be in their minds, an essential antagonism between restoration, which may be said to be one of the key words of our reformation, and that other key word of our modern life, namely, progress. How can they be reconciled?

The antagonism here is only apparent, not real. A little reflection and clear thinking will show that both these words, and the thoughts for which they stand, are essential to every religious reformation. In every real religious reformation there must be a return to original sources, original facts and original principles. This was true in Old Testament history, and it has been true throughout the Christian dispensation, and must remain eternally true. Christianity is an historical religion. It can be traced. as other great movements, to its historic source It had its origin in the life and teaching of a supreme personality, Jesus the Christ, and in certain great facts associated with him. It goes without saying that those causes which produced Christianity in the beginning are alone adequate to carry it on to ultimate triumph. To the extent that the church in any age loses its hold on the person of Christ, or departs from those fundamental principles which he taught, it ceases to be his church, and becomes something else, and that something else a waning force in the world. It is the claim of every reformer that there have been such departures from the original sources of power and success. To the extent that this is true, it is evident that restoration has not only a legitimate but an essential place in any adequate reform.

In our own religious movement it is claimed that the original, simple and yet comprehensive confession of faith, on which Christ said he would build his church, namely, the Messiahship and deity of Jesus of Nazareth, has been practically displaced by elaborate formulations of doctrine, more or less speculative, which have been made the foundations of denominational churches, and the bases of denominational fellowship. It is claimed, too, that this departure from the original foundation, other than which no man can lay, has reulted in divisions among the people of

God, and that a restoration of the original foundation of the church is essential to the restoration of its lost unity. This fact is now quite generally admitted, all recognizing the impracticability of effecting the unity of believers on any human creed. It is further claimed, by the advocates of this Reformation, that there has been a no less obvious departure in the modern church from the simple, straightforward, rational method of evangelization practiced by the apostles, and by the first preachers, and that it is necessary, in order to attain to that effectiveness in evangelistic work which marked the first century of the church, to restore the apostolic method of preaching the gospel, and of winning men to the acknowledgment of Christ and to the Christian life. Not to mention other features of original Christianity that need to be restored, these will suffice to show that restoration has its essential place in religious reformation.

But is this idea of restoration inconsistent with progress? That depends upon what we mean by progress. It is certainly not inconsistent with growth in Christian knowledge, and in the application of Christian principles to all the phases and problems of human life. Indeed, if it be true that Christianity derives its vitality and power from Christ, and that a condition of receiving this vitality and power in any age is loyalty to Christ and to his fundamental teaching, then restoration is not only consistent with progress, but is an essential condition of true progress, whenever there has been a departure from what is clearly Christ's will and doctrine. When a traveler, having a certain destination, has taken a road which is leading him in the wrong direction, it is an essential condition of his making progress in the right direction, that he go back and get on the right road. But the question again occurs, in doing this, are we throwing overboard the results of all the religious thinking of past centuries? By no means. We are simply returning to the norm or standard of all truth, by which we may test this religious thinking, and appropriate so much of it as may be consistent with the doctrine of Christ and his apostles, and reject the remainder.

The apparent antagonism between the idea of restoration and progress grows out of the failure to discriminate between those fundamental facts of the gospel which are to be believed, the divine requirements which are to be obeyed, and the efforts of the human mind in deducing from these fundamental facts, truths and commands, a system of doctrine. The first is divine, and to be accepted by faith; the latter is a human product, subject to change with advancing knowledge, experience and culture. It is natural and right that the human mind should seek to formulate its knowledge of divine things in some sort of system; and this is theology. Much progress has been made in arriving at a satisfactory statement of these great problems of doctrine, duty and destiny. The Christian believers of to-day are the inheritors of whatever truth has been developed by all the past centuries of investigation. They are only prevented from availing themselves of such truth by the limitations of their creed, their mental incapacity or their unwillingness to receive truth.

We may reject all human creeds as possessing any authority over the conscience, or as forming the basis of Christian fellowship, without rejecting any truth there is in them. To say nothing of the mixture of truth and error which they contain, it is not necessary that all our theories, speculations and philosophies, even if they be true, should enter into the creed of the church or into its basis of fellowship. This is the ground on which we, who plead for the restoration of the Christianity of the New Testament, repudiate human creeds. accept whatever truth there is in them tentatively, so far as it commends itself to us, but we deny the right of any body of men to make a new basis of Christian fellowship, and to lay another and new foundation for the church. We believe in restoring the original foundation, and then going on with the building. Herein is restoration, and herein, also, is progress, and whoever loses sight of one or the other has lost one of the essential elements of religious reformation.

hour of Prayer.

OBEDIENCE THE TEST OF FAITH.

(John 14:21-24; 1 John 5:1-3.)

[Uniform Midweek Prayer-meeting Topic, Sept. 26,]

CENTRAL TRUTH: Obedience is more than a test of faith; it is faith itself in action; it is faith embodied in deeds.

It is a significant fact that the two passages cited for this lesson, teaching the relation of obedience to faith, are taken from the apostle of love. With John obedience was faith and disobedience was unbelief. Love is the inspiring motive that lies behind all acceptable obedience. It is not strange, therefore, that the apostle who has said so much about love should always emphasize obedience as the very heart of faith.

The words quoted from John, however, are the words of the Master Himself. He has given us a rule by which we may know infallibly whether or not we love Christ: "He that hath my commandments and keepeth them, he it is that loveth me." There is no metaphysics about this; it is a plain, practical rule of conduct and character. Any one who flatters himself that he loves Christ and yet trifles with any of Christ's commandments, refusing or delaying obedience, is simply deceived, according to the Master Himself. Obedience is the natural expression of a genuine love for Christ, and communion with the Father and the Son is conditioned upon this loving obedience to Christ's commandments.

Judas (not Iscariot) asked a question which has probably occurred to others: "Lord, what is come to pass that thou wilt manifest thyself unto us and not unto the world?"

Hitherto Jesus had manifested Himself openly and to all the people. The question of Judas was how and why this change, so that Jesus would hereafter manifest Himself only to His disciples. The answer of Jesus was: "If a man love me, he will keep my word; and my Father will love him, and we will come unto him and make our abode with him. He that loveth me not keepeth not my words; and the word which ye hear is not mine, but the Father's who sent me."

Here, then, is the great fundamental distinction, loving and obeying, not loving and not obeying. This it is that divides human beings into two classes. To the first class Jesus promises that He and the Father would manifest themselves and would hold communion with them. This spiritual communion with God is the privilege alone of those who love Christ and keep His words. And let it be remembered that these words refer, not simply to the primal confession of our faith and to baptism, but to our daily living; to the tone and temper of our speech; to the purity of our thought, and to the thousand choices that make up conduct and character.

The same relation is declared by John in his first epistle as cited above. The believer in Jesus Christ is begotten of God, and if he is begotten of God, he not only loves God, but loves all that are begotten of God. Here faith in Jesus issues in loving obedience to God: "For this is the love of God, that we keep his commandments." Nothing else, in John's estimation, is worthy to be called love.

But this love which obeys, according to John's thought, roots itself in that faith which has Jesus Christ for its object: "And this is the victory that hath overcome the world, even our faith." The faith that lavs hold of Jesus Christ, that unites the soul to Him in loving obedience, that establishes communion between the soul and God-this is the faith that overcomes the world. No other faith than this has any promise of justification, or of eternal life. On no other faith is salvation predicated in the New Testament. Let us, then, submit our faith to this supreme test, and see whether or not we are standing where we can claim the divine promises.

PRAYER.

O Thou gracious and divine Father, we thank Thee that Thou hast so revealed Thyself to us in Jesus Christ that we may love Thee with our whole hearts, and love Him whom Thou hast sent to be our Savior. We thank Thee that Thou hast made it easy for us to believe in Thy Son, and that believing in Him and loving Him, it is a delight to walk in obedience to His commandments, which are not grievous. We thank Thee for the promise of fellowship with Thee and Thy Son, and we beseech Thee that henceforth our lives may be in harmony with Thy will, that this communion with Thee may be a source of unfailing joy and strength. And so living and serving Thee here, may it be ours to share the everlasting joys of communion with Thee in the world to come. In Jesus Christ our Lord. Amen!

"He who is false to present duty breaks a thread in the loom, and will find the flaw when he may have forgotten its cause."

Editor's Easy Chair

The first breeze that has in it a suspicion of autumn is blowing to-day. It is a delightful change from the hot, sultry weather of the past few weeks, but it reminds us that the summer is past and that autumn is upon us. It has already brought visions of shocks of corn, of yellow pumpkins on the frostbitten vines, of piles of apples under the trees, of "wailing winds and naked woods," and the sound of falling nuts. Or, turning to the city for signs of autumn, we find them in the great coal wagons unloading their carbon treasures on the sidewalks, the flocking homeward of the summer tourists, increased attendance at church and less travel on street car lines leading to the parks, troops of boys and girls going to and returning from school, gutters filled with falling leaves, house renovations and a general resumption of business activity. But give me the quiet country lane, with the flaming sumach in the fence corner, or the woods gorgeous in their autumn robes, or the winding stream halfcovered with fallen leaves, for a genuine reminder that autumn is here.

One of the good things about autumn, which we all like in a religious way, is our great National Convention. It is the annual opportunity for workers from different parts of the great field to meet and greet each other and plan for larger things. It is the one occasion of the year in which our widely scattered brotherhood can express its unity, in a collective way, and make known to the world something of its work, its spirit, its magnitude and its value as one of the religious factors in Christendom. It is the one great convocation in which all Disciples feel an honest pride and look forward to with deep interest. A business corporation has its annual meeting, where the business of the year is reported, and the company ascertains whether it has made gains or suffered losses during the year. This is important. On a much grander scale religious bodies hold their annual meetings to hear what the Lord has wrought through their efforts, and to gather both wisdom and inspiration for the enlargement of their work. This national rally among the Disciples of Christ takes place each year in October, and this year from the 12th to the 18th of the month. There is every reason to expect a great convention. Plan now to be there and share in its fellowship, in its enthusiasm and in all the feast of fat things which it will afford. Every politician knows that a successful campaign cannot be conducted without great gatherings for the generation of enthusiasm, the dissemination of information and the transaction of business. We can learn zeal and perhaps something in regard to method from the world of politics.

There is something about a great disaster like the recent devastation of the fair city of Galveston which raises the question whether the God of nature, under whose laws

these destructive storms occur, be indeed the same God of whom Jesus speaks, as a Father who numbers the very hairs of our head, and without whose notice not even a sparrow falls to the ground. There can, of course, be but one answer to this question. He is the same God. Jesus taught that the God of nature is the Heavenly Father who causes his rain to fall on the just and the unjust. How, then, can we harmonize these destructive agencies with the goodness of God as revealed by Jesus Christ? Well, if we are not able to harmonize them it does not follow that they are incapable of being harmonized, but only that we are incapable of seeing or explaining that harmony with our present knowledge. The reasonable inference would be, in such case, that the finite human mind is not able to comprehend all the reasons which underlie God's administration of the universe. While this is true, we can see enough of the results of such calamities to make it easy to believe that, if we knew more their benevolent character would be very clear to us. See what a mighty impulse the Galveston tragedy has given to the feeling of brotherhood and philanthropy. Notice how gifts are flowing in from all parts of the civilized world to feed and clothe the hungry and naked, to house the homeless and to provide for the sick and disabled. The spectacle makes one believe more in mankind and in the reality of human progress. Who can estimate the value of all

"But what about the thousands of people whose lives were destroyed?" If we count the death of the body a calamity so great that no good can compensate for it, then there is no way of har monizing the destructive forces of nature with the goodness of But we do not so reason. nation goes to war in self-defense it does so in the belief that liberty and national independence are of more value than many lives, for many lives are sure to be sacrificed in war. It is Satan's lie that "all that a man hath will he give for his life." Any man of honor would prefer to die rather than sacrifice his honor, his reputation and the good name of his family. In the teaching of Jesus the death of the body is not treated as a great calamity. In his thought the loss of character is the great and irretrievable calamity. It is probable that when we come to estimate as Jesus did the superior value of all that goes to build up character and enrich the spirit to all material blessings, including the life of the body, it will be far less difficult for us to understand some of the methods of God's administration of the world than it is now. Meanwhile, "we walk by faith," not entirely by sight. That God is good is shown by ten thousand proofs. If in some events, such as that to which we have referred, his goodness is not manifest, let us not doubt for a moment that when the mists and clouds have all drifted away we shall see that both in sunshine and in shadow, and not less in shadow than in sunshine, that his course has been one of goodness and of loving kindness.

Questions and Hnswers.

Is there any relation between the twelve tribes and seventy elders of Israel, and the twelve apostles and seventy disciples sent forth by Jesus? If so, what is it? E. G. J.

It is not improbable that the fact that there were twelve tribes in Israel had something to do with the number of the apostles. The same thing may be true of the seventy disciples who were sent forth by Jesus. These were sacred numbers with the Jews, and in conforming to Jewish ideas as far as possible in this respect, Jesus would be conforming to a well-known principle of success recognized by all intelligent people. The matter is purely conjectural, however, and there is no scriptural data upon which a dogmatic conclusion could be reached.

What was the difference between Moses and Christ in reference to the Sabbath? S. S.

Moses was the lawgiver through whom the seventh day was sanctified, and commanded to be observed as a holy day and a day of rest. Christ lived and died under the Mosaic law, and observed the Sabbath in its true spirit and meaning during his lifetime. His deeds of mercy on the Sabbath day were no violations of the sabbatic law, but only of the traditions of the elders. In his resurrection from the dead, however, on the first day of the week, he forever consecrated a new day, filled with a new spirit, and commemorating a new event in the world's history. His disciples after his resurrection continued to observe that day as a day of assembly and worship in memory of his resurrection, and so the Lord's day of the Christian dispensation has taken the place of the Sabbath of the Jewish dispensation, though there are a few Christians who have not discerned the distinction between the law and the gospel, and are now observing the seventh day of the week under the Fourth Commandment as obligatory upon Christians, not seeming to understand that Moses has been superseded by Christ.

How do you harmonize Romans 9:18 with 1 Timothy 2:4? Young Inquirer.

The first passage cited above says: "So, then, he hath mercy on whom he will, and whom he will he hardeneth." The latter passage reads: "He willeth that all men should be saved, and come to the knowledge of the truth." If we understand that the passage first quoted does not teach that God arbitrarily hardens men's hearts, but that they are hardened through resistance to the divine will, there is no difficulty in harmonizing the two passages. The passage in Romans refers to the case of Pharaoh, and we know what the process was by which his heart was hardened. It was by resisting God's will concerning the Israelites, as that will was made known to him through Moses, and through signs that were wrought in Egypt for the deliverance of Israel. As this took place under the operation of divine law, it is said that "God hardened Pharaoh's heart," according

to the custom among the Hebrews, of omitting secondary causes and referring to the primary cause. Interpreted in this way. the passage teaches nothing in antagonism with the truth stated by the same writer in his letter to Timothy, that God wills "that all men should be saved and come to the knowledge of the truth." One thing that prevents all men from being saved is the intervention of the human will which antagonizes the divine will. God respects the human will, and does not force it. "How oft would I have gathered you together, even as a hen gathers her brood under her wings," said Jesus to the Jews, "but ye would not."

A few ministers of the Church of Christ are informing the people in a few localities in this state that the Christian Church has apostatized from the doctrine taught by the church, and taught by Bro. Campbell. They are rebaptizing converts when they have an opportunity. Tell me when they cut loose from the Church of Christ, and what is their history?

Bloomfield, Iowa. S. B. D.

This is a modern form of heresy, having its origin within the last quarter of a century. It has made most progress, perhaps, in Texas. It is a disintegrating force wherever it has spread, and is marked by the spirit of contention and strife. Its hobby is that only those have been baptized in a valid manner, who were baptized for the "remission of sins," understanding clearly at the time that this was the purpose for which they were baptized. It is an utter perversion, of course, not only of the spirit and teaching of the New Testament, but of the teaching and work of Mr. Campbell and his co laborers in religious reform. It is about the worst type of the sectarian spirit which has manifested itself in this country. It thrives on ignorance, and narrowness and bigotry are its characteristic features. Its advocates are the heretics of that class against which the New Testament warns the church, and they should not be received with favor in any community of Christians.

- 1. To whom did Jesus refer when he said, "Other sheep I have which are not of this fold?" (John 10:16.)
- 2. When, where and how did the apostle John die?

 A Reader.
- 1. Jesus refers to those among the Gentiles who were to believe on him when they should hear the gospel, and who would be gathered into the Christian fold. They were already his sheep because of their willingness to receive the truth and to walk in it. The Lord appeared in a vision to Paul in Corinth when he was doing evangelistic work in that city, telling him that he had much people in that city. They had not yet heard him preached, and did not at that time believe on him, but they possessed that honesty of heart and that moral purpose which Jesus recognized as the necessary preparation for receiving the gospel.
- 2. Only ancient tradition furnishes any answer to this question. This tradition is to the effect that after his release from the

Isle of Patmos, the Apostle John returned to Ephesus, where he lived to a good old age, and died peacefully near the close of the first century. The tradition is probably reliable

A lady who confessed her faith in Christ and was baptized last year, and who at that time fully intended to serve her Master faithfully, feels that she has sinned grievously against her Lord since she has been a church member. Is there hope of forgiveness for such, and what public steps shall she take? Is it necessary for her to reconfess her faith in Christ and be rebaptized?

Inquirer.

This sister's case is by no means exceptional, owing to the weakness of the flesh. If she realizes that she has "sinned grievously," there is surely hope for her. The most dangerous cases are those who have no realization of sin. She needs no public reconfession of her faith, nor rebaptism. Baptism has no significance except at the beginning of the Christian life. What she needs to do is to repent of her sin and turn to the Lord for his forgiveness, and for strength to keep her in the way of righteoushess, and go on her way rejoicing. If she has wronged the church, she should make her confession to the church, either directly or through the officers of the church. If she has wronged any individual members, she should make it right with them, and having made that reparation, she can, she should seek the forgiveness of God and go forward in the path of Christian duty, admonished by the mistakes of the past to walk closer to her Lord.

Why is this called the twentieth century and how can it be when it is 1900 and it takes one hundred years to complete a century? Each previous century has ended with ninety-nine; why not 1900? E. I.

There are not many people, we hope, who call this the twentieth century. It is the closing year of the nineteenth century. Our querist is wrong in saying that each previous century has ended with ninety-nine. Each preceding century has ended with the completion of one hundred years, just as the nineteeth century will end on the last day of the present year.

- 1. I heard a minister say recently, when the Lord came to the house of Zacchaeus the whole family was converted. Is that so, or does salvation in this passage mean Christ?
- 2. Is there such a thing as "head faith" and "heart faith" taught in the Word of God? Harvey, Ill. Thos. Whitefoot.
- 1. The visit of Christ to any house means salvation to that household when he is accepted as Savior and Lord. The passage referred to above need not be understood as implying that the household of Zacchaeus was all converted at once, but if the head of the family was turned to the Lord, it probably meant a revolution in the whole family.
- 2. No, this distinction is not recognized in the New Testament under these names. There is a living faith, however, and a dead faith, small faith and large faith, and we presume that these distinctions do involve the question of the henrt in our use of the term. A genuine faith in Christ involves the affections and leads to loving and prompt obedience. Any faith that does not issue in obedience is, according to James, a dead faith.

THE PURPOSE OF ACTS.

W. J. BURNER.

Why do we have a Book of Acts? What was the purpose in the mind of the author of this unique piece of literature? An answer to these questions must be based on a study of the book itself, not on some fine theory of divine direction of several individuals toward the production of a Bible. Presumably the author intended to do exactly what he has done, and the result of his work will reveal the purpose.

Of the twenty-eight chapters, sixteen and three-fourths are devoted to Paul. More space is devoted to Paul than to all others combined. It is, therefore, a Pauline book. Luke had a message to somebody, either Theophilus or the class represented by Theophilus, concerning Paul. It is manifestly absurd to make the Pauline section tributary to the smaller section which precedes it.

The book has Paul for its hero, but Paul's theology is left out. Of the great doctrines of Galatians and Romans there is hardly a hint. This has been explained in various ways, but it is probable that the simplest explanation is the best. Luke left out Paul's peculiar teaching because it did not suit his purpose to put it in.

Furthermore, Luke omits to mention Paul's independent apostleship. Paul is not called an apostle in the sense in which the word is applied to the twelve. He and Barnabas are called apostles in Acts 14:4, 14, but the author evidently did not intend to assign them to an equality with Peter and John. (See Acts 1:20-26; 2:32; 10:41.) We are not to infer from this that Luke did not acknowledge Paul's claim to an independent apostleship. It did not suit his purpose to mention the claim. Acts is a historical argument proving that the mission of Paul to the Gentiles is the work of God. This purpose governed the author's selection and arrangement of material. In a word, the book is an apology for Paul. It is a plea before the court of public opinion, not a

The author gives an account of the establishment of the church at Jerusalem. In this account the divine element is prominent. The Holy Spirit descended and the apostles received power to work miracles. Imbedded in this account is the primitive gospel, of which the following is a summary:

- God anoisted Jesus of Nazareth with the Holy Ghost and with power.
- 2. He went about doing good and healing all that were oppressed with the devil; for God was with him.
 - 3. He was slain and raised the third day.
- 4. The apostles are witnesses of his works and his resurrection.
 - 5. To him bear all the prophets witness.
- 6. He was ordained of God to be the Messiah, whose chief function was to judge.
- Those who believe in him receive remission of sins.
- 8. He sent the apostles to preach to the people; that is, to the Jews. (See Acts 10:36-43; 2:14-38; 3:19-23.)

With this for an introduction, Luke produces these arguments:

- God intended the Gentile mission from the beginning. In Acts 1:8 Jesus says that the apostles shall be witnesses, not only in Jerusalem and Judea, but in Samaria and unto the uttermost parts of the earth. He touches the same note in 2:39, where the promise is said to be unto all that are afar off, even as many as the Lord our God shall call. Luke follows this program. While the Jerusalem church was composed of people who were all the better Jews for being Christians, Stephen preached a Christianity that was not dependent upon the temple and its worship. This was the first step away from the primitive teaching and toward the mission of Paul. Philip took another. He preached to the Samaritans, the apostles endorsed his work, and God confirmed it by bestowing the Holy Ghost. Here was a form of Christianity as valid as that of the Jerusalem church, but entirely separate from the national worship. Step number three was the conversion of the Ethiopian eunuch. The Samaritans kept the law, but this man was a proselvte contrary to the law. (See Deut. 23:1.) The validity of his conversion was miraculously attested. The fourth step was taken when the Gentile Cornelius and his household were baptized. Luke devotes a chapter and a half to showing the solid basis of miracle on which this act rested. It was worth the space. Gentiles whose Christianity was undeniable were essential to his argument. God had prepared the way for the mission to the Gentiles.
- 2. God directed and attested the work of Paul. If he punished Ananias through Peter, he punished Bar-Jesus through Paul. If Peter was miraculously delivered from the prison in Jerusalem, Paul was delivered by the same God from the prison in Philippi. If Peter healed the sick and cast out demons, Paul had the same power. The Lord spoke to him in visions, and the Holy Spirit forbade him to preach in one province and led him to another. This divine work was acknowledged by the three pillar apostles and by the Jerusalem church.
- 3. The enmity of the Jews did not prove that Paul was a bad man. The generation was untoward (Acts 2:40). Their fathers had been the same. They opposed those who preached Christ as their fathers had opposed all the prophets (Acts 7:51,52). They had attempted the destruction of the Jerusalem church and the apostles. At Pisidian Antioch and Iconium they opposed Paul through envy (Acts 17:5). They made false charges against him at Jerusalem (Acts 21:5).
- 4. There was a darker and more dangerous charge against Paul, which necessitated
 a careful and elaborate defense. He had
 been the cause or the occasion of many disturbances of the peace. He had escaped
 from Damascus in a basket and had left
 Jerusalem between two days. On one
 occasion he had been brought before Gallio's
 judgment seat; at another time Ephesus
 had been in an uproar because of him; on a
 third occasion he had been cast out of the
 temple at Jerusalem, and the prompt inter-

ference of a Roman officer saved his life. He had spent years in prison. Finally, he had been executed as a criminal, as a man dangerous to the peace of the empire. He certainly had need of an advocate if his work was to endure. Luke's answer to the charge is conclusive. Paul was the friend of the Roman governor of Cyprus; his punishment at Philippi was unjust; he was declared innocent by Gallio, and no charge could be brought against him at Ephesus: Lysias, Felix, Festus and Agrippa attested his innocence at Jerusalem; he was sent to Rome at his own motion, and no accusation was made by the Roman officials: on the disastrous voyage to Rome, though a prisoner in chains, he secured the respect of the officer in charge of the prisoners, and at Rome he was treated with a leniency which a dangerous man would not be apt to experience. Luke was wisely silent concerning his condemnation.

This theory of the purpose of Acts accounts easily and naturally for the whole book. Is there any other theory of which the same can be said?

Irvington, Ind.

A CHURCH BENEFICIARY SYSTEM.

F. M. CUMMINGS.

The work of biblical criticism may be regarded as about finished. The readjustment of the dogmas of the churches will occupy some years and create much confusion for a time, but the main conclusions of the critics will be accepted and the public will find the foundations of religious faith and life remaining unshaken. There are certainly many preachers and congregations who are settled in this conviction and who ought to be ready for progress in practical Christianity.

One of the most serious leaks in the church is the fraternal order which draws so heavily on the young men that it means disaster to the churches if they do not meet this need and meet it promptly. The conditions of modern life are such that the beneficiary society is a necessity and the healthy, active young men, the very ones we need in the churches, go into the society, put their money, time and energy there, and the church is left.

These fraternal bonds are stronger than church ties and young men seek the society of lodge brethren in preference to church brethren, and these associations are generally carried on under conditions from which religion is absent and morals not always duly emphasized. Now, let the churches that are not fretting their souls to death over the higher criticism organize a beneficiary system-not simply some limited congregational affair which will amount to next to nothing, but a general system, so that if a Christian travels to other sections he can have the benefit of it. Church aid in obtaining employment, maintaining civil rights, relief in emergencies, sick benefits, funeral expenses when necessary, protection to dependent families, and possibly some life assurance can be given just as easily as in the fraternal orders.

It will be necessary for the church to avoid that ruinous mutual insurance system which works so splendidly and furnishes good insurance at low rates while the order can be kept full of healthy young lives, but which goes speedily to wreck as soon as the death rate begins to be large. This is no wild, speculative scheme. The churches must either meet the needs and conditions of modern life or pretty soon fall behind the natural increase of population, and when that once takes place the hand of fate will write "failure" on the wall of the death chamber of the Protestant Church, and God will employ a new agent for the redemption of the world.

THE GLADSTONE-HUXLEY CONTROVERSY—IV.

DEAN A. M. HAGGARD.

PROF. HUXLEY'S FOOTNOTE.

No doubt some one is here ready to ask me this question: "Did not Prof. Huxley in a footnote tell his readers that the scorpions were later than the wing? Did he not say, 'The insect's wing is older than the scorpion's?' And if so, have you not been too severe with the great scientist?" He did put in such a footnote and he did use the words quoted, but what for? Not to correct his false impression at all, but to bulldoze it through! His footnote reminds me of a California incident in 1849. John P. St. John and other young men found themselves at the approach of winter and out of work and no money. They were newcomers. At last they hired to a settler to chop cordwood till spring. In the spring their employer told them that he was bankrupt and could not pay them. Although the case seemed hopeless they took it to a lawyer. He advised them to put a lien on the wood! To the boys this was an unheard-of proceedure and they were skeptical, but the lawyer took them to a justice of the peace where the following conversation occured:

"What can I do for you, gentlemen?"

"These young men want a lien on a certain lot of cordwood."

"Great Scots, man! you cannot put a lien on cordwood!"

"Yes we can! you are a fine justice of the peace, you are! Of course we can! Don't you know that much?"

"You can't find it in the code."

"Yes I can. Give me the code. Here it is: "Any structure, superstructure," etc. (and so he read on.)

"Well sir, there is nothing there about cordwood."

"Yes there is! Are you a numbskull? Superstructure is Latin; it is the Latin for cordwood!"

The justice yielded, put on the lien and the boys got their money. Bluff sometimes succeeds when all the facts are against you. Mr. Huxley plays a clean game of bluff in that footnote. And closes by patting himself on the back for his exceeding fairness in discussion!! The facts plainly stated are harder on him than anything I could say.

It is well to remember that Mr. Gladstone did not enter this discussion as an expert in

either Hebrew or geology. He makes express mention of this more than once and presents authorities of recognized ability. It is more than interesting to see how Prof. Huxley disposes of these. Nine names were quoted in the November Magazine; of these Mr. Huxley deigned to notice but one. Cavier alone is mentioned and admitted as pertinent to the discussion. But he is ruled out because he was not recent, having died in 1832. Mr. Gladstone then backed up his word and the word of Cuvier by five of the best known scientists, among them Professors Dana and Prestwitch. How did the wily debater meet this emergency? By asking that Mr. Gladstone get them all to sign a joint memorial saying that birds appeared before certain reptiles—a statement which was not true and which Mr. Gladstone did not believe and which he repudiated all along! It was a shrewd effort to catch Mr. Gladstone on a scientific technicality and thus evade the main issue. It is plain that a great body of experts saw the facts of geology as teaching one thing and Mr. Huxley saw them as teaching something quite the contrary. Why did he not see with them at least in the general outlines? May not the answer be that he had so damaged his power of scientific sight that he could not? Is not an honest, pure heart essential in seeing more persons and things than God? In the case of the wing and the scorpions did he not blind his eyes and sear his scientific conscience? How many times had he done so? Was it a habit of his? Who would not far sooner trust the honest eyes and the pure conscience of James D. Dana?

Mr. Huxley more than once insinuates that Mr. Gladstone had not thought it worth his while to look into the works of Prof. Dana and thinks this very strange and surprising. In all probability it was only an insinuation, but it caused a Mr. Sutherland to write to Prof. Dana shortly after the debate was closed. In the letter he asked the opinion of the great American geologist upon the merits of the controversy. You will find the full text of his reply in the Nineteenth Century for August, 1886, p. 304. I quote but one sentence: "I agree in all essential points with Mr. Gladstone and believe that the first chapter of Genesis and science are in accord,"

SOME CONCLUSIONS.

In a few paragraphs I would sum up this discussion and apply its principles to the problems of our day.

"Nothing is infallible save truth," is a late and wise dictum. What is the truth concerning Genesis and science? I cannot determine this question for you. Nor can Mr. Gladstone, nor Prof. Huxley, nor Prof. Drummond, nor Prof. Smith determine it for me. I must decide for myself. This I have attempted to do. To insure as large a degree of success as possible, I have taken special care to do three things: (1) I began with the assumption that a special pleader for Mr. Gladstone would not be as successful in arriving at the truth as one who took a judicial view of the whole case. I there-

fore dismissed all purpose to uphold the great English statesman. (2) I have learned that deep prejudice for an opponent or contempt, though it be mild and courteous, may blind the eyes to certain facts known and loved by your opponent. Hence, I have made sure of my love for Professors Smith and Drummond and my respect for Haeckel, Huxley and Reville. My purpose has been to accept every fact they present and deal with it as sacred. I have sought to adjust my thinking to facts rather than to torture facts to fit my philosophy. (3) I have not forgotten that experts have rights which must not be set aside for any purpose whatever. They must be sacred to all true thinkers. Nor have I forgotten that these rights have boundaries within which they reign supreme and outside of which they become tyranny as galling as papal lordship. (4) I have assumed that Jesus Christ as Lord of truth takes a real interest in all seekers for truth and that he will and does help the more careful, the more conscientious, the more humble to a nearer approach than is possible to the proud and careless. Believing thus, I have prayed for years, not for infallibility—the impossible—but for an approach so near to truth that I might stand solid as Gibraltar in the storms of philosophical doubt and help my struggling brother to find a standing-place. The good Lord has given me a large answer to that prayer. He has set my feet on solid rock. He has filled my soul with a large charity and a splendid and indescribable sense of freedom. On this splendid mountain top I stand, not to dictate to a brother, but to declare what in such lights I see as truth. One of many truths, certainly not the greatest. is this: The first chapter of Genesis is in harmony with science. I know that such a confession brands a man in certain quarters as beneath the serious attention of the scholarly. It puts upon the shoulders of a sensitive man a heavy, galling cross and sometimes presses into his brow the thorns of a painful crown. But a lover of truth cannot be a puppet or a machine; he must be a man and a free man in spite of the thorny crowns and the heavy crosses.

In claiming harmony between Genesis and science I have not forgotten the other truth, that the Old Testament must meet the just demands of literature. Would-be scientists have frequently made unreasonable demands of the Bible and ambitious students of literature are making unreasonable demands of it; but no truth in science can ever contradict a truth in literature, nor can a truth in literature ever annihilate a truth in science. Truth is one with God. The tests of science applied to Genesis will either dishonor themselves, as in the case of Prof. Huxley, or declare the divine element therein. Modern literary research will either hopelessly entangle its champion, as in the case of Henry Drummond, or it will declare the presence in Genesis of a factor not to be accounted for by the canons of literature.

No man can hope to satisfy all others in his statement of truth; therefore it is not a surprise that Mr. Gladstone's position failed to meet the expectations of his illustrious opponents. This failure was in part due, I think, to an effort to prove too much. And Prof. Drummond probably went to the other extreme and tried to disprove too much. Mr. Gladstone took splendid evidence for purposes of rebuttal and used it for purposes of an opening affirmative. A more careful and modest design on his part would no doubt have made his case much stronger. But as it was he fought a battle so strong that one of his opponents took refuge in dogmatism that would shame a pope and in deliberate perversion of facts. Another became so tangled in his words that his biographer was compelled to put him before his readers in a sorry plight and with a lame defense. And not least, he won a very valuable verdict from Prof. Dana. Would it be immodest to suggest that those who have formed their ideas of Genesis from the materials furnished by such men as Professors Smith, Drummond and Huxley could do no better thing than to go over the ground once more de novo?

The young men of to-day can do nothing better than to ask themselves about the foundations of modern thinking. Are the leaders of thought as deep and as thorough as their predecessors? The thought of the second century was not as deep and thorough as that of Christ and his apostles; the seventeenth century was shallow and barren where the reformers were deep and fresh; literature, government and religion constantly present periods of deep and abiding thought followed by shallows; are there not more than the usual number now in the shallows of thought? If so, will not the Lord Jesus have to save the worll of science as well as the church? Do not worship the older generation of thinkers, neither despise them, but go as deeply into the foundations of your problems as they did into theirs. Do not worship any man because he carries a full complement of modern diplomas. The college of apostles and the Master combined did not make twelve Johns or twelve Peters. Find your leaders and make them your teachers. And in choosing your teachers remember that truth alone is infallible and that truth cares nothing for popular favor or for majorities. Truth is truth in or out of popular favor. Neither a conservative nor a radical majority is proof positive of truth. Truth is helpful, but not everything relied upon for help is truth. Calvinism as framed and taught by the great Genevan is not true, but many yet cling to it for help; Unitarianism, Mormonism, Theosophy and Christian Science can summon to court hosts to testify that they are helpful. Truth is the oldest thing in the world; find it. Truth is the newest thing in the world; find it. Truth is in Christ Jesus; find him. Truth is far from the careless, the thoughtless, the proud and the wicked; go not that way. Truth has no mercy on my sins or my philosophy; it banishes one and may shatter the other as it did that of Saul of Tarsus. Truth does not divide its lovers, but brings them to the unity for which the Master

prayed. God multiply the truth-seekers of this new century, into which we are entering!

THE IMPORTANCE OF KEEP-ING CONVERTS.

B. F. MANIRE.

Samuel D. Hastings in a letter to the New Voice says of the manner in which prohibitionists have been working: "We make converts, but we lose thousands because we do not keep them under the influence of the truths that converted them." The Voice aptly characterizes this as "a masterly statement of a transcendently important truth," and then adds with reference to the converts that are made to the cause of prohibition: "Let us keep them under the influence of the truths that converted them." It is a fact that this "masterly statement" of Mr. Hastings is just as true of much of our evangelistic and church work as it is in his judgment of prohibition work. We make many converts to the cause of Christ; but we lose many because we do not keep them under the influence of the truths that converted them.

All preachers and churches ought to know, and certainly do know, that it is one thing to make converts, but quite a different thing to keep them, yet preachers and churches often act as if they did not know it. It is often more difficult to keep converts than it is to make them; yet the success of any cause depends as much on keeping the converts as it does on making them, if not more. Each of these departments of labor, however, is all-important in its own place. Converts must be made or there will be none to keep; and converts must be kept or but little permanent good, if any, will result from making them. Indeed, to make converts and then to lose them may do more harm both to them and to the cause we wish to establish than not to have made them at all. "For it were better for them not to have known the way of righteousness than after knowing it to turn back from the holy commandment delivered unto them" (2 Pet. 2:21).

It should be the aim of every evangelist and the work of every church to keep all converts under the influence of the truths that converted them. In the failure to do this we find the cause of so many sad losses to so many churches. Of the many converts made at our protracted meetings a large per cent. are lost simply because we fail to keep them under the influence of the truths that converted them. This is a most disastrous departure from the teaching of Jesus and the practice of the apostles and their co-laborers. The sooner we return to the primitive practice in this respect, the better will it be both for the prosperity of the local churches and the extension of the kingdom of God. The great fundamental truths that turn men to Christ are the truths that keep them in Christ and build them up in the Christian life; hence the transcendent importance of keeping them under the influence of these truths.

The great commission enjoins the keeping of converts as well as the making of them.

"Go ye, therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I command you." Teaching them to observe all things commanded—this is the way to keep them. This was exempli fied in Jerusalem on and after the day of Pentecost. "They then that received his Word were baptized and there were added unto them in that day about three thousand souls. And they continued steadfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers." Thus converts were made, and thus they were kept under the influence of the truths that converted them in the city of Jerusalem where the work of the apostles began. They pursued the same course everywhere else; and we should follow their example.

Brethren, let us strive, in the love and by the help of God, to make as many converts to the cause of Christ as we can in this the last year of the nineteenth century; and at the same time let us use all the means which God has placed within our hands to keep these converts under the influence of the glorious truths that converted them. Thus will they and we enter the twentieth century fully panoplied for the great conflict which before its close, we trust, will win the world for Christ.

Jackson, Miss.

From the Land of the Mesquite.

Reading so much of summer assemblies causes me to attempt a report of the Northwest Texas camp meeting, held near Spring Creek, in Throckmorton County, August 2-13. Fully a thousand people were regularly encamped around the foot of the large hill upon which stood the great white tabernacle, seating some twenty-five hundred people. The crowds were augmented by the large number who lived near and drove to the grounds daily. Every department of the work was represented; every day crowded, beginning with sunrise prayer meeting, Junior C. E., C. W. B. M., C. E., and three preaching services followed in rapid succession.

Brethren R. Clark and R. R. Hamlin did the preaching. Fully a dozen other ministers were present. Bro. and Sister Douthit, Texas' beloved singing evangelists, led the large chorus choir. The fellowship was delightful; even in the camps the people did not seem to be seeking pleasure; they were there on the Master's business, and in the eleven days about thirty souls were brought to him.

A summer assembly is not a novelty, but a camp meeting on the plains of Texas, thirty miles from a railroad, certainly was to many of us. Yet, it is an annual occurrence here as well as in other parts of the state. A grocery store, butchershop, laundry, bakershop, long-distance telephone, etc., caused us to forget we were in a land which only a few years ago was an endless plain occupied by buffalo and the wild horse. One well said it was literally hurling Christianity at the setting sunsaying: "God's people have no frontier," and solving the problem of taking the gospel to the people, A. LYNN CLINKINBEARD.

Wichita Falls, Texas

Food and Sleep are necessary to life and health. If you can't sleep and eat, take Hood's Sarsaparilla. It creates a good appetite, cures indigestion and dyspepsia, overcomes nervousness and gives sweet, restful, refreshing sleep.

The favorite cathartic is Hood's Pills. 25c.

Our Budget.

- -Kansas City, Oct. 12-18.
- -All eyes are turning to the city at the mouth of the Kaw.
- -The occasion is our great national convention-three in one-Home, Foreign, C. W. B. M.
- -The West will be there en masse, because a notable gathering has come close to them; the other parts of the country will be there to see the West-and enjoy the convention.
- -Armory Hall, where the convention meets, will hold a large convention, but we expect to see its capacity fully tested, especially at the great communion service. It will be an occasion worth going a great way to see and feel, and it will be worth remembering. Plan to go to the Kansas City Convention.
 - -This month ends another missionary year.
- -Preparations should be well under way for attending the General Convention in Kansas City next month.
- -All who are indebted to either one of the missionary societies, state, home or foreign, by pledge or otherwise, should remit at once.
- -If we are to reach the \$250,000 mark for Church Extension this year it must be done at once. The churches that have not yet made an offering for this work should do so at once. The matter is of urgent importance.
- -If the party writing us articles on Christian Science without signing them only knew how quickly they got from our hands into the waste basket he or she might save him or herself much unnecessary trouble. We have no time to waste on anonymous letters, to say nothing about nebulous theories.
- -The Herald, Columbia, Mo., for August 31st, contains a fine report of the Missouri Sundayschool Association convention which was held in that city Aug. 28-30. On the first page of the Herald are excellent half-tone pictures of the leading officers of the association. Among them is W. H. McClain of the First Christian Church of this city. Bro. McClain is V.-P. of the association and business manager of the Evangel, published in this city in the interest of the work.
- -The 84th conference of the M. E. Church (South) for Missouri was held in Fulton last week and was well attended and enjoyed by the people of Fulton. Two of the most popular men present were W. B. Palmore, editor of the St. Louis Christian Advocate, and Dr. John Mathews, formerly pastor of the Centenary Church, this city. In his lecture on Temperance and Prohibition Dr. Palmore said: "The battle of Armageddon will be fought early in the new century between organized conscience and organized greed; that is, between the church and the saloon." That may be, but organized conscience and organized greed will include the struggle between labor and capital and other evils as well as the liquor traffic.
- -Returning from a little excursion down the lake one day during the past summer at Macatawa Park, when the little steamer hove in full view of the cottages crowning the hills and lining the shore of Lake Michigan, the editor in a moment of enthusiastic admiration, offered a prize for the best poem on Macatawa, containing not less than three stanzas nor more than ten. We have now received three poems in response to that offer, and will print them soon anonymously, leaving our readers to decide on their merits, and afterwards we will give the names of the authors. We hold the poems a few days for any belated poet who may wish to enter the race. We reserve the right to publish or not, as we may deem best.

- -We have a letter at this office for W. S. Furguson, and also one for W. H. Phillips. If these brothren will send us their present address these letters will be forwarded.
- -The American Christian Missionary Society is making an earnest effort to close the year with full collections. There are 300 pledged to take the May offering that have not yet remitted and the secretary is making an earnest plea with these and others to remit. The society just received \$500 on the annuity plan and \$1,000 as a memorial fund. We hope all those churches having Home Mission funds on hand will send them in before the close of the month. Send all money for Home Missions to Benj. L. Smith, Y. M. C. A. Building, Cincinnati, O.
- -The assistant editor of this paper visited the brethren in Hematite, Mo., on last Sunday. The day was cool and pleasant and good audiences were present both morning and evening. We see no reason why this church and the one in Festus, six miles away, should not co-operate in the support of a preacher between them. Each of these congregations still has substantial material and the field for enlargement is certainly good. The time has certainly come when the weaker churches should be grouped together in the support of proper and needful pastoral work. protracted meeting once or twice a year does not meet the spiritual wants of rural churches.
- -D. D. MacLean, of Bowling Green, Fla., testifies to the ability of members to work even under the most discouraging circumstances. He says that all told they number only twelve Disciples of Christ in Bowling Green, and vet. these twelve, besides meeting their own expenses, gave to Foreign Missions, \$10; to Home Missions, \$10.50; to famine sufferers, \$10.15; to Children's Day, \$5; to state work, \$5; to Church Extension, \$10; to C. W. B. M. general fund, \$18.75. Total, Proportionate giving by the entire brotherhood to that of this little band would have snowed our missionary treasurers under with money. We commend the faith and works of this little hand to all our do-nothing churches.
- -We have received a card from Mr. and Mrs. Lathrop C. Stow, of Grand Rapids, Mich, announcing the marriage of their daughter, Miss Bertha, to Mr. Harvey Erwin Witmer, on September 13. Our intimate acquaintance with the bride and our knowledge of her charming character leads us to extend our hearty congratulations to the fortunate bridegroom, whom we do not know, but whose good sense we greatly admire. To both of the happy pair we offer our best wishes for their future happiness and usefulness. May they "walk this world yoked in all exercise of noble end," until their life purpose be accomplished.
- -The program of the New York state convention did not reach us early enough to appear in our last issue. It will be held this week in Niagara Falls on the same days of the Michigan convention in Grand Rapids and includes the Ministerial Association and the C. W. B. M. of the state. The Ministerial Association will hold its session on Tuesda the 18th, with addresses in the forenoon by G. B. Townsend, in the afternoon by J. M. Philputt and in the evening by M. E. Harlan. Wednesday, the 19th, will be given to reports and business of the missionary society with an address in the afternoon by B. A. Jenkins, and in the evening by B. Q. Denham, of New York. The C. W. B. M. session will occupy Thursday, with addresses in the afternoon by the president, Mrs. Laura Gerould Craig, and in the evening by Miss Mary Graybeil and Miss Adelaid Gail Frost, both of India. On Friday addresses will be given in the forenoon by G. W. Muckley, in the afternoon by Dr. O. P. Gifford and in the evening by C. C. Smith.

What are Humors?

They are vitiated or morbid fluids coursing the veins and affecting the tissues. They are commonly due to defective digestion but sometimes inherited.

How do they manifest themselves?

In many forms of cutaneous eruption, salt rheum or eczema, pimples and boils, and in weakness, languor and general debility.
How are they expelled? By

Hood's Sarsaparilla

which also builds up the system that has suffered from them.

. It is the best of all medicines for all humors.

- -The catalog of Michigan College for 1899-1900, with announcements for 1900-1901 presents the last year's record and the future outlook of a growing school. Those who are casting about for a school to attend or to have their children attend should send for this catalog and note its claims.
- The Buckeye Bell Foundry, Cincinnati, has a fine article in the Western Architect and Builder for July, in which some very novel and suprising things are stated in relation to the casting of large bells. The Buckeye Bell Company probably stands at the head of this industry in the United Statas.
- -At a meeting of the congregation at Cascade, Mich., last Lord's day, it was settled to celebrate the thirty-fifth anniversary of the congregation October 6th and 7th. The church expects this to be one of the best of times. If any one who has preached at Cascade in the past or any one who was once a member of the congregation there should read this notice, will you not add to the interest of the anniversary by writing a letter to be read at the Lord's day service. Address Wm. Chapple, pastor, Cascade, Kent County, Mich.
- -We are in receipt of a circular or prospectus of the Bible lectures of Bro. J. S. Hughes entitled "A Week of Religious Awakening: The Last Days of Early Christianity and its Coming Glory.' These lectures of Bro. Hughes are also called "Seven Nights with John in Patmos." Mr. Hughes has made a specialty of "The Last Days of Early Christianity." And in this fruitful field he has found much to help the church to-day in its struggles with the powers of darkness. These lectures are highly commended by various well-known brethren in the circular mentioned and can be secured by addressing the author at Station O., Chicago. We would be glad to see Bro. Hughes kept busy in delivering these lectures. Plan for these lectures in your church during the coming autumn and winter.
- -The brotherhood will be glad to know that on September 13 there was \$238,703,11 in our Extension Fund and that we now lack only \$11,296 .-89 of reaching the quarter-million mark. It needs now but a special effort on next Sunday, the 23rd, among all the churches that have not taken or sent in their offering, and the hoped-for result will be attained. If the offering is taken on next Sunday and promptly forwarded to G. W. Muckley, Kansas City, Mo., it will reach the office before the books close at noon on Saturday, the 29th. Let the apportionment be sent if possible. The strongest churches have not yet sent in their offerings and we urge that they do so early next week.
- -I. W. Cameron, pastor of the Church of Christ in Weldon, Ia., and the Adventists of that city are exchanging views on the life and immortality question through the Weldon News. In the issue of that paper for September 13th Bro. Cameron gives an able review of an Adventist tract or booklet on the subject.

-The receipts for Foreign Missions for thirteen days of September amount to \$5,642.99, or a gain of \$1,780 81 over the corresponding thirteen days of 1899. The total receipts for the year up to Sept. 13, amount to \$159,076.95, or a gain of \$24,815.77 The books close for the current missionary year September 30. Whatever is done now must be done quickly. No offering will be credited on this year that reaches the treasury after September 30. Send offerings to F. M. Rains, Treas., Box 884, Cincinnati, Ohio.

-At the conclusion of the services in the First Christian Church of this city, on last Sunday, the resignation of its pastor, F. O. Fannon was read to the congregation. The matter came as a great surprise to the congregation. The basis of the resignation was financial situation. The resignation was referred to the official board of the church in the hope that the difficulty which seemed to stand in the way of Bro. Fannon's continuance as the pastor of the church could be removed, the resignation reconsidered and the present relation continued. Bro. McCanne and his family, who some months ago moved into the vicinity of the Mt. Cabanne Church changed their church memberships last Sunday. There was no preachers' meeting in this office on last Monday on account of the migration of preachers toward Moberly.

-The program of the Michigan state convention did not reach us in time to appear last week, and as it is in session this week in Grand Rapids its appearance in this paper would be of little service to any one. The program is a triple one. It contains the sessions of the Michigan Missionary Society, the Michigan C. W. B. M., and the Michigan Christian Ministerial Association. To say that it is a strong program is to put the facts in a very moderate way, and we are sure that the delegates are enjoying a feast in Grand Rapids this week. We regret that we could not have had the program a few days earlier that it might have appeared in our issue last week. The sessions of the Ministerial Association come first, beginning on Monday night, and will present a fine exposition of practical themes by practical men. The other convention sessions will not come behind in interest with their respective parts. The names on the program will bear us out in this statement.

-N. B. Cooksey, of Olney, Ill, has devised a new method for the collection of money for the payment of church debts. It is called "The 20th Century Flying Roll." It is a sort of printed subscription paper sent by mail from friend to friend asking for not less than a dime to be sent direct to the pastor of the church soliciting the help by each receiver of a flying roll and the same signed with amount forwarded and then sent on to another to do likewise. Each flying roll is to be kept rolling or flying until full of names and then returned and filed in the archives of the church. We expect that the air will soon be full of flying rolls-for a season at least.

-The C. W. B. M. quarterly meeting of St. Louis will be held at Tuxedo, Friday, Sept. 28. A missionary from India, probably Miss Adelaide Frost, will address the meeting. A good program, as usual, will be given.

-A letter from Bro. B. A. Jenkins dated Macatawa, Mich., Sept. 12, says:

The worst storm in years occurred here last night. People are all excited this morning have engaged passage from Chicago on the Holland, but of course came by rail. The Soo is still at Macatawa Dock. Great trees are down in the grove. No damage to houses.

This was the West Indies hurricane that devastated Galveston on its way to the Atlantic Coast, where it struck Cape Breton Island.

-The communication from O. P. Spiegel, including a letter from Bro. Lamar, will be interesting, especially to our readers in the South. They will be interested in the reminiscence of Bro. Lamar, and in the good news of the success of the gospel in this last meeting. That first meeting, however, was a tremendous success, for which we are all thankful, if it accomplished what Bro. Lamar says it did.

-The meeting recently held by Chas. M. Fillmore, pastor of the church in Carthage, Ohio, on "Politics and Religion" as reported in the Review and News, cannot result in other than good. Bro. Fillmore said many wise and timely things, among which we quote the following:

Under our form of government every citizen has a multitude of duties resting upon him, and he is not released from any of those duties when he becomes a Christian, but must now feel that he must discharge them in a way that will be acceptable to his great Lord and Master.

A Remarkable Offer.

On the second page of this issue will be found what is probably the most remarkable book offer ever made by us. Ten splendid cloth-bound volumes, each book having a distinct and practical value, aggregating almost 4,000 pages, for FIVE DOLLARS -this is our offer!

At regular prices, purchased singly, these books would cost \$16.00. We have sold thousands of copies at this rate. The volumes we are now offering are NOT damaged, or spoiled, or shelf-worn. Our offer is genuine in every particular. The books are clean and new; they are substantially bound. They are a splendid bargain at the price named.

No intelligent Disciple, and certainly no preacher, should be without these volumes. In the stories of the lives of the pioneers is told the story of the Reformation. The best history of the beginnings of our government is found in the biographies of Washington, Adams, Jefferson, Franklin and other patriots. The best history of the great "Reformation of the Ninetenth Century" will be found in the biographies of these heroic pioneers-Campbell, Smith, Franklin, Goodwin, Shaw, Rogers, etc.

This offer of the "Biographical and Historical Library" will remain open from the present time until November 1, when it will positively be withdrawn. We reserve the right, however, to withdraw the offer at any time prior to November 1, if our stock of these books shall become exhausted.

California Convention Notes.

Our state convention has closed and Mrs. Sweeney and myself, with many others, are remaining over to enjoy the balmy breezes of Santa Cruz Bay.

Jesse H. Hughes, George W. Sweeney, Wm. H. Martin and R. L. McDalton were elected at the late California state convention as delegates to the National Convention at Kansas City.

J. H. Hughes has served the California state convention for the past two years as president and was unanimously nominated for a third year, which last he declined.

J. H. McCullough preached on the second Sunday of the California state convention at the morning hour on "Life," and Dean Hiram VanKirk preached at night on "Apostolic Missionary Methods."

At the late state meeting of California, George W. Sweeney preached on the first Sunday morning on the "Word Becoming Flesh and Dwelling Among Men." A. C. Smither preached at night on the "Church." The audiences on both Sundays were said to have been the largest in the history of said to have been con-California state meetings.

George W. Sweeney.

Santa Cruz, Cal.



Dersonal Mention.

O. D. Jones, of Edina, Mo., has published a book of 105 pages entitled "Politics of the Nazarene." Price of the book, 50 cents.

On Sept. 9th the tenth anniversary of the pastorate of A. C. Smither with the First Christian Church, Los Angeles, Cal., was appropriately observed with special services and sermon.

- G. F. Rogers has decided to remain with the church at Illiopolis, Ill., another year, having already served the church in the capacity of pastor for almost seven years.
- R. G. Adams, of Youngstown, Ohio, says that he can put any church desiring a first-class meeting in correspondence with an excellent man is an orator and holds rousing meetings."

A sermon recently preached by C. P. Smith, pastor of the Church of Christ in Richmond, Mo., on "The World's Great Enigma," was published in the Richmond Missourian of Sept. 6th It is a sermon that is both comforting and strengthening to the Christian.

W. S. Errett, of Carbondale, Ill., gave us a very pleasant call last week. He was returning from a visit to the church in Waverly, Ill. A church that enjoys wholesome doctrine would do well to secure the services of Bro. Errett.

John Williams, pastor of the Church of Christ in Whiting, Ia., says that the hotel in that town is for sale and they would be glad to have a Christian family purchase it. The price is \$2,200, and he says that it is doing a fine business.

A minister, a thorough college graduate and full of the missionary spirit, would be glad to correspond with any church wanting a protracted meeting. Will hold a meeting for the free will offering. Address Minister, Box 292, Jonesboro,

Geo. R. Beardslee's address and residence is Wabash, Ind., instead of Washington as stated in a notice in this column in a preview paper. He preaches for the church at Granger, Ind., one-half time and would be glad to find a church that could take the remainder of his time.

J. W. Lowber, of Austin, Texas, has an oppor-tunity of getting good pay from Eastern maga-zines and also from English magazines for articles along the line of his book, "Cultura," but he is writing a new book and does not feel that he can undertake any more work.

President E. V. Zollars, Hiram, O., desires to call the attention of any church that is planning to hold revival meetings, to the merits of J. L. McDonald as an evangelist. He says that Bro. McDonald has had large and successful experience, preaches strong gospel sermons and is sound, logical and convincing that he is both edifying and instructive, and his meetings always leave the church in a healthy condition. He co-operates in the most fraternal way with the pastor. He may be addressed at Hiram, O., and ought to be kept busy holding meetings.

A. W. Davis, an evangelist who has been working under the auspices of the Kentucky state board has been spending a few weeks in this city, undergoing treatment for his turous. Date that three assistants with him in his work, has three assistants with him in his work, while who make a specialty of the song service. in the city they held revival services on the street and on Tuesday night of this week gave a musical entertainment in the Carondelet Christian Church. Bro. Davis is anxious to get back to his work in Kentucky.

A PLAIN STATEMENT.

About two years ago "Silver and Gold" was published. Since that time we have sold One Hundred and Fifty Thousand copies. This fact proves, beyond all question, that "Silver and Gold" is a song-book of the highest class. No poor book, no book that was merely "pretty fair" could have had such a circulation. Its worth made it popular, and its popularity has proven its worth.

We have prepared a little pamphlet, containing sample pages (reduced) and price-list of this song-book. This pamphlet is sent, free, to all who request it. Write to Hackleman Music Co, Indianapolis, or to The Christian Publishing Co.,

R. L. McHatton, of Santa Cruz, California, is w in Miscouri for a season and can be addressed 1827 Penn Street, Kansas City.

J. J. Marshall has returned from his vacation his work with the church in Palmyra, Mo., ere he began the third year of his pastorate, pt. 9th.

S. W. Crutcher has accepted a call to preach the church in Harrisonville, Mo., beginning tober 1. This brings Bro. Crutcher back into ssouri, and into a former field in which he was y successful This was during the years '87 1'88. Bro. Crutcher leaves Pine Bluff, Ark., on count of the health of his wife.

Dr. A. C. Foster has moved from Blue Mound to lumbia, Mo., to educate his children. Bro. ster was for four years pastor of the church Blue Mound and for nine years its leading elder. e Doctor leaves a large practice, and many ends in the church and out of it. He will be lly missed, but we hope to close up the ranks d move on.

Prof. W. E. M. Hackleman, of Indianapolis, l, called at this office on Monday A. M., on his ty to the convention at Moberly On account a belated train B.o H. missed the Christian-ANGELIST special, but followed on the afteron train. Missouri would hardly know how to day a convention without Prof. Hackleman's esence and music.

Last Sunday was the sixth anniversary of the storate of S. S. Jones of the First Church of rist. The pastor submitted a report of the six ars' work that was exceedingly gratifying to

corgregation:
ditions to the church by conversion and baptism..... claimed.....

The present membership of the church is 775. e Second Church of Christ has been organized thin the last eighteen months, and now has a mbership of 170, and is building a handsome use of worship, which will be dedicated about first of December.

During the six years the congregation of the First Church has raised and paid out over \$31,000 for all purposes, \$19,000 being spent on the lot and handsome building at the corner of Oak and Seminary Streets. The spiritual growth of the congregation has been good, and as a moral and spiritual force it stands second to no organization in Danville, and its missionary efforts are world-wide. The pastor pointed out that the congre-gation had the greatest opportunity of its his ory just before it, but said certain things would be needful in order to make the most of this opportunity.—Danville Democrat.

H. A. Easton, who has been serving his home church as assistant pastor and chorister for some time past, will soon close his work with them and desires to engage with pastors or evangelists as singer. Would prefer to engage permanently with some good evangelist. Address Danville, Illinois, Rural Route 2. No leader of song among our people is better known than Bro. Easton.

CHANGES.

J. D. Dillard, Fredricktown, Mo., to St. Louis,

J. H. Lacey, Du Plain, Mich., to Rochester, Ind. J. K. Cornell, Des Moines to Newton, Ia. S. P. Telford, Washington, Ia, to Denver, Colo. Jas. H. Brooks, Corinth, Miss., to Newport, Ark. H. E. Rossell, Tustin, Mich., to Missoula, Mont. W. H. Willyard, Beaver, Pa., to Charlestown,

G. A. Russell, San Jose, Cal., to Berkeley, Cal. G. A. Reynolds, McComb City, to Grenada, Miss. A. O. MacFarland, Mexico to Columbia, Mo. S. W. Nay, Elk City to Leavenworth, Kas. Geo. C. Waggoner, Boonsville, Tenn., to Lex-

E. W. McDiarmid, Hazel Green to Morehead, Ky. Chas. A. Stevens, Trinidad, Col., to Fort Dodge,

P. N. Mystrom, Sac City to Kellogg, Iowa. J. D Lemon, Burlington to Strawn, Kan. W. S. Moore, Columbus to Lacygne, Kan.
E. C. Davis, Errett, Mass., to Hiram, Ohio.
W. B. Harter, Aurora to Wilbur, Neb.
G. W. Moore, Cartland to East Akron, Ohio. Jesse B. Haston, Galveston to Arcadia, Tex. Joel M. Fisher, Volga City to Prescott, Ia. E. L. Burch, Eureka, Cal., to Portland, Ore. H. B. Sims, New Port, Ark., to Poplar Bluff, Mo. L. J. Marshall, Manitou, Col., to Palmyra, Mo. R. H. Lamkin Walnut Hill to Lexington, Ky.

I. H. Fuller, Wapello to Corning, Ia.

R. V. Leeson, Albany, Mo., to Denison, Kas.

The New England Conservatory of Music is about to take another forward step in its develop-Nearly an acre of land has already been ment. Nearly an acre of land has already been bought on Huntington Avenue, in the aristocratic Back Bay district of Boston, and only one block from the new music hall which is in the process of erection. Within a year the trustees hope to be able to make the transfer from the old home on Washington Street to the new. Instead of one large building, two, and possibly three, will be constructed, one containing classrooms and a large hall for the concerts and recitals which are of almost daily occurrence in such an institution, and the other for the Conservatory Home. More structures will be built as needed on the ample

In its new home it will be in the center of the In its new home it will be in the center of the most interesting section of Greater Boston. Amid these surroundings, and in the closest relations with Music Hall, the Art Museum, and the various musical and art societies with which Back Bay abounds, the New England Conservatory gives promise of a future which may well eclipse the splendor of its past history, and make it in the truest sense a University of Musi, to which the lesser schools all over the country may send their graduaters to receive the training and advantages. graduates to receive the training and advantages which only a great university in a great muscal center can bestow.

IF YOU HAVE

and drugs and doctors fail to cure you write to me and I will send you free a trial package of a simple remedy, which cured me and thousands of others among them cases of over 50 years' standing. This is no hombug or deception but an honest remedy that you can test without spending a cent. Itrecently cure a lady who had been an invalid for 52 years. Addressions & SMITK, S27 Sermania Bidg., Milwaukee W.s.

The Makers of the Bethany Read. ing Courses.

The picture which we present on the cover this week will be of unusual interest to that large and growing company of both young and old who are following the Bethany C. E. Reading Courses. It is a matter of congratulation, not only that we have at last undertaken this work of providing a systematic course of religious reading, but that its direction has been placed in the hands of men so truly representative of our best scholarship. One of the most important educational problems of the present generation and one the importance of which is being more and more recognized by pedagogical specialists, is the problem of making the higher education also a broader education. The immense success of the Chautauqua movement and the growing popularity of the University Extension method give evidence that this need is recognized—the need of ways for giving to the many those things which have until recently been too much confined to the comparative few who can enjoy the advantages of college and university study. The Bethany C. E. Reading Courses are the Chautauqua of the Disciples. The courses have been laid out and the handbooks and weekly readings prepared by men whose scholarly attainments and zealous devotion have eminently fitted them for the performance of the task. It is to be hoped that in the year's study, which begins October 1, the enrollment will be much larger than it has ever been before. The call for volunteers here should appeal to your desire for the best things for yourself; and it need not be a selfish desire, either, for the larger the enrollment the more certain it is that the reading courses will be a permanent suc-

Why Attend the National Convention?

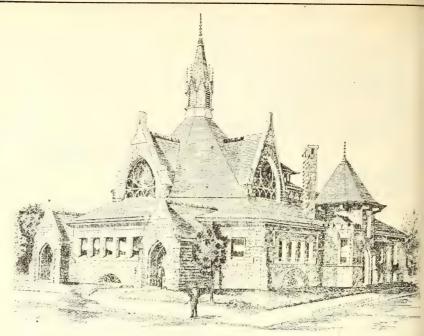
Before the Cincinnati convention we had no church in our little town, and as there were only four or five Disciples of Christ in this part of the country it seemed to be a great undertaking to try to effect an organization. We did not see our way clear to employ a minister to hold a meeting for us, but after returning from Cincinnati we had a great supply of faith, warmer heart and a freer pocketbook.

After obtaining T. A. Lindenmeyer, of Lexington, Neb., to hold a meeting, a church was organized with 28 members, including four schoolteachers. We are glad to say that these results were brought about through the inspiration received from the sweet songs and grand thoughts by noble men and women at the Cincinnati Convention.

As you read these few lines think of the souls that have been saved in the United States through extra efforts made by those who attend our national conventions. You cannot afford to miss the Kansas City Convention, as time and money will be worth less than those sweet songs and grand speeches from the greatest ministers of our brotherhood from all parts of the United States and across the waters. Sons and daughters who have been away from their old homes for years will find it pleasant to meet their fathers and mothers there. Brothers and sisters will be glad to meet there and recall to memory their childhood days.

Old ministers with one foot in the grave, perhaps their last convention, young ministers in the vigor of their manhood. Old schoolmates and students from the colleges of our brotherhood will be there. This should be the largest and most inspiring national convention of the Chris-

Now is the time to begin to make preparations to go. Leave the dark side of life at home and



This is the cut of the new Christian Church in Bedford, Indiana, where James Small ministers. will be built of Bedford Limestone and will cost \$20,000 and seat 1,000 people. It will be en closed about Christmas. The length is 125x87, and the dome is 78 feet high.

take the bright side to Kansas City which will grow brighter and when you return home it will overrule the darkness and you can give our Lord the J. F. BRIDGES, Agent U. P. R. R.

Eddyville, Neb.

Go With Us to the National Convention at Kansas City, October 11-18.

The CHRISTIAN-EVANGELIST has selected the Burlington Route over which to run its special excursion to the National Convention at Kansas

City.
We have done this because this route is the most convenient for a large part of our brotherhood in Missouri and adjoining states.

Every one knows the Burlington Route; its track is firm and safe, its equipment of the very best and the territory covered by its lines is immense.

Our arrangement with them assures us of the exclusive use by the CHRISTIAN-EVANGELIST excursion of as many first-class chair cars as may be needed for the comfort of the members of that

party.
We will leave St. Louis on Tuesday, Oct. 11, at 9 A. M., on one of their best trains and in some of their best cars. Don't forget that there will be nothing second-rate about the arrangement.

We will make connection at Hannibal with trains from the East and North and invite all who can meet us at St. Louis, Hannibal, Laclede or other points en route to join our party. Brethren who live off the line of the Burlington but who would like to join us in this excursion, either singly or in parties, are invited to write us for fuller information.

Railroad rates to Kansas City are one fare plus two dollars for the round trip from all points except that from points from which the one-way rate to Kansas City is six dollars or less, the rate will be one and one-third fare for the round trip. Tickets on sale Oct. 11, 13 and 15; good for return leaving Kansas City up to and including Oct. 20. On tickets where the rate is one fare plus two dollars there will be a joint agency fee at Kansas City of fifty cents.

Watch the columns of the CHRISTIAN-EVANGELeach week for additional information, begin at once to form your parties. We will do all we can to assist in arranging for your comfort and convenience. Write to us about it.

Address W. D. Cree in care of this office.

A Pleasant Accident.

As a rule, accidents are not pleasant, especiall railroad accidents. But this one was. Understand I didn't say it was a wreck-only an accident. 1 was all my fault that it happened, and it was al the fault of the Pennsylvania Railroad Compan that it was pleasant. It was like this: I wa going to New York to catch a steamer for Europ and was making rather close connections with it The train reached Pittsburg early in the morning It was that fast train which makes only thre stops between Pittsburg and New York. I jumpe off to get breakfast in the lunch room, met a acquaintance there, and we had a pleasant tim together. I remember we remarked how foolis it was for people to be nervous for fear of get ting left on such occasions. They gulp thei food as if the house was on fire and think sure th train will leave them; but it never does. The we went forth to find our train and were told tha it had been gone about two minutes and wouldn' stop for a hundred miles. But another train o the same road was just ready to start. We sum moned the station-master and told our trouble He summoned somebody else and had him holthat train till we were ready to take it. He too! us to a high official in an upper floor of the sta tion and the high official took a list of all on possessions which we had left scattered arounin the sleeper on the departed train, including our tickets, which were in the hands of the Pul man conductor. He telegraphed instructions t the first station where the train would stop an wrote an order to the conductor of the secon train to carry us to that point. When we reache Altoona, there was a blue-coated official staudin beside the track with his arms full of our valises overcoats, hats, magazines, umbrellas, and th other etceteras of a traveler's outfit. In short, reached New York only an hour and a half late than if I had not missed the train, none of m belongings were lost, and I caught my steamer.

The beauty of it was that throughout the whol experience, nobody so much as hinted that w were idiots to get left—which we were. The seemed to assume that it was any gentleman' prerogative to miss a train once in a while an that they were there to see that no unpleasan results followed the exercise of that right. I was a genuine joy to have dealings with a set o officials who could be gentlemanly as well as busi nesslike. I thought considerably less of my ow competence as a traveler after this experience but considerably more of the employees of the Pennsylvania R. R. W. E. G.

Correspondence.

English Topics.

STIFF CHURCH.

The good old epigram on ecclesiastical differeniations says that the Church of England, estabished by law in the Old Country, is divided by pinion and practice into three sections. These re the High Church with its attitudes, the Broad Church with its latitudes and the Low Church with ts platitudes. But my observation leads me to ote that there is another big party in the Anlican fold, which is by far the greatest of all. This is the Stiff Church, which is not reckoned in definite category, but exists all the same, in reat power, wealth and influence. The Low Church party is at present in doleful dumps beause of the triumphant progress of the Ritualsts. These are defiant because they are triumhant. For the same reason the High Church party is in the ascendant. It is the promoter of all the Ritualist "gymkhana." The antics of the riests who play at popery in the Protestant comnunion are, of course, identified with the very name of High Church. And where is the Broad Church party to-day? Where, indeed? It is withering away under the contempt of the nation. Yet, in the days of my boyhood it seemed about to capture the whole field of each other section. Those were the days of Charles Kingsley; of Dean Stanley; of Stopford Brooke's Church career before ne seconded to the Unitarians, and of the present Archbishop of Canterbury, when he was Headnaster of Rugby School and wrote his famous articles in "Essays and Reviews," which stamped nim as a rationalistic sceptic of the most pronounced order. But Dr. Frederick Temple became Bishop of Exeter and there was a terrible commotion among the Evangelicals, because they considered him little better than an infidel. It nas a wonderful effect on an agnostic clergyman f he is tossed up into a bishopric and into the House of Lords. He is sure to leave all his heresies behind him. Years rolled on and Dr. Temple was translated from the See of Exeter and became Bishop of London. Then in his septuagenarian period he was made Primate of all England. He s properly orthodox now; but he is neither High, Low nor Broad. Our Archbishop of Canterbury s a Stiff Churchman! "Where do you buy your tobacco?" asked the famous C. M. Birrell, Baptist minister of Liverpool (predecessor of Aked), addressing the sarcastic query to his friend, Hugh Stowell Brown, the noted pastor in those days of Myrtle Street Baptist Chapel. "Where do you buy your starch?" retorted Brown. The latter was an inveterate smoker, much to the constant distress of his friend, who wore high and very imposing collars and was as punctilious in all his manners as Brown was free and easy.

STARCHY RELIGIONISTS.

This to my mind is the chief of ecclesiastical troubles. So many people are simply rigid as if they were dipped in starch every morning! One of my young fellowstudents, when I was in college, went out one Sunday to preach and got himself most earnestly prayed for by an old deacon in the post-preaching prayer-meeting. The prayer was, "O Lord, forgive the preacher for the illustration he has been using!" And yet the unfortunate illustration was from actual life. The student told his hearers that he had been hearing of a young lady, newly married, who knew so little of housekeeping that when her husband came home from his office one evening she proudly presented him with the first specimen of her washing and ironing. To his unspeakable and mingled amusement and dismay he saw that it was one of his shirts, starched and ironed all over! As I am

not preaching a sermon but only writing a familiar letter, I may be forgiven if I use this incident as really illustrating the type of the average church woman, but still more of the ordinary church woman of England to-day. Here is our difficulty: We are confronted by some few millions of religious people in this country who are stiffened into inflexibility by the possession of exclusive caste privileges, civil and religious at the same time The vast majority of church people who sway the fashion of society and really control the country are neither high, low nor broad. They are utterly indifferent about shades of doctrine. One ceremony is to them as good as another. They are merely of the church, churchy and consequently they are very much of the earth, earthy; not of the heavens, heavenly; because this affectation of superiority generates ineffable arrogance and the spiritual element is carnalized by pride, bigotry and an egotism of the grossest inflation. The preaching of apostolic truth cannot touch such haughty souls. Indeed, they will not listen to any preacher who is not a state church clergyman. The only sin which really shocks them as unpardonable is the guilt of schism, which is with them only another name for Dissent or Nonconformity. I have known the most cruel treatment suffered by some member of a churchy family who, weary and sick at heart of the whole mockery of this sham Protestantism, has boldly attended my own ministry. I have seen numerous cases of miserable persecution and of the display of abominable bigotry. Well, I may as well come out with a personal fact. I know what I am saying. I was born, cradled and educated in the very midst of Church of England society and was guilty of coming out of it because Spurgeon opened my eyes to the truth concerning baptism. I was at once myself a victim of relentless persecution of that negative kind which consists of boycotting, exclusion and every king of excommunication. And this is the kind of spirit which prevails more bitterly than ever it did. It does duty instead of fire, axe and rack. And let me say that the greatest bigots in the state church are the women. I am grieved to have to say it, but I am constrained to remark that but for the proud and cold haughtiness of the millions of the pious and uncompromising women the Church of England might be disestablished forthwith. I do not agree with any of the schemes for the extension of the franchise to women. Here in one particular and one only I totally disagree with Lady Henry Somerset and the late Miss Willard. Those two noble ladies split the Temperance party in England in twain by forcing to the front the women's suffrage movement. They did not advance the cause which they obtruded one inch, but only drove it back, while they rent the Temperance ranks irremediably. If the women of England came into political power to-morrow the vast majority of them would proceed to bolster up in the most determined manner the fabric of priestcraft which is tottering under its own condition of effeteness and decay. And it is largely owing to our women that the great and disastrous conservative reactionary wave has now for some years rolled over every in-

NO MISOGYNIST.

Let it not appear to any of my readers that I am disparaging lovely woman. On the contrary I honor the fair part of humanity far more than do those who make the blunder of hurling woman into the corrupt and degrading cockpit of strife and altercation. It seems to me that we of the unfair sex are the proper political soldiers. We ought no more to devote our delicate, refined and sensitive wives, sisters and daughters to such an avocation than to send them to war among shot and shell. And yet I am reckoned an advanced

radical. And let me say that in this country many of our most advanced men are entirely opposed to woman's suffrage. Woman is not logical, but rather rhetorical. She is intuitively impulsive and commits her judgment and her reason almost entirely to her emotions and sentiments. She is perfectly adapted to control all the best and highest spheres of life. She is man's autocrat and rules him so as at the same time to leave him entirely unconscious that he is her abject slave. It seems, I dare say, foolish on the part of an Englishman to write thus against the assumption of political functions by women, seeing that this mighty empire is ruled by Queen Victoria. But she only rules the empire as your wife, I verily believe, rules you, Bro. Garrison, and as I suppose, or at any rate suspect, my wife rules me. Our Queen i: not a politician. She rules as a sentimental figurehead. She does not interfere with the affairs of the nation. When she has been thought to show some partiality for a statesman, or some dislike to a minister of state, she has somewhat suffered in public esteem for the time. A political queen would lose all the affection of the nation. I do not believe she could continue to reign. I seemed to notice when I was in America that your women ruled many of the churches, but I thought I discovered that they did so by doing nearly all the work. (I remember that when I gave a lecture anywhere the pastor always came to me at the end apologetically and handed me a fee, saying that the ladies had kept half the collection. I never made any charge and I respected the ladies far too much to demur. But the power of the American woman always impressed me. One pastor brought me all the collection, much to my astonishment. I could hardly believe it, but I was not sorry, as distances are great to travel on your continent.)

PERSONALIA.

I have been enjoying some memorable treats this summer in intercourse with fugitive American brothers and sisters. Just at this moment Prof. Haggard and wife are among us. He will be speaking to my people. Bro. Bloom from Cato, N. Y., is here too, staying in this neighborhood. We shall hear him also at some meeting. Thousands of Americans must have visited London and Paris. We enjoy the benefit of a passing visit from some. The difficulty is to keep an American on the ground here a little longer after he has been scouring some sections of Europe. The setting sun seems then to exercise for him an irresistible fascination. For some whom I hunger to see we look in vain. Where is Z. Sweeney, who told me he would certainly be here? Where are the Tyler brothers? It is good to hear that Dr. Moore may be along in the late autumn. This is really his native country, only his parents happened not to be here just when he was born. Many big Americans are preaching here this month. Dr. Amory Bradford, Dr. Reuben Thomas and Dr. Pierson are giving sermons in London. Dr. Lorimer has gone to Scotland from London after delighting great audiences. Every year we seem to hear an extra number of American speakers. There is but little difference, after all, between an eloquent American and an elequent Britisher. Eloquenee is of cosmopolitan value and oratory is a commodity of universal acceptance. When this gift is sanctified it is still the bugle-blast which startles sinners who are drifting on the way to perdition and it is still the silver trumpet which gives the signal for the opening of Paradise to the pilgrims of the night of earth's weary journey.

WILLIAM DURBAN.

43 Park Road, Sauth Tottenham, London, Aug. 30, 1900.

Your best friend can give you no better advice than this: "For impure blood, bad stomach and weak nerves take Hood's Sarsaparilla." The Lands of the Long Day-XI.

RUSSIA FROM A CAR WINDOW.

Russia has a well-deserved reputation for being the most expensive country in Europe for travelers. In particular, its hotels are characterized as the dearest and worst on the continent. With this latter opinion I scarcely agree. The inns of the smaller towns may be as bad as their Slavophobic detractors assert, but there are plenty of good (though dear) hotels in the cities. Railroad travel has, however, the merit of being both cheap and comfortable. The cars, which are almost all of the corridor type, are quite as comfortable as our best Pullmans and far superior to the average European coach. Strangely enough, though, even their hest cars are commonly lighted with candles. One who has secured a berth in a sleeper and also wishes bedclothes secures them from the porter for an extra fee, but most Russian travelers carry their own or do without. My reindeer furs did good service at this juncture; but at times when I looked from the car window over a rolling landscape of mingled field and forest, I pined for the bicycle which I had left with the Lapp by the Arctic Ocean as the price of the said furs. The roads are not as well made as in other European countries, but continuous good weather had brought even the dirt roads into an excellent state for wheeling. On the whole I have the impression that Russia would not be a bad place for a bicycle trip if one had luck with the weather and did not mind the magnificent distances-for it is always several hundred miles from anywhere to anywhere else in Russia. It would afford a good opportunity for seeing the rural life and the village communes at a close range.

The Russian agricultural village is unique. For a long period, while the peasants were serfs, each village constituted a little communistic group with a half patriarchial, half democratic organization and exercised minute control over its members. With the emancipation of the serfs in 1862 by Czar Alexander II. (who for this alone might well be called the modern Alexander the Great) the village commune acquired still greater importance; for it came to own the land which was allotted to the various members for tillage, subject to periodical redistribution. This system is still in vogue (although much of the land which formerly belonged to the great landlords is now held in fee simple by individual peasants) and the workings of the commune must exhibit some curious features to the student of society.

As one rides through the country on the train he sees only the shell in which the commune lives. In the midst of broad and fenceless fields is a group of low thatched hovels, scarcely distinguishable from the haystacks which dot the landscape in early August. The houses (if they can be called by that name) are set close together and the group is generally cleft by a broad, dusty, unpaved thoroughfare which is at once village street and country road. Here, as in Germany, there are few isolated farm houses. The farmers all live in villages, of which two or three are in sight at once from any elevated point of view. This characteristic at once distinguishes a Russian or German rural landscape from an American.

Fortunately the train goes slowly, so that even he who runs by the fast express may read something of the character of the country and its people. They charge you an extra rate of fare in Russia for riding on a train which makes twenty-three miles an hour, and a railroad manager from that country would have heart failure if he attempted to ride on a really fast train either in western Europe or in America. The trains do not carry dining cars, but stop often and long at buffet

stations, when there is time not only to eat a hearty meal but to smoke a few after dinner clgarettes—for the Russian is the world's champion cigarette smoker. Even the stage villain, who as a type is notoriously addicted to that form of dissipation, cannot compete with the average virtuous Russian.

From St. Petersburg to Moscow is a ride of four hundred miles through the forest belt of Russia. There is but one town of any consequence on the way and the population is sparse, but it is not the desolate, dreary country which I was prepared to expect. It is, on the contrary, a very pleasant ride, if one enjoys seeing magnificent forests with occassional fields interspersed.

Arriving at Moscow, a multitude of white-aproned porters, looking rather like butchers, rush into the train before any one can get out and are ready to convey baggage to a cab for a trifling consideration, and having duly dickered with the cabman (for there is no legal restriction upon their rapacity in Moscow and it is a game of catchas catch-can) one is soon thumping over roughly paved streets into the heart of the old Russian capital. The outskirts look much like any town that is irregularly built and more irregularly paved, but the nearer one comes to the center of the city, the more does the peculiar character of the place assert itself.

No right-minded traveler will, I think, be found outside of the Kremlin within an hour after his arrival. As for myself, I could not get there quickly enough. The hotel proprietor could detain me only long enough to secure my passport (which was always the first thing done at a Russian hotel) and I was off to see this very heart of Russia.

Once upon a time, when Moscow was young and small and St. Petersburg had not yet begun to be at all, the city with its fortress, churches, palaces and residences occupied a walled position on a spot of high ground by the side of the river. As the city grew, the residences were all removed to the outlying district and a new wall built around the new quarters, while the old quarter, the Kremlin, was devoted to the buildings of the church, the army and the court. Almost everything of any importance that has happened in Russia has happened at Moscow, and all great events at Moscow have happened in the Kremlin. To be sure, everything in the country has burned down two or three times and the antiquarian has only the limited satisfaction of looking at something which was built to replace something old. But in the Kremlin, more than elsewhere in Russia, one has the sensation of being on historic ground. Just what the historic events are which come to mind in this place I will not pause to state, for the probability is that the reader knows little and perhaps cares less about Russian history, and, to tell the truth, the few things that I know about it myself I have learned rather recently.

Perhaps the best introduction to the city is to be gained by climbing the Tower of Ivan, which rises out of one of the churches in the Kremlin. No city of my acquaintance has so fascinating a bird'seye view. The four hundred and eighty churches of Moscow exhibit a vast array of glittering domes, gilded and silvered, blue with gold stars, or spirally striped with all the colors of the rainbow. The dark green of the trees mingles with the light green of the roofs, and the prevailing whiteness of the buildings gives a touch of orientalism to the scene. The buildings of the Kremlin itself, upon which one looks down from this vantage point, are in all conceivable styles of architecture-Moorish, Chinese, Byzantine, renaissance and colonial-for it has seldom been given to a Russian architect to construct a building which would be beautiful and impressive and at the same chaste and homogeneous in style.

As one descends from the tower he will be set by a throng of unofficial guides who a anxious to show him the place. They are, as rule, very troublesome, especially if the travel looks either rich or "easy." I certainly did n look the former and long practice in rebuffi vampires of their sort had enabled me to put on front which gave them very little encouragemen It is always best in dealing with these busy-bodi not to commit manslaughter except as the la resort. It is not considered good form and is see dom absolutely necessary, but any measures sho of that are entirely justifiable.

The Kremlin is commonly spoken of as the cit; del of . Moscow, but, as already indicated, it much more than a stronghold. Within its se rated walls are a palace, an armory, a barrack two monasteries and five cathedrals-a Russia "cathedral" being not the seat of a bishop or th chief church of a dioceae, but any church which has a considerable corps of clergy. In one these churches in the Kremlin the czars are bat tized and married, in one they are crowned and i one they are buried. Whatever I set out to d on any day in the way of sight-seeing, whether t go out to the Sparrow Hills, from which Napoleo viewed the city as his army was entering it, or t the Thieves' Market, or to the boulevards, som how I always wound up by going to the Kremlin It is a place from which one cannot stay awa unless he deliberately shuts his eyes and forget that he is in Moscow.

But there are really a good many interesting things in Moscow which one can see incidentally on the way to and from the Kremlin, without compromising his fidelity to the latter. The so-called Kitai Gorod, or Chinese city (which, by the way has absolutely nothing to do with China or the Chinese), is a section of the city adjoining the Kremlin and containg most of the Asiatic features of Moscow. This was the site of the city after it had outgrown its original location in the Kremlin. It, too, has a separate wall of its own and a highly picturesque wall it is, with little chapels full of pictures and candles at every gate and a holy "icon" over every archway. The Russian who passes a chapel may exhibit any one of three degrees of piety. He may enter, buy a candle and place it lighted before his favorite icon, or sacred picture; or he may pause in the street, face the chapel and bow low half a dozen times while he crosses himself with great rapidity; or he may perform his devotions with one hand as he goes by without stopping.

Not only at the gates of the Kremlin and the Kitai Gorod and the outer city wall are there pictures and icons of which the faithful must take note, but everywhere throughout the city one may see holy pictures on walls and over doors, and one can scarcely glance down any street without seeing many people performing their devotions before them. Over the Sacred Gate of the Kremlin there is an icon so holy that every one passing through removes his hat. Even strangers and unbelievers in the sanctity of the picture conform to the custom, and it used to be a penal offense to wear hat while going through the Sacred Gate. Even now such disrespect excites great indignation and I have heard one Russian teamster swear with great zeal and volubility at another who had for gotten to show proper reverence to the picture.

It takes about two days and a night to go from Moscow to Odessa, the chief city of southern Russia and the most important port on the Black Sea. I was still looking for that desolate tract of waste land which I supposed occupied a considerable portion of central Russia. At first, leaving Moscow, there are low hills green with the healthy and mature verdure of midsummer. While further

north there had been fields scattered here and there through the forest, now there were patches of forest rising here and there like islands in the great rolling sea of fertile farm land. The big fields were a delight to the American eye. I have not seen their like in Europe. There were evidences that there had not been enough rain this season, but still the grain looked healthy and there was "Indian corn" to be seen-another rare sight in Europe and pleasing to the homeward bound American. There were many white fields of buckwheat, which is a national food of the Russian peasantry, and the track was often lined with sunflowers for miles. The latter are not purely decorative in this land, for sunflower seeds are a cheap and abundant staple and are much used for food by the poorest classes. Here and there a modern reaper, probably American, is seen in a field of ripe wheat and again a group of thirty or forty men and women swinging scythes in the good old-fashioned way. Women swinging scythes? Certainly. And not only that, but they work on the railway shoveling ballast on the track. Every vers: (two-thirds of a mile) along the track there is a signal man or woman, who steps on the track as soon as the train has passed and stands statuesquely holding a green flag until the next one steps out two thirds of a mile down the road.

The waste land for which I continued to look did not appear and I gradually came to the conclusion that the great Russian desert, like the great American desert, is a vanishing quantity. Almost down to the Black Sea that fertile wheat land extends with only occasionally interruptions by stretches of sandy soil like that along the valley of the Dnieper River. Though the crops are good, the dwellings of the farmers are very poor. The larger towns are well built and apparently prosperous in their commerce and manufactures, but the agricultural villages give evidence of nothing but the direst poverty; and the peasants themselves, whom one sees at the little stations, clad in sheep-skin coats and with their legs wrapped with rags and rope, seem as miserable as utter destitution can make them. It is difficult for any man to look prosperous when, in place of shoes, he wears a wad of rags tied with string on each foot.

Somewhat more than half way from Moscow to Odessa lies the important city of Kief, the ancient ecclesiastical capital of Russia and the seat of its political administration before Moscow had given its name to the Empire of Muscovy. Here I stopped for a day, but the account of this interesting visit to the oldest and most sacred monastery in Russia must be deferred and given in connection with some further observations on the Russian church.

Arriving at Odessa early in the morning there would have been ample time to catch the morning steamer for Constantinople, but my passport had not yet received the necessary visa which is required of every one who leaves the empire as proof that he is not a political suspect, an escaping prisoner or a defaulting debtor. So I must spend the morning in making a tour of the police offices of Odessa, dropping here and there a ruble to this or that official and finally issuing forth with full permission to leave Russia. I do not think the Russian police found out as much about me that morning as I found out about the Russian police. But I was not yet ready to go. I had permission to leave Russia, but I could not enter Turkey until I had seen the Turkish Consul-General and exchanged a few more rubles for his seal and signature on my passport. That done, I have two clear days to see Odessa before the departure of the next steamer across the Black Sea.

W. E. GARRISON.

Odessa, Russia, 3 August, 1900.

Chicago Letter.

The terrific storm that wrought such ruin on the coast of Texas reached Chicago last week, and had sufficient strength left to put many lives in peril. There were but two deaths, however, the principal damage being done to the shipping. is reported as the fiercest gale on the lake since the fated "Chicora" was lost six years ago. On the Michigan side of the lake wharves were badly damaged and small sailing crafts dashed to pieces. An old captain declared that he never saw such a monster sea form in so short a time before. The passengers on a State Street cable car were thrown into a panic by the breaking of a trolley wire over their heads. There were some amusing features; for example, a dignified and rather stout matron out on West Madison Street was caught and carried along by the gale until she was compelled to run at a lively rate for one of her years. Screaming for help, she ran into the arms a robust policeman, almost knocking him down. A boy with a push-cart, finding himself unable to stop, let go the cart and flung himself to the ground. The cart continued its journey, and when last seen was headed for one of the

Chicago is honored, if honor it be, with the presence of the chief men of the great political parties. A significant fact in the present campaign is the general apathy which party leaders complain of among the voters. It is safe to assume that what they mean is a feeling of indifference toward the party. There can be no doubt whatever of the lively patriotism of the rank and file, and it is an encouraging symptom that partisanship dwindles as patriotism grows. Old war cries, phantom issues and party prejudices are no longer a profitable stock in trade. The wide dissemination of knowledge, the close study of current events and the growing habit of independent thinking give promise of a better day in our politics. And yet, it is still astonishing and amusing to see with what success the politician can trump up his "issue" and get the masses to accept it as "paramount" without much regard to the facts. Religious leaders are sometimes discouraged because of the indifference of church members. But they do not suffer in their high and holy work more than business suffers from the same cause—more than even politics suffers. If half the systematic effort to arouse the constituency of a church were made that is made to arouse the constituency of a politican, the results would astonish us. It is at this point that one of the chief advantages of evangelistic efforts kis realized. The evangelist is a specialist; he may have his faults-who hasn't?-but he knows more about his particular business than anybody else. Cultivate him, encourage him, and he will help you to keep uppermost the issue which is always paramount—that of the world's salvation.

Dr. F. W. Gunsaulus, the eloquent successor to Hillis and Swing in the pulpit of Central Church, meeting in Music Hall, has resigned his position as president of Armour Institute, to take effect February 1st, 1901. It has been reluctantly accepted, and it is given as the reason for its acceptance, that Dr. Gunsaulus will devote his entire time to the establishment of the church upon a broader, every-day basis. Since its beginning, this great church has been little but a Sunday crowd, gathered for worship an hour. As Dr. Gunsaulus says, "We meet once a week, renew acquaintance and have a good social time, and that is all there is until the next Sunday." That is decidedly unsatisfactory to any earnest servant of Jesus Christ; and yet, of how many churches is it not true? Music Hall is to be torn down and the great department store of Marshall Field &



If a woman's crown of glory is her hair, Jessie Fraser, of Fine, N. Y., must be a queenly woman. She wrote us, last January, that her hair was nearly 64 inches long and very

And she gave Ayer's Hair Vigor all the credit for it. Ayer's Hair Vigor may do this for you.

We don't claim the 64 inches every time, though.

J. C. AYER COMPANY, Practical Chemists, Lowell, Mass.

Ayer's Sarsaparilla Ayer's Pills Ayer's Ague Cure

Ayer's Hair Vigor Aver's Cherry Pectoral Ayer's Comatone

Co. is to be extended over the site. The church will seek a location elsewhere on Washington Street, probably in a new hall to be erected chiefly for its uses. The plan upon which it is purposed to conduct the church hereafter is institutional. The preacher says: "We desire to attract all the people we can, and have every one feel that we want them to be one of us. We want a large church for down-town work, to be open at all times." There is no reason, to speak perfectly plain, except the lack of gumption, why the Disciples of Christ should not have had one or more such churches in successful operation by this time. The way in which we have demonstrated conclusively our incapacity for large things in the great cities is a perpetual and apparently incurable humiliation.

Dr. E. S. Ames, the newly chosen pastor of Hyde Park Church, is expected to take charge on the first of October. It is reported that he intends returning to the pastorate and abandoning the work of a teacher for the sake of our churches. We hope this is true. Dr. H. L. Willett is supplying the pulpit for September. The pastor of the First Church has resigned and will probably quit October 1st, devoting his time to the interests of the Christian Century Company, popular lectures, pulpit supply, church dedications, etc. W. B. Taylor is making a final effort to pay off the debt of the North Side Church before he quits this barren field. Union Church has not yet found a successor to J. H. O. Smith.

FRANK G. TYRRELL.

4957 Prairie Ave.

B. B. Tyler's Letter.

Leon is the capital of Decatur County, Ia., and is only about a dozen miles from the Missouri state The town is in the midst of a fine agricultural region. It is a typical Western country town. A gentleman told me a few days ago that the vield of corn in the county has reached, in some instances, one hundred bushels per acre. This, of course, is unusual. But little corn comparatively is shipped to the markets. Generally it is fed to cattle and hogs. Good farm land can be bought now in this region at a low price. I was told by a reliable party that a farm adjoining Leon of three hundred acres well improved can be bought for ten thousand dollars. Upon being questioned he said that nine thousand dollars cash would buy it. This land, he said, will rent for probably two dollars and fifty cents an acre. It does not need a shrewd business eye to see that the purchase of this farm is a good investment-assuming that the statements here quoted are reliable; and I see no reason for doubting them. The surface of the country here is more broken than is usual in Iowa. The scenery from the window of my room as I write is very fine.

The principal churches in the town are Baptist, Methodist, Presbyterian and Christian. There is no Roman Catholic Church in Leon. Some miles from town there is an Irish settlement and a church owning allegiance to Pope Leo XIII. There are small Advent and Mormon Churches in Leon. Lamoni, a Mormon headquarters, is in this county about fifteen miles distant. In fact, Lamoni is THE headquarters for the "Josephite Mormons" or the "Reorganized Church of Jesus Christ of Latterday Saints." A son of Joseph Smith, the original Mormon prophet, is a citizen of this place. I have heard that "he is a better prophet than was his father." The "Josephite Mormons" are opposed to polygamy. Mormons of this variety seem to be about as well thought of here as any people. The uniform testimony is that they are good citizens and good neighbors. I have been told that Mormons are teachers in the public schools in Leon. The county treasurer is a Mormon elder. Usually the people when speaking of the Mormons use the words "Church of Jesus Christ of Latter-day Saints," or simply "Latter-day Saints." Their printing house is located at Lamoni. A grandson of Joseph Smith, Frederick M. Smith, is the editor of the Lamoni Chronicle. The "Saints" in Lamoni do not like the Salt Lake City "Saints" a little bit. Mormonism is a power to be reckoned with in the United States. R. B. Neal, of Grayson, Ky., and others who are fighting this system, are not engaged in a bout with a windmill. This remark applies especially to the Utah Mormons.

There is a great congregation of the Christian Church in Leon. In some regards it is the leading church in the town. In numbers it is as strong as either of the other congregations. An unusual number of young people belong to this church. The biblical intelligence of the members of the Christian Church will not, to say the least, suffer in comparison with others.

This church is peculiarly fortunate in its pastor. His name is Castor—R. W. Castor. He is a yourg man and is a graduate of Drake University. His character is above reproach. He has the confidence of his own people and of the people generally. He is intelligent and good. In his care of the church he is diligent, prudent, wise and unselfish. He has a care for the spiritual health of the people. If were Bishop and had the location of preachers in my hands I would appoint R. W. Castor to the Leon "charge!"

This town is in a peculiar spiritual condition. An emotional revival struck the place last spring. A reaction has followed and the pastors complain of small congregations and a painful lack of interest in spiritual things. The result is natural. The principle

underlying a revival of this character is the same as that of a real estate boom. Is a real estate boom good for the business interests of a community? Not as a rule. For information inquire of the citizene of almost any place that has had an experience. Here and there, now and again, a church or a community receives benefit from the emotional revival; but such congregations and places are exceptional.

The singing in our church in Leon is worthy of mention in this place. It is my kind! I could not get enough of it; and one of the best features of it is the fact that the members of the choir apparently do not know that their singing is good!

When I was in Iowa last April I called attention to the fact that there is an infidel propaganda among the Fohemians. This organization, it is said, encourages self-murder. It also encourages, so it is affirmed, the murder of such members of their families as are no longer useful on account of illness or age. It is said that the members of the organization to which I refer practice in this regard what Ingersoll advocated. I had no sooner returned to the state than I heard again of this society and its work. This matter is of especial importance because reputable men assert that a professor in the State University is in sympathy with this atheistic movement.

Desiring to hear both sides I addressed a letter of inquiry to the president of the Iowa State University asking what there was in the charges against Prof. Shimek. In the absence of President McLean the "acting private secretary of the president" replied. He said, speaking of Prof Shimek:

"I think a wrong impression has gone abroad in regard to his religious character. The controversy receives but little attention here, because it is generally felt to be a church quarrel. I mean by that that the society to which he belongs has gained the bitter opposition of the Catholic Church, partly because it has drawn many of its members from that church, which strictly prohibits secret societies; partly, too, because it is the outgrowth of a society in Bohemia which has considered the Catholic Church responsible for Bohemia's nonadvancement in the political and social world. Prof. Shimek himself has publicly disavowed infidelity, and has publicly stated that the paper on which he is an associate editor, and which is the organ of the C. S. P. S., has not the intention of teaching infidelity. The professor is not known among his associates as an aggressive infidel or atheist; indeed, his religious belief, or non-belief, has never attracted much attention. His connection with this paper has nothing whatever to do with the university, and we have no copies in the office of the attacks made upon him or his replies. So little attention is paid to it here that I had to interview several professors before I could find one who knew anything about it."

The letters "C. S. P. S.," I ought to explain, stand for a society whose name in English is "Bohemian Slavonic Benevolent Society."

Dr. Woitishek, of Cedar Rapids, explains to me that "the word Slavonic is used because the Bohemians are a part of the Slavonic race." The Doctor also says that "the society has over 10,000 members in the United States, is a fraternal life insurance society, but socially it has become virtually a purely infidel society, having for its prime object the total destruction of all religious sentiment among our people."

Dr. Woitishek says "our people" because he is himself a Bohemian. He ought to know what the "C. S. P. S." is, having been a member of the organization. He says that the paper of which Prof. Shimek is an associate editor "never prints any article in its pages that would have the least sympathy with Christianity. It is thoroughly one-sided—infidel, really atheistic."

Dr. Woitishek is not a member of any church.

He was an atheist; he now believes in the teach ings of the Christ.

The question before the people of Iowa is: I Prof. Shimek a suitable person to be a member of the teaching force or faculty of the State University? Dr. Woitishek says that Prof. Shimel "aids in poisoning the minds of our Bohemian people by reading such an infidel paper and also in going to their beer dances and participating in their infidel ceremonies and really making brutes of our people." There are others in Iowa who agree with the Doctor in this connection, Catholics and Protestants.

B. B. T.

Mr. Sheldon's Criticism of England.

Assuming the correctness of the condensed report of Mr. Sheldon's account of his English experiences referred to by Bro. Durban in the last issue of the Christian-Evangelist, I have two remarks to make concerning it.

1. If Mr. Sheldon affirms that he was insulted by drunken English soldiers without rebuke or protest from onlookers, I accept his statement of fact as closing the controversy on that point, for I believe in Mr. Sheldon's veracity. But I beg leave to assure him that this experience of his was quite exceptional. I spent sixteen years under the Union Jack, eleven years in the Australiar Colonies and five in England, and I was never insulted by an Englishman of any kind. The Engglish are polite and courteous or they are nothing.

2. As to the alleged prevalence of the drink habit, in all representations on this subject it must be borne in mind that there are two Englands, as there are two Americas. There is an England that drinks, and in a man's first hasty trip through the country he is apt to conclude that is this about all the England there is, but more extensive observation seriously modifies this conclusion and reveals a sober, non-bibulous England. If my own personal testimony is worth anything I must say that during my sixteen years' experience in New South Wales, Victoria, South Australia, Tasmania, New Zealand and New Britain, not a single person ever put liquor before me to drink, and I have yet to see the first British soldier drunk. Mr. Sheldon must have been unfortunate in the J. J. HALEY. company he kept.

Cynthiana, Ky.

Trained Nurse.

REMARKS ABOUT NOURISHING FOOD.

"A physician's wife, Mrs. Dr. Landon, gave me a packet of Grape Nuts about a year ago, with the remark that she was sure I would flud the food very beneficial, both for my own use and for my patients. I was particularly attracted to the food, as at that time the weather was very hot and I appreciated the fact that the Grape Nuts required no cooking.

"The fool was deliciously crisp, and most inviting to the appetite After making use of it twice a day for three or four weeks, I discovered that it was a most wonderful invigorator. I used to suffer greatly from exhaustion, headaches and depression of spirits. My work had been very trying at times and indigestion had set in.

"Now I am always well and ready for any amount of work, have an abundance of active energy and cheerfulness and mental poise. I have proved to my entire satisfaction that this change has been brought about by Grape-Nuts food.

"The fact that it is predigested is a very desirable feature. I have had many remarkable results in feeding Grape-Nuts to my patients, and I cannot speak too highly of the food. My friends constantly comment on the change in my appearance. I have gained nine pounds since beginning the use of this food." Eleanor Miller, Trained Medical and Surgical Nurse, 515 Jeff. St., Bay City, Mich.

Texas Letter.

Texas is under a great, dark shadow. Never in its history or in the history of the land at large have we been called on to face so terrible a caamity as that which has befallen Galveston and the coast country near the ill-fated city. On Saturday, September 9, the winds and waves combined and soon the island, only about ten feet above sea level, was completely submerged, the water varying in depth from three to fifteen feet. Fremont Hotel, the highest point in the city, had three feet of water in the building, while the lower portions were buried beneath waves five times that deep. And during this struggle with the water the wind was blowing at the rate of ninety miles an hour, the two making a power for the destruction of life and property almost irresisti-The 40,000 people of the beautiful city thus in a few hours lost not only their homes and their business, but from 5,000 to 8,000 of them lost their lives. Not a building in the entire city escaped injury, and perhaps not a single individnal came out unhurt. The property loss is estimated at \$25,000,000, but the complete list of the dead can never be given. Thousands of human bodies, unidentified on account of the extreme heat, were hurriedly buried at sea, and there are thousands of others crushed beneath fallen walls, whose mangled bodies, when found, will never be identified. And sad to say, the sea would not keep her dead, but in many cases hurled them back on the shore, and they had to be burned. Under these circumstances it will be impossible ever to have a comple list of the lost. But many who are left are worse than dead-they are raving maniacs. Strong men and women saw their loved ones swept into the deep, or crushed beneath falling stones, brick and lumber, and the awful vision robbed them of reason, and now the eyes glare, and they laugh when you speak to them of their experience during those fearful

The horrible picture beggars description. No language can possibly paint it. The mind staggers in its attempt to grasp it, and even the wildest imagination cannot conceive of so frightful a

reality.

But I must speak of one other feature. Such scenes bring out both the best and the worst in humanity. No sconer had the sad news gone abroad than assistance began to pour in. It came from the North and the South and the East and the West and from across the sea, for England has been a liberal helper, so that perhaps \$1,500,000 would not overestimate the offering, and still it comes. This shows us the true inwardness of the human heart, and proves that man is not altogether bad; this is the only silver lining on that black cloud.

How I wish I could stop here, but I cannot. Over against this fine picture I must place another. It must have been conceived by Satan and wrought out by demons. It is this: While good men were doing all in their power to rescue the living and bury the dead, bad ones took advantage of the opportunity to rob them of everything valuable on their persons, and in many cases cut off the ears and swollen fingers for the jewelry they wore. These ghouls had a short reign, for orders were issued by the authorities to shoot them down like dogs, and it was done.

Many of the smaller towns and the whole country near Galveston suffered greatly. A. J. Bush, at Alvin, escaped with his family, but his house was injured and its contents ruined. Others of our preachers, and many of our members lost everything, and some of them lost their lives.

J. B. Haston, our Galveston pastor, was out of the city with his family and thus escaped, but seven of his little church of 140 members were lost; the building, strange to say, was not seriously injured.

ARMSTRONG & MCKELVY BEYMER-BAUMAN urch. DAVIS-CHAMBERS Pittsburgh.
Pahnestock
Pittsburgh. ANCHOR Cincinnati. ECKSTEIN ATLANTIC BRADLEY BROOKLYN New York JEWETT ULSTER MOIND EOUTHERN Chicago. COLLIER MISSOURI St. Louis RED SEAL SOUTHERN JOHN T. LEWIS & BROS CO MORLEY Cleveland. SALEM Salem. Mass. CORNELL Buffalo. KENTUCKY Louisville.



RACTICAL painters say that when they come to repaint a house which has been painted with ready-

mixed paint or combination White Lead (so-called), it costs more to prepare the surface than to apply the paint.

The moral is to use only Pure White Lead, because it is not only more durable, but is always in good condition for repainting. These brands are genuine.

For colors use National Lead Company's Pure White Lead Tinting Colors. Any shade desired is readily obtained. Pamphlet giving full information and showing samples of Colors, also pamphlet entitled "Uncle Sam's Experience With Paints" forwarded upon application.

National Lead Co., 100 William Street, New York.

Some men are born editors and others have editorial honors thrust upon them, and your correspondent belongs to the latter class. A little more than a year since I suffered myself to be persuaded to accept the business management of the Christian Courier; but an experience of three months convinced me that with my large pastorate of a thousand members, this was a mistake and I resigned. But again these same directors and stockholders, like the unfortunate widow, will not let me alone. In a meeting, Aug. 31, ignoring my wishes in the case, they again persuaded me not only to take the business management, but also editorial control of the paper, and so it is now with all its weight resting on my alreadywell-burdened shoulders. But as it comes so persistently, and wholly without my seeking, and since we must have it in our Texas work, I have concluded that it is sent of God, and what can I do but accept it and do the best I can for it, trusting in God and good men to stand by me in the arduous undertaking.

W. K. Homan, former editor of the Courier, has been unanimously nominated for governor by the Prohibitionists of the state; a great honor worthily bestowed. M. M. Davis.

833 Live Oak St., Dallas, Texas.

Cincinnati Letter.

As the perspective lengthens on his life the Christian nations more and more see how great a man was David Livingstone. Already his name is to the schoolboy one of the score of great ones. Many have read short accounts of his career in Africa and a few some of his own books, but until of late his personal correspondence has not been available to the masses of readers. His friend, Dr. Gordon Blaikie, has issued the best book on Livingstone ever published. It corrects many erroneous impressions of the great missionary's career, for he was, first and last, a missionary. That was the golden thread of his purpose. He discovered, wrote treatises on science, fought political and diplomatic battles simply because they stood in the line of his one great enterprise -missions. It illustrátes, not his abandonment of the cause he first espoused, but that he was one of those versatile geniuses who could do all of these things in prosecuting that one cause.

Livingstone was a great man. He was not satisfied to stop with even the successful conduct of a single mission when all inner Africa was an unblazed forest. He was not content to convert a single tribe when the slave trade was destroying

scores of others. Here was his monumental work. The world has not yet seen the fullness of his accomplishment. Had he done all he did at the head of an army the plaudits of his fellows would have never ceased. But his sword was that of peace. His less spectacular conquest was none the less effective.

But Livingstone was greatest in his failures. They were not without number. Like most heroic souls he failed but to succeed. It often seemed that a moment had dashed his whole life of sacrifice into oblivion, yet he did not despair, for he had unfailing faith in the victory of righteousness.

This book of Dr. Blaikie's is fascinating and inspiring. It enlarges the soul of its reader. It is a missionary classic. The Students' Campaign Committee has included it in the most excellent library it is sending out. Drop the Foreign Society a card for particulars.

THAT "REIGN OF LAW."

Perhaps Mr. Allen has shown a little iconoclasm but the experience of a multitude of young men will justify him. Perhaps he does not relate historical facts, but the canons of fiction writing do not demand that he should. If he relates real or possible experience he is writing within the bounds of literary propriety. David is not alone in his troubles. Every young minister should read this book as a sort of warning. He will not need to accept it. Most young men are able to weigh facts and reasons. They are sometimes injured forever by being "molded" mentally rather than cultivated. Review the last few pages of the book now that first impressions have lost their fever and they will not seem so entirely unwholesome. David finds the God of love. The sequel may not show him entirely orthodox, but it cannot show him aught but religious. We wish, however, that the author might have discovered to him the matchless life of the Man of Nazareth.

THE SCHOOL FOR PASTORAL HELPERS

is exciting some considerable interest, both in and out of the brotherhood. The problem of the down-town church is one of the commanding questions and many see in this movement a great help toward its solution. Prof. Henderson, of the University of Chicago, urges that training as nurses should be an accompaniment. The problem of the big church may also look here for help. The lady helper will be a great aid in wielding numbers. Why is it any less expedient to pay workers for Sunday-school and charity work than to pay another worker to preach from the pulpit? It will further organization, which is an indispensable factor in any live and effective effort. The management are proceeding with wise caution. Only a limited class will be received this year.

A. W. TAYLOR.

Ministerial Association.

The thirty-seventh annual meeting of the Ministerial Association of Eastern Ohio, was held Sept. 4-6 in the little city of Canton, within whose limits is the modest and pleasant home of William McKinley, President of the United States.

The Ministerial Association of the Disciples of Christ of Eastern Ohio is probably the strongest and best of its kind among the Disciples. In the thirty-seven years since its organization in Alliance it has never failed to meet in annual session, and for the first fifteen years of its history its meetings were held twice a year. It has kept a record of every meeting and every session from the beginning. Its annual programs have always been good and sometimes exceptionally strong. Among its members have been those who stood in the first rank among the pioneer Disciple preachers. Its membership has been annually recruited from succeeding ranks until its history, counted by decades, contains the experiences and the peculiarities of four generations of preachers. In its earliest membership were such men as Andrew Burns, A. B. Green, J. W. Lanphear, J. J. Moss, A. S Hayden, Isaac Errett, Silas E. Shepherd, W. A. Belding and J. H. Jones. These and many others of their generation have passed away, except Dr. Belding and Harrison Jones, who still linger far beyond the fourscore limit. H. W. Ever est was its first vice-president; B. A. Hinsdale, one of its ablest members, and John M. Atwater, both radical and conservative-these and others have made its work valuable to its membership inidvidually and to the congregations they have represented. Its total membership from the beginning has included over four hundred names. No names are dropped from its rolls except by request or for immoral conduct, and its members are found in heathen lands and in nearly every state of the nation, in Canada, in Europe and in the islands of the sea.

At the Canton meeting letters were read from J. W. James, J. H. Mohorter, C. J. Tanner, C. H. Strawn, Levi Marshall, C. L. Morrison, M. P. Havden, R. M. Marshall and Dr. W. A. Belding. from the states of Ohio, Massachusetts, Minnesota, Missouri, New York and Manitoba.

The program of the Canton meeting was a strong one. The following persons performed the work given them honestly, ably and sometimes brilliantly: Modern Psychic Phenomena, Alanson Wilcox, Cleveland, O.; "The Ecumenical Missionary Conference," W. W. Sniff, Cleveland, O.; Elements of Success in Evangelistic Meetings, P. H. Welsheimer, Millersburg, O.; The Problem of the Country Church, Alcinous Baker, Braceville, O.; "The Old Testament under Fire," A. M. Chamberlain, Alliance, O.; The Book of Daniel, M. L. S reator, Canton. O.; The Scope and Purpose of the Sermon, or the Relative Importance of the Sermon and the Service, L. G. Batman, Mansfield, O.; "Why This Loss?" G. A. Hoffmann, St. Louis,

One session was given to the pioneers and Lathrop Cooley, for fifty years a preacher, and J. H. Jones, for seventy-two years a preacher, occupied the time to the pleasure and profit of all. Amoug the Disciples such an event was never known before.

Bro. G. A. Hoffmann's address was counted among the very best and the association felt highly honored by his presence.

For the first time in his long ministry Robert Moffett was unable to be present and preside on account of infirmity. Ugly rheumatism compelled him to remain at home. There were forty preachers present, nearly all of whom are members of the association. The discussions were bright but the spirit of the meeting Christian, and all passed pleasantly and on the ascending scale to the end.

The next meeting will be held in Medina, O., beginning on the first Tuesday in September, 1901.

The officers elected are: President, A. Baker, Braceville, O.; vice-president, E. A. Bosworth, Morristown, O.; corresponding secretary and treasurer, F. M. Green, Kent, O. The new program will soon be under way. Nearly every preacher present took some part in the program. It was a good meeting every way and I only regret that space will not allow me to express myself as I would like to concerning each participant. The letter from Dr. Belding made a profound impression, and coming from one who for fifty years has never faltered or wearied, it had almost the interest and force of an apostolic letter. I cannot close this letter better than to give it in full. Its admonitions and exhortations are worthy of the attention of every preacher:

TO THE BRETHREN OF THE MINISTERIAL ASSOCIA-TION OF EASTERN OHIO ASSEMBLED - Greeting: Grace, mercy and peace from our kind Heavenly Father and his Son our blessed Savior. "Have salt among yourselves and be at peace one with another."

A letter of notice and invitation to be present at your annual gathering in Canton, Ohio, September 4, 1900, was duly received and gladly welcomed.

It carried me back in memory to the numerous meetings of former years and the sweet and joyous fellowship in which so many of us participated and others who will never again respond to earthly calls, but "when the roll is called up yonder," I trust we shall all be there.

It is with deep regret that I am compelled to say, if means of travel would permit, my feeble health will prevent my being present with you in body, yet in spirit I shall be there, joying and beholding your steadfastness in the faith and fellowship of the Spirit, which shall tend to further you in the divine life and better prepare you to help in the prosecution of the work which Christ the rightful lawgiver has committed to his church.

Dear brethren in Christ, "preach the Word,"
which is God's power to save the world Don't speculate about matters which to believe will neither admit a man into heaven nor shut him out.

The religious world is moving, and in the right direction. Stick to the Book. Press the claims of Jesus for the union of his people, in harmony with his recorded prayer in the 17th of John. A great work has been done and a far greater is yet to be accomplished if the Church of Christ is faithful and true to the trust committed to it.

While I have been absent from the meetings of the association for a number of years, I have continued to feel a lively interest in it and have marked with pleasure the apparent growth and increasing zeal of the brotherhood in Ohio and especially in the northeastern portion of it.

What wonderful changes God has wrought

among the people since my short term of labor in the Master's vineyard! May the glorious work go on until the precious truth shall triumph and "the kingdoms of this world shall become the kingdom of our Lord and of his Christ;" when Jesus himself shall come in person to take his re deemed army into the presence of his Father and introduce them, saying: "Here Father, am I, and the children whom thou hast given me."

While it seems to me now a matter of doubt While it seems to me now a matter of whether I shall ever be with you again in your earthly convocations, yet, dear brethren, I ask an interest in your prayers that my faith may not fail and that I may be able in truth to say: "Not fail and that I may be able in truth to say: "Not my will, but thine, O God, be done." May the love of Christ that passeth all under-

standing dwell in you and manifest itself to all, is my prayer. Farewell.

Your brother in Christ,

W. A. BELDING. 2141 Fifth Ave., Troy, N. Y., Aug. 22, 1900.

I hope all the members of the association who were unable to be present will consider this brief report of the meeting at Canton as a love-token to them through me, their long-time corresponding secretary.

Kent, O. F. M. GREEN.

Shorthand. Learn

Knowledge of Shorthand and Typewriting will Enable You to be Self-Sustaining.

The Missouri Shorthand College of St. Louis. Mo., is one of the Leading Shorthand Institutions in the United States.

Persons intending the acquirement of shorthand and typewriting should select a responsible school. otherwise their time and money are wasted.

As success in shorthand is largely dependent on the teacher as well as pupil, it is absolutely necessary that instructors should be practical shorthand writers, and no others are competent to teach. Benn Pitman system taught.

The Principal of "The Missouri shorthand College" is John H. Schofield, the well-known journalist and shorthard writer, and member of the National Shorthand Writers' Association. In order to show that he is a practical and recognized exponent of shorthand, reference letters are herewith published from leading educators:

Prof. E. Benjamin Andrews, now Chancellor of Nebraska University, and recently Superintendent of Chicago schools, comments on his character and ability as follows:

Board of Education,
Office of Superintendent of Schools,
Shiller Building,
Chicago, Feb. 21, 1900.
Mr. John H. Schofield is well and favorably known to me as the successful director of a large shorthand college in Providence, R. I. I consider him not only one of the most expert practical shorthand writers whom I have ever known, but also an upright, honorable and perfectly trustworthy gentleman.

E. BENJ ANDREWS,
Superintendent of Schools.

Commenting on Mr. Schofield's ability and character, President E. G. Robinson, of Brown University. Providence, R. I., contributes the following:

Brown University, Providence, R. I.
I have known Mr. John H. Schofield for years as
stenographic reporter for the Previdence Journal.
His work has given special satisfaction to all parties
concerned. His character as a Christian genileman
has also commanded respect, and I take pleasure in
commending him to the confidence and good will of
all with whom he may meet or with whom he may
have business relations E. G. ROBINSON. President Brown University,

Brother Fabrician, of La Salle College, Philadelphia, Pa., adds the following testimonial

La Salle College, Philadelphia, Pa.

Mr. John H. Schofield: My dear Sir—It gives me much pleasure to say a timely word to bear witness to your character as a man, and your ability as a journalist and shorthand writer. I hope and pray that your efforts, in whatever channel you may choose to direct them, will be rewarded with the measure of success which your talents, your energy and your accomplishments must win. You are, however, too well and favorably known to need this note or recognition from your very sincere and devoted friend,

BRO. FABRICIAN.

BRO. FABRICIAN.

Those so situated that they cannot attend school sessions, taught by mail, as Principal John H. Schofield has had gratifyin success by this method of teaching. Mail students who will devote two hours daily to practice, cannot fail to obtain a general knowledge of shorthand in twenty weeks. This is a short time to acquire a proression that will enable persons to become self-supporting. Those who attend school generally graduated in about sixteen weeks, but this depends largely on the ability and general knowledge of the pupil.

As a knowledge of shorthand is of no pratical utility unless able to sp ll and compose correctly, students deficient in these lines are taught without extra charge. Shorthand and typewriting furnishes lucrative, as well as pleasant employment for both sexes, but more especially for young ladies, as there are always positions for those who are capable and competent.

Positions Secured

for Graduates. Instruction in Bookkeeping and full Commercial Course if Desired. Room and Board furnished pupils from abroad at moderate rates.

THE MISSOURI SHORTHAND COLLEGE.

No. 918 Pine Street, St. Louis, Mo.

ee Speech and Democratic Government."

have a free exericse of their religious beto be freed from extortionate taxation withvoice in the lawmaking assemblies and an rtunity to express themselves freely on all ets, led our forefathers, the Puritans, to seek ylum on New England's bleak and unwelcome over three hundred years ago.

om their toil and patriotism has sprung a nation-"the land of the free and the home e brave."

ey made for themselves a home and a new rnment—a government that we all idealize. "a government of the people, for the people by the people."

was intended to be a government that would fy the governed in every essential feature. constitution was not intended to remain forunchanged, but was to change as the people ed, and the many amendments already adopted how the people have progressed.

a people advance in ideas and accomplishs, so their government must advance in ly unison or become a menace to the nation's

ina may be pointed to as a country whose le advanced beyond the laws and customs of rulers, but dared not, till recently, force a ge of goveanment to suit them.

t a government abridge the right of free h of its subjects and progress is handicapped ike proportion.

here despotism reigns and the government bes unbearable to its subjects civil war results. of the very worst kind; but where freedom of h is allowed, a change may and often does place just as important and effective, while peaceful change with all the horrors of war

ly averted. man who dares not speak his mind freely, gh it be in opposition to the existing govern-, is a slave to that government and not a

ropean nations are never truly at peace exin name, nor will anarchy ever be rooted out ranny. Class legislation and tyrannical rulers forever breed anarchy.

citizen thereof.

ance's civil war, the most bitter struggle ben citizens of a country for freedom of speech the century has seen, was the result of unable oppression of one class upon another ing them in political bondage.

ssia is ever hearing the internal mutterings scontent rising from her desperate and alenslaved subjects, while anarchy is, like a , clutching at her throat.

en the great religious denominations have to see that people will progress in ideas and determined to express them, therefore to tain their membership they find it necessary eak down many traditionary barriers and t liberty of thought and action in their ranks. lotice in a recent paper a comment on the sination of King Humbert, of Italy, in which vriter goes so far in his censure of anarchists their crimes that he thinks all speech which ainst a government should be suppressed and peakers treated as criminals. He says: "If lety of thieves or an association of burglars be raided by the police and broken up, it is sinly reasonable that anarchistic utterances dd be made a crime punishable by a fine and isonment "

ow that kind of talk savors somewhat of tyrand despotism. True, a monarchy would not exist if every one could speak as he thought, to hear this from an American citizen is truly

time of our own civil strife John Brown was ned a criminal and forfeited his life, and Wm.

Lloyd Garrison for his too open opposition to slavery was dragged through New York's streets, but who will deny the justness of the cause they supported?

They foolishly employed improper methods too soon and, like the assassin of King Humbert, received the censure of the world.

Humbert was doubtless a good ruler, as monarchs go, but the people were not satisfied, and only a few dared show this to the world and they were classed as anarchists. Give them a right to remove their rulers by law and the killing of kings will cease. Give them free speech and they will pro-

Could the executive officials censure our every utterance that criticises their official acts it would not be long ere laws would be for the classes and not for the masses, resulting in an oligarchy.

Anarchy, when riot and bloodshed results, is terrible to think of, and like civil war should be avoided, but freedom of speech and liberality in lawmaking will do more to satisfy people than all the prisons you can build.

Anarchy cannot exist where all are happy and contented, therefore look after the people who are dissatisfied and legislate for them, not against V. HOMER CRAGIN. them.

St. Joseph, Mo.

[Even "free speech" may be so abused as to demand limitations. Profanity and obscenity are an abuse of free speech. Criticising official acts is entirely legitimate and cannot be prohibited in a free government. But conspiracy against all government, and speeches intended to inflame the minds of men to commit assassination-this is such an abuse of freedom, and so destructive of the very principles of freedom, that no government can wink at it. Anarchists do not want better government, they want no government. They have no legitimate place in this country or in any other. They may be the result of bad legislation. and in so far as this is the case the cause should be removed, but meanwhile offenders against public order and safety demand stern treatment .-EDITOR.]

Gained the Victory.

Our pastor, E. M. Johnson, has just closed an eighteen months' pastorate with us and leaves now for Cotner University to attend school. His stay with us has been a most profitable one. While he came and first labored under adverse circumstances, yet we can now see what carnest, consecrated work will do. At the beginning of his work here we had a \$425 debt on our building and lots. We began to raise the money to pay off that debt. At times some of us got somewhat discouraged, but he urged us on, and by his untiring efforts and faith in Christ every dollar of that debt is provided for. When he came our membership was but 47, at present we have 102. This, of course, was partly due to a revival last winter, when we united our efforts with an evangelist. As Bro. Johnson leaves us he has the good will and entire sympathy of the whole congregation. We would not part with him were it not for his school work. We heartily recommend him to the Christian brotherhood as a strong, earnest, consecrated, Christian man. May God bless him and his good wife in their new work.

We are looking for a good man to engage with us as pastor. BERT WILSON.

Ninden, Neb.

Rest and Health to Mother and Child.

MES. WINSLOW'S SOOTHING STRIP has been used for over FIFTY YEARS by MILLIONS of MOTHERS for their OHILDREN WHILE TEETHING, with PER-FECT SUCCESS. It SOOTHES the OHILD, SOF TENS the GUMS, ALLAYS all PAIN; CURES WIND COLIO, and is the best remedy for DIARRHESA. Sold by Druggists in every part of the world. Be sure and ask for 'Mrs. Winslow's Soothing Syrup' and take no other kind "Twenty-five cents a bottle.

Does the Work

No Surgical Operation, No Pain, Trifling Expense—A Simple, Harmless Remedy, but it Does the Work.

There are some people who have piles as frequently and regularly as other people have colds.

Any little bowel trouble will bring them on, any extra exertion, as in lifting, will produce them, and in fact will often appear without any apparent provocation. Piles, however, are much more serious than a cold, as the tendency is always to grow worse until the trouble becomes deep seated and chronic, or develops into some fatal rectal disease.

While there are many pile remedies which give relief, yet there is but one which not only gives instant relief but at the same time makes a permanent cure, and that is the well-known Pyramid Pile Cure.

This remedy is composed of simple, harmless vegetable ingredients, but combined so effectively and act so promptly and thoroughly that it cures every form of piles whether itching, blind, bleeding or protruding.

In long standing cases the Pyramid Pile Cure has proven to be the only certain cure except a surgical operation, and its advantages over an operation are many, as it is painless, cause: no delay or interference with daily occupation and last but not least, it is cheaper than any surgical operation could pos-

The cases that the Pyramid Pile Cure will not reach are so few that physicians are doing away

reacn are so few that physicians are doing away with operations for piles and depending upon this cheap but effective remedy to accomplish a complete cure, and it never disappoints except in cases beyond the reach of medical skill.

The Pyramid Pile Cure is prepared by the Pyramid Drug Co., of Marshall, Mich., and for sale by druggists everywhere at 50 cents per package. Each package contains a treatise on cause and cure of piles, together with testimonials from every section of this country.

CHURCH BEALS & PEALS CHURCH BEALS CHURCH BEALS

Purest copper and tin only. Terms, etc., free. McSHANE BELL FOUNDRY, Baltimore, Md.





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Notes and News.

Missouri C. W. B. M.

Forty-four auxiliaries failed to send their reports for fourth quarter in time for state convention at Moberly. Hurry them in, also the money to its proper destination, or you will fail to be counted in the state reports that go to national headquarters, and even a few dollars may affect our rank among other states this year. ranked No. 7 last year; let us get back again and steadily climb until we reach our rightful place, first. We can do it. Why not? It is for you, my Missouri sisters, to decide. Will you hold on in a half hearted manner to this work, or will you work, plan and pray for it as Christ's cause demands of those who claim his name for themselves? Study our text-book, the Missionary Tidings, so you may be well informed and ready to meet all kinds of arguments in regard to what we are doing, and study the Bible so you may be able to quote our authority for doing it.

Our state meeting at Moberly will be over ere this reaches you. Are you satisfied with the revelations made there? Will you promise him that next year shall show a different result so far as it lay in your power to change it? If 3,000 women will make and keep this promise we shall have a convention next year that will cause joy in heaven because we, who were almost lost to his service, shall have found ourselves and our talents.

MRS. L. G. BANTZ.

St. Louis.

Missouri Bible-school Notes.

Rally Day is here and it will help your school to hold one. We will very gladly help on by mailing you a program, but better, write B. L. Smith, Y. M. C. A. Bldg., Cincinnati, and get as many as you may wish and have your school hold a Rally.

The Pettis County meeting at East Broadway, Sedalia, was first-class, only the rain cut off many delegations. F. L. Cook was continued as president, while J. N. Dalby has been secretary from the beginning. The reports were good, the interest fine.

The Ralls County meeting was unusually good. The Perry people had made such thorough preparation that none were slighted. The dinners and suppers were served in the "horticultural hall." The reports deserve to be commended by all. W. D. McCully and C. S. Brooks had economically managed the finances of the year. The people should not hesitate to support such work. The giving was generous indeed: The following schools pledged their apportionments in full, while some paid then and there Perry, Centre, New London, Ocean Wave, Union, Liberty and Pleasant

S. G. Newton, of Ralls, has made us the best individual offering excepting Miss Susie Browning's bequest. His giving last year, amounting to \$95, with which we hope to do some special work at Villa Ridge in Franklin County.

The Salisbury Rally was the first of the fall. The program was good, the music was fine, the interest splendid and the day delightfully hot. All the interests of the church and school were quickened, much to the pleasure of K. W. White and his good Christian wife, while the giving to our work was prompt and willing.

The Howard County meeting at Ashland was held in the newly furnished church, well attended by the delegations and presided over by S. G. Clay. Last year's work was so good that funds were easily raised for this. Fayette, Mt. Moriah, Pleasant Green, New Franklin will give to our work their apportionments, but Ashland pays in full right now. A. N. Liudsay is doing fine work for the brethren and they appreciate him very much as do Franklin and Armstrong also.

M. H. Wood closed his meeting at Bryant, Douglas, with 28 baptisms, a new Bible-school and church house on the way. As a faithful evangelist the brethren delight to honor him and God will bless him.

At Bellview, Phelps, Bro. R. B. Havener found the closed house of God and left them with all departments of the church going and a brother called to serve them for a year. House had been closed since January first. This is another feature of our work, revive the dead as well as the dying and the Elder Brother is blessing us in it. Sixteen additions at Bellview.

At Clinton I was given a good audience in the morning, but compelled to call in the night appointment by sickness. Bro. J. J. Lockhart, one of the best of friends to our cause, was anxious that I represent the work here and that the brethren should co-operate with us once more. giving me his time and salary, so that I regretted exceedingly my inability to help them that night. The school gave us a pledge to help on and thus the day was made one of our best.

The cards for the second quarter will go out this week and your ready response is desired, for by this means we seek to keep even with the H. F. DAVIS.

Commercial Bldg., St. Louis.

A New Educational Movement.

During this month when the doors of a hundred thousand schools are opening to receive the youth of the land, the mothers and fathers and ambitious young people who must stay at home are hungering for educational opportunities. They realize that, other things being equal, position, usefulness and happiness are in proportion to culture, and they long for some practical plans that will help them to turn their spare moments into school and college terms. Complex modern life and the battle for material existence leave the world no more of the old-time leisure for mental and spiritual culture. And so everywhere people are hungering for intellectual food and craving mental stimulus and would be grateful for some plan that would offer guidance and help. These reflections came to me forcibly during a delightful outing this year at Bay View, the great summer educational center in Northern Michigan. I found there and studied a new educational movement which I feel sure a great many readers of the CHRISTIAN-EVANGELIST will be glad to know about.

A few years ago Mr. J. M. Hall, a young lawyer in the city of Flint, Mich., was at the head of a large young people's Bible class and in his desires to give the members a better prospect in life he established a reading circle, which soon became widely known. Others from far and wide began calling for his plans, and to meet the growing demand for self-culture plans, the Bay View circle was established. Mr. Hall still remains at the head of the work, whose headquarters also remain at Flint, Mich., but without courting publicity the organization has not only spread over this country but has entered Canada, Germany, China and the Hawaii Islands. Mr. Hall's genius in conducting club studies is everywhere being recognized by the women's clubs, of which more than fifty have in the past few months adopted his course. The plans are simple, but there is intelligent system and history, literature and travel are deftly joined in a reading journey of the most delightful character. I learned that last year the members were on a study tour of Russia and Holland and that they will spend the coming year in England, Ireland and Scotland.

During the summer I often met at the annual gatherings at Bay View the members from many states and always heard from them the most enthusiastic reports. The members were mostly, like myself, bread-winners, and the course has been



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A course in Shorthand by mail. First lesson free. Ten lessons \$5 or 25 lessons for \$10. Send for \$5 or \$10 worth of coupons.

C. W. ROBBINS, Sedalia,



Oxalis, Grand Duchess

foliage, and a persistent bloomer from November June. Succeeds in any window. Always, full of bloe Two colors—Bright Pink and Pare White. Two larr flowering bulbs, one of each color, for 10e. Six bull 3 of each color, for 20e, postpaid, with Catalogue. Our Fall Catalogue of Bulbs and Plants he best ever issuedpages, hundreds of fine cuts and chromo covers. Free to all who Apply. We are headquarters flyacinths, Tulips, Narcissus, Lilies, and other FBulbs; New Winter-Blooming Plants, Vines, See Hardy Perennials, Rare New Fruits, etc.

JOHN LEWIS CHILDS. Floral Park. N. V.

JOHN LEWIS CHILDS, Floral Park, N.Y.

carried on in the brief pauses in the day's oc pation. But daily I heard in the elegant conve sation and saw in the intelligent faces the mark tranformation wrought when people read for purpose. This is not the place to enter into a scription of the plans of the Bay View readi course-a card addressed to Mr. Hall will alway secure them. I am concerned more in reviving hope of the busy women and aspiring young p ple to again take up the pleasures of books a study, for which this reading course seems to: to offer the best practical plans.

I am sure a great many who are looking : feasible suggestions for winter reading will tha the editor for publishing this article.

Springfield, Mo. DOROTHY STILES.

Dedication.

The dedication of our new church will occur Lord's day, Oct. 7, 1900, Bro. F. M. Rains offi ating. Bro. Rains will also preach on Saturd evening preceding the dedication. On Lord's d the doors will not open until 10:30 A. M. in ord to give the brethren over the county an equ chance with our friends here for admission. O state secretary, B, S. Denny, will also be prese and preach at one service. The auditorium w and preach at one service. The auditorium we seat 1,200 people. We will do our best to enter tain and make the day pleasant for you. Bre for the cause of primitive Christianity in Tay County and recive "a season of refreshing fr the presence of the Lord."

Bedford, Ia. J. WILL WALTERS, Pastor.

Correction.

In my report of Bro. Stevenson's mneting Exchange, Ill., which you published in the CHE TIAN-EVANGELIST of Aug. 30, you make me that H. N. Hays and the writer were each press ing one month. This is an error. Bro. Hays a Bro. W. C. Hill are the preachers here. I have not preached here monthly. W. C. Hill is an epioneer preacher, one who has done and is a doing much good for the cause of Christ, while L. D. HILL. am only a beginner in the work.

Evangelistic.

PENNSYLVANIA.

Lee Roy, Sept. 5.—One addition to the church lt Lord's day by letter from the M. E. Church. R. H. BOLTON.

Delphi, Sept. 13.—One confession Sunday; one confession and one by statement from M. E. curch last night at prayer-meeting. Three ded during short meeting by J. V. Coombs and by just before the meeting began, not previously ported. Wm. Grant Smith and P. M. Kendall to preach Sunday at the Carroll County meetat Delphi.—Wm. GARNT SMITH.

OHIO.

Chillicothe, Sept. 10.—Had one addition here terday by baptism from the Methodists.—J. L.

Andover, Sept. 10.-We have had nine baptisms andover, Sept. 10.—We have had nine baptisms to this summer. Hope soon to have a house of raship. I assisted Bro. H. F. MacLane in a prt meeting in Toledo last March with 23 addins; also assisted Bro. Carl at Wellington with but a dozen additions.—F. A. WIGHT.

Estherville, Sept. 10.—Three additions here of 9th.—Mrs. H. Morton Gregory.
Keota, Sept. 11.—Keota is to be made to rejoice

a great tabernacle meeting to be conducted by V. Updike and Prof. Geo. A. Webb and wife. ese meetings will begin Sept. 25th. Will report We desire your prayers for success.ogress. o. C. RITCHEY.

Pepin, Sept. 8.—The meeting at Pepin, resulted an organization of 25 substantial members. ey will co-operate with a sister church in mainning regular preaching. I would like to cor-spond with preachers who can locate as pastors moderate salaries.—E. A. Hastings, district angelist, Ocskaloosa, Ia.

FLOREDA.

FLORIDA.

Jacksonville, Sept. 13.—The First Christian urch, J. T. Boone, Pastor, had one addition by nfession at prayer-meeting last evening, and o confessions at services Sunday. These ree were baptized last evening. One week we d five additions by confession and one by atement, two of these confessing at close of ayer-meeting. Our prayer-meeting is one of e best services that we have and it is not out of e usual order with us to have confessions and ptisms at this service. Our work is most enuraging in every department, as we are said to we the best Sunday-school in the state, no demination excepted, and I believe our Endeavor we the best Sunday-school in the state, no de-mination excepted, and I believe our Endeavor ciety is ahead of all others in Florida. Our ly drawback is that our church building is in-lequate, and it is absolutely necessary that we we a new a d more commodious home, but our embers are not wealthy by any means and we e finding it exceedingly difficult to raise the oney. We have an earnest and loyal member-rashin, but it requires money to carry the work properly, and this is what we lack. We must we some help to get a new building. Bro. one has made us a most excellent pastor, and is wonderful the way he has looked after the mastantly increasing membership.—C. W nstantly increasing membership.-C.

MISSOURI.

I begin a 10 days' meeting at Orestes to-night,

I begin a 10 days' meeting at Orestes to-night, hursday, September 6.—R. B. GIVENS.

Moberly, Sept. 11.—Since my last report six are been added at my regular appointments; of less two were by confession and baptism and the shers by commendation.—J. W. STRAWN.

Paris, Sept. 13.—Closed a two weeks' meeting st night at Middle Grove, resulting in 21 addions; 15 baptized and six reclaimed. Four added y baptism at Oak Ridge, Monroe County, since ly last report.—C. H. STRAWN.

Metz, Sept. 7.—Am assisting in a meeting with he church at this place. Large audiences, good herest and seven additions to date. Will connue through next week.—S. Magee.

Granville, Sept. 8.—J. Will Landrum and I have not closed a meeting at Clayton, Ill., with 17 aditions; 14 confessions. Began at this place a leek ago and have 11 additions to date. I reard Bro. Landrum as one of the best leaders of ong in the brotherhood.—C. A. LOCKHART.

Rolla, Sept. 10.—I am in a good meeting here; 2 days with 11 additions, a crowded house and ne interest. Our last meeting was at Belview, esulting in 16 additions and money raised to em-

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ploy Bro. Scott, of Richland, for one-fourth time. R. B. HAVENER, Bible-school evangelist for southwest Missouri.

New Franklin, Sept. 7.—During the closing days of August I assisted Bro "Bub" Smith in a 10 days' meeting at Wagoner, Indian Territory. There were 12 accessions. Bro. Smith has done very faithful and self-sacrificing work in this needy mission field. The presence of unprogresssive brethren has made the work unusually diffi-cult, yet a lot has been payed for and lumber for a church house placed on the ground. If possible, the Home Mission Board should come to the support of this work. Bro. S. was the first of any to secure the use of the Federal building for church service.—ARTHUR N. LINDSEY.

ILLINOIS.

Saybrook .- We have had two additions, one by letter and one by statement, since I began work here, also raised nearly double our apportionment for Church Extension.—T. A. LINDENMEYER.

Blue Mound, Sept. 10.—We have just closed a meeting at Morganville with five additions; four by baptism and one reclaimed. Since last report we have had two additions at regular services at Blue Mound and two at Mt. Auburn.—MR. AND MRS. J. R. CRANK.

Jacksonville, Sept. 9.-Bro. Geo. L. Snively has returned from his vacation at Chicago University. He preached to a large audience this morning on the All-sufficiency of the Gospel. There was one addition.—J. WALLACE BROCHMAN.

Sullivan. Sept. 10.—In our last evening's service there was a deep interest and three accessions. Will continue a few evenings.—E. W. BRIOKERT, pastor.

KANSAS.

Caldwell.—We closed a successful meeting of 32 days on the evening of Sept. 4. The church has been dead for two years; by the blessing of God we left an organization of 52 members, anxiety ious to have me take the pastorate for half time. During the morning we baptized four persons and received two by letter. There are others who will go into the church if a pastor is secured.—C. E. POMEROY.

Neodesha, Sept. 10 .- At our services yesterday an old sister in her 73rd year presented herself demanding baptism and in the limpid waters of Fall River two hours later, I buried her with her Lord in baptism. A number of her children who were past middle age were present .- J. A. SMITH.

Chanute, Sept. 14.—Two additions here last Sunday evening; one confession and one from the M. E. Church, both grown people.—W. T. ADAMS. Potwin, Sept. 3.—Great meeting closed here of

rowin, sept. 5.—Great meeting closed here of one month's continuance, conducted by Evangelist L. S. Ridenour and singing evangelist, R. A. Givens. Result, 36 additions, 31 by confession and baptism and five by statement. The writer was employed to serve the church and we expect great things, the blessing of the Lord attending the faithful work of the church.—J. L. McCune, Benter Ken. ton, Kan.

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The Old Canoe.

Where the rocks are gray and the shore is steep, And the waters below look dark and deep, Where the rugged pine, in its lonely pride, Leans gloomily over the murky tide; Where the reeds and rushes are long and lank, And the weeds grow thick on the winding bank; Where the shadow is heavy the whole day through,

There lies at its moorings the old canoe.

The useless paddles are idly dropped, Like a seabird's wings that the storm has lopped, And crossed on the railing, one o'er one, Like the folded hands when the work is done; While busily back and forth between, The spider stretches his silvery screen, And the solemn owl with his dull "too whoo," Settles down on the side of the old canoe.

The stern half sunk in slimy wave, Rots slowly away in its living grave, Hote slowly away in its living grave, And the green moss creeps o'er his dull decay, Hiding its mothering dust away, Like the hand that plants o'er the tomb a flower, Or the ivy that mantles the falling tower; While many a blossom of loveliest hue Springs up oe'r the stern of the old canoe.

The currentless waters are dead and still, But the twilight wind plays with the boat at will, And lazily in and out again It floats the length of the rusty chain, Like the weary march of the hands of time, That meet and part at the noontide chime, And the shore is kissed at each turning anew, By the dripping bow of the old canoe.

Oh, many a time, with ceaseless hand, I have pushed it away from the pebbly strand, And paddled it down where the stream runs quick,
Where the whirls are wild and the eddies are

thick,

And laughed as I leaned o'er the rocking side And looked below in the broken tide, To see that the faces and boats were two, That were mirrrored back from the old canoe.

But now, as I lean o'er the crumbling side, And look below at the sluggish tide, The face that I see there is graver grown, And the laugh that I hear is a sober tone, And the hands that lent to the light skiff wings Have grown familiar with sterner things: But I love to think of the hours that sped As I rocked where the whirls their white spray shed.

Ere the blossom waved, or the green grass grew, O'er the moldering stern of the old canoe. -Albert Pike.

Washington and Napoleon.

L. MARION ROBINSON.

Washington was solid and conservative; Napoleon was dashing and brilliant. Washington was a toiler and a plodder; Napoleon was a genius. Washington excelled Napoleon as a man of integrity and moral grandeur. Washington was modest, retired and dignified in all his conduct; Napoleon was Washington egotistical and self-assertive. devoted his fortune and talents to the struggle for independence; Napoleon laid his genius on the altar of selfish ambition and pride. Washington was an unselfish patriot; Napoleon was an ambitious leader. Washington desired to serve America; Napoleon sought to conquer Europe. Washington was grieved when he found there was a movement on foot to make him king; Napoleon accepted the dictatorship and became emperor with gladness. Washington mod-

estly refused to accept a third term as President; Napoleon had to be forced out of official position in France. Washington died in honor, beloved and respected throughout the world; Napoleon died in exile unappreciated by his country. Washington's work still stands and will stand as long as history endures; Napoleon's work was brilliant but transcient. Victory perched upon the Stars and Stripes under Washington in the end; defeat crushed the Man of Destiny at Waterloo. Washington was considerate of his soldiers; Napoleon was ready to sacrifice the lives of his men, if, in doing it, he could exalt his station and power. Such is the contrast of an unselfish life devoted to the service of fellowmen and an ambitious one devoted to the glorification of self.

The test of true greatness is Christlike-As men approach and reflect the character of Christ they are great. In all the qualities that we find to admire in Washington we find them approaching the character of Christ. Napoleon may have been a greater military genius, but he did not approach the character of Christ as near as did Washington in self-forgetfulness, unselfishness and in devoting his life to the good of his fellowmen. Christ is unrivaled and unapproachable; but as men faultily reflect the beauty, the simplicity, the greatness and the love of his life they become great and endear themselves to the world. That which we find in the life of Lincoln to admire and love is wherein he reflects the character of Christ. And so it is in every As one is filled with Christ, is dominated by his spirit, is controlled by his ideals and motives, he becomes great and good.

Columbus, Ind., Jan. 30, 1900.

The Tongue as a Grave-Digger.

Volubility in public speech is to man what beauty is to woman. Both are fatal gifts unless tempered with discretion. Men dig their political graves with their tongues. Letter-writing was once the dangerous diversion for politicians. The Sage of Kinderhook advised a walk of forty miles rather than the writing of a single letter. Now that the newspaper is a daily phonograph, to catch and re-echo the whispered utterances of statesmen, public speaking is twin in pitfalls and perilousness to letterwriting. When detected in inconsistent or unpopular speech the politician has only the refuge of unblushing denial-a dodge which is seldom safe or successful. This is the year of public speaking. When Americans make presidents it is done while oratory is at white-heat. There will be a million political addresses in the United States in the next six months. They will vary in length and logic, in size and sense, but each will have auditors from the orator of national fame who fills the greatest metropolitan hall to the branch-water politician in the log schoolhouse at the cross-roads.

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Fine Laundry Work.

BY E. J. C.

So many of the tablecloths, centerpi and doilies are decorated with embroid that the matter of laundering them pro ly becomes a very important one, for a hours of work have been expended t them, it is distressing to have them despo of their beauty after a few washings. W trusted to the ordinary washerwoman fare badly, and as it is neither a difficult laborious task to keep these articles in best of order, it is best to do the wor home.

It is necessary to understand a few ple rules of needlework if the laundering to be a success. In the first place, use pale tints, and none but the best of embr ery silk. Never use a knot, for each will show plainly when the linen is preand never cross over from one part of design to the other, leaving a loose thr between. Take care not to draw the w (a hoop is of great value in this respe When the articles are ready for wash place them in a suds made with tepid wa and good soap, with a little powdered bo dissolved in the water. Wash caref rubbing the soiled places between the ha until perfectly clean. Be careful no have the water hot, for the best embroid silk is likely to fade if put in hot wa Borax should always be used in the wa for its cleansing qualities are unequa and it does not injure the finest fabric

Rinse thoroughly to remove every to of soap, and pass them through a rul wringer. But little starch is needed in s articles, and that little may be put in second rinse water.

Stretch each piece in shape and roll re for ironing, with dry white cloths are them. Cover the ironing board with two three thicknesses of flannel, then with a w cloth, and spread the article on it with wrong side up. Press the embroidery u dry, rurning the iron lightly over the of

(G)

ns. Turn the linen and finish ironing is right side. When treated this way, embroidery will show nicely and the is be smooth and shining.

Trust.

A. R. ADAMS.

Ie leadeth me I know not where, I walk by faith and not by sight. Vithin my heart there is no fear, I know my Savior doeth right.

know I cannot go astray
While clinging to His mighty arm;
and so I trust Him day by day
To shield and keep me from all harm.

and when I cross the chilling tide
And reach the shining, golden shore,
With Christ, my Savior, Friend and Guide,
'Il dwell in heaven forevermore.

nnville, Ill.

The Electrical Kitchen.

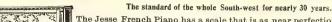
oking would be more of an art and of a gamble if the heat could be put e it was wanted and nowhere else, and tensity were under the perfect control e cook. The oven that will not come the right temperature, or that will not on the bottom, the chimney that draws wrong way when the wind is from the west, the dampers that refuse to do as are bid, the kindling that burns out out lighting the coal, all tend to make s the most ill tempered of mortals. The range is admirable in that it supplies a that can be tempered at will, but it the air. It burns up the oxygen and es carbonic-acid gas, and if there is a stove connection that does not leak a I have yet to see it. Perhaps the esng gas may not flavor the food, but profess themselves able to detect it in viands. But be that as it may, dwellers ty houses need more pure air rather less of it. If we do not live as long as night it is because we shut out the sunand the air too carefully.

ne electrical kitchen is not only admir-; it is ideal in its application of heat. It not steal oxygen; it does not foul the

It is steady; it can be directed to the bottom or the sides of the thing to be ed, for it does not depend upon the comion of fuel or the convection of hot air, upon the resistance of iron to the elecal current. Instead of having to plan hat the cooking is done when the fire is he range, the electrical kitchen is ready ny hour of the day or night to bake or l, set the stewpan to sizzling or the hot er urn to bubbling, to brew the five ock tea or to disconnect the midnight sh rabbit from the fear that the alcohol le is empty and all the drug stores shut to temper the chill of the spare bed or varm the toes under the desk; to heat curling iron or the smoothing iron, all e appliances being connected by a flexwire cord to a socket in the wall whence es the energy. It is an exemplification the wholesale principle; instead of a sand chimneys smoking at a tremendous fifice of coal, there need be but one big whose heat is turned into motion, that electricity, and that, in turn, back to

t again. - Ainslee's Magnzine.

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The Valley of Discontent.

FLORENCE E. M'CORKLE.

Away and away in the country that is called the Soul-land there is a dreary spot known as the Valley of Discontent. Once upon a time, having lost sight of my guide, I strayed into that distressful place, and have long kept in mind the purpose of setting down the things I there beheld, that perhaps I may warn others from its sortors.

The way is easy to find. The manybranched road called Selfishness will lead one straight to the place; it is the only road that enters there. The valley is wide enough to hold much people; and, indeed, I have heard it said that one-third of the people of the earth spend there a great portion of their lives. All about it rise towering mountains, their summits touching heaven's blue. The names of these are Usefulness, Happiness, Gratitude, Peace (or, as it is sometimes called, Heart-rest), Unselfishness, the highest peak of which is called Love, and many others of like grandeur and beauty.

The first thing I perceived concerning the valley itself was the thick, dark cloud that overhangs it, causing it to be in perpetual gloom. At first I thought I had entered the region of night, which is called Despair, but soon my eyes grew accustomed to the dusky light and I could observe on what sort of place I had stumbled. Instead of the rich and fertile valleys through which my guide had led me in this country, the one I had now found without his help I saw to be a wofully barren stretch of land. In truth, nothing grows there but thorn bushes, and many a sharp and jagged rock thrusts its ugly tooth through the earth. Upon these hurtful things the unfortunates in the valley are falling continually. Some are too proud to cry out, and bear the pain in silence; but others complain aloud, and with their lamentations make the valley doubly

A narrow stream of water bounds the valley, running at the base of the mountain range, and separating the inhabitants of the lowland from those of the mountains. No great effort would be needed to leap across this stream and gain the mountain side, yet few escape so. Partly because of the shadow of the cloud, and partly because their eyes are dimmed with a haze, the wanderers in this wretched place see nothing as it is. They stand and gaze with sore longing toward some serene and lofty height, never perceiving that it is near, but supposing it far removed, in distance unattain-And if one of them should dream of setting out on so long a journey, one glance

at the water that flows before him kills all hope; for alas! to this miserable one, the harmless little brook seems a furious torrent, not able to be crossed, rushing between him and his heart's desire and whirling away in its swift current his only chance of escape. Now and then one will clear the haze out of his eyes and realize that he is able to guit this abode of bitterness. Then the Valley of Discontent knows him no more, for he bounds across the stream (now stripped of its terrors) and, if he be wise, spends his remaining days in glad, free life upon the hills of God. Many a tiny footpath scrambles down the mountain sides, leading to the broad highway of Selfishness, and the newly escaped must take good heed lest he be betrayed into following one of these and find himself again in the dark and dreadful valley.

Surely, one can find few more sorrowful valleys in all the Soul-land, and every wise traveler avoids the road that leads to the Valley of Discontent.

Eminence, Ky.

How To Proceed.

BY C. N. HOWARD.

"How shall we proceed to close the Sunday saloon? Never mind about the Sunday saloon; go in with tremendous energy to shut the saloon on Monday and Saturday and the liquor men would give you Sunday without a contest. How enforce the law that closes the saloon at midnight? Never mind about the midnight closing law; turn your guns on the law that opens the saloon at midday and every saloon in town will buy a clock. How enforce the law that makes it a crime to sell drink to a man that is drunk? Never mind the law that forbids vaccination to a man who died with the smallpox; train your Gatlings on the infamous law that makes it right to innoculate a man with the only disease that the lav makes it a crime to catch. How enforce the law that prevents the sale of drinks to criminals in the penitentiary? By making criminals of the men who sell them liquor before they get into the penitentiary and after they get out." Mr. Howard's remedy was "A lock on the saloon door that would exhaust the genius of perdition to pick."-Reform Review.

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One common bond of blood unites us all, One righteous sense of freedom and fair play Alike in sport and trade and battle fray, And in this kinship we shall stand or fall.

One common mother when our race was young Sent us abroad to make the lands our own; Like colors in our kindred flags are shown, Milton and Lincoln spoke our common tongue.

The voice that speaks alike to great and small, That quells the little people's sordid wrath, That warns the warring nations from our path-The voice of equal justice unto all.'

-John Curtis Underwood, in Ainslee's Magazine.

OUR SPICE-BOX.

"Mike, an' it's yourself that can tell me how they make ice-cream?" "In truth I can; don't they bake them in could ovens, to be sure."

Simson (sternly). Willie, where are those apples gone that were down cellar? Willie. They are with the Jamaica ginger that was in the closet.

Fred was spending the day in the country, and came running in with a chestnut burr in his hand. "O look, father, I've found the egg of a porcupine."

"I nearly died of ennui while I was off with Hicks," said the mind-reader. "What was the matter?" "There was not much to do, and nothing to read."

Lady. Has that suburban house you speak of plenty of closets? Agent. Dozens, ma'am. All the upstairs bedrooms will do for closets. It was built for a summer hotel, ma'am.

"There are lots of people," says a Texas paper, "who mix their religion with business, but forget to stir it up well. As a result the business invariably rises to the

Little Willie. I wish I were you, Mr. Selfmade. Mr. Selfmade (who has come to dinner). And why, Willie? Because you don't get your ears pulled for eating with your knife.

Judge (to prisoner). Did you really call this gentleman an old fool last night? Prisoner (trying to collect his thoughts). The longer I look at him, the more probable it seems to me that I did.

"Are you willing to invest money in my aerial navigation scheme?" he asked. "No." "You can't deny it looks all right on paper." "That's true; but I don't propose to get stuck on any fly paper."

* * * I understand that Senator Green wanted you to act as his private secretary. Simmons. He did, but I wouldn't accept the position, because I would have to sign everything Green, per

First Yalesian. Did you break the news to poor Jack's father and mother gently. Second Yalesian. Yes; sent 'em two telegrams, you know. First read, "Jack killed in game;" and second "Princeton wins."

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PETE. I.—The Mystery.

J. BRECKENRIDGE ELLIS.

The four girls stood as if petrified on earing the man's voice. He had come up shind them, and now he shuffled in front of ete who still held the big knife. There as a moment of unpleasant silence and then adge suddenly turned and ran as fast as e could across the lot toward the yard. nda May and Letitia would have followed they could, but they were too scared to ove. The man who had claimed the knife owed by the very way he breathed that he as a tramp. He made a noise somewhere in his nose whenever he took a breath, d he seemed to take more breaths than her people, and when he puffed out his air, hich he did through his mouth, with anher noise, you could tell what was down in s stomach. That was whisky. His feares were not bad, but they had been negeted. He had even let his shoulders sag wn, and his back hump over, till he had a ean and sneaking appearance. Whiskers ew rampant all over his face, and they nched up in spots as if they had found ocsional places of rich fertility; and if you amined his whiskers you could get a fair ea of what he had had for dinner. His es were large and black, but he didn't like look at you. He seemed to take a good al of comfort in his long, straight nose, and kept looking down the side of it as if he ere telling it something. "I say, little l," he said presently, "that there's my

"Get it, then," said Pete, dropping it upon e ground and stepping back. Pete wasn't raid of anything. Linda May and Letitia anced quickly toward the house, but they dn't the courage to budge a step. They ew Mrs. Morris was away from home. ey saw Madge scurrying around the house, r apron flying in the breeze. The tramp poped and picked up his knife. They were ad to see him shut the blade and put the eapon in his pocket.

"And this here's my coat," he said, pickg it up. "Thanky for fetchin' it down. I It it in my bedroom. You're a good little I to save me the trouble of gittin' it mylf. I hates to do anything myself. I hates

"Who told you you could sleep in our ft?" demanded Pete with some severity. "Oh, Pete!" whispered Letitia. "Let's go

the house."
"Nap told me," said the tramp.

"And who's Nap?" demanded Pete. "(You n go to the house if you want to.)"

"I am Nap," said the tramp. "When I ants to do anything I just asts myself. And I says I can, I does."

"Well, I can tell you this," said Pete, inting her finger at the man, "that no-

body's afraid of you, and you can't sleep in our barn another night."

"Well, I'm glad you told me," said Nap, "'cause you see I didn't know, and I needed to find out. 'Cause I was thinkin' about making this my permanent boardin' house while I was in the city. Now, I'll tell you what I'll do. I'll agree never to come here no more if your mother says so. I just leave it to your mother. If she says for me to go away, I'll go away. I won't leave the city, but I'll keep away from your place. I don't impose my company on no man nor no woman, and when I finds I ain't wanted I takes my hat and I makes my bow and I departs."

"Well," said Pete, "this is a pretty good time to make your bow."

"I'll tell you what I'll do," said the strange tramp. "I reckon your mother got my letter?"

"Yes she did, and she didn't like it, either."

"I reckon not," said the tramp, winking at the side of his nose. It was strange how knowing and secret Nap's nose looked whenever Nap winked at it. "But they's some things you've got to get whether you like 'em or not. Measles is one; and that letter was another. Now, I'll tell you what I'll do. If I find the barn door latched tonight when I come for to make it my dormitory—is that too big a word for you, little gal?"

"No, it's not," said Pete sharply. "Its something in connection with circuses."

"Circuses?" repeated Nap. "Oh, camels, you will be thinking of? Ah! But when I come to-night, if the door is latched, I'll go away and come no more. But if it's propped open, I'll consider that an invitation to sleep here. But mark me, little gal," said the tramp, pointing his finger at Pete just as she had pointed hers at him, "you leave it to your mother. If you latch that door without telling her all about it, you will get her into a sight of trouble. And if she latches it, she'll get herself into a sight of trouble. And now I'll be againg, for I see your sister is bringing a man here to talk to me, and I don't like men; they're too much like myself"

"Well," said Pete, as Nap was climbing the back fence, "I'll thank you for the candy, anyhow."

"What candy?" called Nap as he dropped into the road.

"What you put in the box with the letter," called Pete. "But we don't want any more."

"You won't git no more from me," called Nap, with a queer chuckle. He slouched away just as Madge entered the lot with a young man. "There he goes," cried Madge, showing the young man.

"Yes," said Pete, "I got rid of him."

"Oh, Madge!" cried Linda May, "how could you run away from us."

"Madge is a coward," said Letitia with a toss of her head.

"Yes," said Madge, "you were too scared to run. I was just scared enough."

"Madge," cried Linda May indignantly, "You left us when he might have killed us all with that bloody knife!"



"Yes," said Madge, "that's why I ran off. But when I saw this—." She paused, for it didn't seem proper to call the visitor a "man," and she couldn't think of "gentleman" in her excitement. "When I saw this—this—."

"Don't you know what it is?" asked the young man. Then he laughed and all of them laughed. "My name is Brown; Edgar Brown."

"Well," said Madge, "I called him to help us, because Jennie wasn't anywhere to be found. So he came with me. My name's Madge. Well, I guess the show's over."

"I suppose that means that you don't want me any more," said the young man.

"Oh, don't be in a hurry," said Madge, without much warmth. They walked toward the yard. "You ought to see me shake my finger at Nap," said Pete, dancing along. "And I just told him to make his bow and go away. And I said to him: 'Nobody is afraid of YOU.'"

"Yes," said Letitia, "but you didn't say it that fierce."

"That's because my breath wasn't good," returned Pete. "And anyhow, you and Linda May stood there just a sweatin' in your shoes."

"Why, Pete!" cried Madge. "What kind of language is that you are using, and before Mr. Brown?"

"I don't care," said Pete. "Everyday language is no good when you're telling about such adventures as we've been through. What do you think, Mr. Brown? We put our box out in the yard—"

"Pete!" said Madge sharply. "You are not to tell that. Mamma won't like it."

"I ain't going to tell that part. The tramp said for us to see what we'd find in it next day. So this morning—this was next day—we looked and we found—"

"Now Pete!"

"I ain't going to tell that part. And we found a sack of candy."

"Now don't tell any more!" cried Madge. "I ain't."

"And I'm going to put out a box in my yard to-night," said Linda May, "and see what I'll find."

"So am I," said Letitia.

Bethany Reading Courses.

Bethany C. E. Reading Courses.

J. Z. TYLER.

The Bethany C. E. Reading Courses present three distinct lines of study, namely, the English Bible, the Plea and History of the Disciples, and Christian Missions.

One line is taken up at a time. The months of October, November and December will be devoted entirely to the study of the Bible; January, February and March to the study of the Disciples; April, May and June to the study of Missions.

There are three handbooks for each line of study. The handbooks for Bible study are entitled: "A Guide to Bible Study," "Life and Teachings of Jesus," and "Prophets of Israel." The handbooks for the study of the Disciples are entitled: "Concerning the Disciples," "Sketches of our Pioneers," and "Bible Doctrine for Young Disciples." The handbooks for the study of missions are entitled: "Handbook of Missions," "Missionary Fields and Forces of the Disciples," and "Heroes of Modern Missions." In each line, the first-named book gives a bird's-eye view of the entire field; the remaining two give special attention to important sections in that field.

A thirty-two page monthly, the King's Business, is the official organ of the Reading Circle. It is edited by John E. Pounds, National Supt. of C. E. for the Disciples, and Jessie Brown Pounds. It contains supplementary readings, direction sheets, questions for quarterly examinations, and all needed helps.

Quarterly examinations are had for the twofold purpose of securing definite results from the readings and of recording proper credit to the readers. These examinations are very simple. Certificates of graduation are granted those who complete the courses: (1) A course certificate to those who have finished a course, and (2) a complete certificate to those who have taken all three courses. These certificates are furnished without expense to those receiving them.

WHO SHOULD TAKE THESE COURSES?

While the original purpose of the Bethany C. E. Reading Courses was the instruction and indoctrination of the young people in the C. E. Societies among the Disciples of Christ, experience has shown that the purpose and plan are admirably adapted to others. Many auxiliary societies of the C. W. B. M., for instance, have found those courses exactly suited to their needs. and have increased the interest in their meetings by their use. Groups of persons not connected with any society have come together for the sole purpose of mutual help in taking these readings and many individuals, old as well as young, have found both pleasure and profit in pursuing these courses privately. It is being discovered that the field to be cultivated by these Reading Courses is not limited to Christsan Endeavor Societies, but that it includes all persons who need elementary instruction in its three chosen lines of study.

HOW TO ORGANIZE A CIRCLE.

The way to organize a Reading Circle is very simple. Any one can do it. Some course like the following may be pursued: (1) Have the matter thoroughly announced; (2) have a wide-awake committee make a canvass, enrolling all who think they might take these readings, whether privately or in the circle; (3) then call a conference meeting of all interested; (4) choose a leader and arrange for regular meetings; (5) make two lists, one including those who can attend the meetings with reasonable regularity, and the other including those who will take the readings privately; (6) order the King's Business and the necessary hand-books.

THE COST OF THESE COURSES.

This is not a money-making scheme. Supplies are furnished at barely enough to pay the cost of putting them into the hands of the readers. The handbooks are admirable specimens of bookmaking. They are about 4x7 inches and contain from 150 to 174 pages each. They were prepared especially for these courses by picked men, and are furnished to the readers, postpaid, at 35 cents per single copy, or any three books for one dollar. The regular subscription price of the King's Business is fifty cents a year, but to those taking these courses (any three books) it is sent for 25 cents a year. All orders should be sent to J. Z. Tyler, 798 Republic St., Cleveland, O.

NINE NOTEWORTHY POINTS.

- 1. There is great and widespread need of instruction along the lines covered by these
- 2. This is the only attempt made by the Disciples of Christ to furnish systematic instruction for all their people, old and young, along these lines.
- 3. The plan aims to utilize the spare moments in busy lives for the purpose of accumulating knowledge concerning these fundamental matters. These courses are for busy people.
- 4. These courses furnish every pastor an opportunity for systematic teaching; and there is confessedly great need of more thorough instruction in all our churches. We must teach as well as preach.
- 5. The cost of these courses places them within the reach of all. No membership fee is now required. The handbooks make a valuable addition to any library, and the King's Business is an excellent magazine for any home.
- 6. The study of these courses leads to definite results. There are quarterly examinations; there are certificates of graduation. They systematize one's daily readings.
- 7. They help every worthy cause. By awakening a desire for reading, they create a demand for the larger books issued by our publishing houses and enlarge the subscription lists of our papers. By disseminating missionary intelligence, they generate and guide missionary enthusiasm and activity. By stimulating a desire to learn, they tend to increase the attendance at our colleges. These courses are auxiliary to every good thing among us; they are the rival of none.
- 8. They enable every C. E. Society to become an educational center. It is generally recognized that there is danger of the C. E. movement effervescing, expending its enthusiasm without making much progress. The addition of the educational element is the remedy. What a tremendous power for lasting good would the C. E. Societies among us become if only they would seriously take hold of this educational movement!
- 9. They have stood the test of time. On July 1, 1900, they completed their first three-year cycle. More than 20,000 copies of their handbooks have gone into circulation. Multitudes of readers have sent in words of hearty appreciation. Leading brethren have given these courses a most unqualified endorsement. They have become an established institution among the Disciples of Christ.

More Bible Study Needed.

The Bible cannot be studied overmuch, and with the enormous output of all sorts of literature from all sorts of publishers, it is difficult to get young people or old people to give proper attention to the Book of books. Its study is, therefore, likely to be underdone rather than overdone. The Bethany C. E. Reading Courses commend themselves to every mind as a promising movement in the right direction. I am heartily in favor of them and will do what I can to make them a success.

F. M. GEEEN.

Value of the Bethany C. E. Riding Circle Work.

JOHN E. POUNDS.

National Superintendent of C. E. for the ples of Christ.

Something more than organization is necessary to success. There must be preparation. It is no magic in Christian Endeavor members which will make one able to teach the truth the Scriptures to the world without he learned them. The worker of to-day must before he can show himself an approved work. The weakness of our young people is their of knowledge.

It matters little whether one would be a day-school teacher, a winner of souls by pen contact and invitation, a leader in the mission activities and organizations of the church preacher of the gospel or the humblest work the most obscure way, knowledge is the requisite of success. Even the love which instand sustains our activities succeeds only which produces a zeal that is according to knowledge.

How can one labor intelligently for the sucoff the kingdom of God if he does not know wits triumphs have been or how they were won is not capable of forming a wise and compresive plan of work who does not know what have been tried and found successful by twho have planted the gospel in every nation. Samaria to the uttermost parts of the earth. success of modern missions, together with lives of the most prominent missionaries, muknown by every largely successful worker be his equipment is complete. The knowledghow to do the work and the inspiration for it both necessary, and they come from a stud missions.

Again, every young Disciple of Christ sh know the history of his own people. He ca of little value to the work unless he does. how can he tell the people the difference churches if he does not know any? The only tives he can present to people to unite with church where his own membership is, are a surface ones. They will be such as: "We ha beautiful building"-which is doubtful-or, have an eloquent preacher"-which is a matte opinion-or, "Our church is very friendly"-w after all appeals to selfishness. There is not word about a "Thus saith the Lord" or the sh doctrine of the New Testament. Our young ple must know the history and teaching of Disciples of Christ if they are to be worthy of most worthy fathers.

Above all, the knowledge of God's Word i sential to all Christian life and work. We know before we can either be or bless. Kr edge of God's truth is spiritual life and po The difference between success and failur soul-winning is very often a difference of kr edge. We must educate or others must pe The success of the apostles in preaching Word was at least partly due to their pers training by Jesus. For he taught them, ds day, for three years; and even in the highly cated and strangely converted Saul of Te went into the Arabia of a three-year study meditation before going abroad to preach o sus the Christ. If these specially gifted wor needed such training, every servant does.

Our young people do not appreciate what been done for them. The handbooks on "sions," on "the Disciples" and on "Bible St are the best productions of masters. No one study them without great profit. It will make Endeavor Society anew to study them system ally. If I could have just one thing for all ou citeties it would certainly be a Reading Circle each one. The society that neglects this magreat opportunity. By all means organize

Bethany C. E. Reading Courses and Bible Study.

Much has been done by this most admirable system to awaken among young people a deeper interest in the Holy Scriptures. What the Bible is, how to study it and how to use it are questions of vital importance, and the trouble of the eunuch is that of thousands: "How can I understand except some one should guide me?" The handbooks of the Reading Course, and supplementary readings from the ablest writers among us are intended to supply this want.

For the months of October, November and December our readers will devote themselves exclusively to the Word of God. The Departments of Missions and Study of the Disciples will be taken up later and given an equal division of the time. Now is the time to begin the organization of circles.

"Bring the Book, said Sir Walter Scott, when dying. "What book?" asked his friend. "There s only one Book-the Bible," replied the dying man. If this be the conviction of one who so thoroughly knew books, and who himself wrote books that will never die, surely such a volume is worth devout and earnest and systematic study on the part of lesser minds. To quote the same

"Within that awful volume lies The mystery of mysteries! Happiest they of human race, To whom our God has granted grace To read, to fear, to hope, to pray, To lift the latch and force the way; And better had they been ne'er born Who read to doubt, or read to scorn."

F. D. POWER.

Washington, D. C.

A Greater Foundation.

I am glad that the directors of the Bethany C E. Reading Courses have provided for three months' systematic Bible study, beginning in October. Our young people will not only gain a greater knowledge of the Bible while pursuing this course, learning to appreciate more fully its beauty and significance, withal applying its holy principles in the development of their own lives, but they will thus receive preparation and inspiration for a more profitable study of the Scriptures in years to come. He who appreciates the value of knowing and loving the Word of God cannot but commend, and that most heartily, this feature of the course.

I should be glad to see a large number of our people, including those not belonging to the C. E. Society, take the B. C. E. Reading Courses. To do so means a greater foundation for intellectual and moral culture, thus assuring additional joy, larger views as to life's mission and more effective services under the leadership of Christ.

S. M. COOPER.

Cincinnati, O.

The Pastor's Opportunity.

The day is to come when the knowledge of the Lord shall cover the earth as the waters cover the sea. This knowledge is possible only through his Word. Let us hail the dawning of this day. Never were the helps to Bible study as helpful as now. Never was the interest so intense. Never was attention so enticed. Never were opportunities so multiplied. Praise the Lord!

October, November, December are to be devoted to Bible study by thousands of our people under the direction of the Bethany Reading Circle. The pastor who does not seize this opportunity, or find some better way to teach the Word, is unworthy. Send now to Bro. J. Z. Tyler at Cleveland, O., for particulars. MARION STEVENSOM.

Decatur, Ill.

God's Order of Nobility.

The Beareans were more noble because they received the Word with all readiness and searched the Scriptures daily. One of the needed revivals of to-day is the revival of Bible study. There is need to swell the ranks of God's order of nobility as a safeguard against the foolish fads and pesky delusions that spring from the hotbeds of skepticism and superstition. We have Jehus who ride hobbies rather than horses, for they are less expensive. Men and women of intelligent faith are as iron in the blood and tonic in the bones of a church or a community. When people "delight in to law of the Lord, and meditate therein." we shall have more trees well rooted and bringing forth fruit, and less chaff driven hither and thither by every wind of doctrine.

The faithful study of the Bethany C. E. Reading Courses will give us a generation of "sons as plants grown up in their youth, and daughters as cornerstones polished after the similitude of a palace." H. D. CLARK.

Mt. Sterling, Ky.

Mere Enthusiasm not Enough.

The promoters of the Bethany C. E. Reading Courses are placing our great brotherhood under lasting obligations in their efforts to create a deeper interest among our young people in systematic Bible study. Mere enthusiasm in Endeavor work becomes but an efferverscence at last unless it rests on a knowledge of the Word. Of all religious bodies we as a people can least afford to be ignorant of our own text-book. "Study to show yourself approved unto God," was a divine injunction never to be antedated.

M. E. HARLAN.

Brooklyn, N. Y.

Should Organize at Once.

We of all people should be first first in careful, systematic Bible study. A leader and a program are most helpful. The Bethany C. E. Reading Course provides both. Every Christian Endeavor Society should organize a class at once for the three months' special study in the Bible. It will sharpen their appetites for a larger study of the precious book. Preachers and church officers can do much to create an interest in this special study. Our people will grow in usefulness as they come F. M. RAINS. to know more of the Bible.

Cincinnati, O.

Fit the Grocer

WIFE MADE THE SUGGESTION.

A grocer has excellent opportunity to know the effects of special foods on his customers. Mr. R. A. Lytle, of 557 St. Clair St., Cleveland, O., has a long list of customers that have been helped in health by leaving off coffee and using Postum Food

He says, regarding his own experience: "Two years ago I had been drinking coffee and must say that I was almost wrecked in my nerves.

"Particularly in the morning I was so irritable and upset that I could hardly wait until the coffee was served, and then I had no appetite for breakfast and did not feel like attending to my store duties.

"One day my wife suggested that inasmuch as I was selling so much Postum Food Coffee there must be some merit in it, and suggested that we try it. I took home a package and she prepared it according to directions. The result was a happy one. My nervousness gradually disappeared and to-day my nerves are all right. I would advise every one affected in any way with nervousness or stomach troubles, to leave off coffee and use Postum Food Coffee."

Christian Endeavor.

BURRIS A. JENKINS.

TOPIC FOR SEPT. 30.

OUR FOOLISH EXCUSES.

(Luke 14:15-24.)

"A previous engagement" is always a matter that cannot be adjusted. If one is asked to a p lace to which he really desires strongly to go, he can always find a way to go-or make it. previous engagement," is a mere excuse, whether it be in the marrying of a wife, the trying of a yoke of oxen or the viewing of a piece of land. If one wishes to accept an invitation, he can do it.

If Queen Victoria invites some one to her presence, all other affairs give way. So high an honor must not be neglected. And most of our people, if they are asked to a box party, house party, or a yachting excursion, will waive all other affairs and accept. Such invitations do not come daily. But, if one does not wish to go, it is so easy to persuade oneself, if not the host, that one has a pressing engagement.

And so it was with these in the parable. An opportunity confronted them which they, for one reason or another, did not care to embrace, and so the business of each was of pressing importance. Those oxen-why, they could not live till the morrow; that wife-why, she would have been so out of place as at a feast, fancy a bride at a banquet; and that land-well, it was likely to slide into the sea in an avalanche if it were not immediately looked after!

Thus do we cajole ourselves, but never blind anybody else. We are called to the performance of a duty. Some one in trouble is to be helped; in danger, to be rescued; in loneliness, to be cheered; and then we discover that our time is very limited, our business so important. How about the ball game? If we are offered a free seat with a friend, can't we bend business to suit? Well, yes, just for this one afternoon, by working a little harder next morning. But if asked to sing at a funeral or act as pall-bearer; if the opp ortunity comes to investigate the distresses of a family in need; if a political tangle needs investigation-then our business is pressing.

And as for the church, it is wonderful how people used, in old catholic days, to shape all their affairs so that they could go to church. while there is so much difficulty to-day. To be be sure, the church is somewhat to blame, its preaching is not what it should be, and its service is not so full of human interest as it might be; but after all there is much of pure and simple excuse that stands between us and the church

We Endeavorers have a clause in our pledge about "hindered by some reason which I can conscientiously give to my Lord and Master." There is no room in that for specious excuses. Yet, how often we make excuses do duty for reasons. There is a lull in the meeting, and we have not yet taken part. We persuade ourselves that we are not quite feeling well to-night. We are very tired. We have no thought or verse quite apropos. We are proving our yoke of oxen!

And as for the midweek services we have promised in our pledge to attend! How many of us haven't the excuse that we have married a wife, but that we are thinking of marrying a wife and must needs o and see her; or are thinking of investing in a go and see her; or are thinking of the fifty-foot lot on the installment plan and must needs go and view it, or are hoping when we get rich to buy a horse and buggy and must needs learn to drive so as to be prepared! An endless variety of—reasons? No, only excuses.

Buffalo, N. Y.

TO CURE A COLD IN ONE DAY

Take Laxative Bromo Quinine Tablets. All drug gists refund the money if it falls to crie E. W Grove's signature on each box. 25c;

Sunday - School.

W. F. RICHARDSON.

THIRD QUARTERLY REVIEW.*

About seven months of our Lord's earthly ministry are included in the lessons of the past quarter. Following the feeding of the five thousand, which occurred near the Passover season, in the spring of 29, A. D., we have traced the story of his life unto the late fall, going with him into the outlying districts of Phœnicia, northern Galilee, Decapolis and Perea, and visiting Jerusalem at the Feast of Tabernacles in the month of October. During these months we can plainly see the clouds of growing opposition gathering over the head of the Savior, which are soon to break in an awful storm of persecution and death. Calmly does the Son of Man set his face toward Jerusalem, with infinite sadness for the sin of his people in rejecting their Messiah, but with the serene majesty of a King who knows well that the future is his, and that the world that now frowns upon him will yet fall at his feet in reverence and love. We can find space for but a few lines of review of each of the interesting lessons of the quarter.

- 1. Jesus Walking on the Sea (Matt. 14:22-33). The miracle of feeding the multitude had wrought in the minds of many the conviction that Jesus was the Messiah, and they sought to proclaim him then and there as king. Refusing their homage, he disappeared from their midst, going up into a mountain for prayer and meditation. His disciples started in a boat for the western shore. A sudden storm burst upon the lake, and they were in utmost peril when the form of Jesus appeared to them, walking on the water. Terrified at what they thought an apparition, or a ghost, they cried out, but were reassured by the voice they knew so well, that voice which calms our fears and speaks peace to our troubled souls in every hour of dire distress. Peter, boldly starting to meet Jesus on the water, finds his courage failing him with the sudden impulse that moved bim to the act and would have sunken beneath the waves, but for the hand of Jesus outstretched to support him. How often our feet would sink in the waves of trial and temptation, did not that Hand rest beneath us still! The lesson of this story is Jesus' mastery over nature, and his loving care for those who put their trust n him.
- 2. Jesus the Bread of Life (John 6:22-40). The following morning the multitude returned around the northern end of the lake, and came to Capernaum searching for Jesus, led rather by curiosity and carnal desire than by the love of truth. Jesus deemed it time to draw the line of demarkation between his followers and his enemies, and so delivered that discourse which resulted in turning from him many who had called themselves his disciples. He teaches them that he is himself the true manna from heaven, sent for the spiritual nourishment of men. His life is imparted through faith and obedience, represented by a familiar figure as a feeding upon his body. Myriads have found his words true, and proven that Christ is to us the bread of life to feed, the water of life to cleanse, the way of life to travel, the crown of life to reward.
- 3. The Gentile Woman's Faith (Mark 7:24-30). Seeing the crowds turning from him, after his discourse on the Bread of Life, and already wearied of his arduous labors, Jesus went away into the province of Phœnicia, near the cities of Tyre and Sidon, into the midst of a heathen population, hoping here to find seclusion and rest. In this he was disappointed. "He could not be hid." Truth and love will ever make their presence and

power known and felt. One incident only tells us the story of his unselfish ministry. A Gentile woman came to him, pleading for her daughter, who was possessed with an evil spirit. His first answer seemed harsh and cruel, but it was only to draw out the expression of her wonderful faith, and her prayer was then granted, with such words of ardent praise as must have been forever cherished in her heart.

- 4. Peter's Confession and Christ's Rebuke (Matt. 16:13-26). The confession that sprang from the lips of Peter in answer to the question of his Lord, "Who say ye that I am?" has become the foundation of the spiritual temple of God, the church of Jesus Christ. Theol gical systems shall have their day and cease to be, creeds shall be changed and abandoned, ceremonies and customs shall be modified in a thousand ways, but this rock will abide, and whosoever believeth in him shall have everlasting life. And to every one who, like Peter, would thrust aside the cross, and seek glory rather than sacrifice, the rebuke of the Master still comes with searching and withering effect.
- 5. The Transfiguration (Luke 9:28-36). Like the last lesson, the events of this occurred near Cæsarea Philippi, and probably upon a spur of Mount Hermon. The faith of the disciples must be strengthened, and Jesus himself, perhaps, be given renewed assurance of the Father's loving presence and favor. In the presence of three of the disciples Moses and Elijah appear in glory with Jesus and converse with him concerning his approaching death in Jerusalem. Its lessons are many, but chiefly does it assure us of the fact that the righteous dead are yet alive; that the souls of those who have departed in faith are glorified, and that Jesus Christ is Lord of all, having supplanted the law and the prophets. "This is my beloved Son; hear ye him!"
- 6. Jesus and the Children (Matt. 18:1-14). On the return from Cæsarea Philippi to Capernaum the disciples had disputed as to who should hold the chief offices in the coming kingdom. Jesus rebukes their carnal ambition by this beautiful discourse. The child is made the type of the disciple and his humility, trustfulness, simplicity, teachableness and affection are held up for our emulation.
- 7. The Forgiving Spirit (Matt. 18:21-35). In this lesson the Master teaches us that our mercy is not to be narrowed to any certain number of times, but to be exercised at every opportunity. True charity does not count occasions; it courts them. By the parable of the unmerciful servant he teaches us how wicked is our intolerance for others in the light of God's boundless mercy toward us.
- 8. The Man Born Blind (John 9:1-17). Jesus was in Jerusalem in attendance upon the Feast of Tabernacles, which was held in the seventh month of the Jewish year, about October. On a Sabbath day, as he went out from the temple, he passed a blind man lying by the wayside whose affliction dated from his birth. In answer to the question of the disciples he denied that the affliction was due to sin on the part of the unfortunate man or his parents, and accepted it as an occasion for doing the merciful works of his Heavenly Father. Anointing with clay the eyes of the blind man, he told him to go wash in the pool of Siloam, with the result that he came seeing. The grateful man's confession of faith in Jesus led to his being excluded from the synagogue, but resulted in bringing to him the knowledge of Jesus as the Son of God and joining him to his Savior in loving allegiance.
- 9. Jesus the Good Shepherd (John 10:1-17). The jealous hatred of the Pharisees and scribes. intensified by the fame of Jesus' miracles, drew from him the parable of our present lesson. They

were the false shepherds who sought the sheep only that they might destroy. Every true teacher of the chosen people would gladly hail the advent of the Messiah whom they were so basely rejecting. He was the good Shepherd who so loved the sheep as to lay down his life for them He knew every one of them by name, and he went before them, leading them into green pastures and beside still waters. The time was coming when there would be one flock, under one shepherd, for in him all races of men would find the fulfillment of their hopes.

- 10 The Seventy Sent Forth (Luke 10:1-11; 17-20). The sending forth of these disciples was perhaps at the beginning of Jesus' tour through Perea, the country east of the Jordan. He could spend but a short time among these people, and these missionaries could help to spread the news of the coming kingdom. He sent them two and two, that they might mutually encourage each other in the difficult task. They were to go preaching and praying, trusting the people for their temporal support, bearing themselves meekly as lambs amid wolves, stopping not for formal greetings, but hastening as men who bore the King's message. They returned with joy, reporting what great things they had done in his name. and he rejoiced with them, and gave his approval upon their work.
- 11. The Good Samaritan (Luke 10:25-37). This gem among the parables was spoken in answer to the cavils of a scribe who sought to appear very religious, but whose religion was a cloak for his selfishness. Jesus teaches that the law of love will make us serve our fellowman in need, whoever he may be. No brief synopsis can convey the beauty and power of this wonderful word-picture. It must be studied in its every word.
- 12. The Rich Fool (Luke 12:13-23). The heart of this lesson is found in the declaration of Jesus that a man's life consisteth not in the abundance of the things that he possesseth. Life is conduct and character, not goods and gold. He who is rich toward God is the true millionaire, while he who lacks this true wealth is a pauper, though he may roll in worldly treasures. Death, the certain visitor at every door, will delare the eternal folly of him who sets his hopes on rices.

13. The Duty of Watchfulness (Luke 12:35-46.) By a number of brief parables the duty of being ever ready for the coming of the Lord is emphasized. To the unfaithful servant his coming is in judgment. To the faithful he will come with a joyous and rich reward. "Be ye ready. for at such an hour as ye think not the Son of Man cometh." Lord, may all the lessons we have learned of thee this quarter prepare us more fully for that great day!

His Sight Restored.

ALMOST BLIND 15 YEARS WITH GRANULATED SORE EYES.

This is a copy of a letter written by Rev. F. N. Calvin, Colorado Springs, Col., to a gentleman who wrote him concerning Dr. J. Harvey Moore, the oculist, 648 Century Building, St. Louis, Mo.: DEAR SIR:—When I went to Dr. Moore I was

suffering with ulcers on my eyes, the result of granulations which I had had for fifteen years had been treated by several of the best oculists in the United States, all of whom pronounced my case incurable. I had not been able to do any gen eral reading for two years. After two months treatment from Dr. Moore, I could do all my own reading and writing, and have continued to do i up to the present time, and have had no trouble with my eyes since I went to Dr. Moore nearly four yers ago. I saw cures wrought by him tha were marvelous indeed. In all my dealings with him I ever found him to be a conscientious, Christian gentlemen. tian gentleman. He did everything in my case that he promised to do. Very truly yours,

F. N. CALVIN.

If you or your friends have any trouble with your eyes, write Dr. Moore at once.

^{*}Lesson for Sept. 30. 🔝 a

Marriages.

ATKINSON—WALLER—At the residence of the bride's parents, by C. H. Strawn, Sept. 9, 1900, Mr. Harvey M. Atkinson to Miss Bennie Waller, ooth of Monroe County, Mo.

RICHARDSON -SWANEY .- Married, at Christian parsonage Sept. 9, E. A. Richardson and Grace Swaney, both of Council Bluffs; W. B. Crewdson officiating.

Obituaries.

CAMERON.

Martha (Spirlock) Cameron was born Sept. 26, 1826. She gave herself to Christ when only 15 years of age and continued in his service to the close of her life She passed away Sept. 5, 1900, at her home in Sioux City, Ia., with all her family around her. Deceased was married to Wm Cameron are with a till surgives at the age. eron 55 years ago, who still survives at the age of 77. Her husband was a faithful proclaimer of the gospel for half a century and churches he established in Illinois and Minnesota still flourish as monuments to his faithful labors. In all their even:ful lives together nothing has ever occurred to mar the tranquility of their companionship, but to mar the tranquility of their companionship, but they were devoted to each other with childlike interest. Six children were born to them; three are gone to Jesus. The others, H. M. Cameron, single, residing with the parents, I. W. Cameron, a minister of the gospel at Weld on, Ia, and Mrs. Julia Stuart, of near Bloomfield, Neb., survive the deceased as well as the aged husband. Those who witnessed the end testified that it was the most sublime demonstration of patience, hope and faith that they ever witnessed. Anxious to depart and be with Carist, the wife and mother had only to regret the sorrow of those remaining, and with the glory of victory through a faithful life in Christ lighting up her countenance she gave all a speechless benediction by her smiles and loving looks as she gazed upon them for the last time in this life, and went home. Her life was an open book, a tale that is told and her works follow. The funeral was conducted by C. M. Wickham. Weldon, Ia. I. W. CAMERON.

LANDESS.

We have just laid to rest the remains of Bro John A. Landess, whose life spanned almost 87 years. He was born in Highland County, Ohio, and has been a valued citizen of Pike County, Illinois since 1865. He has worn the name and the yoke of Christ for 50 years. To his 10 children he leaves the priceless legacy of a good name and to his neighbors the inspiration of a long life well lived.

C. B. DABNEY.

Milton, Ill., Sept. 6, 1900.

NELSON.

James T. Nelson was born in Kentucky, and died near his home in Hannibal, Mo, Aug. 10, 1900, aged 49 years and 10 months. Though in 1900, aged 49 years and 10 months. Though in delicate health for some time his sudden depart-ure was a great surprise to all. The church, the Sunday-school and the business circles of the city have sustained a great loss. He was cashier of the Bank of Hannibal for many years, and the bet-ter he was known the more his word was relied upon. As a deacon in the church his wise counsel modestly expressed was always received with great weight because in addition to his business judgment he breathed so much the spirit of the Master. As superintendent of the Sunday-school his kind disposition made him appearance. his kind disposition made him unusually successful. He had a smile and a pleasant word for every one. The children loved to sirg when led by one whose countenance expressed the joy of Christian living. As a leader of the church music he showed such a spirit of peace and harmony that no friction could emanate from a choir of which he was director. As a result of his life in the church those who remain a result of his life in the church those who remain will be able to show more of the spirit of the Savior as a result of his interpretation of the Christ-life among us. His every-day life indicated the indwelling of a pure soul. The family did everything to have him restored to health, and now that he has departed he has left a noble example of living to them and to the church. The wife and the children have the sympathy of the whole community in their bereavement.

LEVI MARSHALL. in their bereavement. LEVI MARSHALL.

The funeral of little Olga Reavis, the four-yearold daughter of Brother and Sister Will Reavis, of Orestes, Ind., took place Tuesday in the First Christian Church a: Elwood. The little body was

AR IN CHINA!!!

The great insurrection in the Chinese Empire, which threatens to involve the United States and the other great nations of the world, has naturally aroused an increased interest in the "Flowery Kingdom." The American people want to know more of the situation in the Orient, and are eagerly look-The American people want to know more of the situation in the Orient, and are eagerly looking for literature on the subject.

FACTS ABOUT CHINA.

We recently published a booklet, entitled "Facts About China," by Wm. Remfrey Hunt, of Chu Cheo, China. Mr. Hunt has been for many years a resident of Central China, and is thoroughly acquainted with the country and its people. The following are some of his topics:

History and Age of China, The People of China, Populousness of China, Climate and Products,

Vastness of Chinese Empire, Classic and Sacred Systems, Strange Manners and Customs, Some Absurdities of Heathenism, Lauguage, Education and Literature, Missions in China.

"Facts About China" is concisely and tersely written. The purpose of the author is to convey information and to instruct and not to entertain or amuse. Nevertheless, the book is thoroughly interesting. A map of the Chinese Empire is included in the book.

PRICE, TWENTY-FIVE CENTS.

THE CHRISTIAN PUBLISHING COMPANY, ST. LOUIS, MO.

laid to rest in the Elwood Cometery. She was the only child and loved not only by the fond parents but by all who knew her. While the event was but by all who knew her. While the event was a very sad one it was beautiful in its arrangement. For pall-bearers there were four girls about 14 years of age with wreaths of white flowers in their hair. These were preceded by six little boys and girls, playmates of little Olga, all dressel in white, crowned with wreaths of white flowers and bearing floral designs and bouquets. The services were conducted by

Anderson, Ind.

Louisville and Return via B. & O. S-W.

Very low rates. Tickets on sale Sept. 29th and 30 and Oct. 1. Good returning until Oct. 9, inclusive. Full particulars and tickets at Broadway & Locust and Union Station.

A Mountain Tourist

In search of grand and beautiful scenery finds such a profusion of riches in Colorado that before planning a trip it will be well for you to gain all planning a trip it will be well for you to gain all the information possible. The Denver & Rio Grande Railroad publishes a series of useful illustrated pamphlets, all of which may be ob-tained by writing S. K. Hooper, General Passenger and Ticket Agent, Denver, Col., or P. B. Dodd-ridge, Gen. Agt., St. Louis.

Farming in Colorado and New Mexico.

The Denver & Rio Grande Railroad, "The Scenic Line of the World," has prepared an illustrated book upon the above subject, which will be sent free to farmers desiring to change their location. This publication gives valuable information in the second to the control than the second to the second location. This publication gives valuable informa-tion in regard to the agricultural, horticultural and livestock interests of this section, and should be in the hands of every one who desires to be-come acquainted with the methods of farming by irrigation. Write S. K. Hooper, G. P. & T. A., Denver, Col., or P. B. Doddridge, Gen. Agt., St.

STOCKHOLDERS' MEETING.

Notice is hereby given that the annual meeting of the Stockholders of the Christian Publishing Co., will be held at the Company's office, 1522 Locust St., St. Louis, Mo., on Tuesday, October 2d, 1909, at 10 o'clock a.m., for the election of Directors and for the transaction of such other business as may legally come before said meeting.

J. H. GARRISON, Pres.

J. H. GARRISON, Pres. St. Louis, Mo., Aug. 24, 1900. W. D. CREE, Sec'y.





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PRICE BAKING POWDER CO., Note.—Baking powders made from alum and other harsh, caustic acids are lower in price, but inferior in work and injurious to the stomach.

The Work at Nevada, Mo.

I have just closed my pastorate at Nevada, Mo., and believing that it is due the congregation I wish to make a brief report. During the year I preached 156 times. We received into the congregation 56 persons, lost 11 by death and 39 by letter; had 14 funerals outside of the membership, making 25 for the year. Raised for current expenses, \$2,275; on building fund, \$1,425; Bibleschool, \$247. Total for the year, \$3,947. We closed the year entirely free from debt, except the debt on the church building, which amounts to \$13,400. I did not resign, but simply declined to continue another year. I wish to say for the Nevada congregation that there is a large number of the best people in this world to be found among that congregation, and I think they will come out of all the reverses of past years and ultimately be one of the great churches of the brotherhood in Missouri. They have a membership of about 700, but not all consecrated. They have called Bro. G. D. Edwards, of north Missouri, late graduate of Harvard, and he will

find a host of the right kind of people; but not all of them so, which is true of every church within the range of my acquaintance. I have been asked if they can pay the debt-to which I wish to answer: YES, they can; and I sincerely trust they may realize their ability and their responsibility, and think they will.

Bro. D. D. Boyle, who was the pastor of this church for three years, and who is an evangelist now of great power, is located there and will continue to hold meetings in Missouri and other parts of the nation; he will be a blessing to the church wherever he may hold meetings.

Nevada is also the home of Bro. S. McGee, who is preaching for churches in Vernon County to the entire satisfaction of his congregations, and under his ministry they are certainly flourishing. He has an excellent wife and an interesting family. I expect to enter upon the duties and work of an evangelist, and after Nov. 1st I expect to have associated with me in the work one of our best singing evangelists; but have not engaged him at this writing.

Fraternally,

BENJ. F. HILL.

California, Mo.

Book Notes.

W. H. Book, the successful Virginia evangelist, writing in the Christian Century, says of "Christian Science Dissected:"

This little booklet tells of the origin and history of this fad (Christian Science) and in an interesting way shows its fallacy. Every preacher should read it and be prepared to expose the doc-trine of Mrs. Eddy, which she learned from Dr. Quimby's writings.

We are preparing a second edition of "Christian Science Dissected." The first edition is practically exhausted. The book is having a rapid sale, and is destined to reach a large circulation.

Do not overlook the advertisement of the "Biographical and Historical Library," on the second page of this issue. It is truly a marvelous offer, which should be taken advantage of by hundreds of preachers and intelligent Disciples. Remember that the offer will be withdrawn on November 1. if our stock lasts that long, which is doubtful.

We are receiving a great many complimentary words concerning "Leaves from Mission Fields," by N. M. Ragland. We know that there are three parties to be congratulated on account of this work-the author, for having written it, the publisher for having been permitted to issue so excellent a volume and the public, for the privilege of reading such a work. "Leaves from Mission Fields" is a valuable contribution to our missionary literature. Price, \$1, postpaid.

The Old Faith Restated, edited by J. H. Garrison, is a volume that should be found in the library of every preacher. One young preacher said to us: "If I could not buy another copy I would not take \$1,000 for my 'Old Faith Restated. It helps me more than any other book I have." It is edited by J. H. Garrison, but is the joint work of seventeen of our leading men and best thinkers. Price, \$2.

Another indispensable book for the preacher is "The Christian Worker," by J. H. Foy. It contains "everything." From it the preacher can obtain help in any phase of his work. It gives hints and suggestions for the conducting of funerals, performing of marriage ceremonies, outlines for sermons for all kinds of special occasions, notes of the respective duties of the several officers of the church, etc., etc., etc. It is a neat book, bound in cloth, and costs but seventy-five cents.

J. Breckenridge Ellis thus writes of "A Circuit of the Globe," by A. McLean:

As a book of travels this work ranks with the best. It is a narrative of thrilling interest, but it best. It is a narrative of thrilling interest, out is more—a valuable compendium of information on many foreign countries and a rich addition to the missionary literature of the Christian Church.

Alongside the Bible there are a few books that are indispensable to the Christian preacher. This is one of them. The mechanical

execution of the work pays a high compliment to the publishers, and its wealth of half-tones familiarize the reader with many missionaries and mission stations.

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A WEEKLY FAMILY AND RELIGIOUS JOURNAL.

Vol. xxxvii

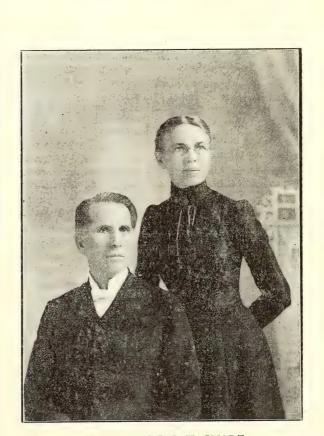
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September 27, 1900

No. 39

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(See Page 1230)

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Go to the Kansas City Convention, Oct, 11-18 in Comfort, Elegance and Good Company via the Christian-Evangelist Special.

We are a great people, Kansas City is a great city and we are sure to have a great convention. If it is at all possible you ought to go. It will be the very best opportunity to see and hear the leaders of our cause from all parts of our land. Old acquaintances may be renewed, new ones formed, and much can be learned concerning the state of the cause at home and abroad at this greatest gathering of the Disciples. The CHRIS-TIAN-EVANGELIST wants its readers, as far as possible, to attend and has provided special chair cars for their transportation.

The CHRISTIAN-EVANGELIST Special Excursion will leave St. Louis via the Burlington Route at 9 A. M., Thursday, October 11, in splendid chair cars provided for the exclusive use of the party, which will consist, not alone of the membership of St. Louis and vicinity, but also of those coming from other points via St. Louis, who desire to accept our invitation to join us.

The Burlington Railroad traverses a section of country in which our brethren are very numerous and we fully expect that the kindness of the CHRISTIAN-EVANGELIST in thinking about their comfort and convenience will be appreciated and that we will take into Kansas City several coachloads of people to attend the convention.

If you live along the line of the Burlington Route or can conveniently join us at any point, you are invited to full and unlimited membership in our excursion party. Speak to your pastor and other interested members about the desirability of having a large delegation from your church. Do not make the mistake of delaying your attendance on the theory that the first part of the convention is not as interesting as the latter portion, for the opening sessions and the communion service which follows them on Sunday are considered by very many to be the best of the convention. To be early on the ground is to avoid any possible rush or confusion in your assignment to your hotel or or boarding house. There is one request we would like to make, and that is that you let us know as early as possible if you are going with us. We make this request in order that we may know just

how many coaches to secure, for we expect every one who joins the CHRISTIAN-EVANGELIST Special Excursion to be provided with a comfortable chair. Do not neglect to write us, therefore. The cost of transportation from St. Louis to Kansas City and return will be \$9.50 plus 50 cents for joint agency fee at Kansas City, making a total of \$10 for the trip. The rate from all points for the round trip is one fare plus \$2.00 and the joint agency fee of 50 cents, except from points within two hundred miles or less of Kansas City; in such instances the rate is one fare and a third, with no joint agency fee.

Remember that all the passengers in our coaches will be of those attending the convention; that the cars themselves will be of the Burlington's best equipment, and that the road over whi pass is one of the very best in the state of Missouri. Further information on request.

Address communications to W. D. Cree, in care of this office, and please do it at once.

Of Interest to Delegates from Central Illinois to Kansas City Convention.

The delegates from Springfield, Ill., believing from last year's pleasant experience at Cincinnati, that the pleasure of the convention is greatly enhanced by arranging to be entertained in companies, have decided so upon the Washington Hotel as their place of entertainment and respectfully suggest making it headquarters for Central Illinois. The hotel is one of the best in the city and is conveniently situated, being on the car line leading direct to the convention hall. The moderate sate of \$2 per day has been secured. If you desire accommodations with the Illinios people at the Washington write at once direct to the hotel and so advise

J. E. LYNN,

Chairman Springfield Committe.

Springfield, Ill., Sept. 24, 1900.

A Biographical and Historical Library

The best history of the Reformation of the Nineteenth Century—that reformation inaugurated by Thomas and Alexander Campbell, and so nobly carried on by them and their successors—is to be found in the stories of the lives of the pioneers. At the present time there is a revival of interest in the history of the Disciples of Christ. In view of this fact we make the following offer of a library of historical and biographical works:

LIFE OF ALEXANDER CAMPBELL.

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LIFE OF BENJAMIN FRANKLIN.

By J. Franklin. Cloth, 508 pages.

LIFE OF JOHN SMITH.

By WILLIAMS. Cloth, 578 pages.

LIFE OF JEREMIAH BLACK.

Cloth, with steel portrait.

LIFE OF ELIJAH GOODWIN.

By MATHES. Cloth, 314 pages.

LIFE OF KNOWLES SHAW.

By BAXTER. Cloth, 237 pages.

LIFE OF J. K. ROGERS.

By CARR. Cloth, 328 pages.

LIFE OF JAMES A GARFIELD.

By GREEN. Cloth, 452 pages.

LIFE OF BERTY STOVER.

By MULLINS. Cloth, 250 pages.

REFORMATION IN MISSOURI.

By HALEY. Cleth, 589 pages.

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CHRISTIAN PUBLISHING COMPANY, ST. LOUIS, MO. ALAKA

"IN FAITH, UNITY: IN OPINION AND METHODS, LIBERTY. IN ALL THINGS, CHARITY."

Vol. xxxvii.

St. Louis, Mo., Thursday, September 27, 1900.

No. 39.

CURRENT EVENTS.

The strike of the coal miners has now been in progress a little more than a week and so far the course of events has been rather favorable to the strikers. Beginning with about 112,000, at the end of the first week probably not less than 130,000 men had quit work. This increase is naturally encouraging to the strikers, but it has not been accomplished without some of those disorderly scenes which form the regrettable element of all such industrial crises. Bands of striking miners have interfered with the non-union men who wish to continue at work; and even those newspaper correspondents whose accounts are most vividly colored by sympathy for the miners, relate how the strikers' wives "heroically" assailed with brickbats the men who were going to the mines. The first decided clash between the strikers and the sheriff's posse resulted in twelve casualties, two of which were fatal. The placing of the blame for such an affair is a difficult matter. crowd of strikers, naturally rough men and desperate with their grievances, and an armed posse, perhaps a little too excitable and too anxious to hear the crack of their own guns. Whichever side starts the trouble, starts it only because there is an imminent probability that the other will start it a moment later. It is not to be expected that there can be a coal miner's strike, involving the idleness of so many men, without some such disorders. A secand statement issued by Mr. Mitchell, Presilent of the Union, gives a fuller statament of the contention of the strikers, and shows why they have refused the arbitration that has been offered by certain independent operators (such as Markle Bros. The real opponents of the striking miners, says Mr. Mitchell, are the nine railroad companies, which he names, which control mines producing about 72 per cent. of the hard coal and which are the sole carriers to the tidewater of all the Pennsylvania anthracite. By putting up the freight rates, it is made to appear that the mines are unprofitable and that]there can, therefore, be no increase in the pay of the miners. The smaller operators are also sufferers from these exorbitant freight rates, which are three times as high for hard as for soft coal. Arbitration with these smaller operators would not touch the main trouble, says Mr. Mitchell. The case must be settled between these railroad companies and the miners. while the slender resources of the latter are being rapidly exhausted, while the rise in the price of coal will save the latter from

any serious loss, unless the strike is long continued.

The Philippine Commission under the leadership of Mr. Taft, which is now investigating conditions in the archipelago with a view to the establishment of civil government, has sent a report in response to a request from the President. Business conditions are said to be improving and revenues are much increased. The rebellion still exists only in isolated corners and in diminished force. It is the judgment of the Commission that "the insurrection will disappear within sixty days if the present policy is continued." There is, however, sufficient disorder to call for careful and systematic police service, and this need can best be met by the organization of native militia and constabulary. The political bearing of the report has subjected it to much criticism. The opinion of the commissioners is that the Democratic platform has given great encouragement to the insurgents and has delayed their surrender. Whether or not this is true, it seems to be questionable taste for a Commission which is expected to keep itself clear of the entanglements of politics, to express itself so openly and pointedly in an official report. The report says: "Our policy of leniency, culminating in amnesty, had a marked effect to induce surrenders until the defining of political issues in the United States, reported here in full, gave hope to insurgent officers still in arms of a changed policy and stayed the surrenders to await the result of elections." Democratic journals have not been slow to suggest that this report was called forth as a campaign document. The Springfield Republican (independent and anti expansionist) calls it "a prostitution of high public office to personal ends" and queries, "Are we to be governed from Manila?" The fear of being governed from Manila because a report from there may help to determine the policy which we are to pursue toward the Philippines, seems to us to be rather an artificial alarm. But the question of taste, above referred to, is still open. The statement of facts in the report will, of course, have just such weight as the known integrity of the Commission and its opportunities for acquiring accurate information entitle it to; and any denials of these alleged facts must be put to the same test.

The work of restoration in Galveston goes on with most commendable vigor. If there was ever any doubt as to whether the city would be rebuilt on its old site, that doubt has vanished. There will be a new Galveston and a better one. Martial law in the city has now been suspended, and the task of maintaining order is in the hands of the civil authorities, but the militia still remain to re-enforce the police. There are no idle men in the city. All able-bodied men are impressed into the street-cleaning force, and hereafter money and supplies will be issued only to those who work. The task of clearing away the debris of the flood is tremendous. No contractor has been found who is willing to make a bid upon it, but it has been estimated that it would take 2,000 men 90 days to complete the work. The reports which have come in from the small towns on the mainland adjacent to Galveston give a death list of 254. Poor Texas is getting more than her share of floods. Recent rains have swollen the rivers of that state until they are in a dangerous and destructive condition. The Colorado, Brazos, Llano and Trinity Rivers are sweeping away bridges and houses and destroying much property. No lives have yet been lost, but it is feared there will be much more destruction before the water subsides.

The British parliamentary elections, which are now pending, have failed to produce even a fraction of the usual campaign excitement and enthusiasm. The apathy is perhaps due to the certainty, conceded even by the opposition, that the government will be sustained. Unlike our own Congress, the British Parliament has no fixed duration. It is limited to seven years, but can be dissolved sooner and a new election held if the leader of the government considers the time ripe for an appeal to the people. The conclusion of the war in South Africa makes the present administration more certain of endorsement just now, in the judgment of Lord Salisbury, than it would be two years hence, when the term of this Parliament would expire by limitation. Hence the House of Commons is to be dissolved on September 25 and new elections are to be held beginning October 1. The elections will be finished in the course of two weeks and the new Parliament will meet early in November. The speed of this arrangement is in striking contrast with the thirteen months interval between our November congressional election and the assembling of the new Congress in December of the following year. The Liberals have so little chance of success in this election, that the government is not even taking pains to explain its policy very fully. The strongest and most comprehensive campaign document up to date is an address issued by Lord Salisbury.

During the past week some important diplomatic correspondence relating to the Chinese situation has been made public, namely, the text of the German demand upon China, a message from Prince Ching, and three inquiries from the Russian government, with the replies of our government to the same. Germany reiterates her statement that "the Emperor considers as a preliminary condition for entering into diplomatic negotiations with the Chinese government, a surrender of such persons as are determined upon, being the first and real perpetrators of the crimes committed in Pekin against international law." No method of trial is suggested further than that the ministers in Pekin shall "designate" those whose gilt is unquestionable. It was already certain that China would reject this proposition. The note of Acting Secretary Hill in reply to the German inquiry as to the position which our government will take, is a brief but statesmanlike document, setting forth our intention to hold China to a strict account for the recent outrages, but pointing out the fact that these outrages were not confined to Pekin, and that the demand for satisfaction for them should be part of the diplomatic negotiations rather than a prelimin ary to them. It is stated that it is the purpose of our government to name plenipotentiaries to negotiate with China, and in the meantime to empower our minister at Pekin to enter into conference for the formulation of a preliminary agreement. A note from Prince Ching inquires whether the United States government will recognize the plenipotentiary powers of himself and Li Hung Chang in the peace negotations. The reply is affirmative and adds that Minister Conger will be authorized to enter into relations with them at once.

The Russian government forwards three questions: (1) Does our government moving its intend legation Pekin to Tien-Tsin? (2) Are the powers of Prince Ching and Li Hung Chang recognized? (3) Are we prepared through our representatives in Pekin to enter at once apon preliminary negotiations? The answers are: (1) No. (2) Yes. (3) Yes. will be observed that the contents of these notes mark out pretty clearly the general plan of operations and insure a speedy beginning of negotations. Germany's demand for the surrender of the guilty parties has not been backed up by the other Powers, and has been refused by China. Indeed, if, as is strongly suspected, Prince Tuan and the Empress are really the guilty parties, it is hard to see how the government could be expected to give them up for punishment. They are the government, rather more than anybody else, and Prince Tuan has been promoted within the past week to the position of Grand Secretary to the Emperor. England and Japan agree to Germany's proposal. Russia and France are somewhat noncommittal, but incline to the American view. If our attitude meant that we intended to shirk our share of responsibility in connection with China's imminent day of reckoning there would be ground for the copious criticism in which the German press has indulged. But, as the London Times says, it is our known habit not to withdraw weakly from such situations. Even though our troops are to be withdrawn from China, leaving only a legation guard of about 1,400 in Pekin, the sending of a fleet of warships to Chinese waters shows that we intend to protect our interests and do our share of the unpleasant work of regulating China.

But while peace negotiations in Pekin are in a fair way to get started, in spite of the international disagreement in regard to the preliminaries, there still remains the question of protection for American residents and interests in China in the immediate future. American missionaries have been slaughtered in Pao Ting Fu since that place became the temporary residence of the imperial household. If the Chinese Government cannot protect life and property within arm's length of its chief seat, what probability is there that foreign interests will be protected throughout the empire? American Consul General Goodnow, of Shanghai, estimates that 40,000 or 50,000 native Christians have been massacred in the interior in the last few weeks. This estimate is very likely exaggerated, but beyond question much Christian blood has been spilled. It is difficult to see how the Chinese Government as at present constituted, the anti-foreign element being in power and the chief anti-foreign leaders daily receiving promotions and honors, can give any complete recompense for past deeds with which it is in sympathy, even if it is not officially responsible for them, or any adequate assurance that similar outrages will not recur as soon as the foreign troops are withdrawn. The beginning of negotiations is comparatively simple, but the satisfactory conclusion of them will involve the solution of some dark and mysterious problems. It would be natural enough for the administration to desire to get all of our forces out of China before the election, in order that their presence there might not be used for campaign purposes in support of the anti expansion argument. But the American people, we believe, are not prepared to indorse any action in which it appears that we are shirking our share of the responsibility. China's day of reckoning has come. It may not mean partition. It ought not to mean that, but it means stern measures of some sort in the interest of humanity and civilization, and it is as much our business as anybody's to see that the problem is solved right.

The Prohibition party is not allowing the Republican and Democratic parties to do all the canvassing and to excite all the political enthusiasm in this campaign. It is making a "campaign of education" along with the others. It is running a special train with its candidates, John G. Wooley and Henry B. Metcalf, and has its itinerary mapped out on rather an extensive scale. Along with the presidential and vice-presidential candi-

dates are other leading speakers, and also reporters of the great dailies. Their meetings are said to be attended by great crowds of people, who listen with interest, and with demonstrations of sympathy and approval to the utterances of these distinguished speakers. Chairman Oliver W. Stewart, who is managing the campaign, is throwing a great deal of vigor into it, and it is believed that by the time of the election, Mr. Wooley will have spoken over a wider territory and to greater audiences than any other Prohibition candidate for the office has ever done in the history of the country. Mr. Wooley is himself a speaker of remarkable power, and we are not suprised to learn that large audiences greet him wherever he is announced to speak. It is only right that the people should give his party a fair hearing along with the others, for it is presenting an issue that must sooner or later be faced in a very practical way by the American people. Some of the issues presented in this campaign will probably be dead issues in coming campaigns, but the problem of the liquor traffic in this country is one which is destined to be a living issue until some satisfactory solution is reached. Like Banquo's ghost, it will not down, not even at the bidding of those politicians who believe that moral issues have no legitimate place in a political campaign. Prohibitionists, however, insist that their issue is not only a moral one, but an economic and social problem of far-reaching importance. All they ask is for the public to give them a fair hearing and then vote conscientiously.

A few weeks ago the city of Odessa, in Russia, witnessed an anti-Jew riot, the story of which, so far as the writer has observed, has not gotten into the papers. Russian soldiers were being hastily gathered from village and farm into Odessa, the chief port on the Black Sea, to be transported to China. Many of them, leaving home on short notice and for an indefinite period, brought with them many of their civilian possessions, hoping to dispose of them to the second hand dealers. The Jews bought willingly until their stocks were overcrowded and they had no more money left. Then, one Sunday evening (July 29), trouble arose between a soldier who wished to sell and a Jew who would not buy. Other soldiers and other Jews joined the fray. The rabble of the street, always prompt to seize upon any pretext for beating the Jews, re-enforced the soldiers and virtually took the case out of their hands. All night the row continued, and it was a very one-sided battle, as a fight against the Jews always is. Monday morning there were about two hundred and fifty Jews in the hospital. All day Monday the disorder continued intermittently. A band of rioters would suddenly appear. The crowd would withdraw into doorways and passages as they rushed down the street shouting blood-curdling Russian imprecations against Israel. The windows of stores kept by Jews were broken in and articles dragged out and broken on the pavement. The little kiosks for the sale of papers and obacco, being mostly kept by Jews, were perturned, smashed, or carried off bodily. Throughout the whole period of disorder the clice took no part, except occasionally to warn the leaders of the mob away from some shop which was not kept by a Jew. There were no arrests. Such is the life of the Jew in Russia.

THE MISSOURI CHRISTIAN CONVENTION.

The thirty-sixth annual convention of the Missouri Christian Co-operation was held at Moberly last week, beginning on Monday he 17th and closing on Thursday the 20th. The convention was not seriously affected by the proximity of the coming National Convention, as was feared, though no doubt the attendance was to some extent cut lown by this fact. Moberly is so happily ocated for a convention that it is not difficult to secure an attendance there, and our annual conventions in Missouri have been occasions of such interest in the past that it is hardly possible to stampede one of them by even so great an attraction as one of our national conventions.

The afternoon of Monday was occupied by the introductory session of the Christian Woman's Board of Missions, which proved to be a well-attended and most delightful session. Mrs. F. M. Lowe, of Kansas City, presided and delivered her presidential message. We must rely, however, on one of the sisters to make a full report of their convention. It was, we believe, satisfactory in every way, and the report of the corresponding secretary, Mrs. L. G. Bantz, of St. Louis, was highly satisfactory, showing the best year's work in the history of the C. W. B. M. in the state, which covers a period of twenty-one years.

On Monday evening the introductory session of the Missouri Christian Convention was held. In the absence of the president, W. A. Oldham, who did not arrive until the following morning, T. P. Haley presided in his own happy way. The song service was led by W. E. M. Hackleman, who led the singing throughout the convention, and the devotional service for the evening was led by W. F. Hamann, of St. Louis. The address of the evening was by the editor of this paper on "A Century's Triumphs," which was followed by the singing of "America" and a half hour of social greetings.

Tuesday morning President Oldham took the chair, which he occupied throughout the sessions of the convention, presiding with dignity and impartiality over all the proceedings. After devotional services, conducted by J. P. Pinkerton, of Jefferson City. a happy word of welcome was spoken by the pastor of the church, S. B. Moore, which was responded to by the president, who based his remarks on the scriptural phrase, "All the saints salute you." The report of the Bible school work was presented by H. F. Davis, of St. Louis, while the report of the state board was made by its corresponding secretary, T. A. Abbott. Followa summary of the more important figures in the report:

GENERAL BENEVOLENCE.

| Contributed to State Mission work | \$ 5,000 |
|---|-----------|
| Supplemental to State Mission work | 12,563 |
| Church building in State Mission work | 15,811 |
| State Bible school work | 4,816 |
| Church building in Bible school work | 8,730 |
| Contributed to County and Dist. Mission | 5,826 |
| Church building in County and District | |
| Missions | 9,273 |
| Total | \$62,019 |
| MISSIONS OUTSIDE THE STATE. | |
| Foreign Missions | .\$10,000 |
| C. W. B. M | 6,825 |
| CI I FI I | 4 100 |

PAID FOR LOCAL CHURCHES.

Total.....\$25,857

4.895

American Christian Missionary Society.....

Church Extension.....

| Ministerial Support\$ | 32,000 |
|-------------------------------|--------|
| Church Building and Repairs 1 | |
| Incidental Church Expenses | 50,000 |
| | 50,000 |
| \$5 | 20,000 |

ORPHANAGE SCHOOLS AND ENDOWMENT.

| Maintaining Orphans' Home. \$ Educating Orphan Girls. Endowment | |
|---|--------|
| Total\$ | 42,873 |

GRAND AGGREGATE.

| All Mission work \$ 87,876 Local Church work 720,500 Orphanages, Schools and Endowment 42,573 |
|---|
| \$850.040 |

The figures representing amounts given for "Missions Outside the State" need revising to bring them up to date, as the amounts for some of these have been considerably swelled since the report was made. The most disappointing feature of the report is the \$5,000 contributed to state mission work during the eleven months, between the last convention and the present one. While this is an improvement over last year, it is by no means what we have a right to expect from the churches in the state of Missouri. When we remember that only about four hundred churches in the state are contributing with any regularity to our co-operative work, leaving nearly one thousand doing nothing in this direction, it is not difficult to see where the trouble lies. The largest and gravest problem before the brotherhood of Missouri is how to enlist these unenlisted churches, not for the treasury's sake alone, but for their own sake, and how to put them under such religious instruction as will result, not only in their practical co-operation, but in their growth in all the elements of spiritual power. An effort was made to bring this problem before the convention in more than one of the addresses, and in the report of the committee on the State of the Cause, but there was lack of time for the proper consideration of the question, and an evident failure on the part of many to grasp the magnitude of the problem, and to see the gravity of the situation. The matter was laid over for consideration during the year, to be reported on by the Ways and Means committee at our next convention. Let those who feel a deep interest in the welfare of our cause in this state ponder well

The forenoon of Tuesday, was closed with a sermon on "The Magnetism of the Cross,"

this matter.

by R. Linn Cave, of Independence, preceded by an impressive devotional service, led by Andrew Scott, of Butler. Brother Cave's address greatly moved the convention, illustrating anew the power of the cross to sway the human heart.

The afternoon of Tuesday was occupied, by a very profitable session of the Christian Woman's Board of Missions, and in the evening a very beautiful and tender address was given by Miss Adelaide G. Frost, of Mahoba, India. F. O. Fannon, of St. Louis, followed with a very strong appeal for pledges in support of the woman's work.

Wednesday was largely occupied with the report of committees, and important as they were we cannot here take space to mention them in detail. At 11:30 there was a very effective sermon on "The Gospel Stairway," by B. T. Wharton, of Marshall, designed to impress the responsibility of the church to send the gospel to those who have it not.

In the afternoon F. E. Meigs, of China, made a strong address on China's present condition and the causes which have brought it about. A Missouri convention is always glad to hear Bro. Meigs.

Later, at the Memorial Hour, Brother J. A. Berry, who has served as chairman of the Obituary committee for many years, himself a venerable man of God, read his tender and beautiful tribute to those who have fallen during the year. This was followed by a memorial sermon on the Life, Character and Theological Views of Alexander Procter, by T. P. Haley, of Kansas City. This was universally regarded as a very able and very true representation of Brother Procter as he was, and its publication in pamphlet form is already called for.

At the Wednesday evening session a report of the Benevolent Association was read by J. D. Dillard, followed by a talk on the Orphans' Home by Miss Tina Williamson, assistant matron of the Home, which greatly interested the convention. The address of the evening was by J. H. Hardin who, after an absence of seven years from our state, where he labored so many years, was glad to return again, as the people of Missouri are glad to have him return. His address was on "The Paramount Importance of State Missions," and was a strong appeal for enlargement, based on the material resources of the state, on our numbers and on the nature and value of our plea. It was a matter of regret to us that we were compelled by pressing duties to leave, at this point in the convention, and were deprived of the privilege of hearing the remainder of the program. We were specially interested in the conference on "Our Country Churches," and in the addresses of J. B. Jones and S. B. Moore, of St. Louis. We understand that the next convention goes to Mexico, Missouri

The convention was handled with great ease and gracious hospitality by the Moberly church. Brother Moore, the pastor, seemed to be perfectly at home in the management of the convention as host, and made himself a willing servant of all. There were but few changes made in the organization of the

co-operation, and the work will be carried forward the coming year under the same management as during the past year.

Editor's Easy Chair

One of the most common fallacies indulged in, even by intelligent people, is the idea that any given set of propositions or principles, objectively set forth in fairly intelligent language, written or spoken, ought to produce, and, as a matter of fact, do produce the same impressions and conclusions in the minds of honest readers or hearers. Nothing could be further from the truth than such an idea. The impression which any given document or oral declaration will make on any human mind will depend upon two controlling factors: First, the nature and contents of the document or declaration; and second, the nature and contents of the mind which is to be acted upon. It is this last factor which is so generally ignored. What degree of development has the mind attained? Under what sort of influences has it been formed? What are its natural aptitudes and tastes? Has it been biased or warped by erroneous teaching? And if so, by what particular type of false teaching? It is clear that all these questions have a very direct bearing on the kind of impression made, or the effect produced on any given mind by any presentation of truth. And yet, how few stop to think of this when they are weighing the probable effects of any sermon, address or plea of any kind! And how important it is to remember both these factors-the subjective and the objective-in our efforts to influence the public mind for good. It would often save us very sad disappointment as to the results of our efforts if we would give due consideration, not only to the matter we have to present, but to the condition and attitude of mind to which we have to present it.

The fact mentioned above explains a thing that often pesters some good people not a little. When they hear any one speak of the progress of theology, and of the changes it has undergone in the past, and must undergo in the future, they ask in astonishment whether the Word of God is not abiding, and whether Jesus Christ is not the same, yesterday, to-day and forever? Undoubtedly; but the capacity of the human mind and its spiritual preparation for understanding the Word, and for appreciating Christ, are not "the same, yesterday, to-day and forever," and hence the product of the human mind in different ages acting upon the same objective standard of truth, is not the same. It could not be the same unless the two factors which determine the product were the same, and this we know is not the case. As men advance in Christian life and character, they are better prepared to understand the Word of God which is very wide and very deep. By doing the truth we come to know the doctrine. While theology has heen called the "queen of the sciences," it is a science, nevertheless, and is a progressive science. Show us a man whose theology does not change and we will show you one whose knowledge does not increase and whose spiritual life is not being enlarged. Why should any one demur at the idea that theology is progressive on the ground that "we get our theology from the Bible?" The man who so objects shows that he has forgotten one of the factors which have a controlling influence in determining our theology, namely, the subjective factor—the degree of Christian knowledge and of Christian life—possessed by those who go to the Scriptures for their theology.

There is another conclusion to be drawn from the premises laid down in the foregoing, which is of great practical value. It follows from what we have said that men ought to be very charitable in their judgments of each other. There are those, of course, who do not love the truth so well as their own opinions, or their own party, and who stubbornly close their minds against new ideas. All such are, of course, condemned by Christ and may wisely be left alone in their self-chosen ignorance. But not all who love the truth are able to reach the same conclusions as to what the truth is. Early education, environment and individual peculiarities have had their effect upon us all, and we cannot think independently of these influences which have more or less shaped our minds. The mind is the instrument with which we ascertain what is truth and what is duty, and the condition of that instrument is not the same in all persons. This makes a variety of views on every great question of human interest inevitable. It is just what might be expected, in view of the different types of mind, the different degrees of culture and the different influences which have operated upon us. Since this is inevitable, it follows that we cught to be very charitable towards each other and not condemn one another because of differences of opinion. Every man, who is a true man, must be loyal to the truth as he is able to understand the truth, and it is far more important to our salvation, and to progress in religious thought, that we be loyal to our convictions of right, than that we be uniform in our opinions and conclusions. No man will be condemned for honest mistakes, but if one be not obedient to the heavenly vision of truth, he is condemned already by his own conscience.

But does not this show that Christian union is impracticable? No, it does not show that Christian union, as taught in the New Testament is impracticable, that is, union in Christ; but it does show the impossibility of any union of Christendom based on any formulation of human doctrine. It does not show the impracticability of making Christ our common Leader, and of being united in personal loyalty to Him, for such a union as that did actually exist in the apostolic church in spite of differences of opinion on many questions of doctrine. The practicability of such a union is furthermore illustrated in the history of our own

movement, which makes faith in Christ and loyalty to Him the bond of unity and no agreement in theological views. Now an then some among us have so far departer from the spirit of our movement as to make their opinions tests of fellowship, but the have not succeeded in drawing away many disciples after them. It is a remarkable fact that men of all degrees of culture, or all varieties of opinion, can find a real and essential unity and brotherhood in Christ They can love each other in spite of their differences of views, while they seek to help each other to larger and clearer views of truth and of duty. This seems to be the only possible way for the realization of that unity for which our Lord prayed. reason why it has not been realized before is, that we have not been broad enough and Christian enough to make allowances for differences of opinion, and to find our bond of unity in a common Lord and Savior, rather than in a common platform of doctrinal opinions and speculations. We can only grow into unity by growing in spiritual stature and by coming into fellowship with Christ's thought and spirit. When this is done then will Christ's prayer for the unity of His disciples be fulfilled.

hour of Prayer.

GOOD WORKS AND ALMSDEEDS.

(Jas. 1:27; Acts 9:36-39; 1 John 3:16-18.) (Concert of prayer for benevolences.)

[Uniform Midweek Prayer-meeting Topic October 3.]
CENTRAL TRUTH: Human salvation is the result
of divine philanthropy, and those who are saved
are to manifest this salvation in deeds of
benevolence to their fellowmen.

The Bible is an exceedingly practical book, and the religion which Christ taught is pre-eminently practical in its character. It is a divine force coming into human life and turning all its energies and activities into channels of benevolence. It is not a set of theories that have to do with the head alone, but it is a life manifesting its presence and character in doing good to others. Take away the benevolent feature of Christianity and there is not enough left to commend it as a religion for humanity.

James, in his practical way, declares that pure and undefiled religion consists in visiting the fatherless and widows in their affliction and in keeping one's self unspotted from the world. Judged by this practical test, it is to be feared that the religion of many a man in "good standing and full fellowship" in orthodox churches would be found sadly wanting. Many suppose that if their creed is orthodox, if they attend the stated meetings of the church, pay toward its expenses and keep their lives reasonably moral, their religion is of an unquestioned type. But lacking this feature of benevolence which manifests itself in kindly care for the widow and orphan, for the homeless and helpless, it cannot bear the searchlight of God's Word. It needs vitalization by the Spirit of Christ, which is the spirit of benevolence.

The importance attached to this spirit of

benevolence everywhere in the Scriptures is illustrated by the incident recorded in the passage cited above from Acts. The town of Joppa over on the Mediterranean coast has been made famous because of a humble woman named Dorcas, who lived there, and who, in the expressive language of the inspired writer, "was full of good works and almsdeeds which she did." She had sickened and died, and so great was the grief and sense of loss occasioned by her death, that the disciples of that city sent off to Lydda where Peter was and brought him there. When the apostle entered the upper chamber where the body of the good woman was lying in state, "all the widows stood by him weeping and showing the coats and garments which Dorcas made while she was with them." These were the mute and eloquent witnesses of her useful life. They tell more than mere words could tell the true character of the woman. Peter restored her to life, and she, no doubt, continued her good work, and her name has been preserved wherever the gospel record has gone, in benevolent societies and in the church. Her needle is still at work for the widows and orphans in all lands, so great and so immortal is the influence of a life "full of good works and almsdeeds." Her opportunities were, no doubt, limited, but to the utmost of her ability she made use of them to bless others. Are we doing the same? Are the lives of any of the widows and orphans of our day made happier and better by service we have rendered?

Christianity had its origin in this spirit of self-sacrifice for others. As John declares: "Hereby know we love, because he laid down his life for us: and we ought to lay down our lives for the brethren." This seems to be sound logic. If our lives were redeemed by Christ, who laid down His life for us, then it would seem to follow that we ought to lay down our lives, not necessarily in death, but in loving service for our fellowmen. But is it not possible for one to love God and yet be indifferent to the cries of the hungry and naked? John says not: "But whoso hath the world's goods, and beholdeth his brother in need, and shutteth up his compassion from him, how doth the love of God abide in him?" When we consider the large number of neg lected children, growing up in ignorance and vice for the want of Christian care and training, we are made to realize the need of a revival of "the pure and undefiled religion," such as the New Testament writers insist upon.

There is great danger that many of us will do as the Apostle John exhorts us not to do when he says: "Let us not love in word, neither with the tongue; but in deed and truth." The tendency to allow our religion to run into talk is very manifest, and the only corrective is in giving greater emphasis to the necessity of good works or benevolent deeds as the proof of our love for God and our fellowmen.

In the famine in India, in the recent disaster at Galveston and in the ever-present and ever-pressing needs of the fatherless, homeless and the helpless all about us, we have the incentive and the occasion for the exercise of that benevolence without which our religion is vain.

PRAYER.

O God, our Father, we thank Thee that Thou hast shown Thy love for the race in giving us Thy only begotten Son to live among us and die for us. We thank Thee for the spirit of philanthropy which Thou hast shown toward our sinning and suffering race through all the ages of the past. Having been the recipients of Thy love and kindness, may we, Thy children, who have known Thy love, manifest our appreciation thereof by deeds of kindness and benev-volence to all our fellowmen, and especially to the more unfortunate, to the poor and needy, to the fatherless and the widow, and so sharing in Thy work of benevolence here, may we also share in the glory of our Savior in the world to come. In His name. Amen!

Questions and Hnswers.

Will you please give me your understanding of the following two passages of Scripture, which I am unable to understand:

- 1. Luke 3:16, 17.
- 2. Matt. 12:43-45.

John Childers.

1. The first passage cited above reads in the Revised Version, American edition, as follows:

"John answered saying unto them all, I indeed baptize you with water; but there cometh He that is mightier than I, the latchet of whose shoes I am not worthy to unloose: He shall baptize you in the Holy Spirit and in fire: whose fan is in His hand, thoroughly to cleanse his threshing-floor and to gather the wheat into His garner, but the chaff He will burn up with unquenchable fire."

John draws a contrast between his own baptism in water and that baptism in the Holy Spirit which Christ was to bestow. John's work was preparatory. He was preparing the way for Him who alone would baptize in the Spirit. The prophet Joel had spoken of the new dispensation that was to come as characterized by the copiousness of its spiritual blessing. Peter, on the day of Pentecost, quoted Joel as saying:

"And it shall be in the last days, saith God, I will pour forth of my Spirit upon all flesh:
And your sons and your daughters shall prophesy,

And your young men shall see visions,
And your old men shall dream dreams:
Yea, on my servants and on my handmaidens in those days

Will I pour forth of my Spirit, And they shall prophesy."

It is reasonable to suppose that John referred to the same thing which Joel describes and which Peter says had the beginning of its fulfillment on the great Pentecost following Christ's resurrection. This would seem to make baptism in the Holy Spirit the supreme characteristic of the Christian dispensation, and this is no doubt the case, whether one understands that the outpouring of the Spirit on Pentecost, repeated afterwards at Cæsarea, were events that stand out by themselves as introducing the spiritual dispensation among the Gentiles and Jews respectively, or whether what there transpired in connec-

tion with miraculous phenomena occurs perpetually in its essential nature and power without the extraordinary accompaniments.

The baptism in fire is understood by some to refer to the destruction of the wicked, and by others as referring to the cleansing power of the Spirit, or to those fiery trials by which the soul is purified and made meet for the Master's use. The last phrase, referring to the separation of the wheat from the chaff, the garnering of the former and the burning up of the latter, makes it natural to understand this baptism in fire as referring to the destruction of the wi ked. The language, however, is capable of a wider meaning, namely, the separation of the evil which is in every man from the good that there is in him, and the destruction of the former by what is here metaphorically termed "fire." We say this is a broader meaning because it includes also the idea of the ultimate destruction of the wicked from whom sin can not be separated. What John means is that when Christ came He would quicken and strengthen the spirits of men by the Holy Spirit; that He would by a sifting process separate the evil from the good, the false from the true, and destroy the former and preserve the latter. This process is still going on wherever the gospel of Christ is being preached and the power of God is manifest in the lives and conduct of men.

2. The second passage reads in the Revised Version: "But the unclean spirit when he is gone out of the man, passeth through waterless places, seeking rest and findeth it not. Then he saith, I will return unto my house whence I came out: and when he is come he findeth it empty, swept and garnished. Then goeth he and taketh with himself seven other spirits more evil than himself, and they enter in and dwell there: and the last state of that man becometh worse than the first. Even so shall it be also unto this evil generation."

Not to lenter here into the question of demonology, the spiritual teaching of the passage seems to be that it is not enough for a man to get rid of an unclean spirit or an unclean heart, as we would put it, perhaps, but that the heart must be filled with pure thou hts, pure aims and objects, pure aspirations and desires, otherwise the evil spirit will return and bring with it others, and man's last condition is worse than the first. It was a warning to the generation of Jews to whom he was speaking, that their rejection of Him who was sent to deliver them from the power of the evil one would leave them in a worse condition than they were before-a prophecy which has been fulfilled in the history of the Jews. Woe unto the man or generation that rejects Him who alone can fill the heart and satisfy its everlasting yearnings and keep it true and pure! What is said concerning the unclean spirit passing "through waterless places seeking rest and finding it not," has reference to theories prevalent at the time concerning spiritual possession according to which disembodied spirits roamed in desolate uninhabited regions.

BIBLE SCHOOLS AT STATE UNIVERSITIES.

WILLET M. HAYS.

The college number of the Christian-Evangelist displayed the large and varied interests of schools of the brotherhood in a more effective way than the present writer has before enjoyed. It is suggested that Secretary Van Kirk tabulate the leading facts about our schools and prepare them for publication and thus better prepare the brotherhood to discuss more intelligently our special educational interests in the Kansas City meeting. A tabular statement of the growth of the present membership of the brotherhood, alongside the facts regarding colleges in the respective states would also be of interest.

A few words about the situation in the Middle Northwest cannot fail to be of inter-Wisconsin, Minnesota and the two Dakotas have been slow in gaining a strong membership. They have no special school, the start at a school at Excelsior, twenty miles from Minneapolis, having been destroyed by a fire which burned the college building several years ago. This region is at present tributary to Drake and Cotner Universities, but so far away that institutions make very slow headway getting students from the superb high schools, universities and agricultural colleges of these states. The schools of other denominations also have the advantage of nearness to the homes of the brotherhood and they, no doubt, secure some of the patronage which might go to our own special schools.

All this appears very unfortunate, but there is another side to the situation. Modern educational developments have created new conditions; and enterprises we inaugurate may be made to fit into what seems to be a permanent arrangement of public educational institutions. These states have been largely developed since the introduction of public high schools. The academy was not generally founded in these states because the people co-operated on a more nearly universal basis under public laws and developed the high school as the medium for giving education of a secondary grade to all who wish to drink freely of the fountain of knowledge. Neither were there founded many sectarian colleges-most of which in their earlier stages must of necessity occupy themselves largely with education of the high school or secondary grade.

Some colleges were inaugurated by the Methodists, Congregationalists, etc., in earlier decades, and some denominations are yet starting small general colleges. But the state universities and agricultural colleges are predominant in the college field. Minnesota's State University and Agricultural College, at Minneapolis, had an enrollment last year of 3,300, and Wisconsin's combined institution at Madison was only a few hundred behind. In each of the Dakotas the agricultural colleges and universities are separate and each of these four young institutions has several hundred students and is rapidly growing. The trend here is for the youth to seek their education in the

public and state schools. Shall we build separate schools, or shall we devise a system under which we can have a co-operative plan, taking the advantage of the public and state schools for our own youth, and giving of our Christian education to a wider circle of students than go from our own homes?

It would seem that our general policy will be adopted within the next decade, and we should have intelligent discussion that the best possible policy may be entered upon.

Since in Minnesota the educational movement first took form, here would seem the place for the first effort at a solution under the new and apparently permanent plan of public and state schools. And since the burning of the college at Excelsior, sentiment has in part crystallized against the plan of a separate college, and in favor of a Bible school adjacent to and informally associated with the State University in Minneapolis and its large agricultural school in a suburban town. Some good brethren have misgivings, but most of those who are acquainted with the conditions favor devising a plan and inaugurating a Bible school beside the university.

There are no special Bible studies offered in the university, but the ancient languages are taught and the Bible is used for language instruction. The tendency to broad simplicity in modern Christian affairs is shown here. The Y. M. C. A. and the Y. W. C. A. each carry on instruction in religious subjects, and do much to prepare young people for Christian living and Christian leadership. Classes taught by advanced students have a regular organization under the college section of the national organization, and courses of lectures by prominent Association workers are employed part of the year. The Christian students believe in these large state institutions and, believing also in Christian education, they are seeking it for themselves. There is more genuine Christianity in our state universities than is commonly understood, and it is increasing.

The state and private donors are building up a fine equipment of faculty, buildings and apparatus and the institution spends about \$300,000 annually in giving instruction and in conducting research work in agriculture and general science. If there were a demand created by adjacent Bible schools, no doubt the instruction in ancient languages, history, etc., would be strengthened and students desiring to prepare for professional religious work would thus have very superior opportunities in these studies. Possibly the languages of countries to which our missionaries go could be introduced, and arrangements might be made for the university's medical department to give instruction in medicine, surgery and sanitation to prospective missionaries. The large general universities appeal very strongly to popular support and patronage. State legislatures are liberal in their appropriations, private donors are giving endowments by the hundreds of thousands, and the public high schools are so articulated with the universities that the student's natural course is from graduation at the high school to the

freshman class in some general or technica college in the university. Years ago, wealthy people sent their sons to Yale and other Eastern colleges; now they are proud of their own Western institutions and see not reason for passing them by. But that these institutions are neither aristocratic nor expensive is proved by the fact that in a large city like Minneapolis, nearly one-half the university students find and use opportunities while in school of largely earning their expenses.

These large schools secure some students who are not our best stock, but the majority of them are of the brighter and better boys and girls from the farm, village and city homes. They are nearly the same material forming the student body of smaller colleges. What can we do for them? Is it better to plan to keep our young people away from the well-equipped laboratories. the agricultural lecture-rooms, and highly specialized faculties of these large institutions which we all gladly support? Shall we put our village and farm boys and girls into our smaller colleges which, owing to the excessive cost of instruction in science and agriculture, must be too largely literary and biblical in their curriculum to suit our youth who are to be farmers, tradesmen, artisans and professional workers? Can we not devise a plan under which large numbers of our youth may prepare in the public and state schools to take a strong position in the industries and professions of practical life, and we at the same time reach many more young college people with special religious instruction and keep around them religious influences? Can we not also lead some of these young people to make a specialty of religious work during their college and graduate courses and become strong preachers and missionaries? Can we not in addition to this exert a large influence on the university life by an organization beside the university, which magnifies religion, right living and the future life?

What shall be the form of such an organization? How much will it cost? What shall be its line of work? What shall be its relation to the university? What peculiar qualifications are needed by its executive and teachers? What will other religious bodies say and do? How shall the money for an endowment be secured? These are questions which must be solved locally, but the best wisdom of the best men in the entire brotherhood will be needed to aid.

The popularity of the Y. M. C. A. in the University of Minnesota proper, and in its agricultural boarding-school of four hundred students at university farm, three miles from the university campus, shows that religion enters very s'rongly into the university life. President Northrup, an active worker in the Congregational Church, has expressed admiration for the Disciples, because, under the general tendency of the times for a return to primitive Christianity, they, more than any other denomination, have represented what the people have been educated to want by such broadening influences as the Y. M. C. A., Y. W. C. A. and the C. E. It is a

'good thing" that its plea for primitive forms and freedom from creeds and ecclesiastical forms of Christianity is giving the Disciple brotherhood such wonderful growth. is there another religious body which a secnlar board of regents could afford to be so friendly with? Organically this brothernood is little more objectionable than a Y.M.C.A. college association. It is the Church around which the coming unity of action may best be centered. Have we the wise eaders who are capable of giving our movement that paramount position which it deserves in the restoration movement? While asking concessions of the denominations. what minor differences have we which we can concede for the larger unity on essentials? Is our plea large enough, sufficiently free of contested points of minor weight, so that we can assume to enter our public universities as teachers, not of sectarianism, but simply of Christianity? If it is, let us make a plan, give our money and choose wise men to carry forward the work in a way to win all men. The soil is ripe beside these institutions for planting a university church, biblical college, and Christian student's home and social center, not to supplant but to supplement the Christian Association work; and to be in better position to further crystallize church organization about the simple yet all important essentials.

Such an organization will not take the place of our separate denominational colleges, but will supplement them in a field otherwise not occupied, or left open to be pre-empted by others who could not work on so broad a plan as we. Here we would be held up to the light, and the light would show us our weaknesses and at the same time wonderfully illuminate our plea.

University of Minnesota.

RELIGION.

BY BEN GREENSTEIN.

What queer ideas people have and entertain concerning this all-important, captivating theme. They are confused, they are mistaken, they are ignorant, they are thoughtless, they are careless. They seem to think that religion is the exclusive property (by patent or copyright for an indefinite term) of the crafty and designing priesthood. Others think that it is something to amuse the children or to console the aged who are about to die, something fit for the unfortunate and weak-minded; a delightful theme for the female world to dwell upon. As people sometimes intently watch the panorama of religious hyprocrisy they come to the conclusion that it is a hoax or a mammoth farce. There are others who think that religion is too abstract, too vague and shadowy, as they call it; that it is too impractical for a utilitarian age like ours; that it is a thing of the academy and not of the home; a thing for the perplexing philosopher rather than for the weary laborer; that it lies in the jurisdiction of the technical controversialist rather than for the untechnical practitioner; something for the rare-bookhunter rather than for the up-to-date domestic library. Among a good many people

religion is a fad that changes at every full moon, something like a Parisian dress. Again, among the more philosophically inclined there seems to be an opinion that religion emanated from superstition by a slow and sacred process of evolution. But these are opinions and only opinions.

What is religion? What is it? It is not a code of antiquated lavs and customs. It is not a philosophical disertation, nor an abstract system of metaphysics, nor an abstract system of psychology. It is not a science of ethics, nor an encyclopedia of moral precepts. It is not a spectral theory of eschatology. Again, religion is not eccessiology or church membership, although in some churches it is a necessary qualification. If religion is not all these, then again I ask, What is it?

It is not a study, but a life. It is not knowing about God, but it is living with God. It is not an objective thought, but it is a subjective life. It is the communion of the human with the divine. It is not a precept, but a practice. The contemplation of God in the human mind is theology; but the realization of God in the human soul is religion. Religion is the subject, theology is the predicate. One is a consistent life, the other a systematic study. The head is the medium of communication with theology, the heart is the communicative organ of religion. Religion is simplicity, theology is complexity. One leads to concord, the other to discord. All sectarian bodies unite on the subject of religion, but the subject of theology divides the people into sectarian bodies.

In all religions there are two distinct, yet dependent ideas. The first idea which, like the Copernican sun, is the center of all religious ideas, is, is the existence of God capable of self-revelation? This is the Alpha of all religions; the very life of religion depends on this idea. Take it away and you have despairing and despondent atheism. Take it away and behold mystery, triumphant mystery. The second idea is the correlative compliment of the first, namely, the existence of the soul capable of receiving divine revelations of God's self. This elevates man from his dumb associates, the beasts. It gives the science of anthropology a spiritual element. Man is a religious animal. Man will worship something in spite of himself, which proves conclusively that the stamp of divinity is indelibly impressed on his nature. As the tendency of water is downward, so man's tendency is Godward. Both are natural. True, there are certain impediments in man's nature which temporarily check this tendency. The soul seeks God, God seeks the soul. "For such-the sincere and spiritual-the Father seeketh to worship him." There is a natural spiritual affinity between the two. And now, what is the medium whereby the two seekers are better enabled to hold communion? Faith, appropriating faith, in the dual nature and object of his divine incarnation, which culminated in the atonement. Christ was man; Christ was God. He was man's son; he was God's Son. was Heaven's ambassador in our foreign world. He now is our ambassador in a for-

eign world, heaven. Now, when he died he died in a dual representative capacity. As God's Son he placed God's hand in man's, and as man's son he placed man's hand in God's. He was the only one entitled to do this because he was the only one with a dual nature. God and man are natural seekers after each other. But there is an obstructive impediment between these two. Communion has been broken. A breach of companionship has taken place. The two are at emnity. Something is the matter. What is it? It is sin. But Christ's death now comes in and through it offers a reconciliation. He has opened the way once more for the two natural seekers to come together. This is the at-one-ment. And now what is religion? It is the at-one-ment with God. And faith is the grace that binds the soul with the soul's God.

THE ADMINISTRATION OF BAPTISM.

W. E. HARLOW.

Let all things be done decently and in order, is a scriptural injunction, and of its application to the above subject I desire to offer a few suggestions. No one engaged in evangelistic work can fail to see the need of properly administering this sacred rite. We need not wonder that some people abhor the publicity of going into the water when they have witnessed the watersplashing, strangling and bungling process of those who make so much of the "mode" and yet do not know how properly to administer it. As a people I believe the Disciples have the best baptists of any church on earth, and yet my experience and observation is that a large portion of our preachers (and not all of them young ones either) have something to learn on this subject before their practice will very forcibly recommend the ordinance to either the sinner or the sectarian. I have witnessed some very disgraceful scenes by preachers who have been long enough in the work to know better, and whose actions in the water did more against the form of baptism than all the preaching for it that the evangelist could do in a month. When a minister of the glorious gospel of our risen Lord will thoughtlessly or otherwise in the presence of a curious, gaping crowd, as nearly always attend su h occasions, put his arms around a lady candidate as he leads her in or out of the water, and while dipping her take her by the nape of the neck so hard that his finger prints are left for half an hour afterwards, and slam her down in the water hard enough to be heard all over a large church, and strangle her besides, it seems to me that some one ought to teach him the way of the Lord more perfectly. Others seem to have an aversion to burying, as they fail to put their subjects out of sight. I have seen women baptized and the curl not taken out of their bangs nor their elbows out of sight. Some have never learned what position either they or the candidate should occupy in the action, so that one unacquainted with the rite could hardly tell who was being baptized, the preacher or candidate.

While it is a gladsome sight to witness a burial in baptism, yet it ought to be a sacred and solemn scene, which will commend rather than repel. A pastor is sometimes very sensitive on this point, and the evangelist hardly dares to offer a suggestion. I believe our colleges ought to give as thorough instructions in the performance of the action of baptism as they do on its design. A proper application of a principle is of far greater import than simple theory. I spent a summer month a few years ago in a meeting with one of our young preachers who had not as yet baptized any one. We went bathing several times in a river with other friends, and I there and then taught him how to baptize. He has since become a very successful evangelist and one of the best baptists I ever saw. Let me here offer a few suggestions that will aid young preachers (and others, too, who have not before learned) in attending to this most beautiful symbol. First, never allow the baptismal committee to instruct your candidates. It always tends to raise doubts in their minds and makes them afraid, and they come to the water trembling and expecting to be half drowned. Take your time, never get excited nor in a hurry. Lead your subject slowly, holding her or him by the arm as you would on the street, till you reach the place; give no instructions whatever further than that you will take care of them. If it be a man tell him when about ready to stiffen his whole person, as they will sometimes sit down or "jack knife" on you. Stand on the left of your subject and as far back as you can, so that when you lay your subject down you will be in no strain. In one of my meetings the pastor, a small man, and one of the best men on earth, had not learned this point of standing back, and always stood close up to the side of the candidate. I told him he would have trouble sometime, but it was a wellfixed custom with him and he heeded not the advice. Before the meeting was over he was baptizing a rather large lady and the baptistery (as most of them are) was not very deep and not full at that. When he went to raise her he was in his usual and much beloved strain, when she, thinking to aid him, tried to help herself up by stepping back and in so doing knocked his feet from under him, and they both went under. He did no more baptizing in that meeting. I always take a handkerchief (for ladies), in my left hand while they take the same wrist with both their hands and the only thing I tell them is to "keep hold tight," then after the ceremony place my right hand between their shoulder blades and lower them as gently as I would lay a sleeping babe upon a bed, putting them entirely out of sight and raising them with the same deliberation. Hold them by the left arm until you have the water out of their eyes and they get a breath, then slowly lead them, holding on to them, till you leave them safely in the hands of the committee. Have a respectable ceremony and vary it occasionally so as to not become monotonous. It may be lawful to use a ceremony I

heard a young preacher use in baptizing, but it is not expedient. Standing with one hand on the hands of the candidate, with eyes wide open he would say: "In the name of the Father, Son and Holy Ghost I baptize you." No amen, but a pushing backward process which to me seemed almost sacrilegious. Always have plenty of water if possible, take plenty of time, do it in decency and in order, and thus glorify its Author.

ALWAYS ABOUNDING IN THE WORK OF THE LORD.

BAXTER WATERS.

"Abounding" suggests fullness, plenty, fruitfulness. The Christian life abounds in the work of the Lord. It is a Spirit-filled life; a God-filled life; hence it is an enthusiasm, a passion and a zeal which burns and glows. The Christian life is an inspiration, a life directed and inspired by the living God, and it always finds its expression in good works. As the architect gives form to his plans; the artist to his ideals; the musician to his harmonies; the good man out of the good treasure of his heart brings forth that which is good. As the streams abound with fishes; as the trees in the garden are rich with fruitage; as the soil is resourceful in varying harvests; as the mines underneath the hills abound in wealth; as the ocean beds heave up gems and treasures; such is the life of the man who abounds in the work of the Lord. He sows beside all waters; he sends out good deeds as ships of merchandise; he pays in coin of thoughtful services things which make for happiness: he cheers men along the way, and like love, he "never faileth." He perseveres and pushes, tries and triumphs, until we declare we believe in the "final perseverance of the saints."

Now the inspiration for this zeal the Apostle Paul found in the assurance that this work is "not in vain in the Lord." This exhortation (1 Cor. 15:58) is the conclusion of that powerful discourse on immortality and a personal resurrection. We shall live and our works will follow us. And everything we do bears the stamp of immortality. God will establish the work of our hands. He will take the feeble efforts and weave them into the eternal "forces that make for righteousness." There shall never be one lost good. Every effort put forth shall count. No effort, no matter how feeble, put forth in the spirit of the Master is ever lost. It is not in vain in the Lord. Not death but resurrection! Not mortality but immortality! Not defeat but victory! Our lives are grounded deep in the very being of Goda God not of the dead but of the living. Our deeds are wrought out in his very presence-wrought in God. He it is that "worketh in us both to will and to do." So should we build into this eternal temple the virtues that shine and abide. What a noble incentive to live for the things that perish not. For life is not a fragment but a unity; not broken but continuous; not limited to earth but unbounded-"a building of God eternal in the heavens." Let us live in hope.

THE RIGHT HAND OF FEL-LOWSHIP.

D. A. WICKIZER.

We many times use terms that are exceedingly comprehensive and embrace much in the full scope of their meaning, in a very narrow and limited sense. Without discuss ing the propriety of the custom among us in extending the "hand of fellowship," feel that it will be profitable to study the term "fellowship" in its various meanings as used in the New Testament. The word is from koinonia and is rendered in Acts 2:42 by the word fellowship. "They continued steadfastly in the apostle's doctrine and in fellowship." In 1 Cor. 1:9 we read that we are called into the fellowship of Jesus Christ. In Gal. 2:9 we are told that they gave to Paul and Barnabas the right hand of fellowship. The reader will notice that this fellowship seems to have been given them for their aid in sending them into other fields of labor. For the full meaning of this term as understood by our translators we look at their various renderings. In 2 Cor. 9:13 we have the rendering "distribution" in the accepted version, and "contribution" in the revised. We have "contribution" as the rendering in Rom. 15:26.

An additional idea is found in 1 Tim. 6:18, where it is rendered "communicate." Literally: "To be communicative ones." In 2 Cor. 1:7 the word is rendered "partakers." "As ye are partakers of the suffering, so also are ye of the comfort." In Philemon, v. 17, it is rendered "partner;" while in Heb. 10:33 it is rendered "companion." We have still another, and perhaps the most beautiful and suggestive of all, given in 1 Cor. 10:16. Here it is rendered "communion." "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?"

We have, then, the following ideas in the term koinonia (fellowship) as used in the New Testament: One who is a PARTNER; one who is a COMPANION; one who is a PAR-TAKER in another's life: one who is a willing COMMUNICATOR; one who is a CONTRIBUTOR, and one who COMMUNES with another. If the church would accept and practice this larger idea of fellowship, it would greatly strengthen the power and widen the influence of the Church of Christ. When we extend, as a congregation, the right hand of fellowship or accept a person into our fellowship, we should realize that it means, we should become at once a partner, a companion with him, willing to communicate with and to contribute to aid him if in want and to commune with him in his sorrows as well as when he rejoices; to be a partaker We are members of the same with him. body, and if bound together in tois divine fellowship, from our abundance we will give to relieve; in the midst of our busy life we will find time to communicate with a brother that is discouraged and out of hearts of love and sympathy there will flow a stream, and the waters thereof will make glad the multitudes. Love, not bitter criticism; tenderness, not harshness; sympathy, Lot condemnation; this divine fellowship, not observed as simply a form, but as a vitalizing power and influence, will win the world to God, for God is love. Beatrice, Neb.

REPORT OF C. W. B. M. STATE CONVENTION AT MOBERLY, MO.

MRS. L. G. BANTZ.

There is cause for great rejoicing over the Missouri state convention. Some fears were expressed, and with just cause, that he state meeting would suffer because the National Convention is to be held in our state, and at so near a date. The effect seemed to be to fill with greater enthusiasm han usual our Missouri brothers and sisters, and if this enthusiasm continues and gathers nomentum as it promises, surely next year will be a red-letter year in our history.

The convention was opened at 2 P. M. on Monday, the 17th, by the C. W. B. M. The ouse was comfortably filled when the presient, Mrs. T. M. Lowe, called order. Devoionals were conducted by Sister E. L. Pedlicord, of Lexington, after which the everal committees were appointed. Sister Rothwell tendered the convention a loving velcome to Moberly homes and hearts. our thanks were heartily expressed by Siser Dutcher, of Mexico.

The president's address was brief but rged all on to higher, holier efforts for Christ. Reports from the districts followed. All report some increase, both in women and noney. Every district was reported in writing, either by the manager or by proxy. The organizers, Mrs. A. S. Gilliam and Mrs. L. Moore, told of their trials and triumphs n the field. Both have done much faithful work, and have opened the way for future trongholds, we feel sure. After the closng business a reception and season of introluctions and greetings followed, which made ill feel at home among God's children.

A telegram came from Mrs. Helen E. Moses, the national secretary, which was ead after Bro. Garrison's sermon in the vening, that caused great rejoicing, which was manifested by the overflowing house with hearty clapping. The message it prought was that Missouri had sent \$7,000 to the national treasury during the year, which, with \$1,033.58 for state work, made er contributions over \$8,000; together with a Scripture reference so applicable and so tender that our hearts were full of gratitude for the love and sympathy exsting between the national officers and the Vissouri sisterhood. Almost spontaneously we sang "Praise God from whom all blessngs flow."

On Tuesday P. M. the C. W. B. M. session was continued, opened by prayer by Miss Tena Williamson, of St. Louis. The secretary's report showed 152 auxiliaries on he roll, and 3,101 members. Twenty-eight uxiliaries organized or reorganized; fortywo life memberships, wholly or partly paid; wenty sisters reported claimed by death. Superintendent of Young People's departnent, Miss Mollie Hughes, reported 91 Junors and Mission Bands, contributing \$678.21. Warrensburg won the Junior banner for the argest contribution, \$50. Of the auxiliaies, Marshall took the banner for amount contributed, \$240, being more than any

The treasurer reported 101 auxiliaries giving to state work, a gain of 12; a total from all sources for state work, of \$1,033.58.

Mrs. C. E. Packard, of Cameron, read a paper entitled "Twenty-one Years Ago," which was a historical sketch of the first C. W. B. M. effort in our state, Cameron auxiliary being the first, organized by Miss Lou Payne. Mrs. Belle Kimball's address on "Our Juniors" was full of good practical thoughts as to this very important but neglected branch of our work. Mrs. Kimball is superintendent of the Junior Union, of St. Louis.

"Missouri's Part in the World's Conversion," by Miss Margaret Bryan Wilson, of Mexico, was a beautiful address, holding up to each individual an ideal so high, yet possible, that if we did attain, the world's conversion would be an assured fact.

Miss Mattie Burgess conducted a congress, dealing with several phases of our work. Bro. Frank Tyrrell, whom we still claim as "ours" spoke on the educational work of the C. W. B. M. in place of Mrs. Dulany, who failed to come. Mrs. Lou B. Goodnow told of our new missionaries. Mrs. A. B. Jones spoke on the better development of district and county work, and Miss Mollie Pike, on the "Quiet Hour." Our former secretary, Mrs. Virginia Hedges, conducted the closing devotional service. It made us glad to see Sister Hedges face to face once more after her long illness.

The C. W. B. M. session closed on Tuesday night with an address by our missionary, Miss Adelaide Gail Frost. Miss Frost is a quiet, unassuming speaker, yet holds the attention of her audience perfectly. An eloquent appeal by Bro. Fannon, of St. Louis, to the sisters for more consecrated and larger giving which resulted in seven life memberships, on which \$62.50 were paid immediately. Two annual memberships were pledged. For state, pledges amounting to \$239, and \$33.65 cash was secured. We left Moberly full of good will and gratitude for the generous, whole-souled welcome tendered the convention by her pastor and his people, by the citizens and friends, and are willing to be invited there again.

The following officers were elected: President, Mrs. F. M. Lowe, Kansas City; vicepresident, Mrs. M. M. Goode, St. Joseph; recording secretary, Mrs. E. L. Longan, Kansas City; corresponding secetary, Mrs. L. G. Bantz, St. Louis; treasurer, Miss Mattie Burgess, St. Joseph; superintendent Young People's department, Miss Mollie Hughes, Independence; advisory board, Mrs. J. H. Garrison, Mrs. W. D. Harrison, St. Louis, Mrs. S. E. Lampton, Louisiana, Mrs. Edmund Wilkes, California.

Committee Meeting.

By order of Chairman, notice is hereby given of a call meeting of the Committee on Constitution, etc., appointed at Maxinkukee Assembly, and looking toward a permanent organization of the Congress of Evangelists, to be held in Kansas City, Mo., on Monday, Oct. 15, 1900. More definite announcement as to hour and place will be made from convention platform. Those knowing themselves to be members of this committee will please act accordingly.

Frank C. Huston, Sec.

Fiftieth Annual State Convention. Jubilee Year, Christian Church.

BLOOMINGTON, ILL., OCTOBER 2, 3, 4.

The people of the Christian Church of this city are now preparing to entertain the Jubilee State Convention of the Christian Church or the Disciples of Christ, beginning with a reception to visiting delegates Monday evening, Oct. 1st, at the church, to which all friends are invited. The program of the convention proper begins Tuesday, Oct. 2, at 9 o'clock A. M. with the proceedings of the Woman's Christian Board of Missions. The convention will continue through Thursday, Oct.

All church interests will be fully presented in this convention; State Missionary work, Christian Woman's Board of Missions, Sunday-school, Christian Endeavor and Education.

Except as otherwise indicated by the program published in this paper all meetings will be held in the Christian Church, corner of Jefferson and West Streets, and admission will be free. The general public is cordially invited.

This religious body now has in the state 793 churches, with over 100,000 members and 500 preachers; is growing rapidly and composed of enthusiastic and cultured people.

A big attendance now seems assured, and members of the local church are arranging to entertain an unusually large convention.

The president of the convention, Judge C.J. Scofield, of Carthage, who will deliver his address, Wednesday, A. M., Oct. 3, was on the Circuit Bench for several years where he won distinction. He is one of the noted lawyers of the state and his addresses are always strong and interesting.

Missionary work and service has never been in better condition, and the secretary's report will be heard with satisfaction and profit.

Mrs. Harrison, State President of Kentucky C. W. B. M., will deliver an address at the church, Tuesday evening, Oct. 2, under the auspices and in behalf of the Christian Woman's Board of Missions, a particularly effective organization in the Christian Church. Mrs. Harrison is a woman of broad culture and splendid ability. Dr. N. S. Haynes, one of the leading preachers

Dr. N. S. Haynes, one of the leading preachers of the body, and vice president of Eureka College, will deliver an address on "What Our Board Would Like to Do." Having been a strong spirit in the state missionary work he is eminently fitted to make a great speech on this topic.

Dr. Herbert L. Willett, of Chicago University, so well known in Bloomington, will deliver an address on Wednesday evening, Oct. 3, at the Coliseum, discussing the position and plea of the Christian Church. Dr. Willett has just returned from an extensive and successful lecturing tour before leading English Universities, and his many before leading English Universities, and his many friends in Bloomington will assure him a large

hearing.

B. F. Jacobs, of Chicago, will speak on "The Church and the Children." Mr. Jacobs has been the children of the Linian Sunday-school work for so identified with the Union Sunday-school work for so long that his name is a household word. He c o-ducts one of the largest and most successful Sunday-schools in Chicago, at Emanuel Baptist Church.

On Thursday, Oct. 4, W. S. Carter, editor of Locomotive Firemen's Magazine, will discuss the

Labor Question.

Dr. F. G. Tyrrell, of Chicago, an advanced thinker along social and economic lines, will also deliver an address, sure to command the attention

of thinking people.

Other speakers of wide reputation will participate prominently in the program, and the convention throughout will be "a feast of reason and a flow of soul.'

A great many large congregations of the Christian Church are close to Bloomington, and from all over the state will come representative delegations. The prospects for a large convention are very flattoring. Enthusiastic members of the local organization are expecting an attendance well united the thousands. well up into the thousands.

All are cordially welcome to these meetings, from which both pleasure and profit are sure to be de-

Bloomington, Ill.

PRESS COMMITTEE.

Our Budget.

- -Hear the cry for help from Texas.
- -Read the appeals elsewhere, and act.
- -Illinois State Convention, Bloomington, Oct. 2-4.
- —See program elsewhere and notice some new features.
- -Everybody get ready for the great national rally at Kansas City, Oct. 12-18.
- —Let the East and the West and the North and the South com; together in our national Convention—the one place where we know no North, no South, no East, no West.
- -Kansas City brethren are doing all in their power to prepare a generous welcome for a great convention. Do not miss it.
- —Dr. H. L. Willett, of Chicago, will deliver an address at the opening exercises of Eureka College, Sept. 25th, for the year 1900-1901. We are glad to learn that present indications favor an increased attendance at Eureka College this year.
- —A series of Union Bible Class Meetings are to be held in this city Sept. 24 and 25 by Jas. M. Gray, D. D., of Boston, and Wm. R. Newell, of Chicago. The meetings will be held at the same hour in different churches in the city, one of which is to be in the First Christian Church, Sept. 24th, at 3 P. M. Mr. Newell will conduct this meeting.
- —We print elsewhere appeals from Galveston and Alvin, Texas. Our brethren in that stormswept region call upon us for help. Let us not be deaf to their cry. It is an occasion for the manifestation of brotherly love. Let us not love in word and in tongue, but in deed. Out of your abundance, brethren, send a contribution to help the "poor saints" at Galveston and Alvin.
- -The program of the Foreign Christian Missionary Society appears in this paper. This society occupies but one day, Wednesd y, at the convention, and the program indicates that it will be a day of good things; a great day. It is hoped that every preacher will be at pains to give prominent mention of our approaching general conventions at Kansas City next month and present the importance of the same to the people at every opportunity. All editors of our papers everywhere should urge the matter and wherever possible local secular papers should be used to make known the value of these gatherings. The time is short and immediate action is imperative. Publish the news; tell the glad tidings of a joyful gathering at Kansas City next month, 11-18.
- —The sixth district of Michigan will hold its annual convention in Duplain, Oct. 2-4. An excellent program has been prepared. Each S. S., C. E., C. W. B. M. Auxiliary and church is requested to select delegates at once and send the number that will attend to A. F. Currier, of Duplain, Mich. Free entertainment, good music and a well prepared program. S. A. Strawn, of Owasso, says: "Come and enjoy a good convention."
- —It is urged by the "Committee on Publicity" that all our preachers preach a sermon on the first Sunday in October on all our national missionary societies and their approaching conventions at Kansas City. This is a wise suggestion and will greatly advance the interest and attendance of the convention if carried into effect. Please read what the committee say about this in their article on the convention in this paper.
- —The poem in our Family Circle this week, by Geo. W. Archer, on "The Mutations of Time," will be enjoyed ky all who are poetically inclined. Its entiment and rythm are alike pleasing and good.

- —On September 19th there was \$241,700.90 in our Extension Fund and we lack only \$8,299.10 of reaching the quarter million mark. The offerings should be continued on September 30th and the first and second Sundays of October and the offerings promptly forwarded to G. W. Muckley, Kansas City, Mo., so that the accounts will reach the office for the supplementary report to the National Convention. September is too short a time in which to get the entire results of the offering and it should be continued until every missionary church is heard from.
- —W. M. Maupin, associate editor of the World Herald, Omaha, Neb., has donated 1,000 copies of his new book, "Limnings," to the Grant St. Christion Church of that city, to be sold at \$1.00 each for the benefit of its mortgage debt. One half of the price of the copies sold will be applied upon the debt, the balance goes to the publisher. Bro. Maupin does not receive a cent from the sales of this 1,000 copies of his book. The book is so highly commended by literary critics that the church offers to refund the money to any purchaser not satisfied after reading with the investment. All orders for the book should be addressed to Miss Kate Crosby, 2320 N. 26th St., Omaha, Neb.
- —In this paper we publish a statement from Geo. T. Smith, of Winfield, Kan., concerning his new book, entitled "A Criticism on Higher Criticism," to which we ask the reader's attention.
- —The program of the Jubilee Convention of the Disciples of Christ in Illinois appears in this paper. The convention will be held in Bloomington, Oct. 1-4. W. E. M. Hackleman, of Indianapolis, will be leader of the music of the convention. The program is a good one and a great convention is anticipated. See letter elsewhere in this paper on the convention program by H. Hawk, chairman of the press committee.
- —A committee has been appointed to arrange for a reunion of the Eureka College Alumni during the Kansas City Convention, and we are requested to ask all the alumni of that institution who are intending to be present at the convention to notify W. F. Richardson, chairman of the committee, 1216 Lydia Avenue, Kansas City. This includes the graduates of Ablingdon as well as of Eureka College.
- —The church in Jacksonville, Ill., has raised its apportionment of \$100 for Church Extension and in addition took up a collection for the Galveston sufferers. The pastor, Geo. L. Snively, is enjoying the pleasure of preaching to as many people on Sundays as their auditorium will contain, and of frequent additions to the church.
- —The church in Clarinda, Ia., has enjoyed a year of prosperity under the pastoral care of W. B. Clemmer. His annual report, which appears in their local paper, the Christian Witness, is full of encouraging signs of prosperity. There have been seventy additions to the church during the year.
- -B. B. Tyler's address from September 30th up to time of the Kansas City convention will be 2621 Bristol Street, Omaha, where he is to assist W. T. Hilton in a meeting in the Grant Street Christian Church. By the way, we learn that Dr. Tyler has received a call from the South Broadway Church in Denver. It is not known whether he will accept or not. He enjoys the field at large, and the brethren seem to enjoy having him at large where they can catch a little inspiration from him occasionally as he passes by; but he feels that in justice to his wife he should cast anchor with some church, either as temporary supply or as permanent pastor. Here is a rare chance for some good church to reap a harvest from the rich experience of a faithful life.

Catarrh

Is a constitutional disease.

It originates in a scrofulous condition of the blood and depends on that condition. It often causes headache and dizziness,

impairs the taste, smell and hearing, affects the vocal organs and disturbs the stomach.

It is always radically and permanent cured by the blood-purifying, alterative and tonic action of

Hood's Sarsaparilia

This great medicine has wrought the most wonderful cures of all diseases depending on scrofula or the scrofulous habit.

Hood's PILLS are the best cathartic.

-Since the personal mention concerning Brother B. B. Tyler was put in print, and just as we close this issue, the sad intelligence comes to us through a letter from Brother Tyler, that his wife had a stroke of paralysis on Saturday morning last. The stroke affects her vocal organs alone at present, but, of course, further develop ments are feared. Bro. Tyler has cancelled all his engagements, and will remain in Chicago until the latter part of October, at which time, if Sister Tyler's health permit, they will go to Denver. He will be obliged to remain away from the Kansas City Convention. "To both of us," he writes, "this is a grievous disappointment." It is disappointment to us all. We are sure the entire brotherhood of Disciples throughout the world will sympathize with Brother Tyler and with his wife in this affliction. For thirty-seven years they have lived and labored together until their lives have become blended into one. the blessing of God rest richly upon them, and, if it be His will, restore our beloved sister to her former health and usefulness.

The Biographical and Historical Library.

On the second page of this issue of the CHRIS TIAN-EVANGELIST will be found repeated our great offer, first published in our last issue, of "A Biographical and Historical Library," containing ten splendid volumes for five dollars. The response to this remarkable offer has been hearty and quick. Quite a number of orders have been received. We take the liberty of quoting the following letter from one of our patrons:

Inclosed please find P. O. order for \$5.00 for the "Biographical and Historical Library" advertised in Christian-Evangelist of Sept. 20.

This is a grand offer, which should be accepted by every preacher in the brotherhood May God prosper you in your good work of placing in the hands of our people such high-class literature at so low a price.

J. D. Deming.

It should be remembered that this offer is special one, which will continue in force only until the close of October. The offer is truly sugard one. No preacher can afford to be with out these volumes, whi h give, in the best way, the story of the rise and progress of our reformator movement. Read carefully the advertisement of the second page of this issue and send your orde promptly to the Christian Publishing Company St. Louis, Mo.

Warning!

A man by the name of William Crane is goin through Colorado borrowing money from the churches. When last heard from he was in Colorado Springs. He was a member of the Grant St. Church, Omaha. We have withdraw membership from bim. He went West after barrowing money from every one who would lens it. He drinks and is a deadbeat! Reware!!

Pastor Grant St. Christian Church, Omaha.

—Bro. H. F. McLane, of Toledo, Ohio, expects to resume evangelistic work Nov. 1st, and will have with him Bro. C. E. Millard as evangelistic singer. We have no hesitancy in recommending these brethren to the churches desiring to hold revival meetings. There is ample work to do in this wide field, and we trust they will be kept busy.

.—The stanza of poetry given in the obituary of J. H. Wilson, written by J. Clark Williams, in our issue of the 13th inst., should not have been put in quotation marks. It is original and the writer should not be deprived of his due credit. The quotation marks dropped it unawares somewhere between this office and the press.

—O. D. Maple preached in Scottville, Ill., last Sunday. Church raised \$6 for Church Extension being \$1 more than apportionment, and their first offering to this work. The Cameron Church on the same day at night gave \$7. They will dedicate their new house of worship in November. Bro. Maple will locate at Union for full time, beginning with the month of October.

—Fred Dysart, Solomonville, Arizona, referring to the criticism of Mr. Sheldon by our English correspondent, Mr. Durban, and Dean Haggard's criticism of Prof. Drummond, says:

Can an article so uncomplimentary to the authors of works lik Drummond's Essays and Sheldon's "In HIS Steps" be edifying to any of your readers? Especially in public utterances we should use the greatest care that our words have the approval of the Holy Spirit within us. I believe Bro Haggard has also criticised in a wrong spirit in "The Gladstone-Huxley Controversy." It does seem that the statements that "Mr. Sheldon is an incarnate hyperbole" and that Henry Drummond "has been playing double," are uncharitable and will be stumblingblocks to those we are praying may accept our Savior.

Perhaps our English correspondent wrote with a little more warmth concerning Bro. Sheldou's criticisms than he might have done after mature reflection, but we are sure that he meant no un-

kindness to Mr. Sheldon, although he used "great plainness of speech." In the case of Prof. Drummond, it is far easier for us to believe that his critic misunderstood his meaning than to believe that one who has contributed so much to the establishment of faith in the minds of educated people would be guilty of "playing double" on a subject in which he was so profoundly interested. Bro. Haggard's motive, however caunst be questioned. Bro. Dysart's word of admonition, we trust, will serve to make us all cautious in our criticisms, especially of those whose writings have been helpful to so many in the religious life.

—The fifth annual roll call of the Church of Christ in Vermont, Ill., was an occasion for rejoicing. The reports were all of a most encouraging nature and printed in full in the Vermont Independent, Sept. 6th.

A CRY FOR HELP.

Galveston and a few neighboring towns are in ruins. A cry of distress has arisen which has awakened sympathy throughout the civilized world. Contributions are pouring in from all quarters, to bury the dead, to feed and clothe the living, and give them something with which to start in life again. And now comes a cry of our own brethren for help to rebuild, or put in repair their houses of worship in Galveston and Alvin. This is an important part of the pressing need. Men cannot live on bread alone. These brethren in the South call for our assistance in this hour of their supreme need. Let us see to it that they do not call in vain. See the communication of the corresponding secretary of the A. C. M. S. elsewhere, and send relief at once to him for these our brethren whom only the direst need could induce to ask for our help. Act promptly. Act quickly.



You had another of your "bad spells" this morning, and a real old-fashioned sick headache was its chief symptom.

If you only had taken an Ayer's Pill last night!

J. C. AYER COMPANY,
Practical Chemists, Lowell, Mass.

Ayer's Sarsaparilla Ayer's Pills Ayer's Ague Cure Ayer's Hair Vigor Ayer's Cherry Pectoral Ayer's Comatone

Iowa County Convention.

The Churches of Christ of Benton County, Iowa, held their forty-second annual meeting at Mt. Auburn, Sept. 7-10, 1900. The six churches were well represented, also soattered Disciples were present. Our five ministers were present and delivered sermons; also Bro. G. C. Johnson, of Wisconsin and N. A. McConnell, of Cedar Rapids, Ia. Bro. Milton Wells is an ideal president. Sorry to lose him. Every church in the county has a C. W. B. M. Auxiliary. Peace and harmony, enthusiasm and fraternity characterized the whole meeting.

R. B. Brown.

Mt. Auburn, Sept. 17.

THE JOURNEYS OF JESUS

We yet have on hand a number of copies of Stout's "Map of the Journeys of Jesus," which we will sell, while they last, at the greatly reduced price of THREE DOLLARS.

For the next nine months the International Sunday-School Lessons will be on the Life of Christ. These lessons cannot be properly taught without the aid of this map, which shows every spot visited by our Lord during his earthly ministry. Colored lines show his itinerary, and by referring to the chronological chart, which is a part of the map, all of his movements can be easily followed. The map is six feet long and three feet wide. It is finely printed and mounted on cloth, so that it will last for years. It is 'varnished and mounted on rollers, all ready to hang up.

The regular price of this map is FIVE DOLLARS. While our present stock lasts we will sell it for the exceedingly low price of THREE DOLLARS, postpaid. No Sunday-School should be without this indispensable help. 2222666622226666

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THE CHRISTIAN PUBLISHING COMPANY,

ST. LOUIS, MO.

Personal Mention.

Jos. Gaylor was in a good meeting in Oswego, Mo., Sept. 15th.

J. W. Lowber's home in Galvaston was destroyed by the great flood.

Ben C. Herr removes from Norfolk, Va., to Colorado Springs, Col., on account of his health.

Fred A. Nichols, pastor of the Church of Christ, Haverhill, Mass., began special gospel services Sept. 2nd.

B. F. Slusher, a former pastor of the Second Christian Church of this city, is touring Europe with J. L. Brandt and others.

Fred V. Loos, of Liberty, Mo., will conduct the services at the dedication of the new house of worship in Hale, Mo., Sept. 30th.

Overcoats exchanged at Moberly Convention by mistake. If you are interested 2721 St. Vincent Ave., this city. If you are interested write S. B. Moore,

The sermon preached by G. L. Snively, Sunday evening, Sept. 16th, was highly complimented by the Illinois Courier of the 17th inst. Bro. Snively is pastor of the church in Jacksonville, III.

J. E. Masters, of Dorchester, Ill., has been placed on the Prohibition ticket as a candidate for representative in his district. He intends making a canvass in October in behalf of the cause of

Marion Boles, Creal Springs, has retired from the ministry in order to practice law. He has several hundred books for sale. Parties interested will address him at Creal Springs, Ill., for particulars.

H. H. Moninger has closed his pastoral work at Montpelier, Ind., that he may take a course of study at Yale. The church gives him up reluct-antly. His place will be supplied by Bro. Orahood, of Indianapolis.

W. R. Seytone, of Toronto, O., recently preached to the members of the fire department of that city. The mayor of the city, Hon. E. E. Francy, was present. The sermon and services were adapted to the occasion.

Hattress H. Shick, of Marshall, Ill., would like to locate with some good, live congregation by the first of the year for part or all time. He can give best of references. Can hold a meeting in November and December.

The church in Hot Springs, Ark., has shown its appreciation of its pestor, T. N. Kincaid, by increasing his salary. The church has been greatly strengthened and its house improved during Bro. K.'s two years' labor with them.

O. D. Maple, Scottsville, Ill., has resigned his work and has accepted a call at Cameron, Ill., for all his time. He will begin Oct. 1st. The new church will be completed about Nov. 1st. The field that O. D. Maple leaves is in need of a preacher.

J. G. M. Luttenberger and wife have returned to their home in Dorchester, lll., after a four months' tour in Europe. They did not visit Palestine and Egypt on account of the bubonic plague. Bro. Luttenberger says that it is his intention to do missionory work in Germany next year. He requests all who have addressed him in Europe about meetings and tracts to address him now at

United in marriage at the residence of the bride's father, Bro. Morgan Morgans, S. C. Duncan and Sister Eliza Morgans, and W. F. Ellington and Sister Mary Morgans, E. Eubanks, of Richland Springs, Texas, officiating. Brother and Sister Duncan expect to make their future home in Brownwood, Texas, and Brother and Sister Ellington expect to make their home at Ridgeway, Mo. Our prayers and best wishes go with them to their future homes.

D. A. Wickizer, of Beatrice, Nebraska, in speak-g of his work there says: "We have just closed ing of his work there says: ing of his work there says: "We have just closed a very successful year with the Beatrice congregation. Have given 148 addresses and sermons during the year, eight of which were convention addresses. Officiated at 25 weddings, preached 22 funeral discourses. Have had 49 additions to the congregation during the year; these at regular services. Present membership, 547. The church, with its auxiliaries, has raised and paid out \$3,450.58 during the year. At least \$350 of this will go for mission work."

In speaking of his change from Centralia to Winchester, Ill., J. H. Smart says: "I start to my new field, Winchester, Ill., to-morrow. I have been here nearly four years. We have had 239 additions, attended 54 funerals, married 36 couples, and the work has grown in many ways. I preached my closing sermon last Sunday morn-At night the pastors of the other churches in the city gave me a farewell reception in the form of a union meeting. Hereafter my address will be Winchester, Ill.

D. F. Swengel, of Aberdeen, S. Dak., in writing D. F. Swengel, of Aberdeen, S. Dak., in writing us of J. A. L. Romig's visit at that point, says: "J A. L. Romig has come and gone, but his influence for good still remains. He was with us on a visit the past two weeks, and during his stay has done great good. Considering the environments of boyhood, with which I am perfectly familiar, he has made himself a remarkable man. Unaided by friends or fortune and with the display of no more than ordinary ability while young, but through his unyielding perseverance and un flinching integrity, he has made himself what he is. He is a good pattern for young men of mediocrity to imitate. We are now without a pastor. We want a real live, all-round man and will pay a good salary to the right man.'

CHANGES.

A. R. Moore, Memphis, Tenn., to Lancaster, Ky. King Stark, La Monte to Warrensburg, Mo.

O. D. Maple, Scottsville to Cameron, Ill. J. E. Donovan, College City to Pacific Grove, Cal.

W. M. Forrest, Chicago to Mt. Sterling, Ky.

O. F. Jordan, Fisher to Rockford, Ill. E. G. Ewing, Rudolph, O., to News

E. G. Ewing, Rudolph, O., to Newcastle, Ind. J. W. Mitchell, Hopkinsville to Georgetown, Ky. W. E. Johnson, Excelsior Springs to Kansas City, Mo.

R. F. Carter, Cedar Bayou to Italy, Tex.

Mr. and Mrs. J. H. Smart.

On our first page this week will be found a good picture of two faithful servants of Jesus Christ, J. H. Smart, pastor of the church at Winchester, Ill., and his good wife. Bro. Smart was born near Ozark, Mo., in what was then Greene county, but now Christian, in the year 1842. His parents moved to a new part of the county near the present town of Billings when he was a mere boy. There he received his education in the common schools, and when the war broke out he enlisted in the Federal Army and served three years, most of that time as sergeant of his company. At the close of the war he entered Abingdon College and graduated in the year 1868. Soon thereafter he was married to Miss Sadie Garrett, daughter of Peter Garrett, of Camp Point, Ill., who was a graduate of the same school and who has been to him not only a faithful wife but a strong right arm in his ministry. He taught school a few terms in Southwest Missouri after his graduation and then entered the ministry, serving at Holden, Mc., and Macomb, Ill. He was called from the latter place to St. Louis in 1875, where he became editorially associated with the Christian, which later became the CHRISTIAN-EVANGELIST. He remained with the paper and Christian Publishing Company about ten years, during which time he preached for several churches within reach of St. Louis. Later he became owner and editor of the Faithful Witness at Kansas City, and still later was counected with the Christian Oracle at Chicago. Since severing his relation with that paper he has served the churches at Colfax and Centralia, Ill., respectively, as pastor, and has just entered upon his pastorate at Winchester. He is a quiet, indefatigable worker, a good manager, a faithful pastor and a most acceptable preacher. Every church he has served has prospered under his pastoral care. Smart succeeded Mrs. Goodwin as editor of the Christian Monitor, which she ably conducted many years. They have never had any children of their own, but have reared and educated several. They have never sought conspicuity, and will be about the only persons surprised to see their picture on the first page of the CHRISTIAN-EVANGELIST.

An Appeal From Galveston,

The following letter from Brother Haston, pastor of the Galveston Church, we lay before our readers for such action as may seem to them to be demanded by the great disaster which has befallen our brethren and sisters in that city:

DEAR BROTHER: - I appeal to the brotherhood through the CHRISTIAN-EVANGELIST for financial assistance for our brethren and sisters in sore distress in this city. Nearly all are homeless and without clothing or salary. The building is fortunately damaged only about \$500. Only two or three have any three have any means of living or can contribute anything to the church for months to come. I lost everything. Plans are being made to rebuild JESSE B. HASTON, Pastor.

At the request of Brother Haston, the CHRIS-TIAN-EVANGELIST will be glad to assist in raising funds for the relief of our brethren in Galveston, and will acknowledge same in its columns. Later, no doubt, a committee will be appointed of the surviving brethren there, who will look over the situation more minutely and will receive and disburse such funds as may be donated and forwarded to them. We need only add that it is meet and proper that we should assist our members there in bearing their burden, and "so fulfill the law of Christ." The editor of this paper was present at the dedication of the church, and is glad to learn that it has only been damaged to the extent named, and not destroyed, as most of the other churches have been. We sympathize deeply with the church there in its losses, and particularly with the surviving members of families who have been bereaved of their loved ones by this great calamity. What is done should be done promptly. All money orders or bank drafts intended for Galveston should be directed and made payable to B. L. Smith, Y. M. C. A. Building, Cincinnati, O.

Our Galveston Brethren.

Jesse B. Haston, missionary of the American Christian Missionary Society and minister of the church at Galveston, writes:

"Five members of the church lost their lives in the storm; several others not yet heard from. Only 40 per cent. of our members will be in Galveston by October 1st; of these only three are in condition enabling them to contribute to the sunport of the church. All the rest are homeless and destitute. The result of the tornado and water is worse than any report can show. I lost everything but my wife and children. I stood to-day on the drift where our home stood and looked three-fourths of a mile to the beach-all is swept clean where there were thickly built residences. It will take \$500 to put our church house in repair. We hope our brethren of the country will put us on our feet by donations enough to repair our honse and help our destitute brothren."

I appeal to our brethren everywhere that offerings be taken in behalf of our own brothers and sisters and the church in Galveston. If this work is kept from utter ruin it will be by the help of the brethren outside.

We solicit both personal and church offerings with which to redeem our cause in Galveston and put a song of joy into the hearts of our homeless and destitute brethren. Will you give this your immediate attention?

Send offerings to Benj. L. Smith, Y. M. C. A. Bldg., Cincinnati, O.

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Excel in Superior Tone, Perfect Construction and Great Durability.

THE ESTEY CO., ST. LOUIS, MO

Some Missouri Convention Personals and Notes.

J. C. Reynolds, returning from a visit to North Dakota, was an interested spectator of the proceedings, and an honored guest. He was at one ime pastor of the Moberly church. Feeble in health, he is robust in faith and joyful in hope.

It was a great pleasure to many to see Frank W. Allen, of Kentucky, once more in a Missouri convention. For many years a resident and a prominent preacher and educator in this state, we seel that he rightfully belongs to Missouri. We cope that some church in the state will lay hands on him and detain him.

C. C. Redgrave, of Maroa, Ill., was another one of our visitors. He had exhibited in a part of the thurch building a number of relics relating to alexander Campbell, and pictures of early scenes connected with our history, which he uses in his illustrated lectures.

We were no less surprised than delighted to see once more in Missouri our genial friend, R. L. Mc-Hatton, for many years a resident of the Pacific Coast. He was a bookkeeper and "general superntendent of the mailing department" of the Christian Pub. Co. when we first came to St. Louis and while he was yet a boy. He will probably visit old friends in Missouri until after the National Convention in Kansas City.

Among the returned prodigals was Bro. Phillips, of Augusta, Ga., who is on a little vacation, and took occasion to visit his old flock in Kansas City, and take in the state convention. He spoke for Church Extension.

Frank G. Tyrell, of Chicago, was another Missourian who returned home to renew his spiritual strength that he may be able to stand against the wiles of—Chicago! He helped the women out in their program, and represented the Christian Century. May he soon be anchored to one of our best churches.

J. B. Briney was, of course, at home in his old field of labor, and he looked and spoke as one capable of doing a great deal yet for the cause he loves. We are glad to learn that his Monthly has succeeded beyond his expectations. May it prosper more and more.

One of the most venerable looking men in the convention, although one of the youngest in spirit, was Dr. W. T. Moore, of Columbia. He has not been as long in Missouri as some of us, but he feels a deep interest in the honor and success of our cause in the state, and he took a lively interest in the proceedings of the convention.

G. F. Assiter, of Troy, who recently returned from a visit to his native England, seemed glad to be back again under the Stars and Stripes, and among his Missouri brethren.

The sisters of Moberly received many compliments for the excellent meals they served the delegates and for the very courteous manner in which it was all done. They deserve to succeed.

It was gallant in Bro. Dutcher and the Mexico church, when the convention was about to be left without an invitation, to step into the breach and offer their hospitality for next year. We hope for this generosity, they may receive a hundred-fold in spiritual blessing.

Would it not make the convention more profitable to the community in which it is held and insure it against the danger of being left out in the cold, if the time were so fixed as to include one Lord's day so that the pulpits could be filled by our preachers, and the whole community brought into

touch with the religious spirit of the convention? This would solve the problem of time for the two conventions to carry out their programs without break. We hope the ladies will decide to begin their convention on Friday before the brethren begin theirs, just as they do in the National Convention. If this be tried once, we will never go back to the present arrangement.

Divorce between the C. W. B. M. and the M. C. C. of Missouri? Perish the thought! It must not be. It cannot be. We took each other "for better or for worse," and each year has proved that it has been for the better, and not for the worse. But even if this were not so, then it would be our duty to make it for the better. It is only a question of time for the two programs, and this can be satisfactorily solved by the plan suggested above, or in some other way. No, we will not allow you to leave us, ladies. "United we stand; divided we fall." E pluribus unum; pax vobiscum, et cetera.

National Convention Notes.

PROMISES OF A LARGE GATHERING.

If the reports from our excursion managers in all par s of the land and the number of inquiries for rooms are a fair index of the gathering at our National Convention this year, we are assured now of a convention of such magnitude as will do credit to the movement represented by the Disciples of Christ.

DELEGATIONS ARE BEING WORKED UP

by states, districts and cities. The work of the committee on publicity has not been so much along the line of newspaper articles. The idea of the committee has been rather to organize all over the United States through state and district secretaries and excursion managers in different cities This work has been going on diligently since January first. The chairman of the committee on publicity has been furnished passes by the railroads to go out to the furthest ends of the country and address state conventions and audiences in churches. State secretaries, pastors and excursion managers have been working diligently to insure large delegations by doing personal work. This the committee thought would do more to get a large delegation than to crowd our already overcrowded newspapers with articles urging people to come.

THE CROWD AND THE RESULT.

From this thorough organization we are hearing most encouraging reports, and Kansas City is preparing for five thousand people. We should certainly have that many coming to this metropolis of the West. There is a certain kind of impression which a great gathering makes upon a community. A great crowd with great enthusiasm and great speeches is bound to make a great impression. The impress of this convention will be felt throughout the entire West. It is the purpose of the executive committee to use the newspapers of the West very liberally. But we must have something to talk about. We must have a great crowd of the Lord's people. We must have hosts and we shall set the religious as well as the secular communities to thinking of this great movement which is now shaping so large a part of the thought of the West.

A RINGING SERMON THE FIRST SUNDAY OF OCTOBER.

The committee on publicity urges our preachers to use the first Sunday of October for a wide-awake sermon on all national societies. The last year's reports and your own genius and inspiration for a ringing sermon will come. Show the relation of these boards to each church. Let the people know that this is their work and that representatives should come from each church and hear these reports and the great speeches that

will be made. Every church should come into closest co-operative touch with our National Boards. Don't fail to preach the sermon and you will find you have enlisted some one or more who can afford to come and who will come.

EXPENSES LOW.

The entertainment committee expects to get rooms all over the city, in homes of our own brethren for the most part, where lodging will be furnished for 50 cts. a day and lodging and breakfast for 75 cts. to \$1, and good meals can be had at restaurants for 15 cts. to 20 cts. The hotels will take about one thousand people and that will be all that will want to go to hotels. Lodgings at homes will be very nice and the street car facilities are such that no one need walk far and a 5 cts. fare, by our complete system of transfers, will take you to the door of the Armory Hall where the principal sessions of the convention are to be held. All communications relative to lodging should be sent to T. S. Ridge, 400 New Ridge Bldg., chairman of the committee on entertainment.

INTEREST DEEPENING.

The most encourraging sign in the growth of our dear church is the deepening interest in our national conventions. The people love the cause we plead and will come out in great numbers to Kaneas City.

We plead and W. Kansas City.

G. W. MUCKLEY,
A. A. BUXTON,
T. A. ABBOTT,
Publishing Com.

Illinois Jubilee Convention at Bloomington.

This is our opportunity to call attention to the jubilee convention, to held here October 2-4. We renew our invitation to the churches to send large delegations. Come at the beginning and remain to the close, we shall do our best to make you comfortable. The program, printed elsewhere in this paper, is excellent. J. Fred Jones has given full instruction as to railroad rates. On your arrival go at once to the church, corner West and Jefferson Streets, for registration and assignment. On account of the recent fire we have but little if any hotel room, and must lodge our delegates in our homes. If you have not done so, please notify T. M. Clarke of your coming now. This is important and may save incon-J. H. GILLILAND. venience.

A Criticism on Higher Criticism. READY OCT. 15TH.

The cream of three years' hard study is in this book. The strength of mathematical accuracy is reached in the reasoning from science, and the heights of the true and the beautiful are touched in the argument from art. History, psychology, archæology, prophecy, ethics, even religion (not too much), science and art are applied in test of a theory which considers its arguments insuperable and promises to remove theories which render the Bible incapable of intelligent apprehension. If so, no preacher can afford to be ignorant ot these topics. "It is the question," writes B. B. Tyler. The preacher who has no definite idea of the history and present attitude of the issue will be pushed off the earth by a theory which claims a monopoly of scholarship. Every intelligent reader of our papers ought to read this clear-cut volume that he may detect error smuggled in amid a roll of truth. Every believer in the new theory should read that he may know when his audience is smiling at his self-inflicted sophistries. Fifteen chapters, about four hundred pages, sell for \$1.75. That is the price for books this size and so elaborate with statistical tables (in the appendix), rendering the proof demonstrative, but we are in it for our health and will mail to advance subscribers for \$1.25. Send for descriptive circular. Introduction by W. J. Lhamon.

GEO. T. SMITH.

Winfield, Kan.

Correspondence.

The Lands of the Long Day-XII.

THE RUSSIAN CHURCH.

The ecclesiastical establishment is so much in evidence all over Russia that even the most careless and casual traveler cannot fail to be much impressed by it. What I have to say of the Russian Church is solely from the point of view of the traveler-somewhat casual, even if not altogether careless. The church is so largely given over to ceremonies that one may form a fair estimate of it by what he sees on the surface. Even its doctrinal controversies tend to take the form of disputes over ceremonies. For example, they do not discuss the question of the Trinity, but whether two or three fingers should be used in making the sign of the cross and whether the "Amen" should be sung twice or thrice at certain places in the service. The whole Eastern Church, both Greek and Russian-and the Russian Church belongs to that general division of the church which is called Greek-can scarcely be said to have any history. Since the separation between Greek and Roman Christianity eight centuries ago, the Greek Church has been virtually dead. It became stagnant while the Roman Church became corrupt. The corruption of Latin Christianity was partially compensated by the Protestant Reformation; but from the lifeless formalism of the Greek Church there has been no revival.

One is first impressed by the fact that the Russian's religion, such as it is, goes with him into all the acts of his lite. It is not a Sunday religion. Any morning in the week you can go into a Russian Church and find a well-attended service in progress there. More than that, you can stroll along a busy street at any hour of the day and see people by the dozen and the hundred halting to bow and cross themselves before the churches and chapels which they pass and before the holy pictures which hang here and there in conspicuous places. At every arch and gateway there is one of these gold-covered pictures, called icons. In the middle of a bridge it is customary to place an icon to which the passers-by show reverence, and in the waiting room of every railway station there is a little corner railed off to serve as a chapel with two or three icons. The lighting of a candle before these pictures is the accepted form of worship, if one cares to go beyond bowing and crossing, and in the railway waiting rooms there is a little stand where one can buy candles for this purpose. It is under the same management usually as the lunch counter.

But to say that the Russians carry their religion into common life is not at all the same as saying that they are habitually honest or moral. In fact, they are not conspicuously so. Your cab driver will religiously doff his hat and cross himself half a dozen times in the course of an ordinary drive, but that does not mean that he will not try to cheat you at the end of it. Christianity in its Russian form is not a religion of morals, but a religion of forms. The forms duly observed, the religious man can engage in any nefarious practice that pleases him, with a calm reliance upon the protecting care of the saint to whom he has paid his devotions. This may not be the theory of the thing, but it is the way it works.

There are a number of cathedrals in St. Petersburg which are very noteworthy as specimens of architecture. Few churches in the world present a more imposing facade than the Cathedral of St. Isaac, with its porticos of monolithic columns of Finnish granite and its perfect dome, but internally it is dark and heavy and its unity is so broken by its vast piers that it is scarcely possible to

get an impression of the interior as a whole. The functionaries who show the place to you are dressed, as usual, in a costume which looks far more military than religious. They do not dwell much upon the architectural beauty of the structure or the sanctity of its religious relics, but they are anxious to show you pillars of malachite which cost \$60,000 apiece, and pillars of lapis lazuli, more precious than crown jewels. They want to impress upon you the fact that a certain emerald in the diadem of the madonna of a certain picture is worth \$300,000; that a certain candlestick contains two hundred and fifty pounds of pure silver; that an icon which they will point out has for a background a solid plate of gold weighing fifty pounds; that the altar railing is of pure silver and weighs half a ton, and similar items of this sort. If one wishes to see precious metals and precious stones, there are few places where he can be more thoroughly gratified than in a Russian church of the first order. Personally, that is not what I want when I am looking at churches; and after going through a dozen or so of the most important in Russia, I came out with a strong feeling that silver was vulgar and gold barbaric, and that nothing was respectable or in good taste but simple poverty, which has neither gold nor silver. I hoped at times that I could catch the zealous sacristan lying about the treasures of his church, but so far as I could discover he always told the truth. It is a fact past all questioning that the quantity of jewels and precious metal that is piled up in the churches of Russia is almost beyond belief.

One morning in St. Petersburg I went up to the daily ten o'clock service at the Kazan Cathedral. a vast building in imitation of St. Peter's at Rome. There are no seats in the church. The floor, like the walls, is of stone. All around the walls of the church are hung icons as close together as they can be placed and others are placed horizontally on stands, convenient to the lips of the devout. There are perhaps three hundred in all. The church is cruciform and a silver railing cuts off that arm of the cross which contains the high altar. The space beyond the railing is divided by a high screen upon which are placed the most sacred of the icons and in the middle of which are a pair of highly ornamental gates. People had been coming and going all morning, buying their candles at a little stand just inside the door, placing them on the candelabra before their chosen icons and kissing once or twice the glass covering of perhaps a dozen or more of the pictures.

Presently a gorgeously robed priest appears in the enclosure behind the silver railing and begins the intonation of a long Scripture reading like a chant in monotone. The people pay but little attention to him at first, but continue independently with their private devotions; but in the course of half an hour, during which he continues to intone without intermission, many have gathered before the railing. Presently there emerge from the other side two priests who take their places before the great gates of the screen. Three singers also appear who, together with the original reader, form a male quartet. The striking thing is that, whereas the reader and the two priests are clad in flowing robes of magnificent brocade and wear hair and beards that have apparently never been trimmed, the three singers are shaven. shorn and dressed according to the fashion of the day and season. But they all stand together-the robe of purple silk by the side of the brown sackcoat and light overcoat.

The service consists for the most part of prayers and responses rendered antiphonally by the priests and the male quartet. There is never any instrumental music in anorthodox Russian church,

but there is a great predominance of bass voices in the choir and they can produce organ effects which I never supposed could issue from human throats. The priests both had deep bass voices and the quartet consisted of two bass, one haritone and one tenor. At one stage of the service the gates are swung open revealing the altar beyond. Later they are closed again with much ceremony, and the closing of the gates is supposed to be the point at which the service reaches its climax. Altogether it is musically a very beautiful and impressive service, but tedious as to its length, which is seldom less than two hours. During this time the congregation stands, except as it rests itself by occasionally kneeling. Throughout the entire service, one or two acolytes within the enclosure have been receiving candles, which the faithful pass up over the rail, and placing them on the candlesticks before the most venerated icons. When a candle is burned down about cne-third of its length, it is snuffed out and tossed into a convenient box. The sale of candles at the door is a lucrative business for the church and the sale of these remnants is a convenient perquisite for the priests.

When one remembers that one of the chief points of controversy upon which the Greek and Roman Churches separated was the question of image worship, and that the Eastern Church at that time arrayed itself against the use of images in public worship, it comes as something of a surprise to see the extent to which the use of icons is carried in Russia. In reality there is a far more superstitious dependence upon these in the whole Eastern Church than there is upon crucifixes and images of the saints among Roman Catholics. But the Russians will tell you that they still regard the worship of images as blasphemous and idolatrous. What then constitutes an image? An image, in their definition, is a representation made in the form of some person or thing. A statue or high relief is an image, but a picture or a low relief is not an image.

The ordinary icon consists of a plate of silver, usually gilded, about two feet square, stamped or carved to give a representation of the Virgin and Child or of some saint or group of saints in low relief. But where faces, hands and feet come in the picture, there are openings of the shape of these parts in the metal plate, and these portions are represented in painting inserted behind the metal and showing through these holes. The



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ns are not infrequently ornamented with jewels great value-tiaras of diamonds, ropes of arls, and emeralds as large as pigeon eggs. But painting is usually of the sorriest type. It is point of Russian orthodoxy to maintain the old zantine style of painting. Pre-Raphaelitism may well enough, but the icons perpetuate the le which was in vogue before Cimabue and otto, when ghastliness and cadervousness of body re considered the proper expression of superlae piety. Besides, most of the icons are made factories, not by artists. Any one who goes o a Russian church expecting to find any art rth looking at, is doomed to disappointment. is statement requires perhaps two qualifications, t only two, I think. In the new Cathedral of r Saviour in Moscow there are some admirable dern frescoes and two or three noble altar ces by Neff and Verestschagin; and in all of e older Russian churches, especially in the urches of the Kremlin, and most especially in e Cathedral of the Assumption, there are wall intings of great historical interest and value. nt. in general, ecclesiastical art in Russia has ffered from the same stagnation which vitiates other phases of the national church.

The ancient city of Kief is the Canterbury of ussia. To be sure, Moscow has the church of ghest dignity, but the historic primacy belongs Kief, and the monastery there is the oldest d most revered in the whole empire. Its name Pecherskaya Lavra, but in spite of that fact it s enjoyed a prosperous existence for many cenries. The faithful make pilgrimages hither from I parts of Russia to the number of not less than 50,000 annually. I stopped there a day to see e Russian monk and the Russian pilgrim, and ley are well worth seeing. The monks, like the riests, wear long hair and beards and black robes. he usual hat can best be described as a stovepe with the rim at the top. They are in general a intelligent, pleasant appearing set of men and, hat is more, they are clean. The monks differ com the priests in being unmarried. The Rusan priest is not only permitted but compelled to arry; otherwise he cannot have a parish. The latter is generally arranged for the young priest y his bishop. But the bishop himself cannot ave a wife. When a priest is promoted to a ishopric, if not already a widower, he must either ivorce his wife or persuade her to enter a nun-

The pilgrims at the Lavra were a motley set. few were from the presperous class and had hat thoroughly cosmopolitan air which always haracterizes the more intelligent Russians. The najority were rom the lower walks of life and ad evidently made a desperate struggle to perorm the pilgrimage to Kief. Many had walked a eart or all of the distance from their homes—a erious matter in this country of magnificent disances. Many had begged their way along the coad and, now that they had reached their goal, were continuing their mendicancy, perhaps from force of habit or perhaps as a religious act. The most picturesque element was contributed by the representatives of those semi-barbarous peoples who dwell along the lower Volga and on the Asiatic frontier and in the Caucasus. They wear every style of costume except the common-place European and American suit and their whole appearance is essentially Asiatic, but they do not yield to their more civilized fellow pilgrims in any point of piety. I noticed that some fellows, whom I took to be from the Caucasus district and who looked more like brigands than religious pilgrims, were quite as generous as anybody else in their treatment of the innumerable lame and blind beggars; and there was a group of dark-skinned, tangled-haire and bare-legged women who looked

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like nomads of the 'desert, who prostrated themselves on the stone floor before an icon several dozen times while I was watching them and were still at it when I left. It struck me, after watching the pilgrims for some time, that it would be a good thing if they would buy fewer candles and

The main church in the monastery was closed for repairs, but the biz circular chapel was crowded with worshipers as thick as they could stand. It was impossible in this dense crowd for the faithful to reach the stands inside of the chapel where the candles were sold, much less to hand them over the altar rail in person to the attendants. But this difficulty was met by passing the money up from hand to hand to the stands, and passing the candles thence from hand to hand to the attendants within the enclosure. Two things impressed me in this connection: The first was that people were not afraid to trust their money under these circumstances in other people's hands; the second was that, however external and formal might be their mode of worship, certainly they did not do it to be seen of men, for after the money had passed through one or two hands no one could tell from whom it came. And even in seeing the people perform their devotions in public before the wayside shrines and on the busy corners of the streets, they never gave me the impression that they were doing it for effect. To be sure, they often did it in a haphazard and hasty fashion, so that their dots and dashes on forehead and breast appeared to be a sort of religious shorthand, with very little of devotional sentiment about it; but the forms of religion are so common and have so fully entered into the daily life of the people that there is no credit to be gained by the punctilious performance of them. They are taken as a matter of course.

And again, while we Occidentals, who are inclined to be rather secretive about our religious observances, have it upon our tongues to blame the demonstrative Oriental for what we term Pharisaism in making a public display of his devotions, it might be well to consider whether it is worse to worship proudly in public in the hope that men may see and praise, or to conceal one's religion in the fear that men may see and laugh. It is a bad thing, of course, to be offensively proud of one's religion, but it is surely not much better to be ashamed of it. But, as I said, it did not strike me that the Russians in performing their accustomed religious rites took any notice of observers, one way or the other.

The monastery at Kief, being a rich institution, undertakes to feed for three days all pilgrims who

come. Vast quantities of provisions are handed out to be eaten, picnic fashion, in all the nooks and corners of the huge monastery enclosure, and in addition there is a refectory where several hundred may be seated at tables. I was there at noon and, though I did not impose upon the hospitality of the monks, had an opportunity of seeing what the others had. At each place there was a tin plate and cup, a chunk of rye bread, a knife and fork and a wooden spoon, the latter having a handle in the form of a fish, an early Christian symbol. The repast that day consisted of soup, fish, bread and tea. It was probably better than most of the pilgrims got at home.

The monastery is situated on the cliff which forms one bank of the Dnieper River and, the opposite bank being perfectly flat, commands a view of the valley for many miles. The face of the cliff is honeycombed with passages and chapels cut in the rock, constituting the famous Catacombs of St. Anthony. They are not at all like the Roman catacombs, except in so far as one underground passage must be more or less like another. These are clean, well kept and regular, and the bodies of the seventy saints, which lend sanctity to the place, are shrouded in embroidered silk and lie in handsome open coffins. The monks who conduct you through them, too, are a much more decent set than the Trappist buffoons who exhibit the Catacombs of St. Calixtus on the Appian Way.

W. E. GARRISON,

On the Black Sea, 6 August, 1900.

Hang On.

COFFEE TOPERS AS BAD AS OTHERS.

"A friend of our family who lived with us a short time was a great coffee drinker and a continual sufferer with dyspensia. He admitted that coffee disagreed with him; but you know how the coffee drinker will hold onto his coffee, even if he knows it causes dyspepsia.

"One day he said to me that Postum Food Coffee had been recommended and suggested that he would like very much to try it. I secured a package and made it strictly according to directions. He was delighted with the new beverage, as was every one of our family. He became very fond of it and in a short time his dyspepsia disappeared. He continued using the Postum and in about three months gained twelve pounds.

"My husband is a practicing physician and regards Postum as the healthiest of all beverages. He never drinks coffee, but is very fond of Postum. In fact all of our family are, and we never think of drinking coffee any more." Mrs. Mary E. Brown, Waterford, Va.

New York Letter.

In the important work of city missions, or city Church Extension as some prefer to call the work, the Lay Helpers' Association, of New York, may teach some valuable lessons. This is part of the local Brotherhood of Saint Andrew, which has for its special work the planting and fostering of new missions within the city of New York. The organization consists of "laymen" who serve without salaries. They go into a new and growing section of the city and plant a Sunday-school and speak or read the Episcopal liturgy. Within a few years they have planted a half dozen growing missions in Bronx Borough, which within a short time will become churches. Are there not in most of our cities a goodly number of strong, zealous business men who could be formed into a local missionary organization whose special object shall be the Church Extension, by means of Sunday-schools and teaching and preaching? The preachers cannot do all this sort of work needed. I am aware there are some such movements going on now under our city churches, but may we no thave many aggressive organizations for city evangelization through Sunday-school work?

Another method that has been found helpful in many ways is the quiet formation of a prayer and evangelistic league between the minister and those of his people who desire to be useful in the work of salvation. The preacher can go to a certain member whom he knows to be intelligent, faithful and anxious to work for the Master and suggest that he take the matter of leading Mf. A into the kingdom, and that if agreeable they will form between themselves an alliance of prayer and labor for the conversion to Christ of Mr. A. The minister may form many such alliances with his people individually and thus have scores of earnest workers co-operating with him all the time with this specific object in view. Besides being in itself the greatest mission church in the world, such work will enormously enrich the faith and joy of those engaged in it; it will also strengthen the bonds of union between the preacher and the people; moreover, such practical, definite efforts will afford the most valuable topics for conference and prayer in pastoral visitation. The more the people can be led individually into such endeavors the more will the cause of Christ prosper. We should be on the alert to find some means by which every member in the church may become useful in the work of saving men.

The last quarterly meeting of the New York district of the C. W. B. M. was held with the Second Church (Greenpoint,) Brooklyn, Tuesday afternoon and evening, September 11. Though the weather was excessively warm the attendance and interest were good. The Greenpeint people entertained the meeting right royally, both on the program and at the table. Many expressed their pleasure at the heartiness of the song service rendered by the people of that church. They sing with the spirit and the understanding also. This was the first time they have entertained the district meeting, but we feel sure it will not be the last. Their auxiliary is young as yet, having organized only a few months ago. The preachers of the city were present and rendered all the assistance in their power. They all report their work as starting off well this autumn, with a bright outlook.

The time being near at hand for the Kansas City Convention, many are planning to go up with the tribes to this meeting of the Lord's hosts. People are asking "which route will you go? and you?" Those of us from New York, Baltimore, Washington and many other points in the East will go, it is hoped, over the Baltimore & Ohio to St. Louis and thence over the Missouri

Pacific. Their rates will be as low as the lowest (even lower than some, being a differential line); their time will be as fast as any and they promise that their service will be all that can be desired. I have been asked to take charge of the Eastern delegation and see that they all be good and keep sweet! After consultation with several good men it has been thought best to go over the route mentioned above, and that we all plan that we may go and return together-one, if not both. May I ask. therefore, when you, Eastern reader, prefer to start? The best train leaves New York (Liberty St.) at 10 A. M.; Philadelphia, 12:20 P. M.; Baltimore, 2:26; Washington, 3:45. Leaving New York one morning we will be in Kansas City the second morning for breakfast. Will all the Eastern delegates drop me a card saying what day they prefer to start, so we may arrange to go together? The fare for the round trip is one single fare and a third. It is to be hoped that our churches of the East will be well represented in this convention, for it will be an inspiration in all their work of the year. Besides, the social fellowship of the national conventions are always most delightful. Let us be in Kansas City October 12-18, whither the tribes of the Lord go up.

I am reading with much interest and entertainment that charming little book of travel, "Wheeling Through Europe," by W. E. Garrison. The book is well written, and unlike many travel sketches it is refreshing all the while. Many times its cute turns compel the reader to smile as he imagines he can almost see the funny things the author depicts. The next best thing to a trip through Europe a-wheel is, one imagines, the trip a-book, some quiet evening, with Winfred Ernest Garrison as guide and instructor. This, his first book, is as interesting, though wholly different, as his first sermon, which was delivered in my pulpit in New York, some six years ago. Since that time our friendship has been cordial, and now this delightful booklet seems to increase and strengthen those bonds "Wheeling Through Europe" will, if you read it, entertain and teach you.

S. T. WILLIS.

1281 Union Ave.

The Creed of No Creed.

I have just read with great delight and pro Joseph Fort Newton's article in the Christian-EvangeList of Sept. 6 on the subject of "The Underlying Unity of Spirit."

He is very near to a great truth we all should know. His main contention of the unity of the spirit in faith, peace, holiness and love will become more and more generally recognized as the real essence of the Church of Christ.

But I must dissent from his manner or reasoning about this truth. Why should be denounce creeds when he sets forth his own creed? Why decry intellection in religion and then make use of his own views (intellections) before the minds of other people?

Into this self-contradiction do all these "nocreed" people fall.

"The intellect," he says, "is divisive."

No. Imperfection of knowledge is divisive.

Are people divided as to whether two and two make four?

They are one in their intellections on this truth because their knowledge is perfect. They are divided on the subject of evolution because their knowledge of facts in the case is not perfect.

Love may be as divisive as intellect. To love our own and to be jealous of others for the sake of those we love is as common as life. But it is divisive.

If a man have no creed he is an agnostic. He refuses to formulate his thoughts because he believes that either the facts are not there to be

known or his knowledge of them is too imperfe to be stated.

This is really the case with our brother at thousands more like him. Certain dogmas which have been held as infallible truths they have come to doubt. Certain truths in the religion life and consciousness they see and know, hence they denounce the old creeds which they have lost faith in and contend for the living truth which they do have faith in, but their settin forth of these truths is just as much of an act of the intellect and will just as surely divide betwee them and those who do not see these truths a they do as the discarded dogmas which divide the fathers.

Advanced religion is not a matter of no creed but of more perfect knowledge of the truth.

Much of the religious theorizing of the pas did not affect the life and relations of man to make them better.

The tendency is to drop these theories an employ the means which make human lives purer sweeter and more helpful.

To set forth this change so that men may know of it and lay hold upon this better concept of religion will require just as much intellectual work as did the production of the old dogmas. There will be less speculation about it and more of actual fact; that is the chief difference.

And when this new and better truth is fully set forth and believed and acted upon, it will be a creed and a good one, too, whether it is mechanically arranged as Arts I. II. III., or not, as i likely will not be.

F. M. CUMMINGS.

Marlboro, O., Sept. 15, 1900.

Minister's Food

ITS VALUE DISCOVERED DURING ABSENCE OF FAM. ILY.

Rev. J. B. Ley, pastor of the First M. E. Church South Tampa, Fla., had an interesting experience when his family were compelled to leave on account of the yellow fever. He says: "Last September, when we were visited by a yellow fever scare, my family left for an indefinite stay in the interior.

"I had, for about two years, been under considerable physical and mental strain, and my nervous system seemed to utterly give way. I hasome excellent physicians, but their remediagencies failed to reach the case.—at best affording only temporary relief.

"At the time the family left, my attention was called to Grape-Nuts food. Several things halled me to believe that my troubles were largely due to improper nutrition. The absence of the family gave me a good opportunity to try the new food, for it is perfectly cooked and therefore required no work on my part.

"So I began to make two meals a day, supper and breakfast, on Grape Nuts and cream or milk and had nothing else. I confined myself to the proper allowance, not overeating. The improvement was marked, almost from the first,—my digestion was better, sleep became regular and resiful, and I began to gain flesh. I could soon divork with less fatigue and more satisfaction.

"My nervous system has been wonderfully im proved, and today I weigh more than I have eve weighed, and find myself equal to all the respon sibility. This is not all; on the return of the fan ily Grape-Nuts became a regular article of foo at the morning hour. The children ate it and im proved.

proved.

"My wife who was nursing an infant, discovere that after she began using Grape-Nuts regularly for the first time in many years, Nature's foot supply for the baby was adequate, without resort itg to artificial subterfuges. Grape-Nuts foot not only carried us through the sickly season, bu has been a Godsend to our whole family."

B. B. Tyler's Letter.

In my letter of last week I spoke of the Lanoni Chronicle when I should have said Herald. the paper was named in connection with Mr. rederick M. Smith, who is the associate editor. 'his Smith deserves mention in this correspondnce only, or chiefly, because he is the son of oseph Smith, Jr., who is the president of the Reorgan.zed Church of Jesus Christ of Latter Day Saints," and this Joseph Smith is a son of the uthor of the Book of Mormon, who was killed by mob at Carthage, Ill, in 1844.

The Book of Mormon was printed, originally, in almyra, New York, in 1830. The printer was E. B. Grandin, and on the title-page it was claimed o have been "printed for the author." On the ame page, in small capitals, are the words:

> "BY JOSEPH SMITH, JUNIOR, AUTHOR AND PROPRIETOR.'

I believe that the title-page of the original dition of the Book of Mormon, the portion of it ere quoted, tells the truth. Joseph Smith, who vas killed at Carthage, Ill., was the author of this ingular book. He may have been assisted in the vork, but to him belonged the real authorship. he money made out of its publication belonged o him. He was smart enough to secure from the overnment of the United States a copyright of he book and thus make sure, for a number of ears, of the profits resulting from its sale. The ertificate of the clerk of the court issuing the onvright reads as follows:

"Be it remembered, that on the eleventh day of une, in the fifty-third year of the Independence f the United States of America, A. D., 1829, oseph Smith, Jun, of the Said District, hath deosited in this office the title of a Book, the right ohereof he claims as author," etc.

This is copied from a "History of the Church of esus Christ of Latter Day Saints," . . "written and compiled by President Joseph Smith and Aposle Herman C. Smith of the Reorganized Church." This is therefore by authority. The book reerred to is the work now called "The Book of formon." The first edition did not bear this title. he name of the book at first was "The Nephite Records." The claim was put forth that it was

written by the hand of Mormon upon plates

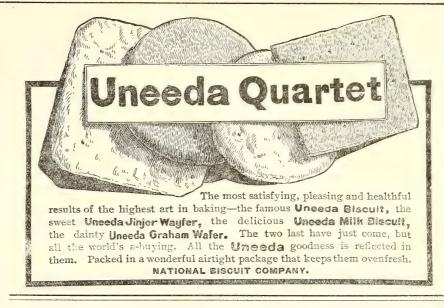
aken from the plates of Nephi." The first edition of the book was five thousand opies. The cost of publication was three thousand dollars. Martin Harris advanced the money. some years afterward Mr. Harris was asked if he ost money in the venture and he replied: "I never ost a cent. Mr. Smith paid me all I advanced and nore too." Then follow these words in the 'History of the Church" above quoted: "As much is to say he received a portion of the profits acruing from the sale of the books." There was money, then, in this scheme for the principals from the beginning. The authors of the "History" nake this statement to show how honest "Joseph he Martyr" was. I use the words to show that Mormonism was profitable in dollars and cents to he principals from the beginning. Is not this egitimate? President Joseph Smith and Apostle Herman G. Smith speak of the "profits accruing

A few days ago in the "Saints' Home" in Lamoni, Iowa, I was shown a picture of the Nauvoo Temple and was told by a "Saint" that the cost of the building was one million dollars. Joseph Smith, the "author," etc., controlled everything belonging to the "Saints" in those days. If the meeting house of the Mormons in Nauvoo, Ill., cost a million dollars do you think the head of the institution suffered the pangs of poverty?

rom the sale of the books." There were profits

hen!

Speaking of Nauvoo and of the authority of Joseph Smith reminds me of an interesting ordi-



nance passed by the Nauvoo City Council. The said ordinance reads as follows:

"An ordinance for the health and convenience of Travellers and other persons.

"Sec. 1. Be it ordained by the City Council of Nauvoo, That the Mayor of the city be and is hereby authorized to sell or give spirits of any quantity as he in his wisdom shall judge to be for the health, comfort or convenience of such travellers, or other persons as shall visit his house from time to time. JOSEPH SMITH, Mayor.

"Passed Dec. 12, 1842.

"W. RICHARDS, Recorder."

This was when Joseph was in the zenith of his power! Comment is unnecessary. Let the unadorned fact speak.

There are already ten Mormon sects. The Lamoni Mormons claim to constitute the true church of Jesus Christ. S milar claims, I doubt not, are put in by the nine other kinds of "Saints." Each section claims to be the true church. In Joseph's account of himself he says that when he was in his youth moved upon to begin a religious life he could not enter into the fellowship of any existing denomination on account of their sectarianism!

The Josephite Mormons are anti-polygamists. The present President Joseph Smith has written a pamphlet on the subject of polygamy in which he labors to show that plural marriages began, not with his fatner, but with Brigham Young. The Book of Mormon can, no doubt, be quoted against polygamy. Even our Bible has been changed so as to condemn polygamy in no uncertain language. I hold, however, at this moment, a letter written by a gentleman of unquestioned veracity, and who has investigated Mormonism thoroughly, in which he says:

"I have copies of a number of affidavits from women who swore they were sealed to Joseph. He was the biggest libertine I ever heard of. You may refer to them and if a Mormon challenges your statement that Smith was muchly married the proof will be forthcoming."

David Whitmer, one of the "three witnesses" to the Book of Mormon, said:

"I have as much evidence to believe that Joseph received the revelation on polygamy and gave it to the church as I have to believe that such a man as George Washington ever lived. I never saw General Washington, but from reliable testimony I believe that he did live."

I have heard that R. B. Neal has a letter from the elder who copied the revelation on polygamy at the request of Joseph Smith-copied it as a matter of divine revelation. If you are interested in this matter write to R. B. Neal, Grayson, Ky.

My visit to Lamoni was a day long to be remem-

bered. I visited the printing house, the church and the "Saints' Home."

The "Saints' Home" is a home for aged men and women and is one of the best places of the kind that I ever saw. Connected with it is a farm of good Iowa land of a hundred and seventyfive acres. The "Home" is full of "Saints;" cottages in connection with the "Home" will soon be erected to shelter those who are in need of the care of their brethren.

The publishing house was a disappointment to me. It was neither so large nor so well appointed as I expected. I bought some books, of course, and have been reading them. This will explain the character of this letter. I have been recommending Neal's tracts to those who find it necessary to combat Mormonism; but the "History" from which I have quoted is worth more to the man who wants to fight the "Latter Day Saints" than anything that Neal or any other non-Mormon can write. The work complete costs six dollars. This is the chief objection to it. R. B. Neal's tracts cost five cents each, or even less when taken in quantities. I confess that I had no idea of the baseness of Mormonism until this "History" came into my hands.

The house of worship in Lamoni is a plain, substantial brick structure with an audience room that will accommodate 700 persons. Practically there is no other church in Lamoni than that of the "Saints."

They, the rank and file, are ignorant, honest people. When I was in the "Home" I told some of the inmates that I had visited the publishing house and had purchased some of their literature, with which they were evidently pleased. One old man said: "And so you are not afraid to read our literature? You will come out all right." I will not soon forget a sweet-faced old "Saint" of the female persuasion whose confidence in my conversion was expressed in the most emphatic terms when I informed her of my literary purchases. "Ah," said she, "you will be a Saint yet." I confess that their simple, downright honesty quite captivated me.

The Mormons of Lamoni are honest, industrious, temperate, frugal, prosperous. They are good citizens and good neighbors. This was the uniform testimony of non-Mormons. B. B. T.

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EDWARD M. READ, Manager.

Los Angeles Letter.

A committe of brethren from California will attend the Kansas City Convention with a view of getting the convention of 1901 or 1902 held in this state. There are many reasons why the Pacific Coast brethren think this would be wise. It would be a great education for many in our brotherhood if they could make a trip to the Pacific Coast. They would realize as never before the size of our great country. They would learn something of the importance of doing mission work in the great state of California. At present only about \$1,000 is being expended annually by our national boards for missionary work in the Golden State. A trip to this great country would impress upon the hearts of our brethren as nothing else could the need for such an investment of money. The United States is rapidly facing westward, following our newly acquired possessions, thus making the Pacific Coast a most important part of this mighty nation This part of the country ought, therefore, to be rapidly evangelized. Again, such a convention would make a profound impression for good and in behalf of our great plea. Many persons here do not realize what a tremendous religious force the Disciples of Christ are. Our great convention would help us to emphasize that great fact. Furthermore, it would afford many of our church people an opportunity to visit the Pacific Coast at convention rates. The large attendance upon the Christian Endeavor Convention, held in San Francisco three years ago, and the National Educational Association, held in Los Angeles two years since, was a demonstration that many Eastern people are only awaiting an excuse or opportunity to come to California. To combine the pleasure of such a trip with the profit of a convention would be an attraction many could not resist, and I have no doubt such a convention would be largely attended. Watch out for the California committee at Kansas City.

The two California conventions for this year were most successful. At both the attendance was large and the interest fine. The churches in the central and northern portions of the state hold their annual gatherings at Santa Cruz, where they own a fine tabernacle and grounds. That convention divided that part of the state into four districts and are expecting to support an evangelist in each district. These evangelists are to be a kind of superintendent of the work in each of their districts. This is believed by that convention to be the wisest expenditure of money. The churches in Southern California held their summer assembly at Long Beach, where we rent a tabernacle. Our convention in Southern California expends its missionary funds in aiding the weaker churches to support pastors. It will aid at least eight such churches this year with perhaps a Sunday-school evangelist for part of the year. We have organizations already in almost every town where one is needed. Two or three more preachers at salaries of about six hundred dollars could be used in this section. Our churches want men who can command elsewhere about twelve hundred dollars to work for about half that price, taking the other half in climate. To many preachers having sick families this proves quite an inducement. The cause in California is most encouraging.

On Lord's day, September 9, 1900, I entered upon the eleventh year of my pastorate in Los Angeles. The tenth year's work was the best of them all. In this instance the best is last. The church is very active in missionary enterprise. During the year of 1900 our church will raise \$1,200 for missionary work. Few churches will make a better record. We enter upon another year's work, praying the great Head of the Church to honor his word and bless his work to the salvation of many souls. A. C. SMITHER.

Los Angeles, Cal.

From Hillsbury to Halifax.

Montreal, the largest city in the Dominion, has a population of 350,000. Where it is situated a trading post was established by the French 250 years ago; and this was the last place yielded by the French to the English in 1760. For many years it was the center of the fur trade. It is not only a fine railway center, but numerous At lantic at amers run between it and foreign ports. I am told that it is so intensely Roman Catholic that the Protestant population numbers only 3,500. It was in Montreal that the baser sort of French Catholics undertook to break up the Christian Endeavor Convention when it was held there in

In 1893 it was said that there wes only one family belonging to the Christian Church living in Montreal. I am informed that there are upwards of twenty members living there now. I remained in the city only four hours, and not having the address of any of the members I was unable to call upon them. Having been in Montreal before, I did not wish to tarry there. So, taking a train I pushed on to the oldest and in some respects, the most wonderful city in North America -Quebec. No one who visits Canada can afford to not spend some time in quaint old Quebec. Here one feels that he has suddenly stepped out of New-World civilization into that of the Old

I had read and heard much about Quebec, and like many others, had it pictured in my mind as an old, dilapidated place, partly in ruins. But when I came to see it I found the very reverse to be true. Notwithstanding its age and irregularity, it is one of the neatest, cleanest and best kept cities I have ever visited. It has a popula tion of nearly 75,000. It occupies the base and summit of a lofty crag projecting into the St. Lawrence. Its fortifications are doubtless the strongest on the continent, and are said to be second only to those of Gibraltar. There are strong forts on both sides of the river, which is narrower here than at any other point in its en-

Jacques Cartier, the first European who sailed into this river, spent the winter of 1535 at the base of the cliffs upon which Quebec stands, and French fur companies soon after here established a headquarters for trading. As the settlement grew and the fortifications were enlarged Quebec became the stronghold of Canada, remaining so until its capture by Wolfe in 1759.

So charmed was I with this peculiar city, uniting so wonderfully as it does in its make-up the distant past and the present, that I spent three days studying the various things that are of peculiar interest to one in search of knowledge. No other city in America is so grandly situated or offers views from its higher points so diversified or lovely. There seems to be a kind of enchantment in the very atmosphere of this quaint city, so unlike any other city to be found in North

From these high cliffs upon which the city stands and from under these gray old walls went forth the pioneers of what is now the granary of the world into the unknown wilderness. From this antique city, also, departed the first Catholic missionaries, carrying the Christian religion as they teach it to distant tribes and peoples. But that which must forever give Quebec chief claim to the attention of the traveler is its historic battlefield, which has seen the fiercest and most momentous battle in the early history of North America, and on which both France and England's generals perished in the final struggle for the possession of Canada. It is impossible to stand here and reflect upon the momentous consequences of Wolfe's victory upon the plains of Abraham

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without feeling the influence of the spirit of th

To stand on Dufferin Terrace or upon the Cit del, still higher, a picture presents itself to th gaze that can nowhere be duplicated. Here th lily banner of the Bourbons and the time-wor flag of England have been unfurled in token supremacy. All the memory-haunted scenes of the glorious past sweep before our eyes. Youde is the spot where the noblest sons of France an England fought for the empire of this land. N pen is needed to tell the glory of their death. granite monument tells their story by its simp inscription: "In memory of Wolfe and Montealm

Quebec is a French Catholic city-about a much so as Paris itself. Protestantism is con pelled to take a back seat. Even the Englis cath-dral, where the Queen's father and he daughter worshiped when in this country, an where the governor-general worships when in th city, is a very plain and common affair whe compared to some of the great Catholic churche which we saw in Quebec and vicinity. In the cit of Quebec alone there are 17 Catholic churche The ones that I visited were costly in the extrem The Basilica, where I attended their mass th Sunday I was in Quebec, was begun in 1647 at completed in 1666. The original Catholic dioces of Quebec when this, its metropolitan church, wa erected composed the territory now occupied b no less that 60 dioceses. After attending main this costly temple, which was conducted Latin and French, I spent the next hour and quarter at the service in the English Cathedra The service was largely an imitation of what had just left, but a very poor imitation. However, we had the satisfaction of listening to short but interesting sermon by Bishop Potter, or New York City. H. T. MORRISON.

Rest and Health to Mother and Child. MES. WING HEALTH TO MOTHER AND CHILD.

MES. WINSLOW'S SOOTHING SYRUP has been used fover FIFTY YEARS by MILLIONS of MOTHERS of their CHILDREN WHILLE TEETHING, with TEON STORES IS SOOTHES THE CHILD, SO TENS the GUMS, ALLAYS all PAIN; CURES WIN COLIO, and is the best remedy for DIARRHEA. So by Druggists in every part of the world. Be sure at ask for "Mrs. Winslow's Soothing Syrup's and tal no other kind "Twenty-five cents a bottle.

Roger Williams and Religious Liberty-I.

The writer purposes a few not lengthy articles n the above theme. They are called out by a aragraph concerning Roger Williams in B. B. yler's letter of July 26. (Being absent on my acation, several weeks elapsed before I saw it.) Bro. Tyler is always racy and readable and very early always right. But he is wrong in this inance, even though he may have given the view f this great historical character as held by many f his contemporaries and substantially endorsed y some writers on the threshold of the 20th cen-

Cotton Mather regarded Roger Williams as a an with a windmill in his head. But many peole have looked upon Cotton Mather as a man vith several good sized windmills in his head. Vevertheless, so dispassionate and philosophical a nan as Benjamin Franklin expressed profound reard for Cotton Mather.

Indeed, windmills in the head as well as above he head seem to have been an agency in promotng civilization.

Henry M. Dexter, of our day, one time editor of he Congregationalist, and an authority on the Pilgrims and Puritans, writes of Roger Williams as man of tangents -a nuisance, who thought himelf able to improve on everything in the civil and eligious world. Therefore, I can easily make allowance for Bro. Tyler's mistake. Nevertheless, ne is mistaken, though by no means so seriously as to impair his splendid name for ability, inegrity, fidelity and generosity as a journalist.

It would not be so easy to deny that Roger Williams was sometimes erratic, as reformers are apt to be; just how erratic I cannot say. But I am certain that he cannot truthfully be written up or rather written down as a man of seditious, insubordinate and self seeking spirit. He was a man of one idea, but that idea was too all-inclusive to develop a mere crank, or a bigot, or fanatic out of the man possessed with a passion for religious liberty. He counted worldly happiness and honor as nothing; yea, he took his very life in his hand, ready to surrender it at any time for its maintenance of religious liberty in the best and broadest sense of that word.

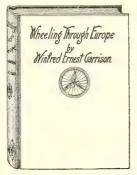
Such a man as he could not go back to England and "live in comfort," though the government provided him safe passage and free of all charge.

Emerson has said: "'Tis man's perdition to be safe when for the truth he ought to die." One cannot afford to give up duty or his mission from God for any life he can live in this world. A poor world indeed at such a cost. "A great man has great faults," in many instances at least.

I have seen men in whom there was little fault and little of anything else. A rock, great in appearance as seen by itself does not mar the symmetry of the mountain on whose slope it rests. As the mountain is viewed from the distance, indeed, the rock on its slope will not be seen at all. But we may nestle so close to the rock as that it obscures the mountain. We should not, however, linger so close to a great man's faults as to suffer them to obscure his symmetrical manhood, which may be immeasurably greater than those faults, great as they may appear when viewed in isolation from that majestic manhood. Prejudice may manufacture a glass that magnifies faults and minimizes virtues, majestically built, as they may be, into a splendid character.

Bancroft, the historian, says of Roger Williams: "He is the first Christian legislator who provided for perfect religious liberty in any state. Like the cross of Christ, the crime of Roger Williams is now the glory of the republic." Still further, Bancroft has declared that for his service in moral science Roger Williams deserves a name as illustrious among the benefactors of mankind as

HEELING THROUGH FUROPE



The author spent the summers of 1898 and 1899 touring on a bicycle through England, Scotland, Wales, France, Belgium, Holland, Germany, Switzerland, Austria and Italy. He has written most entertainingly of his jour-The story is both amusing and instructive.

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the handsomest volumes we have ever issued. Printing and binding are superb, and the book is illustrated with half-tone cuts made from photographs "taken on the spot" by the author. It makes a handsome and appropriate gift volume, and is well worthy a place in any library. It is far superior to the ordinary



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that accorded to Copernicus, Kepler and Newton for their achievements in the realm of physical science. "It is wonderful," says Bancroft, "with what distinctness Roger Williams deduced his inferences; the readiness with which he accepted every fair inference from his doctrines and the circumspection with which he repelled every unjust imputation."

Now, this letter is simply preliminary. If there shall be any controversy between myself and Bro. Tyler on this theme our warm personal friendship is the guarantee that it will be conducted in the kindliest spirit; in terms of respect and in the interest of that truth our common love for which binds us in close and precious fellowship.

As I write I shall be kept from any intentional injustice by the memory of his kind words spoken to me and of me, publicly and privately, concerning my own sporadic efforts in journalism, always doing me more than full justice. Indeed, it is at his kindly suggestion that I am again writing for the CHRISTIAN-EVANGELIST-though I had not thought my first article would be on this theme, with Bro. Tyler's personality so prominent.

But I must thank him sincerely for his instrumentality in leading me out into a study so fascinating and so entirely congenial. If any pleasure or profit shall come from my articles, to B. B. Tyler belongs all the credit. He does double and triple work in writing himself and in stimulating the pens of other writers. The good Spirit will, I know, guide us both. W. H. ROGERS. I know, gnide us both. W. East Milton, Mass., Sept. 1, 1900.

If your Brain is Tired Use Horsford's Acid Phosphate.

Dr. T. D. CROTHERS, Supt. Walnut Lodge Asylum, Hartford, Conn., says: "It is a remedy of great value in building up functional energy and

Notes from the "Old Dominion."

I closed a meeting of one week at Jetersville, beginning third Lord's day in August, which resulted in four baptisms and one reclaimed. renew the effort there beginning third Sunday in

I preached my farewell sermon in Crewe the first Sunday in September. Came to Mizpah and held a two days' menting, which resulted in seven confessions. Organized a C. W. B. M Auxiliary with 35 members. This church has had over 100 additions in less than four months. I bid this church a farewell to cherish many sweet memories of her through life.

Jno. A. Spencer, of Danville, dedicated the Green Bay Church fourth Lord's day in August and followed it with a week's meeting, resulting in several additions. We learn he did some most excellent preaching and that much good was accomplished.

Bro. C. E Elmore is with me now making a tour of the churches. The prospects are good for him to succeed me as pastor. The brethren like him and they have reasons for doing so.

Rockdale, Md, is looking for a paster. A good work can be done at this place.

Manchester is also looking for a man. This is a good field and should have a man at once.

The CHRISTIAN EVANGELIST is well liked in Virginia. The people are learning its merits and are showing their approval of the high standard it is holding up to the religious world.

W. H. Book has entered upon his work at Martinsville, Va. We look for a mighty stirring up of the Marti sville saints.

The Alleghany district is planning for great

things this coming year.

J. P Lewis, financial agent for the S. E. district, is having good success in gathering funds for evangelizing purposes in that district.

J. C. REYNOLDS.

Announcements.

Foreign Christian Missionary Society.

PROGRAM.

WEDNESDAY MORNING, OCT. 17.

Bible Study, C. A. Young. Appointment of Committees and Annual Reports

ports.
10:00. Historical Address, A. McLean.
10:30. Introduction of Missionaries.
11:15. Address, "The Gospel's Unceasing Aggressiveness," J. M. Van Horn.
11:45. Address, "Children's Day," A. M. Harvuot.
12:00. Announcements and Adjournment.

WEDNESDAY AFTERNOON, OCT. 17.

2:00. Prayer and Praise.
2:10. Address, "The Spiritual Expansion of Christendom," S. T. Willis.
2:40. Business
3:20. Address, "Stewardship," L. M. Sniff.
3:50. Address, "Adoniram Judson," Albert Judson

Poem, "Heroes and Heroes," W. T. Moore. Announcements and Adjournment. on. 4:20. 5:00.

WEDNESDAY NIGHT, OCT. 17.

7:00. Devotional Services 7:80. Addresses by returned missionaries, James Ware, E. S. Stevens, H. H. Guy, F. E. Meigs and Miss Josepha Franklin.

The Jubilee Convention.

The Jubilee Convention of the Disciples of Christ in Illinois will be held in Bioomington, Oct. 1-4. W. E. M. Hackleman, of Indianapolis, will be leader of song.

PROGRAM.

MONDAY, OCT. 1ST.

8:00 P. M. Informal Reception in parlors of the Christian Church—C. W. B. M.

TUESDAY, OCT. 2ND

TUESDAY, OCT. 2ND.

FORENOON—C. W. B. M.

9:30. Devotions, Mrs. E. B. Barnes, Normal.
Opening the Convention, the President.
REPORTS—Corresponding Secretary, Miss
Anna M. Hale, Peoria; Treasurer, Mrs S.
J. Crawford, Eureka; Supt. Young People's
Work, Miss Minnie M. Dennis, Eureka;
Resume, Miss Lura V. Thompson, Carthage.

11:00. "Christian Journalism."

AFTERNOON.

2:00. Devotions.
2:15. "Boys' and Girls' Rally Day for America,"
3: S. Ferrall, Watseka.
3:00. Paper, "Mexico," Mrs. S. M. Thomas,
Kansas. B. S

Kansas.
Address, "New Fields Opened to C. W. B. M., Mrs. Helen E. Moses, Indianapolis, Ind. Report of Committee on Future Work, Mrs. Mary M. Herrick, Chicago.
C. W. B. M. Rally, Miss Anna M. Hale,

Peoria. Unfinished Business.

EVENING.

7:30. Praise Service, Bloomington Auxiliary.
Address, Mrs. Ida W. Harrison, Lexington,
Ky. Ky. Harvest Home, Mrs. J. E. Lynn, Spring-

WEDNESDAY, OCT. 3RD.

ILLINOIS MISSIONARY CONVENTION-FORENCON.

9:00. Devotions. 9:15. Enrollment and appointment of Committees

ees. 9:30. Reports of Board of Directors. 10:00. President's Address, Judge C. J. Scofield, 10:00.

10:00. President Carthage.

10:45. Eureka College—
Report by the President, R. E. Hieronymus.
College Aid Association, Miss Mary S.
Hedrick, Taylorville.
"Our Educational Work in Illinois," G. B.
Van Arsdale, Peoria.

A FTERNOON.

2:00. Devotions. 2:15. Report on Our Sunday-schools in Illinois, S. Jones, Danville. 2:30. "The Church and the Children," B. F.

Jacobs, Chicago.
3:15. Address, Col. Jonathan Merriam, President
Anti-cigarette League, Chicago.
4:00. Encampment Business.

EVENING (in the Coliseum).

7:30. Devotions. 8:00, "The Position of the Disciples: Its Centrality and Catholicity," Dr. H. L. Willett, Chicago.

THURSDAY, OCT. 4TH. FORENOON

9:00. Devotions.
9:15. Report of all Committees.
10:15. Introduction of Charter Members.
10:45. "How Shall We get Our Preachers to Feel their Duty and Responsibility Toward Illinois Missione?" J. E. Lynn, Springfield.
11:15. "What Our Board would Like to Do," N. S. Haynes, Eureka.

Afternoon.

AFTERNOON.

2:00. Devotions, Will F. Shaw, Walnut.
2:15. Report on Our Work Among Our Young
People in Illinois, Geo. L. Peters, Taylorville.
2:30. Address, G. B. Van Arsdale, Peorla.
3:00. "The Christian at the Ballot Box," W. W.
Hopkins, St. Louis, Mo.
3:45. Business.

EVENING (in the Coliseum).

T:30. Devotions.
8:00. "The Disciples of Christ and the Problems of the Laboring People," W. S. Carter, editor Locomotive Fireman's Magazine, Peoria, and Frank G. Tyrrell, Chicago.

Alvin, Texas, Calls for Help.

ALVIN, Texas, Sept. 22, 1900.

DEAR BRETHREN IN CHRIST:-We come to you asking aid to rebuild our church house which was swept away by the fearful coast storm on the 8th of September. Our little town of 2,000 souls was left almost houseless and helpless. Such a calamity has not befallen any people in the past century. No less than 10,000 people swept into eternity at one fearful swoop of the storm's fury. The gen-The generous public are supplying the destitute with food and raiment, and some means to rebuild their homes. But we must look to our brethren for aid to rebuild our house of worship. Alvin is one of the most important places on the coast outside of Houston and Galveston. Will you not then lay the need of this enterprise before your people and take an offering for the rebuilding of the Alvin church? Send all amounts to J. M. Keeton, treasurer building committee, Alvin, Texas. Now do not pass this lightly by, but act promptly and liberally, please. Other churches are sending in help to rebuild their houses and we must not be behind in getting our work organized and moving forward. Help us now and we will help others in return.

Your brethren in the one faith and hope,

W. J. HAYWOOD, J. M. KEETON, G. W. DURANT, MRS. GIBSON, MR. WILBURN

We heartily endorse the above and recommend prompt action upon the part of all.

A. J. Bush, J. C. Mason.

Idaho Convention.

Arrangements are now being made for a convention of the Disciples of Christ in the state of Idaho. The time selected is October 2-4, and the place is Payette. The program is now nearly ready for publication. We hope to have a larger gathering of the brethren than has ever been held in the state up to this time. Bro. Wm. F. Cowden will be present at this meeting and will deliver at least two addresses.

The brethren of Eastern Oregon will have a good opportunity to attend a meeting that will prove as helpful to them as if they lived in the state, and it is earnestly hoped that they will avail themselves of this opportunity to get acquainted with their brethren in this part of the country. The church at Payette extends a cordial invitation to all Disciples to come and partake of their hospitality during this convention. Send your name to Eld. G. L. Surber, Payette, and your home will be assigned to you. Do this at once.

If we have brethren who are interested in the

"64 Years of Success"

Soap

There's no something for nothing,-no free premiums - you pay or over-pay for all you get.

all you get.

It's your full money's worth of B. T.
Babbitt's Best Soap, or, less than your money's worth of other soap and premiums.

You're sure of Babbitt's Soap, the standard soap of America, at a fair price—pay less and ret less.

ard soap of America, at a fair price — pay less and get less.

No premiums, no catch-penny schemes. More soap for your money than your money can buy elsewhere. Your full money's worth of the best and

longest lasting laundry soap on earth.

Made by B. T. Babbitt, New York

work in Idaho, who cannot be present with us, would be glad to have them write us a leti telling us about the cause in their part of t state, or opportunities for work. B. F. CLAY,

The Value Of Charcoal.

Few People Know How Useful is in Preserving Health and Beauty.

Nearly everybody knows that charcoal is the safest and most efficient disinfectant and purifier nature, but few realize its value when taken in the human system for the same cleansing purpose

Charcoal is a remedy that the more you take of the better, it is not a drug at all, but simply absorb the gases and impurities always present in the stom ach and intestines and carries them out of the sys tem.

Charcoal sweetens the breath after smoking drinking or after eating onions and odorous vegeta

Charcoal effectually clears and improves the com plexion, it whitens the teeth and further acts as natural and eminently safe cathartic

It absorbs the injurious gases which collect in the stomach and bowels; it disinfects the mouth and taroat from the poison of catarrh.

All druggists sell charcoal in one form or another but probably the best charcoal and the most for the money is in Stuart's Absorbent Lozenges; they are com posed of the finest powdered Willow charcoa and other harmless antiseptics in tablet form of rather in the form of large, pleasant tasting lozenges, the charcoal being mixed with honey.

ges, the charcoal being mixed with honey.

The daily use of thes a lozenges will soon tell in a much improved condition of the general health better complexion, sweeter breath and purer blood and the beauty of it is, that no possible harm can result from their continued use, but on the contrary great henefit. great benefit

great benefit.

A Buffalo physician in speaking of the benefits of charcoal, says: "I advise Stuart's Absorbent Lozenges to all patients suffering from gas in the stomach and bowels, and to clear the c mplexion and purify the breath, mouth and throat; I also believe the liver is greatly benefited by the daily use of them; they cost but twenty-five cents a box at drug stores, and although in some sense a patent preparation yet I believe I get more and better charcoal in Stuart's Absorbent Lozenges than in any of the ordidary charcoal tablets."

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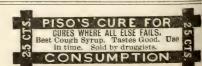
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Miscellaneous wants and notices will be inserted in this department at the rate of one cent a word, each insertion, all words, large or small, to be counted, and two initials stand for one word. Please accompany notice with corresponding remittance, to save bookkeeping.

FOR SALE.—Drug stock at a big bargain. Will invoice ful y \$4 000, including soda-fount, furniture, etc. Good trade; stock clean; splendid room; will rent cheap. Good town, 1,800; good people; fine agricultural la ds. Big discount for cash, er will take part in trade at cash values. Jas. T. Plunkett, Brunswick, Mo.

FOR SALE.—Fine pedigreed Belgian hares from imported stock. Prices from \$2.50 up. L. B. WYMAN, 517 Lane, Topeka, Kan.



Evangelistic.

MISCELLANEOUS.

Baptism followed the good confession which as made before many witnesses to-day.—D. A. CYSTER.

NORTH CAROLINA.

Coahoma, Sept. 17.—We are in a good meeting are, two weeks old; 16 baptized yesterday.—Mrs.

ILLINOIS.

Niantic, Sept. 30.—Four additions here since st report. All departments of church work move 1 nicely. We are planning for a great meeting, ginning November 11.—J. R. PARKER, pastor.

CALIFORNIA.

Artesia, Sept. 17.—Since our state convention August at Long Beach there have been eight infessions here. Expect to have a protracted eeting soon.—N. B. McGHEE, pastor.

CODORADO.

Colorado Springs, Sept. 20.—Five added to the irst Christian Church here in the past two eeks; two by letter and three by baptism. My dress is 324 E. Kiowa St.—F. N. CALVIN.

INDIANA

Franklin, Sept. 10.—Last Lord's day at our squar meeting at Marshall, Ill., five were added the church; two on the previous visit. Six ided recently at Alamo not reported. Thirtyve have been added to the churches which I have sen serving thus far in 1900.—WILLIS M. CUN-

MISSOURI.

Concord, Sept. 18.—Meeting has been in prog-ss two weeks with eight added; seven by con-ssion, one by statement. Large audiences.—E.

SSION, One by Statement. Large audiences.—E.

WILLIAMSON.

Springfield, Sept. 22.—Five additions to South treet Church since last report; one by statement, he from another church, three by letter. We are uite hopeful concerning our fall and winter work.

-D. W. MOORE.

ARKANSAS.

Jonesboro, Sept. 10.-Bro. Carnes V. Barnett, of is city, very acceptably filled my pulpit yester-ay morning; one confession. He is a young man f great promise and re-enters the School of Evanelists next week. The work prospers. Nine additions at regular service in the same number of beeks. We are planning for a great meeting with B. Haddock, Bells, Tenn., in charge, beginning lovember 1.—D. L. BOND, pastor.

WASHINGTON.

Elms, Sept. 10.—Closed a two weeks' meeting ere last night with eight additions. In Elma, as a many of these Western towns, Satan rules with high hand. Open saloons on Sunday. Merchants, on, although many of them are church members, eep open stores on Sunday. Sunday afternoon given over to baseball and the shooting gal-ery, and in addition to all this the town was isited yesterday by a circus. But there are ome noble Christian people. God help us to vercome the evil.—DANIEL TRUNDLE.

KANSAS.

Madison, Sept. 19.-The brethren at Dixon, manish, Sept. 19.—The brethren at Dixon, lll., are expecting a great meeting which is just eginning J. H. O. Smith is the evangelist. J. Coombs is in a fine meeting at Reserve, Kan. V. R. Carter, Lawrenceville, Ill., will make an vangelistic tour through Pennsylvania and the

vangelistic tour through Fennsylvania and the lastern states this winter.—Frank C. Huston.
Reserve, S-pt. 17.—Fifteen accessions Sunday.
Loss Smith is singing for me, and he is a uperior leader and soloist. He precedes me for vec to six days, preparing the way. Bro M. foore is pastor, and he is one of the best men rith whom I ever worked.—J. V. Coombs.
Eureka, Sept. 17.— Four accessions here (esterday, all heads of families, by statement.—J. D. Forsylver.

Lola.—In meeting here with G. M. Weimer, astor. Eight nights with 13 accessions.—A. B. MOORE.

Reserve, Sept. 20.—J. V. Coombs and his inger, De Loss Smith, are with us in a very successful meeting. Bro. Coombs is a power in allying the forces of the church and winning nen to Christ. There have been 28 additions to ate and the meetings continue.—MELANCTHON

MOORE

FLORIDA.

Jacksonville, Sept. 9.—We had one confession at our regular Lord's day service, Sept. 9th.—T. H. BLENUS, pastor Adams Street Christian Church.

KENTUCKY.

Shelby City, Sept. 18.—Have just closed a two eeks' meeting at Bradfordsville, which resulted in 15 additions to the church. Two men over 70 years old were converted. Bro. J. Q. Montgomery is the regular minister of this church and is doing

is the regular minister of this church and is doing a good work for the Master. I am to begin work with the cnurch at Fulton, Mo., Oct. 1st, succeeding R. G. Frank, who goes to Philadelphia.—CHARLES E. POWELL.

Owensboro, Sept. 19.—I concluded a meeting of two weeks with the church at Morganfield a few days ago. Immediate results, 31 additions. Audiences large and splendid interest throughout. Bro. R. V. Omer is their efficient and faithful minister.—R. H. CROSSFIELD.

Iowa Falls, Sept. 21.—Our meeting was peremptorily closed by the weather at the end of four weeks, having had 19 additions to the church (one yet to be baptized), and an interest awakened that will result in much good. Bro. H. W. Cies is worthy the confidence of any church that wants gospel preaching. We are greatly encouraged and expect to develop what we have for effective work in the Master's cause.—W. F. McCormick.

Clearfield, Sept. 21.—The Harlow-Murphy meet-

ings closed last night with 47 additions; 30 by conhave taken on new life and the evangelistic work was much appreciated by all. The congregation will support preaching all the time from this on.—NOAH GARWICK, pastor.

Keokuk, Sept. 14.-Closed a three weeks' meeting at Golden's Point on Sunday the 9th with 13 additions; 11 by confession and 23 by letter. Bro. H. R. Trickett, of Bloomfield, assisted me in the former part of the meeting.—W. W. RUM-

Primghar, Sept. 18.—We began a meeting here Sept 9. We are having large houses and good interest. Evangelist A. D. Finch is doing good, practical work. Mrs. Sweetman is assisting me with special music and at the instrument. We pray for many souls for the kingdom.-F. HOWARD

SWEETMAN, singer.

Pleasantville, Sept. 19.—Our new mission church successfully dedicated at Fairview, Sunday, Sept. 9th. Dr. H. O. Breeden, of Des Moines, day, Sept. 9th. Dr. H. O. Breeden, of Des Moines, preached the dedicatory sermon. He also assisted in laying the corneratone for our new brick church at Pleasantville, Saturday evening, Sept. 8. We have had 61 additions during the current year. One hundred and twenty-eight added during the present pastorate. Recently a leading doctor of our city came over to us from the Baptists.—Forrest D. Ferrall, pastor.

MISSOURI.

MISSOURI.

Nevada, Sept. 15.—Closed a two weeks' meeting with the church at Metz last night; 15 additions.—S. Magee.

Lawson, Sept. 17.—Closed a 10 days' meeting here the 14th, with 11 additions. The meeting was well attended. Judge A. W. Gross led the singing. He was ably assisted by Charles Gross, Albert Murray and Mr. Garrett.—J. M. VAWTER.

Canton, Sept. 18.—I have just closed a 13 days' meeting at Granville, with 22 additions; 19 of whom were confessions. Prof. J. Will Landrum, of Audubon. Iowa, conducted the song service.—

of Audubon, Iowa, conducted the song service .-

of Andubon, lowa, conducted the Andubon, loward C. A. Lockhart.
Vandalia, Sept. 17.—E. J. Lampton, of Louisiana, closed a two weeks' meeting for us Thursday night; two accessions. Every one was delighted and the membership was greatly strengthened by the powerful presentation of the gospel by this prince of man—F. A. MAYHALL.

prince of men.—F. A. MAYHALL.
Rolla, Sept. 17.—Closed my meeting here Sunday night with a crowded house; 18 added to the congregation. My next meeting is at Villa Ridge. After the General Convention I will be

Ridge. After the General Convention I will be ready for work in the southwest part of the state.

—R. B. HAVENER, state Bible-school evangelist.
Perrin, Sept. 14.—We closed our meeting at Perrin the 13th. Had a very enthusiastic meeting. Bro. S. J. White, of Cameron, preached 10 days for us and gave us the old gospel with power. We had six additions; five by confession and one by letter. This closes my vacation work and I return to school. During vacation, with the help of Bro. White at Perrin and Bro. E. B. Harris' singing at Osborn, we have added 44 to the church.—J. E. Davis, Albany.

OHIO

Chillicothe, Sept. 17.—Had one addition at our prayer-meeting service last Wednesday evening.—

Lordstown, Sept. 18.—The work in Lordstown is going forward. We had two additions by letter last Lord's day. I leave September 18 for state convention of Wisconsin. After the convention I go to Ord, Neb., to hold a meeting before our National Convention begins at Kansas City. On my return from the West I will stop a few days at M. Mervis III to reight the first state of the convention of the west I will stop a few days at M. Mervis III to reight the first state of the convention of the west I will stop a few days at

my return from the West I will stop a few days at Mt. Morris, Ill., to visit my family.—D. G.WAGNER.

Barberton, Sept. 21.—The work here, although hardly three months old, is growing finely. Every department in the church is growing, especially our Bible-school. The Bible-school was organized July 29th with 32 members. We now have an englishment of 700 and appears to the control of 100 and 100 a July 29th with 32 members. We now have an enrollment of 72 and an average attendance of 56. Last Lord's day was our banner day, there being 58 in attendance. On Wednesday evening of this week the members of the church gave a suprise reception to their pastor and his wife. A very enjoyable evening was passed and the friends of the movement in this place may feel certain that our latch-string it always out. It is the hope of the faithful little band here to be in their own home before the snow flies.—J. L. DEMING, pastor.

THE FEAR OF HUMBUG

Prevents Many People From Trying a Good Medicine.

Stomach troubles are so common and in most cases so obstinate to cure that people are apt to look with suspicion on any remedy claiming to be a radical, permanent cure for dyspepsia and indigestion. Many such pride themselves on their acuteness in never being humbugged, especially in medi-

This fear of being humbugged can be carried too far, so far in fact, that many people suffer for years with weak digestion rather than risk a little time and money in faithfully testing the claims made of a preparation so reliable and universally used as Stuart's Dyspepsia Tablets.

Now Stuart's Dyspepsia Tablets are vastly different in one important respect from ordinary proprietary medicines for the reason that they are not a secret patent medicine, no secret is made of their ingredients, but analysis shows them to contain the natural digestive ferments, pure aseptic pepsin, the digestive acids, Golden Seal, bismuth, hydrastis and They are not cathartic, neither do they act powerfully on any organ, but they cure indigestion on the common-sense plan of digesting the food eaten thoroughly before it has time to ferment, sour and cause the mischief. This is the only secret of their success

Cathartic pills never have and never can cure indigestion and stomach troubles because they act entirely on the bowels, whereas the whole trouble

entirely on the bowels, whereas the whole trouble is really in the stomach.

Stuart's Dyspepsia Tablets taken after meals digest the food. That is all there is to it. Food not digested or half digested is poison as it creates gas, acidity, headaches, palpitation of the heart, loss of flesh and appetite and many other troubles which are often called by some other name.

They are sold by drugglists everywhere at 50 cents per package. Address F. A. Stuart Co., Marshall, Mich., for little book on stomach diseases, sent free.



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The Mutations of Time.

GEO. W. ARCHER.

How soon the scenes about us change We knew so well!

Just why the field and woods look strange, Twere hard to tell.

For memory holds the pictures dear She made in youth; Yet, when we see how things appear,

We doubt their truth.

Yon mountain's peak we ofttimes saw, In days gone by,

And which inspired our hearts with awe, Seems not so high!

The noisy stream, the babbling brook, We scarce recall,

For when compared with memory's book They seem too small!

The river, too, whose waters deep, In silence glide,

Is far less grand, the banks less steep On either side!

But fancy doubtless helped create Each sketch we prize;

The change, perhaps, is not so great, As with our eyes.

For Time's deft fingers touch so light, We feel no harm:

He thus impairs our sense of sight Without alarm:

But not a single touch is lost,

Though gently made, And we, like flowers exposed to frost, Begin to fade.

Now life is fraught with ease to few, We must confess.

And oft we see the brave and true In sore distress.

The form once strong is stooped and bent By fell disease;

Thus, Fate unfolds her dire intent By slow degrees.

The flashing eye must lose its fire, And call for aid:

The flush of beauty we admire Must likewise fade.

The maiden's face so wondrous fair Inspires delight;

But Time will touch her golden hair And tarn it white.

The bounding steps of lusty youth Will need support

As time asserts the solemn truth That life is short.

The voice that makes our heart-strings thrill

Will grate and squeak, And then, alas! 'twill soon be still, No more to speak!

The strides of mind, the power of thought

And earthly lore, All, all of these must count for naught And nothing more.

True, thoughts may live to bless the world For many a day;

But matter is to ruin hurled And sure decay.

'Twere but for us each change to note

That we behold, And learn that as we downward float We're growing old.

The wise prepare as best they may-And well they ought—
But fools let life all slip away
Without a thought!

Time rushes by with silent speed;

Some laugh, some weep; While all may see his footsteps lead Where mortals sleep!

The signboards point where millions lie That earth once knew;

And so, my friend, must you and I-We're going on!

Baldwyn, Miss.

"I Am a Christian."

MRS. EFFIE DAUPHIN.

"Or, at least, just as good as some of those that profess to be Christians. I do not kill, steal or do any of those things that are against the law, and I live just as good moral lives as they do."

Yes but, my brother, the word Christian means "a believer in the religion of Christ" and not "perfection," as some people persist in defining it, while disciple, a word that I like and wish that it were more commonly used, we find means "a learner" only, a humble, sincere "learner," not professing perfection, but trying to follow the one perfect example.

If you would only look to Christ for your example instead of looking to church members, how differently the Christian life would look to you. They may have tendencies and temptations in different ways unknown to you, so different are we constituted, can you not be charitable enough to give them credit for their struggle for the right?

And then, dear brother, do you realize how short this life must be at its best, and how long eternity is? Jesus has said: "Whosover shall deny me before men, him will I also deny before my Father which is heaven" (Mat. 10:33).

Are you not denying him?

There are only two masters; you are either serving God or Mammon; if you are not on the Lord's side, you are against him. And can you afford to be against him? It seems to me if I did not feel that my name was written in the "Lamb's book of life" I could not run fast enough to get to some church, the ark of safety, to plead to be taken in. I should not wait for them to write for me, for it is Christ's church and all are welcome. Never mind if there are many Judases there: do not take them, but Christ, for your guide and they cannot harm you.

You say that Christians' prayers are not always answered; of course they are not always answered just in our way. Neither do we grant the requests of our children, because they ask amiss-they sometimes ask for things that we know would not be for their good. But he will answer the prayers of his children in his own time and way, and always for their best good. And God is everywhere present. Do you not fear to be in his presence and against him? I once heard a story of a little girl who had been very naughty, and her mamma told her that God was everywhere and saw everything that she did. "Is he in this room?" she asked. "Yes." "Is he in my playhouse?"

"Yes." "Is he out of doors?" "Yes." Wit a troubled look she turned and walked fro the room, her little pet dog following he Suddenly she turned and crossly said to th

dog:
"Go back; it's bad enough to have Go tagging me all the time, without you!"

Ah, the presence of the kind, loving Fatl er worry those that are against him. Yo say that you do pray to him and hope to h saved sometime. Then why not come on boldly and confess him, for he has said "Whosover therefore shall confess me before men, him will I confess also before my Fatl er which is in heav n' (Matt. 10:32). Coul you be a good Woodman or Odd Fellow an not join their lodge? You laugh at such a idea and still you are trying to be a Chri tian on the sly, so that you may squeeze int heaven at the last moment on that. Tak care that the evil one does not persuade yo into believing that you may until it is to late. Then, dear brother, think of the pa tient, loving mother who has gone, you ar sure, to heaver. Do you not long to behol her again? She is waiting for you. Do no be the missing one from the family that sh prayed over for years. You will find resand peace in him, for "his yoke is easy an his burden is light," and you will find hel and encouragement with his people. Wi you come?

Des Moines, Ia.

Tommy Doran.

Tommy Doran, of Monon, Ind, at the ag of eleven lost both of his arms through railroad accident. At the time his life wa despaired of, but it has been two year since the accident took place and Tommy i a boy of sturdy physique, cheerful and de termined to make something of himself-a much so as is any other American boy.

When he came to play with the boy afte he got well, he saw that he could never b equal to them physically, so he resolved t be equal to them intellectually at least. 'A soon as he was able he returned to school and displayed such a determination to lear that the teachers were astonished and de lighted. Writing was, of course, the first difficulty which presented itself to him, bu he has mastered that by holding the pen of pencil in his teeth. His letters are said t be models of neatness and legibility-s much so that the superintendent of th Monon schools has on exhibition compos tions written by him, of which he is ver proud. Although Tommy is a studious boy yet he is a merry little chap, playing ta and hide and seek with his chums with gree gusto. - The American Boy.



Vords are great forces in the realm of life; Be careful of their use. Who talks of hate, f poverty, of sickness, but set rife These very elements to mar his fate.

Vhen love, health, happiness and plenty hear Their names repeated over day by day, hey wing their way like answering fairies near, Then nestle down within our homes to stay.

ho talks of evil conjures into shape That formless thing, and gives it life and scope. his is law; then let no word escape That does not breathe of everlasting hope.

-Ella Wheeler Wilcox, in the September Woman's Home Companion.

The Old Rose-covered Cottage."

CAL OGBURN.

"So, then, they are no more twain, but one flesh." -Mark 10:8.

An old landmark familiar to every person ho resides in the semitropical city of - is a rose-embowered cottage that ever fails, on account of its unique beauty, arrest and hold the attention. It was uilt many years ago when the town site as "first laid out," and is still the property f the original owner. All the other primive structures in that thriving city have ong ago been replaced by more elaborate nd substantial buildings, but this one still emains-"the relic of a bygone generaon."

Sometime in the distant past a "climbing ose" was planted by the side of the little ottage, and as the seasons came and went nd went and came, it continued to grow. he cottage, never prepossessing in its ppearance, and never intended to be anyning more than a "temporary tenement," radually fell into decay, until it is no nger habitable, but the rosebush has clamered up the weather-beaten walls, and eered in at the half open doors, and crept rough the broken windows, and twined bout the low eves, and thatched the mossovered roof till the dilapidated old structre is almost hidden from view by the perabundant wealth of bright-green folige and great profusion of delicate pink ossoms. And such fragrance as fills the r for blocks around! Like perfume-laden phyrs from paradisaical gardens or fields lysian!

There seems to be no incongruity whatver between the dilapidated old house and e beautiful rosebush. The cottage appears ery naturally to have been built primarily afford a suitable support for the climbg rose, and only secondarily to be the ome of the builder, while the very purpose or which the rose was planted was to cling and beautify the house. Inseparable ompanions for so many years, it would be rong to divide them now. He would be a andal who would dare to do it.

APPLICATION.

We have all seen something like thisay, something more beautiful, of which is is only faintly suggestive—in the lives of husband and wife. Those whom we knew, erhaps, were very ordinary people—not articularly wise, or talented, or well eduated—just "common folks"—and living in extraordinary way, until some great mis-



fortune came to them. The husband, it may be, lost his health, or hope, or mind, and he lived on, oh, such a sad life, gradually falling more and more into decrepitude, like the old house going into decay, and we have seen the wife, with true womanly skill, love and wisdom envelop him with tender sympathy and anticipate his daily needs with gracious care until we have almost been constrained to say, "The one is the complement of the other, and it would be wrong to separate them." Is it any wonder the wife is broken-hearted when the old house, to which she has been so long clinging with such fragrant love, is at last torn down by the great Destroyer and she is left alone? No, not at all, for "the twain had truly become one flesh," as they had lived and sacrificed and suffered and grown old together.

Let every husband stop and take sufficient time to thank God-and his wife, especially the latter-for her unselfish devotion to

Jesus Wants You.

EFFIE M. DAUPHIN.

Yes, he wants you. It does not matter how sinful you have been, or are now, for he says: "I came not to call the righteous, but sinners to repentance" (Mark 2:17). He wants you to say to yourself, I will try to live a better life from this time on. Ask him to help you to do it and he will.

He is so near, all you have to do is to speak to him and he will hear. Let "Lord, help me," be your constant thought and you will be surprised to find how easy it will be for you to do right.

And do not try to look ahead for a month, a year or a lifetime, but think each morning, I will try just for to-day not to do a wicked act or think of wicked things. If evil thoughts come into your mind, try to dismiss them as quickly as possible by thinking of something good.

If some one that you knew was very wealthy would say to you: "Come with me and I will give you a beautiful home. We must take a journey over a rough road to get there, but I will go with you and help you over all the rough places. Part of the way will be pleasant, with flowers and birds and the beautiful sunshine to cheer us on our way, and when we are passing over the rough places we will sing to cheer each other, and think of how soon we will reach the end of our journey and how happy we will then be, with no more sin, sickness or sorrow," how gladly you would go with himwould you not? Jesus invites you to go with him to a home in heaven.

Listen! can you not hear his sweet, gentle voice calling to you: "Come unto me all ye that labor and are heavy laden and I will give you rest?"

The following is from Signor Emerico Morreale, Musical Director of the Castle Square Opera Co.:

St. Louis, April 27th, 1900.

The Estey Co., St. Louis:

Let me express my admiration for your beautiful Estey Pianos; tone, action, brilliancy—they have all, and they will always be appreciated by all musicians and amateurs.

Yours truly, (Signed) EMERICO MORREALE, Musical Director Castle Square Opera Co

Heaven.

J. R. LUCAS.

Who can paint the perfect vision Of the lovers of the Lord, When the last great day's decision Shall assign their bright reward.

Oh! what heart with rapture glowing, Can describe that blest abode, Where the streams of bliss o'erflowing, Cheers the city of our God?

The word of life to us descending. Has not told what glories shine,
Where those forms of brightness bending, Strike anew their harps divine.

Angels! can your anthems rising. While you strike your harps of gold, Tell in strains of joy surprising, What by man was never told?

I cannot know till life is ended What those scenes and glories are, When to heaven, with joy ascended,
I have learned those glories there.

Death alone the scene revealing. Tells the raptures of the blest O'er my heart the impulse stealing, Hushes all my woes to rest.

Conversation.

T. H. BLENUS.

There is, perhaps, no talent which has a more far-reaching influence than the talent of oral conversation. Our S vior has made it the criterion for heart-judgment: "For out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of the heart bringeth forth good things, and an evil man bringeth forth evil things. But I say unto you, that every idle word that men shall speak they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shall be condemned."

The gift of human speech, as a very preciously endowed faculty, has for its purpose the means of obtaining and imparting either useful information or the making of good impressions. A great part of human sin and human iniquity is of the tongue. Many seem to esteem it a trifling matter to give free rein to their conversation, and when restrained complain of the rigor and cruelty of that Christian requirement which demands that they should be under such terrible restriction. They seem to think that the Author of our being cannot be offended by a few trifling transgressions, a few little liberties of speech, used only as a means of amusement or enjoyment. As the average human life is not composed of great events and startling transactions, neither is the average human conversation made up of grand orations or splendid dissertations, but minute circumstances on the one hand and little words and expressions on the other. It is in the ordinary actions and conversation that the mind discovers itself, the heart is known, and the true life of the individual appears. It may seem a matter of but slight moment or concern how at times the tenor of the conversation runs, but when we remember that we are to be condemned or justified by our words it becomes a serious and important matter. Filthy communications, suggestive stories, even the relating of actual occurrences or experiences, when of a trifling or immoral tendency, can

BEYMER-BAUMAN urgh. DAVIS-CHAMBERS ittsburgh. FAHNESTOCK Pittsburgh. ANCHOR Cincinnati. ECKSTEIN ATLANTIC BRADLEY EROOKLYN JEWETT ULSTER UNION SOUTHERN SHIPMAN COLLIER MISSOURI RED SEAL SOUTHERN JOHN T. LEWIS & BROS CO MORLEY Cleveland. SALEM CORNELL

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never be indulged in except at the sore expense of forfeiting the respect of the wise and the good, and lowering and debasing the dignity of human character, and hardening the heart against the influences of Christianity. I overheard a professed Christian relate a salacious story to a gentleman not long since, and when he had finished, instead of the expected laugh, the gentleman rebukingly remarked: "I would not have had my boy hear that story for a thousand dollars."

There are doubtless some who would shrink from open profanity, and yet who would engage in ordinary conversation in the use of terms and expressions as irreverent and unchristian as profanity itself. Such conversation is calculated to destroy reverence and respect for everything sacred and cherish in its influence a spirit of actual impiety.

Adams St. Christian Church, Jacksonville, Florida.

A Rich Man.

Once in New England, says a writer in the Outlook, I was driving with an old farmer, and some of the men of the neighborhood came under criticism. Speaking of a prominent man in the village I asked, "He is a man of means?"

"Well, sir," the farmer replied, "he hasn't got much money, but he's mighty rich."

"He has a great deal of land, then?" I asked.

"No, sir; he hasn't got much land neither, but still he is mighty rich."

The old farmer, with a pleased smile, observed my puzzled look for a moment, and then explained:

"You see he hasn't got much money and he hasn't got much land, but still he is rich, because he never went to bed owing any man a cent in all his life. He lives as well as he wants to live, and he pays as he goes; he doesn't owe anything, and he isn't afraid of anybody; he tells every man the truth and does his duty by himself, his family and his neighbors; his word is as good as his bond, and every man, woman and child

in the town looks up to him and respect him. No, sir, he hasn't got much land, bu still he is a mighty rich man, because he got all he wants."-Christian Endeavo

Genuine Prosperity.

Hoopeston, Ill., a town of 4,000 inhab tants, has never had a saloon. The mayo receives a salary of fifty cents a year, th remuneration of each of the councilmen one-half that amount and no fees are a cepted. Last year the combined salaries of the mayor and city fathers was given t help a needy widow pay her taxes. Hoope ton has paved streets, electric lights, th best system of waterworks, a well-organ ized fire department, more and better side walks than any city of her size in Illinoi and the boast of her citizens is that lique does not contribute one dollar of licens money to these improvements. The tow churches are not too good to have Prohib tion preached to them. A drunken man mus not parade the streets under penalty of be ing locked up. And yet there is not a mor prosperous city in Illinois .- Prohibitio Handbook.

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A Mountain Tourist

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II .- The Mystery.

J. BRECKENRIDGE ELLIS.

They left the lot and came into the front rd. The girls glanced sideways at the ung man, but he did not seem to notice. yway he just stood there, as if he beged to the party.

"Mamma is not at home," said Madge. We were sitting on the grass, talking."

"Well," said the young man, "let's sit on grass some more."

"I have to go home," said Linda May. "I ow I have been here an hour. Madge, come t walk home with me."

"All right," said Madge. "At least, if Mr. own isn't going to stay.'

"Oh, don't bother about me," said the ing man. "I can stay with your sister Miss Letitia."

'I guess I'll go home, too," said Letitia, o did not know Edgar Brown, and who not care to know him.

'Well," said the young man, "Pete will be to stay here to take care of the house, I'll stay with her."

'Yes," said Pete, as if there were no way

of it. "But Madge you hurry back ne!"

Madge and Linda May disappeared up the eet and Letitia went home. Pete stood king at the strange young man, wishing would go home too. She wanted to play h her kittens, and she was afraid he ald talk about what she was studying, or her if she knew the Golden Text, or be erwise tiresome. "Now," he said when y were alone, "let's sit down, for I have ething to tell you." They seated themves on the grass, and he pulled up a spear began to bite it, just as if he were not wn up. Pete pulled up a spear of bluess and began to bite it, also. "I suppose know," he said, "that I am a stranger to town. I have only been here two eks. I board at the hotel, but I don't care the people there, and in fact, I get quite esome, because I know nobody here. You 't know what it is to get lonesome, for you e your mother and sisters and friends, but ve nobody. I walk by here every day, so we seen a good deal of you girls, and I e been wishing I could get acquainted h you, and become your friend, for I am retty good kind of a fellow. I believe would like me. So when I was passing t now, and Madge ran out and asked me come in and make a tramp go away, I delighted, for there was my chance I been looking for. And, now look! Just soon as I come in, all of them ran off ept you, and you had to stay."

Pete laughed. "Well, you see none of us w you," she said, "and mamma don't ow you. I've seen you passing here, and ndered why you did it so much. And

besides, Madge is awful hard to get acquainted with. She don't pick people up. Madge is preserved. And Linda May is worse because her Aunt Dolly won't let her make up to strangers. But I don't mind you." Pete hastened to add, fearing she had been too plain-spoken. "Nobody bothers me. I say 'hello' to anybody. But Madge don't. Of course Jennie-that's my oldest sistershe's eighteen, she waits till somebody introduces you. Jennie is real cold."

"I expect I'd better be going, then, before she and Madge come back," said the young man, rising in some alarm.

"I expect you had," said Pete, "and I'll go play with my kittens. But I'll go to the gate with you."

"You can't think," he said wistfully, "how very much I would like to get to know you and Madge and Linda May and Letitia."

"Would you?" said the little girl. "Well, I tell you what. I'll manage it. Now, look here. You saw that tramp leaving the barn lot. I'm afraid he's going to bother mamma. That part's a secret. But if you can make him go away-leave the townwithout letting him know it was us got you to do it, that'll go a far way with me and Madge. You mustn't let anybody know the tramp bothered mamma. But run him away. His name is Nap. You can call him Nap. Then you come and tell me what you have done, and I'll work on Madge and try to get her to like you, and then you can come here sometimes, just once in a while, if you want to, and we won't mind. won't have to see Jennie, anyway, 'cause she stays in the house, mostly."

"And I'll take you and Madge riding," he suggested.

"Oh, will you? That will be nice. All right. Well, I see Madge coming back. Well, good-by."

"I'm glad he's gone," said Madge to Pete as she entered the front gate. "If I'd known he was going to hang around all day I wouldn't have called him in. He's so tiresome."

"Hasn't he a funny nose?" cried Pete.

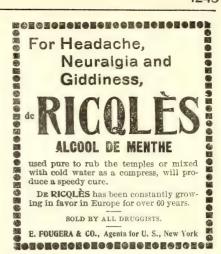
"And he talks so slow," said Madge. "And he hasn't anything to say; he just listens to you. I hope he isn't going to bother us. Pete, don't you get acquainted with that man. If you do he'll be here all the time; and I won't stand it either!"

When Mrs. Morris came home Jennie was with her; Madge and Pete told her how they had found the tramp's coat and knife in the loft, and how Nap had talked to them in the lot. Mrs. Morris, who was a small lady in black, looked very much troubled.

"And Nap said-" began Pete.

"Oh, Pete, quit calling him Nap," interrupted Madge. "It sounds like you know

him."
"Nap said," insisted Pete, "Nap, Nap said that if you left the barn door open to-night, he would consider that an invitation to sleep in the loft! But if we latched it, he'd go away and not come to this place again. He said he wouldn't leave town, though. And he said you'd get into trouble if you latched that door. He talked real imperdent, mamma, but I told him nobody was afraid of



him. I said to him, 'Nap, nobody is afraid.'"

"Oh, mamma," said Jennie, putting her arm about her mother, we will latch that door; yes, lock it, and how can he trouble us again?"

"No," said Mrs. Morris, "the door must be left open; wide open. Dear children, I dare not offend him."

"Why, mamma?" said Madge. "Mamma, did you ever know that tramp before he got to be a tramp?"

"Yes, Madge, I knew of him," replied her mother, passing her hand over her pale face.

"Who was he?" asked Pete.

"You must not ask me any questions," said the lady. "I cannot tell you anything. Oh, if he had not come you need never have known that there was this secret I have been keeping from you all your lives! You mustn't think that it is anything for which I am to blame. I was not the cause of this thing; I know to you it must seem a perplexing mystery. But it came-it existsand you can help me by not thinking of it."

"Mamma," said Jennie, "how can we help thinking of it, if the tramp stays in town? How long will he be here do you think?"

"Children," said the mother in desperation, "I will tell you this; he is waiting for money. And until I can supply it he is apt to haunt us."

"Was that what the letter was about?"

"Yes; he wants a hundred dollars. And I must give it to him. Then he will go away. You know how little we have to live on. But next month our interest will come in."

"Next month!" echoed Jennie. Must we have him about for a month? And a hundred dollars! And how do we know he will go away when he gets it?"

"He must go away," said Mrs. Morris. Then her composure left her, and she began to sob violently.

"Never mind, mamma," said Jennie, "we won't ask you anything more, and we won't tell a soul what you have said. And we can pinch and save and spare the money very well, if it must be."

"I think," said Pete, "that Nap will be gone before that month passes." She looked wise and began to whistle.

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Sunday - School.

W. F. RICHARDSON.

JESUS DINING WITH A PHARI-SEE.

The lessons of the present quarter have to do mostly with the ministry of Jesus in Perea, and we owe to Luke the story of Jesus' sayings and doings during this period. It was in the winter of 29, or the early spring of 30, A. D. Wherever the Master went now he was followed by a contingent of scribes and Pharisees, watching to catch some act or utterance by which they might secure his condemnation under either the Jewish or Roman law. He could not walk the streets or est his ordinary meals except under the strictest espionage. How his soul must have been grieved to see the world he came to save so bent upon his destruction.

One Sabbath day he was invited to dine at the home of a Pharisee. Rigid as they were in interpreting the Sabbath law against labor the Pharisees gave large liberty to the appetite, and feasts were common among them on that day. Accepting the invitation, the Savior found a company of these spies present. There was likewise there a man suffering with dropsy, who had either thrust himself into the midst of the company to reach the great Healer, or who had, perchance, been brought in by the Pharisees themselves to see whether Jesus would dare to violate the holy day by an act of healing. Jesus read their thoughts, and as though they had spoken it is said that he answered them saying: "Is it lawful to heal on the Sabbath day?" They made no reply. To answer in the affirmative would be to approve in advance the miracle they looked for him to perform. To answer in the negative would be to give the lie to the testimony God was bearing in the works of mercy by which Jesus had already persuaded the populace of his divine mission. Amid the silence the Master spoke the word of healing and the man went out cured of his dropsy.

Jesus would give his enemies an opportunity for repentance, so he appealed to their daily experience and natural feelings to prove that his act was right. "Which of you shall have an ass or an ox fallen into a pit and will not straightway pull him out on the Sabbath day?" This they were allowed by their hair-splitting interpretation of the elders' traditions to do. But how much better is a man than an ass or an ox? And how can it be other than a good deed to release from the bonds of affliction one of the children of God, even on the holy Sabbath? Their own hearts tell them that he is right and they wrong, but they will not acknowledge it, so stand before him silent again. The dropsy of their self-righteeusness and spiritual conceit was harder to cure than the physical dropsy of this poor man.

Jesus had already remarked how the guests maneuvered to secure the seats of honor at the feast. Then, as now, the little souls sought honor royal household to day there is bitter rivalry over the chief seats at the table, or precedence in the order of presentation at the court. our "aristocracy" of gilt and paste, the hollow mockery called "best society," is shaken to its foundation often by quarrels over the first places. The rabbis of Jesus' times were sticklers for their privileges. During the reign of King Alexander Jannaeus, he gave a feast to several visiting satraps from Persia, and invited likewise the Rabbi Simeon Ben Shetach. On entering the room the rabbi at once seated himself between the king and queen. Being asked the reason for his presumption, he replied that it was written in the Book of Jesus Ben Sirach: "Exalt wisdom and she shall exalt thee, and shall make thee sit among princes." Such selfish ambition was repugnant to the soul of Jesus. By a brief parable he showed the folly of their conduct. Pride thus pampered would sometime lead them to presume beyond bounds, and they would be invited to vacate the seat of honor to a worthier person, when they would with shame take the lower seat. How much better to take a humble seat and afterwards be bidden, Come up higher! "For whosoever exalteth himself shall be abased, and he that humbleth himself shall be exalted." All history is a commentary upon this saying. The proud ones of earth who sacrificed truth and honor that they might secure place and power have been felled into the dust of oblivion or buried beneath the maledictions of the world they would have mastered and abused. But the humble ones who bowed their shoulders to serve now wear on their brows the unfading laurels of renown and warm affection. The Son of Man, who came not to be ministered unto but to minister, has taught the world that he who would be chief among men must be their servant. The royal road of life is the road of humble ministry.

"Humble we must be, if to heaven we go; High is the roof there, but the gate is low."

And now this divine Guest, who never enters a home without bringing into it a benediction, will not forget the need of his host, and so turns to him with an earnest exhortation which the circumstances made very impressive. To this feast had been invited such as occupied prominent places in the eyes of the community, the "leading citizens" of the town, the magnates of the synagogue. Jesus himself had perhaps been included in the invitation because of the fame which attended his wonderful words and deeds. Whatever satisfaction the host might realize from having so exalted a company in his home, he could not know the sweetest reward of true hospitality. He looked for his return from the reputation that would accrue to him and the invitations with which he would be honored to future feasts at the homes of his present guests. "owe" to him a dinner, and society then, as now, kept careful account of such debts. A dinner for a dinner, a call for a call, was as much a part of their social law as an eye for an eye and a tooth for a tooth. Jesus gave to the company a higher ideal of hospitality. He told them to invite to their homes the poor and unfortunate, such as could not repay them with counter invitations. In so doing they would satisfy a real need, and the objects of their bounty would appreciate fully their generously laden table, while giving them the recompense of loving gratitude. Nor would those who thus exercised this grace fail of abundant reward at the hand of They should be recompensed at the resurrection of the just. With such promises the children of God may well cultivate this rare but beautiful grace of Christian hospitality. make the world better, the heart happier and heaven nearer.

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As success in shor hand is largely dependent the teacher as well as pupil, it is absolutely nece sary that instructors should be practical shorthan writers, and no others are competent to teac Benn Pitman system taught.

The Principal of "The Missouri shorthand Co lege" is John H. Schofield, the well-known journali and shorthard writer, and member of the Nation Shorthand Writers' Association. In order to sho that he is a practical and recognized exponent shorthand, reference letters are herewith published from leading educators:

Prof. E. Benjamin Andrews, now Chancellor Nebraska University, and recently Superintende of Chicago schools, comments on his character as ability as follows:

Board of Education,
Office of Superintendent of Schools,
Shiller Building,
Chicago, Feb. 21, 1900.

Mr. John H. Schofield is well and fav rably knov
to me as the successful director of a large shor
hand college in Providence, R. I. I consider hi
not only one of the most expert practical shorthar
writers whom I have ever known, but also an a
right, honorable and perfectly trustworthy gent
man.

Superintendent of Schools.

Commenting on Mr. Schoffeld's ability and chara ter, President E. G. Robinson, of Brown Universit Providence, R. I., contributes the following:

Brown University, Providence, R. I. I have known Mr. John H. Schofi. Id for years stenographic reporter for the Pr. vidence Journs His work has given special satisfaction to all part concerned. His character as a Christian genulem has also commanded respect, and I take pleasure commending him to the confidence and good will all with whom he may meet or with whom he may be business relations. E. G. ROBINSON President Brown University.

Brother Fabrician, of La Salle College, Phil delphia, Pa., adds the following testimonial:

delphia, Pa., adds the following testimonial:

La Salle College, Philadelphia, Pa
Mr. John H. Schofield: My dear Sir—It giv
me much pleasure to say a timely word to be
witness to your character as a man, and your solid
as a journalist and shorthand writer. I hope a
pray that your efforts, in whatever channel y
may choose to direct them, will be reward
with the measure of success which yo
talents, your energy and your accomplishme
must win. You are, however, too well and fave
ably known to need this note or recognition fre
your very sincere and devoted friend,
BRO FABRICIAN

Those so situated that they cannot attend schessions, taught by mail, as Principal John Schofield has had gratifying success by this meth of teaching. Mail students who will devote thours daily to practice, cannot fail to obtain general knowledge of shorthand in twenty weel. This is a short time to acquire a proression the will enable persons to become self-supportive. Those who attend school generally graduated about sixteen weeks, but this depends largely on tability and general knowledge of the pupil.

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*Lesson for Oct. 7-Luke 14:1-14.

Christian Endeavor.

BURRIS A. JENKINS.

TOPIC FOR OCT. 7.

RICH TOWARD GOD.

(Luke 12:13-21.)

Tte Scriptures do not denounce riches as such. e nearest that they came to it is in the opening rses of the fifth chapter of James: "Go to, now, rich, weep and howl for your miseries that are ming upon you. Your garments are mothten. Your gold and silver are rusted," etc. t of course, it is a certain kind of rich that is ant-to be sure, the greater number of the

Our Savior, too, has sometimes been accused of posing riches just because they are riches. But do not find him indiscrimitately denouncing alth, nor refusing association with Levi, Joseph Arimathea, the rich young ruler and others. rtainly, he advises often that the rich shall give their wealth, and certainly he denounces in no easured language the love of money (a different ing from money) and the setting of one's heart on riches. It is not wealth, but the dependence on wealth that our Savior opposes.

After all, however, it is not to destroy but to fill that the Master came. It is not to emasize the negative but the positive element of things, and the phrase which forms our subet is quite in keeping with his spirit. It is h toward God that he would have us be. hether we be rich in goods or poor in goods is rely subsidiary. The essential thing is to be h toward God.

The poor in spirit are rich toward God. They ve no exalted claims of high place or pretenns of pre-emineace. They merely seek what y deserve-companionship with God. Bro. exander Procter, of Independence, Missouri, o was one of the greatest Americans of this peration, who might have occupied a large ce in the world's eye if he had sought it, sat ler the trees and among the flowers of his me for many, many years, and though he had le, yet he was not poor. His was a humble da loving spirit. He was a man of great, tow-ng character. He said: "God is here in my rd and garden. Every day I talk with him, and talks with me." There he sat for many weeks months, waiting for death to come, talking

The Scriptures often speak of those who are h in the world's goods, and yet know not that y are poor and lean and naked and miserable. ere are others who seem to be poor and misere, who nevertheless are rich-rich in a deep ationship, a sweet companionship, with God, of ich the world knows nothing. Phillips Brooks ks of many an obscure person-perhaps a man with a little hidden home—a two room tage with a grass plat and a bird-cage, and yet ose life is full of divine presence—rich toward

h God under the trees; he was rich tomard

We all like to associate with those who are npetent and powerful. It is wonderful how ne people are pleased to talk of their well-tofriends. When a rich man goes down the eet it is amazing to see the number of those o seek to greet him and show that they are close terms with him. But the difficulty with the relationships as these is that so many of the called rich are not really rich. The thing for to do is to seek friend*hip with those who are ally rich—rich toward God. It is worth while the rich—rich toward God. It is worth while feel that we are closely acquainted with Alexder Procter. John Bunyan, Thomas a' Kempis,
John the Beloved, Jesus of Nazareth! Let us
k out these for our companions! And it is
nderful how they give out their wealth to their
ends Their riches are constantly being given
I never being lessened.
Buffalo, N. Y.

Bethany Reading Courses.

The Bethany C. E. Bible Courses.

The purpose of the management of the Bethany C. E, Reading Courses to devote October, November and December exclusively to their course in Bible study is meeting with most hearty indorsement. The new schedule seems to us very wise. It enables the readers to concentrate attention and to secure better results. There is certainly no better way to begin the year's work in all our churches than by a systematic study of the Word of God, and we are certain this movement will meet with a very hearty response from all our churches. We append a few notes of commendation which has come to us:

KNOWLEDGE SHOULD BE DEFINITE.

The change in the methods of the Bethany C. E. Reading Courses is a distinct advance on their already successful past. Concentration of attention on one line of study at a time cannot fail to result in better work. Nothing is so much needed in a day when critical theories are much exploited as a real knowledge of the actual contents of the biblical writings. It is not enough to preserve our faith in God and his revelation that we have an impression that something akin to this or that is found omewhere among the books of the Bible. A scientific age demands that our knowledge of facts shall be clear-cut. The originators of the Bethany Reading Courses are to be congratulated on their substitution, from the outset, of progessive methods of Bible study for the hazy pretenses which, with the generality of Christians, had preceded. There is ground for hope that, on the basis of the work now being done in these "courses' we shall, in the not too distant future, have some really well-equipped corps of teachers in four Sunday-schools. A. M. CHAMBERLAIN.

Alliance, Ohto.

HOW SHALL IT BE DONE?

How shall an interest in systematic Bible study be aroused? This is a hard proposition. But the fact that it is difficult makes it all the more im-

The Bethany C. E. Reading Courses will no doubt contribute largely to the solution of this problem. And now as the months of October, November and December are to be devoted exclusively to Bible study by this course, it is earnestly hoped that a large number of C. E. Societies will organize for this work. I would like to urge this upon the young people of Kansas. Our societies are not doing nearly what they should in this direction. Let us begin at once to make awends for our past neglect. Who will be the first to report the organization of a Bethany Reading Course? W. S. Lowe.

Topeka, Kas.

EVERY ONE SHOULD LEND A HAND.

The chief advantage that the Jew had over any other people in antiquity was that to him were committed the oracles of God. The Bible is the most instructive and at the same time the most fascinating book in the world. It is the one book that never ceases to charm the reader. It is more precious than gold; yea, than much fine gold; it is sweeter than honey and the droppings of the honeycomb. Those who have read and studied it most can testify with the prophet of the Lord: "Thy Word was found and I did eat it, and thy Word was to me the joy and rejoicing of my heart." No one can do a friend or a neighbor or an acquaintance a better service than to call his attention to the infinite treasures of wisdom and knowledge found in the Bible and to prevail upon him to make these treasures his own. That is the object of the Bethany C. E. Reading Courses at the present time. Every minister of the gospel and every

Does the Work

No Surgical Operation, No Pain, Trifling Expense—A Simple, Harmless Remedy, but it Does the Work.

There are some people who have piles as frequently and regularly as other people have colds.

Any little bowel trouble will bring them on, any extra exertion, as in lifting, will produce them, and in fact will often appear without any apparent provocation. Piles, however, are much more serious than a cold, as the tendency is always to grow worse until the trouble becomes deep seated and

chronic, or develops into some fatal rectal disease. While there are many pile remedies which give relief, yet there is but one which not only gives instant relief but at the same time makes a p cure, and that is the well-known Pyramid Pile Cure.
This remedy is composed of simple, harmless

vegetable ingredients, but combined so effectively and act so promptly and thoroughly that it cures every form of piles whether itching, blind, bleeding or protruding.

In long standing cases the Pyramid Pile Cure has proven to be the only certain cure except a surgical operation, and its advantages over an operation are many, as it is painless, cause; no delay or interference with daily occupation and last but not least, it is cheaper than any surgical operation could possibly be.

The cases that the Pyramid Pile Cure will not reach are so few that physicians are doing away

reach are so few that physicians are doing away with operations for piles and depending upon this cheap but effective remedy to accomplish a complete cure, and it inver disappoints except in cases beyond the reach of medical skill.

The Pyramid Pile Cure is prepared by the Pyramid Drug Co., of Maishall, Mich., and for sale by druggists everywhere at 50 cents per package. Each package contains a treatise on cause and cure of piles, tog ther with testimonials from every section of this country.

friend of humanity should rejoice in this and lend

Cincinnati, O.

FURNISHES NEEDED PREPARATION.

The Bethany Reading Courses for the last three months in 1900 are to be confined exclusively to Bible study. No better way could have been devised to end the century. The twentieth century will open with many fateful problems to be considered and settled. The young people especially, who will soon be in the midst of serious responsibilities which the proper solution of these problems will involve, need the "light upon the pathway," which can come alone from the Word of God. A new and earnest and intelligent study of THE BOOK is the best possible preparation for these responsibilities. More and more the Bible standpoint must prevail. The people who know the Bible best will be best qualified for service in the upheavals and reconstruction which society is to pass through. The Bethany C. E. text-books are admirably adapted to aid in acquiring this better knowledge of the Scriptures.

Erie, Pa.

The Health Problem is most quickly solved by making the blood pure and digestion perfect by taking Hood's Sarsaparilla. Its cures of scrofula, salt rheum, dyspepsia, nervousness and that tired feeling are legion.

The non-irritating cathartic is Hood's Pills.

Farming in Colorado and New Mexico.

The Denver & Rio Grande Railroad, "The Scenic Line of the World," has prepared an illustrated book upon the above subject, which will be sent free to farmers desiring to change their location. This publication gives valuable information in regard to the agricultural, horticultural and livestock interests of this section, and should be in the hands of every one who desires to become acquainted with the methods of farming by irrigation. Write S. K. Hooper, G. P. & T. A., Denver, Col., or P. B. Deddridge, Gen. Agt., St. Louis.

Literature.

Some Books About China.

While the public eve is turned upon China and the public mind is busy with the problem of the destiny of the Empire and the bearing of the recent war npon it, many of our readers will doubtless wish to make themselves better acquainted with the general situation in China and the events which have led up to the present crisis. The following books are among the most important recent contributions on the subject. They are not all new, but have all been published within the last six years and may be considered as fairly up

THE BREAK-UP OF CHINA, with an account of its present Commerce, Currency, Waterways, Armies, Railways, Politics and Future Prospects. By Lord Charles Beresford. Harpers. 1899.

This important volume is in the form of a report made by Lord Beresford on the return from his mission in China in 1898-9. He was commissioned by the British Associated Chambers of Commerce to investigate a number of questions of importance to those who have commercial relations with China. His own high official and social position and the commission which he held, gave him exceptional opportunities for seeing what the ordinary tourist cannot see. His book is a brief in favor of maintaining the integrity of the Chinese Empire as "essential to the honor as well as to the interests of the Anglo-Saxon race." Lord Beresford interpreted his commission broadly and studied, not only strictly commercial data, but those questions of international policy and civil and military administration, which are vitally connected with commercial interests. A study of the Chinese army, for example, leads to the conclusion that the government could not guarantee the protection of foreign commercial interests in China on account of the inefficiency of its military and police service.

CHINESE CHARACTERISTICS. By A. H. Smith. Revell. 1894.

This is a series of essays on the various characteristics of the Chinese people under such heads as "Economy," "Industry," "Politeness," "Conservatism," etc. Something of interest is perhaps sacrificed by so large an emphasis upon the general at the expense of the particular, but the author takes pains to illustrate copiously from his own long experience the several characteristics which he enumerates. The value of such generalization depends on the breadth of the basis of observation which underlies it. Mr. Smith has had twenty-one years of residence in China, and he contributes many suggestions to the understanding of those things which make China different from other nations.

A CYCLE IN CATHAY, or China South and North, with Personal Reminiscences. By W. A. P. Martin. Illustrations and Map. Revell. 1896.

There are few books about China more comprehensive and generally satisfactory than this. The author has been in China forty-five years, partly as missionary and partly as an employee of the Chinese Government. Unlike the perceding book, this deals largely with particulars and leaves the reader to form his own generalizations. It contains much history, politics and description of land and people woven into a delightful narrative.

FORTY YEARS IN CHINA, or China in Transition. By Rev. R. H. Graves. R. H. Woodward Co., Baltimore. 1895.

The transition of China from its ancient state of complete isolation to its future state of, we know not what, except that in some way China will be in the current of the world's civilization, SCHOOLS, COLLEGES, ETC.

WEBB CITY COLLEGE

For young men and young women; ranks amony very best institutions of the Southwest. Strong from the strength of the southwest of the southwest. Strong from the strength of the stre

began with the Tien-Tsin treaty in 1861. Since then, as the author shows, three factors have been in operation: Chinese conservatism, certain destructive forces, which have weakened the Empire internally, and certain reconstructive forces coming from without which have had to contend against both of the other two. The volume is a study of the process through which by these forces China is being modernized.

CHIN-CHIN, or the Chinaman at Home. By Tcheng-Translated by R. H. Shepard. Ki-Tong. T

Books on China by the Chinese for English readers are not numerous. This is one of them. It describes in an intimate manner the home life, feasts and festivals, the amusements, education, the eating and drinking of the Chinese people. It raises no questions of government, commerce or future destiny, but merely describes Chinese manners and customs as they appear to a native.

THE PEOPLES AND POLITICS OF THE FAR EAST. By Henry Norman. London, 1895. Pp. 608. lustrations and maps.

Of all the books about Eastern Asia there is none that I, personally, read with more interest and satisfaction than Henry Norman's "Far East." The author adds to his solid attainments as a student of Asiatic affairs, a contagious enthusiasm for traveling and adventuring and a faculty for picturesque description and racy narration. It is a big book about a far-away subject and one full of complications; but it is no penance to read it. The possessions and prospects of the several European Powers are treated successively-Great Britain, France, Russia, Spain (this was before her loss of the Philippines) and Portugal. Then follow sections on China, Korea, Japan, Siam and

FACTS ABOUT CHINA. By W. Remfry Hunt. Christian Pub. Co. Pp. 57. \$.25.

This little book gives as much valuable information about China, accurately and concisely stated, as one is apt to find anywhere within equal limits. It describes the salient characteristics of the Chinese people, their land, their civilization and their religion, and states particularly those facts which determine the character of China as a mission field. The political question in China is inextricably complicated with religious and commercial questions and, although this little book does not treat of the "Eastern Question" in the political sense, it gives much information which will help the reader to understand it.

When you need medicine you should get the best that money can buy, and experience proves this to be Hood's Sarsaparilla.

Excursion to Cincinnati.

On Oct. 6th, the B. & O. S-W. R. R. will sell tickets to Cincinnatl and return at the very low rate of \$6.00, allowing passengers two full days in Cincinnati. This is the last cheap excursion of the season to that point. Full information at B. & O. S-W office, Broadway and Locust St.

STOCKHOLDERS' MEETING.

Notice is hereby given that the annual meeting of the Stockholders of the Christian Publishing Co., will be held at the Company's office, 1522 Locust St., St. Louis, Mo., on Tuesday, October 2d, 1990, at 10 o'clock a.m., for the election of Directors and for the transaction of such other business as may legally combetore said meeting.

J. H. GARRISON, Pres.

St. Louis, Mo., Aug. 24, 1900.

J. H. GARRISON, Pres.
W. D. CREE, Sec'y.

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tories, good Library and abundantly supplies in ing-room.

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For catalogues and other information apply to (Miss) ALICE LLOYD, Principa.

Richmond, 12

Richmond, 1

Marriages.

ALL—SEAMANS.—At the residence of Miss a Hunter in Macomb, Ill., Sept. 10, 1900, by Gash, Mr. Mort Hall and Miss Mary Seamans, of Macomb, Ill.

EILMAN-EASTON.-Married, Mr. Chas. E. I lman and Miss Lulu Easton, Wednesday, Sept. 1, 1900, at the home of the bide's parents, Morris, Ill.; D. A. Seyster officiating.

ERRILL-WHITE.-At Paris, Mo., Sept. 18, O, C. H. Strawn officiating, Mr. Norman Terrill Miss Daisy White, both of of Monroe County,

Obituaries.

FARNSWORTH.

avid Farnsworth was born Oct. 25, 1809 in nont County, Ohio; died Aug. 28, 1900, aged rears, 10 months, three days, at the home of laughter, Maria Pittman, in Appancose County, a. He was united in marriage to Elizabeth wer in Belmont County, Ohio, on the 28th day lec, 1838. His wife departed this life July 1882. Their union was blessed with 10 chil, eight of whom are still living. There has a born to him 61 grandchildren, 90 greatadchildren and five great-great-grandchildren, seaching the fifth generation. During the 15 years of his life he was afflicted with dness. During this time he was never known omplain. He became a Christian in early life dness. for 70 years his life has been an example to
He was fully prepared to go, as for many
s he has been anxiously awaiting the sums. For a few years after being afflicted with duess he made his home with his daughter, rlotte Daily, in the state of Kansas, but the 12 years of his life were spent with his secdaughter, Maria Pittman, near Exline, Appa-se County, Iowa. N. M. F.

HOLMAN.

Irs. Carolina Reid Holman was born in Garrard nty, Ky., in 1822, and died at the home of her ghter, Mrs. Skinner, in St. Louis, Sept. 10, 0. She had been a Christian from young nanhood and a member of the Hannibal church nanhood and a member of the Hannibal church
40 years. During the last 14 years she lived
t of the time with her daughter, Mrs. Iva
sbury in Longdon, Kas. She leaves two daughs and one son, who will miss a wise counselor
cheerful friend. She was well known in this
, where her beautiful Christian character
racted many noble friends. According to her
uest the funeral services were conducted in
Hannibal church.

LEVI MARSHALL.

MARTIN.

Elizabeth Danals was born near Ontario, Richdlizabeth Danals was born near Ontario, Richd County, O., Dec. 19, 1841. Died in Colum6, O., Aug. 8, 1900, aged 58 years, 7 months,
6 days. She was married to Dr. I. T. Martin, by
m Moore, May 26, 1868. To them were born
children. Four sons and one daughter with
devoted husband mourn their great loss, which
her gain. At the age of 16 she became a
ristian under the preaching of Bros. Sharples
I Lockhart, uniting with the church at Mansd. Sister Martin had strong convictions of
truth. Her life led husband and children all
o the pathway to beaven; her chief inv was to truth. Her life led husband and children all the pathway to heaven; her chief joy was to her children doing right. Loving services re held at their home in Marion, O., by J. A. ton, and her body laid to rest in Marion's sutiful cemetery. Being acquainted with her m youth, I can testify of her devotion to all t is noble, pure and good. So we say to the or ones left behind, mourn not as those who is no hope, but trust in Jesus as she did and will be well. So we confidently write, Blessed the dead who die in the Lord. Rest, peacefulerst, dear one.

Ella Smith was born in Plano, Ill., Dec. 30, 19; died near Mt. Auburn, Ia., Aug. 9, 1900. Is married to Jas. Ellsworth July 3, 1866. To sunion five children were born, four of whom vive to mourn their loss. She united with the thist Church about 1873, and became a member the Church of Christ at Mt. Auburn, Sept. 17, 36. She has fought a good fight and gone to eive a crown of righteousness. Funeral coneive a crown of righteousness. Funeral conted from the home of the writer.

R. B. BROWN.

A STORY OF THE CAPTIVITY

BY J. BRECKENRIDGE ELLIS.

This is the latest work issued from the press of the Christian Publishing Company. The author is already known as a writer of rare power. His books, "King Saul," "In the Days of Jehu," and "The Fear and Dread of Kings" have been favorably received, and have won him an enviable reputation, which will be greatly enhanced by this new volume.

"Shem" is a story which, in plot and sustained interest, ranks with the best modern fiction. It deals with an interesting period of Biblical history—the days of King Zedekiah and the Babylonian invasion, throwing a flood of light on the relation between the Jews and Egypt on the one hand, and the Babylonian Empire on the other. The old story of human love triumphing over obstacles is told in a way to hold the reader's interest to the end.

"Shem" is a volume of 299 pages, neatly printed and bound. Price, FIFTY CENTS.

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I am now ready to receive payment of CURRENT REVENUE TAX BILL for 1900.

All persons paying same during the month of September will be allowed a rebate on their CITY TAXES at the rate of 8 per cent per annum.

> CHAS. F. WENNEKER, Collector of the Revenue.



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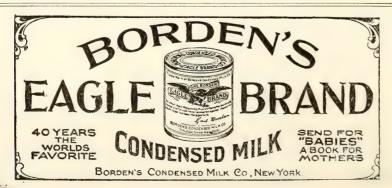
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Prige Taking Powder 20. Ohicago. Note.—Avoid baking powders made from alum. They look like pure powders, and may raise the cakes, but alum is a poison and no one can eat food mixed with it without injury to health.

Young Housekeeper. Have you any nice ducks this morning? Butcher. Yes, here are some nice canvas-backs. Young Housekeeper. O dear! I am so inexperienced, I think I would rather have the old-fashioned kind that have feathers on.

Farmer. "Come out here to the bars, Miss Beacon Street, I want to show you my Jersey calf." Miss Beacon Street (enchanted). "Oh, what a lovely little cow! Now, I suppose this is the kind that gives the condensed milk, isn't it?"



Book Notes.

"Shem, a Story of the Captivity," by J. Breck ridge Ellis, is an historical romance of the f rank. It is equal in merit to any story that been published in the last decade—a decade thas produced such works of fiction as "Quo Vsd "When Knighthood Was in Flower," "Tekla": "Richard Carvel." The author tells his tale graphically that the reader seems to be living moving in old Jerusalem, taking part in the fense of the city against the armies of Babyl The volume is printed on good paper, in a that may be easily read, is bound in heavy maniand the price is Fifty Cents.

"Missionary Addresses," by A. McLean, has a wide circulation, but there are still a grany persons who should have the work, who he never read it. Those who have heard the aut speak know that he has no superior along his if "Missionary Addresses" contains fourteen splen chapters on varied missionary themes, making volume of 298 pages. The book is illustrated a well bound in cloth. The price, formerly \$1, 1 been reduced to Sixty Cents.

"A Debate on the Roman Catholic Religio more commonly referred to as "The Campbe Purcell Debate," is a work that has a perent sale. It would be strange if it were otherwickly only once since the days of Martin Luther has champions of Protestantism and Romanism met public debate. Alexander Campbell, theologic scholar and orator, met John B. Purcell, Rom priest and archbishop, in a debate which last for eight days. It was truly a battle of gian The stenographic report of the debate maker volume of 360 pages, bound in cloth, red edg The price has recently been reduced from \$1.00.

In a review of "Leaves From Mission Field The Christian Guide has the following to sa

"One will have to read many a day to find a vume of rarer beauty, of greater fascination a deeper spiritual insight. It is not a mere copilation of dates and facts, but a living story noble lives filled with high endeavor for the woof the world and the glory of God. . . . These stories, as told by the chastened, culturand consecrated pen of Bro. Ragland, make proud of the heroism of which our poor human is capable. As a biographical work, as an eductional force in the missionary field, and as a boof pure devotion leading to deeper spiritual consecration, it cannot be too highly recommend Mechanically, it is all that could be desired."

Every preacher, every C. W. B. M. works every lover of the cause of missions should posses this book. It is sent postpaid for \$1.

Although advertised last week for the first tin our "Biographical and Historical Library" offer halready "caught on." A number of orders halready been received and we expect to be keep busy filling orders. The offer is truly a phenoenal one. For FIVE DOLLARS we are offering the splendid volumes, as follows:

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CHRISTIAN VANGELIST.

A WEEKLY FAMILY AND RELIGIOUS JOURNAL.

Vol. xxxvii

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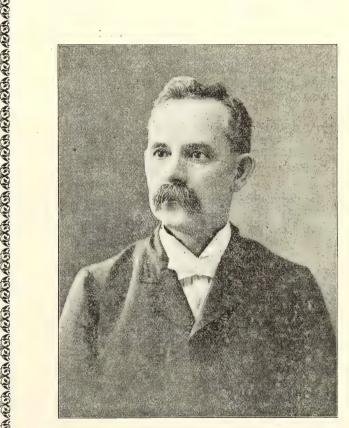
October 4, 1900

No. 40

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A. J. MARSHALL. (See Page 1261)

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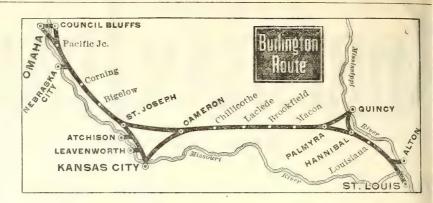
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No. 40

CURRENT EVENTS.

The attitude of the several Powers toward ermany's demand upon China is being radually disclosed, with a deliberateness hich is characteristic of European diploacy, and it is becoming more and more robable that Germany will be left in a nely and awkward position. Salisbury's ormal answer has not yet been sent, but is oral statements show that Great Britn's attitude will be the same as our own. ussia also suggests that provision for the unishment of the Boxers should be a part of ne peace negotiations, rather than a prelimary to them. France agrees with Russia, nd the position of Japan is similar. The riple Alliance still holds together, but the apport of Italy and Austria is a matter of ight consequence in this affair. German apers have devoted much space to acrid mments upon the crudity and feebleness American diplomacy and have spent so uch vigor in showing how inconsequential e our opinions on the Chinese situation, at it is very evident that they do consider a serious factor in the case. The formal der has been sent to Gen. Chaffee to send e main body of his troops to Manila, reining in Pekin as a legation guard only 400 of the present 5,600. It is underood that these are not to be under the mmand of the German Commander in-chief the allies, Count von Waldersee. ount has already arrived at Tien-Tsin and e dispatches call attention to the fact that lly German, Russian and French flags were splayed to welcome him. There has been rumor that Von Waldersee may undertake back up Von Buelow's demand with the erman troops and precipitate a war indeendent of the allies. He has cabled home at the situation is more serious than is enerally believed. His serious view may partly the unconscious result of a natural esire to do something, now that he is there.

The foreign ministers in China have all ent unofficial notes to Prince Ching, sugesting the return of the Emperor to Pekin a means of proving to the Powers that der has been restored and that the govnment is strong enough to take care of self. Minister Conger, however, says that e does not think the Emperor will consent "come into the camp of his ene nies." onsul-General Goodnow, of Shanghai, has eceived word through the Chinese Director Railways and Telegraphs that an impe al edict has been issued d-priving Prince can of his salary and official servants ending his trial by the Imperial Cl n Court, the judgment of which alone members of

the royal family are amenable, and designating four other high officials for trial. Information is too meagre to warrant the assertion that China is taking up in good faith the work of punishing the responsible authors of the Boxer outrages, according to the suggestion in the American reply to Germany's note. It looks that way at present and it will be lucky for China if it is so.

There is ground for a lively hope that the strike of the coal miners is fairly on the way toward a settlement, and that upon terms favorable to the miners. Although still refusing to recognize the Union, the operators have apparently agreed to arbitrate. There is probably a good deal of truth in the assertion that political motives have been brought to bear. Archbishop Ryan, who has been wisely active from the beginning in trying to bring about a settlement, called Mr. Hanna's attention to the blighting effect of the strike upon the Republican prosperity argument in the campaign. Mr. Hanna passed the word to J. Pierpont Morgan, who is deeply interested in anthracite, and Mr. Morgan mentioned the matter to the other operators, especially the managers of the nine "coal roads." There is a rumor that Cardinal Giobons will be asked to act as arbitrator, but that is only one of several rumors in which various parties are named. Archbishop Ryan himself would not be unacceptable. If either of these is chosen, it will not be as archbishop or cardinal, but as prominent citizens of recognized integrity and fairness. It is said that the probable basis of settlement will be an increase of 10 per cent. in the wages of the men, without recognition of the Union. The Union can stand it not to be technically "recognized," if it gets what it has been fighting for. Mr. Mitchell, President of the Union, says a concession of 10 per cent. would be a great victory for the strikers. The number of striking miners continues to increase rather than to diminish and there is no immediate prospect that the strike will break down, even if the settlement is deferred longer than now seems probable. About 134,000 men have now quit work. There have been no serious outbreaks of violence since the unfortunate casualties reported last week.

At the Paris Exposition, the court of last appeal of the Jury of Award has finished its work and the final reports are in. To French exhibitors, of course, went the largest number of prizes of all grades, just as the greatest amount of space in the Exposition had been given to them. The immense numerical preponderance of French exhibi-

tors is a sufficient explanation of the assignment of the greatest number of prizes to them. It does not show the absolute superiority of French products above all others; much less does it show that the Jury of Award was unduly favorable to France. Of all foreign countries, the United States makes by far the best showing in the report of the Jury. Although Germany received more grand prizes by about twenty, the United States ranked first in each of the other classes of awards: gold, silver and bronze medals and honorable mentions.

Mr. Michael Davitt, Irish member of Parliament and a journalist as well as a politician, has returned from South Africa in a different frame of mind from that in which he went. He went out fired with enthusiasm for the Boer cause and sent back newspaper articles about the brave things which he expected them to do and the heroic stand which he expected them to make. He comes back, to use his own word, "disillusioned." They did not trust him, he says. They refused to give him the information which he needed in writing his articles in their behalf. (That in itself is enough to "disillusion" any newspaper man.) He is indignant at their failure to make at Kroonstad the noble stand which he had predicted that they would make. They had 10,000 men in a strong position, he says, and their action was little better than running away. And now, says Mr. Davitt, they are keeping up a futile resistance, in spite of the useless loss of life which it involves, "for the one object of heaping up the bars of gold they are taking from the mines and of accumulating and hording them in obedience to the dictation of that old man Paul Kruger."

Gen. John M. Palmer, whose death occurred on Sept. 25, was a prominent figure in Illinois politics for more than half a century. To the younger generation he is best known as the gold Democratic nominee for the presidency in 1896. Gen Palmer was an ante-bellum Democrat and a friend and follower of Stephen A. Douglas. He broke with Douglas on the Kansas Nebraska bill, and supported Lincoln in his senatorial canvass in Illinois in 1858 and in both of his presidential campaigns. His war record in the Union army was good. In the days of reconstruction, when slavery and secession had ceased to be the paramount issues, he returned to his old political home in the Democratic party, from which he again seceded four years ago on the silver question. While he has never been what could be called a mugwump, unless his course in the last election could be so defined, Gen. Palmer

was a man upon whom the demands of party fealty rested but lightly. He did not assume, as the manner of some is, that his own party must inevitably take a position which he could approve upon every new issue, and three times he proved his independence by a change of allegiance.

James Howard has been found guilty by the courts of Kentucky of the murder of William Goebel and has been sentenced to death. The evidence against Howard was largely circumstantial but many incriminating statements from his own lips were brought forward as evidence of his guilt. It is said that immediately after the shooting of Gov. Goebel, he admitted and even boasted that it was his act. He is quoted also as saying: "When I shoot I always get either money or meat, and this time I got both." An attempt, based upon this suggestion, to prove that Taylor paid Howard for the work, failed. The date of Howard's execution is fixed for Dec. 7, and an appeal will probably do no more than postpone it for a month or two.

An important dispatch from Consul Mc-Wade, of Canton, China, confirms the report referred to elsewhere, that the Emperor has issued a decree punishing Prince Tuan and his colleagues for their part in the recent outrages. Under date of October 1, he cables the Secretary of State at Washington as follows:-"Decrees just issued. Emperor blames Ministers for whole trouble. Orders Tuan, Kangi and other officials degraded and punished by imperial courts. Emperor holds Tuan and others entirely responsible for bloodshed." A further dispatch from Minister Conger notifies the State Department that he has received notice from Prince Ching that he, EarlLi, Jurg Lu and Viceroys Tin Kun Yi and Chang Chip Tung will act in concert in negotiations for peace. It is believed that the appointment of Jung Lu or Yung Lu is not likely to be satisfactory to the Powers, as he has been in too active sympathy with Prince Tuan and the Boxers. He is Generalissimo of the imperial troops, and is regarded as mainly responsible for the attack on the legations. This being the case, this Government might reasonably object to his serving on the Peace Commission, which must necessarily pass on his own punishment. It is gratifying, however, to note the fact that the Emperor realizes the necessity of inflicting punishment upon the chief offenders in this barbaric treatment of foreigners.

Since the paragraph concerning the strike of the miners was written, it develops that the proposition of the operators to increase the wages of the miners ten per cent. does not prove acceptable to the miners, and the strike does not seem to be as near an end as we had hoped. There was a reduction in the price of powder also from \$2.75 per keg to \$1.50, but this difference is to be taken into account in figuring the net advance of ten per cent. So far as indications go at this writing, there is general agreement among the strikers to reject this offer on the

ground that it includes no recognition of the union and does not remove other grie vances complained of by the miners. It is declared by one of the mine operators that any advance in the price of coal will have to be paid for by the public. Of course it is not to be expected that the railroads will voluntarily relinquish any of the exorbitant charges they are making for carrying anthracite coal. The public does not ask that the miners work at starvation wages in order that they may have cheaper coal. The people of this country generally believe that the laborer is worthy of his hire. They would like very much, however, to see a fairer distribution of profits between the railroads, the mine operators and the miners. What effect this rejection of the offer of the operators will have upon the proposed arbitration, we do not yet know, but we should like very much to see the principle of arbitration resorted to in the settlement of this strike, and become an established precedent as a method of settling labor disputes.

A CHINAMAN'S CRITICISM OF CHRISTIANITY.

The Secretary of the Chinese Legation in London, Ioan Chen, has recently contributed an article to the Daily Mail of that city replying to a recent contribution by Julian Ralph on Chinese Ignorance and Superstition, which has been deemed sufficiently important to be cabled in part to this country. The cable dispatch calls the article a piece of "superb but sacrilegious logic." Referring to the practice of Chinamen in endeavoring to keep off devils by building on the roof of their houses a little breastwork of cement two or three feet long and three or four inches high with beer-bottles stuck in it, muzzles outward, the sarcastic Chinaman says:

"It is said the Americans spend annually \$200,000,000 in propitating their gods and devils. I do not hesitate to say that the Chinese are able to do the same thing just as effectively for a much larger population for less than half this sum. Many Roman Catholic cathedrals in Europe and America cost at least a million sterling. None of them is more effective in warding off devils than the simple little fort the Chinaman builds at the top of his house. Inexpensive beer-bottles are just as good in keeping off devils as the largest bells ever erected.

"If any doubt this, we Chinamen ask a competitive trial.

"Various other little devices, which some ignorant and superstitious Chinamen use, will be found quite as effective as the more elaborate and more costly paraphernalia used in Europe and America for the same purpose."

The challenge thrown down by this educated pagan, the believers in Christianity ought to be willing to accept. If it has any meaning to it, it is that in the view of this disciple of Confucius these Chinese superstitions are as effective in restraining the evil in human nature, in eradicating that evil and in cultivating the virtues of truthfulness, of honesty, of purity of life, as is Christianity. If Secretary Chen can demonstrate the truth of this proposition, it would relieve the Christians of various countries of

any obligation to send the gospel to China Nay, more: If Christian people are not able to demonstrate the utter falsity of the statement, and to show beyond all reasonable denial that Christianity exerts a purifying a renewing and an elevating influence is human life and character, giving it higher aims, nobler ideals and truer principles, an producing a higher type of manhood and of womanhood than the ancestor worship of Christianity, that it should become the universal religion because of the superior blessings it confers on mankind, cannot be mad good.

What about the devils of falsehood o treachery, of barbaric cruelty, of unreason ing fanaticism, of physical and moral im purity, of intellectual and spiritual stag nation, of degrading superstition? Has Con fucianism, or Buddhism, or Taoism shows themselves able to exorcise these demons They have had centuries in which to make the test. Christianity, in its purer form has had only a short time in which to de monstrate what it can do for China and for the Chinese, but in this brief time it has produced proof abundant for those who have eyes to see, of its power to regenerate China and to put it on the pathway of progress when it shall have free course to run and be glorified. There are enough Chinese Chris tians whose lives have been ennobled and purified by Christianity to satisfy the mine of any one on this subject who is open to conviction.

But Chen is of the earth, earthy; he is thoroughly materialistic in his views of life Hear him state what China needs:

"What we require in China is scientific menmen educated in some of the concrete science that we do not understand to the same extent tha you understand them in England. We do not object to your doctors; and we admire their skill We do not object to your engines, and neither do we object to any of your scientific men, so long at they do not interfere with existing institutions."

In other words, according to this Chinese diplomat, China needs our material civiliza tion-its education and science, its modern inventions and machinery-but it does no care for the regenerative religion that lies behind all this material progress and has made it possible. China does not need Chris and his great ideas concerning God, and worship, and duty, and the life to come, and human nature, and human rights, but she only needs our scientific knowledge and ou engines! The paragraphs we have quote above make it apparent that what Cher needs is to have his eyes opened and hi heart renewed, so that he can see something of higher value than engines and telegraph and warships.

We have no doubt that even scientific education would do much to relieve China from the load of superstition which is at present oppressing the people; but its deep est need is Jesus Christ, the Regenerator of human hearts, and the Purifier of individual domestic, social, industrial and political life This, too, is the greatest need of America for even here Christ is exercising only a limited dominion, as there are vast areas of thought and life from which He is practically

shut out. But the difference between the civilization of the United States, such as it is, and the civilization which prevails in China, is the difference between the religion of Christ and that of Confucius and the other religions of China.

Christianity, like every other religion. must stand or fall by what it is able to do for humanity. It has no reason to fear comparison with any other religion when measured by this standard. It is a matter of profound regret, however, that we allow Christianity such a poor opportunity to show what it is able to do for individuals and for a nation, if it only had complete sway. Let us hope that in the century to come we shall be able to point to our own beloved nationits laws, its institutions, its customs, and the reign of justice and righteousness throughout all our borders-with much more convincing proof than we can at present, to show what Christ can do for a nation.

THE THINGS THAT ARE CÆSAR'S.

While the words of Jesus admonishing His disciples to "render unto Cæsar the things that are Cæsar's" contain a warning that is appropriate for any year and any season, there are occasions when the admonition is especially timely. Indeed, the Master himself, when he spoke the words, was not throwing out a general exhortation to good citizenship, but was answering a direct question about a specific duty of citizens then and there, namely, the payment of taxes. And so, when those periodical occasions recur which call for the exercise of the most important functions of citizenship, it is well to remember that there are still certain "things that are Cæsar's," and that these must be rendered as conscientiously as an honest man pays his dehts.

In the Roman Empire the chief duty of a subject was to pay his taxes. Especially was this true of the conquered nations who peopled the provinces and furnished the financial support of the Empire. Having done that, they had performed their whole duty toward the government under which they lived, and were doing all in their power to maintain it. But the matter is not so simple under a democratic form of government, for here the state looks to the citizen, not only for financial support, but for its ultimate authority and for the general direction of its policy. things that are Cæsar's"-that is, the duty of the citizen to the state-takes on a correspondingly wide interpretation.

The theory of democratic government is that the judgment of all the people is, in the long run, safer and saner than the judgment of any one person or of any class of people. But the practical application of this theory is conditioned by the assumption that it is possible to get a substantially universal expression of the popular judgment. Unless this is possible, democracy fails. The founders of our nation rejected the idea of the government of the whole by a part, even by the best part. And yet the

many respectable and intelligent men who hold themselves aloof from the contamination of politics, while the corrupt and unintelligent grasp at the reins of power, are practically disloyal to the principle upon which our government rests. Democracy is based on a magnificent optimism which holds that the average man can be trusted to direct the policy of the Republic. But the average falls too low when the mea of intelligence, education and conscience refuse to be counted or neglect to make their voices heard. It may be safe to trust the average man, but no optimist ever fell into a sentimentalism so weak and foolish as to be willing to commit the destiny of the government into the hands of the worst man. The average is none too high at best. It falls a little lower every time an intelligent and honest citizen fails to participate in a campaign or an election.

Pre-eminent, therefore, among the "things that are Cæsar's" in this age and land is an intelligent and conscientious vote from every loyal citizen. The state has a right to expect that. Taxes can be collected by a process of law, but a republic has no machinery by which to hale the reluctant voter to the polls. Let every reader of this paper, then, who has the legal right to cast a ballot, remember that it is also a patriotic duty to do so, and that, if he does not do so, his attitude toward the government is much the same as if he refused to pay his taxes—except that no legal proceedings can be taken against him.

In most of the states a new registration is necessary for the coming election. Find out at once where your place of registration is and register as soon as possible, and, when election time comes, cast an honest and intelligent ballot. Let us remember the words of our Lord how he said: "Render unto Cæsar the things that are Cæsar's."

CRIME AND HEREDITY.

In an address before the National Prison Congress at Cleveland, Mr. George Torrance, superintendent of the Illinois State Reformatory, declared that not more than 10 per cent. of the crime committed was due to heredity.

"Ninety per cent. of the young men convicted of crimes," says Mr. Torrance, "would not become criminals with proper surroundings, proper companions and proper attention."

Success in life is assured if "the boy is reared in a good neighborhood where he has other boy associates whose hopes and aspirations are to become worthy citizens, where he comes in contact with true ladies and gentlemen, and is given good literature to read."

On the other hand, if he is a witness of drunken brawls, and listens to profane and indecent language, and is brought in daily contact with degraded men and women, he will become a criminal. "The flower is blasted because of lack of water, and the apple by the sting of an insect."

This puts the whole responsibility upon society. If vicious conditions are created or permitted the resulting crime is due to the neglect of society. If people would give a little more attention to this view of the matter not only would crime be reduced but other blessings might be expected.— Post-Dispatch.

Very true indeed; and since it is true, would it not be worth while for a great po-

litical party to have something to say in its platform about the kind of environment it would seek to provide for the young, in case it came into power? The saloon, the brothel and the gambling hell-these are the trinity of evil agencies which make up an environment that multiplies criminals, fills our jails and penitentiaries, our reformatories and work houses, and rains the young men of the nation. Can any one who loves his fellowmen assume any other attitude toward these corresponding agencies than that of ceaseless hostility? \ There is only one open question for a Christian on this subject: "How can I most successfully oppose these evils?"

hour of Prayer.

WITNESSES.

(Acts 1:6 11: 2:29-32.)

[Uniform Midweek Prayer-meeting Topic, Oct. 10.] CENTRAL TRUTH: Christianity is based on facts; these facts must be testified to; and this testimony requires witnesses.

The chief work of the apostles whom Jesus selected and qualified for their mission was to be witnesses for Him; to testify what they had seen and heard. They were eye and ear witnesses of His works and of His teaching. They knew Him intimately before His crucifixion, and they saw Him and conversed with Him during the forty days between His resurrection and ascension. This was true of the original twelve with the exception of Judas, who committed suicide before the resurrection. Paul who, as he says, was "born out of due season," came into the apostleship later, but he also saw Christ after His resurrection, and heard words from His mouth, in order that he might be a qualified apostle and witness of the resurrection.

It was not until after the apostles had received power from on high, through the Holy Spirit given to them, that they were to begin their work of witness-bearing "in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth." Their testimony, therefore, would be of a twofold character; they could testify, not only to the fact of Christ's resurrection from the dead, but also to the gift of the Holy Spirit and the power received through that Spirit in equipping them for Christ's service. Their changed lives and calling had no explanation except in the facts which they proclaimed.

The passage cited from Peter's discourse shows that the apostles understood their mission to be that of witnesses for Christ. "This Jesus God raised up, whereof we all are witnesses." They were able to testify, from their actual knowledge, of the reality of Christ's appearance to them, and of his conversations with them after His resurrection from the dead, and they bore this testimony faithfully in the face of threats, of imprisonment and of death. It was this testimony of faithful, honest men, who knew whereof they affirmed, and who were willing to seal it with their blood, that shook the Roman Empire, overthrew paganism and

multiplied converts to the new faith wherever these witnesses went.

In a very important sense the apostles have no successors. An eye and ear witness cannot have a successor. We have their testimony which has come down to us in the New Testament, and which is as convincing to-day as it ever was. They also possessed the Holy Spirit in a special measure and for a special purpose, which renders it impossible for them to have successors. They were the accredited and qualified representatives of Christ, to make known His will and to establish His church and kingdom in the world. They have no successors in that high office. In this respect they still occupy their apostolic thrones and wield the same authority to-day by their testimony as when they were here in the flesh.

There is an important sense, however, in which all Christ's disciples should be witnesses of Him. Discipleship implies such a personal knowledge of Christ and of His power to save as qualifies every believer to be a witness for Him. This witness bearing may be done in two ways: We may bear witness for Christ by confessing Him on all proper occasions and by bearing testimony to the reality of His power and of His friendship as a Savior. No Christian, worthy of the name, will refuse, when occasion demands, to say a word for his Master. Should any one refuse to do this through cowardice, he would be unworthy to be a disciple of Christ. It is to be feared that many of us are silent when a brave, manly word for Christ in the presence of scoffers would do great good. It is in this sense, no doubt, that Jesus says that "he that denieth me before men, him will I deny before my Father and the holy angels."

But we may also bear witness for Christ or against Him by our lives. Every noble and unselfish act we perform is a witness for Christ, and every life of holiness and of unselfish service is a constant and powerful witness, both to the reality and power of the religion of Christ. On the other hand we deny Christ when we choose the easy way or the popular way in preference to the path of duty.

Let us look closely into our hearts and into our past lives and see whether or not our testimony is for or against Christ. He would have us be witnesses for Him; are we witnesses against Him? Or, do we bear witness for Him with our lips, and nullify the testimony by our lives? Let us be very honest with ourselves, as, in the presence of the all-seeing Father, we ask ourselves whether the weight of our influence, the testimony of our lives, is for or against Christ.

PRAYER.

Almighty God our Heavenly Father, we thank Thee for the gift of Thy Son, and for the innumerable witnesses which Thou hast raised up in all ages to bear testimony in His behalf. We thank Thee for the privilege of bearing witness to what He has done for us in forgiving our sins and in filling our hearts with new purposes, new desires and new affections. We beseech Thee, our Father, for Thy Holy Spirit, that we may be so strengthened in the inner man that we

may be able to bear witness continually by our words and by the silent influence of our lives in behalf of Him who loved us and gave Himself for us. And so, through this united testimony of Thy children, may Thy kingdom come and Thy will be done on earth as it is in heaven. In Christ's name. Amen!

Editor's Easy Chair

The October number of the Atlantic Monthly contains a series of personal letters from Janes Martineau, of England, to an American friend in Chicago, running through a series of thirty years from 1862 to 1892. These letters abound in lofty sentiments and breathe a spirit of reverence and devotion which is truly refreshing. In one of them he is speaking of a "half promise" he had made to some publisher to prepare a volume on the Ministry of Christ. He is almost regretting that he promised anything of the kind, and wonders at his "rashness" in so doing. His reason he thus states: "But it is more, I think, because that divine lifelike all things divine-cannot, to my present feelings, be truly rendered in treatment so regular and analytic as a book implies. It gleams on our purified vision in hints and streaks of beauty; and though these flow together into fragments of form, not only distinct but unique, yet every attempt to complete them disappoints one and produces a whole quite inadequate to the glory of its elements. So I begin to suppose that His personality is better left as one of those tender and holy mysteries that have power over us just because they represent, with the sweetest harmonies of our life, also the infinite silence in it that cannot be broken." Every writer on the life of Christ must have felt something of this same feeling in dealing with the theme that so far transcends human thought.

How much better it is to acknowledge the awe and mystery of a life and a personality, too great for our comprehension, than to seek, in the spirit of a superficial rationalism, to bring that life and personality within the limited range of our intellectual vision! Martineau did not have this feeling concerning any other person. In the same letter and in the same connection, he says: "With Paul it is quite different; and as he worked out his thought into explicit form. constructing it into something complex, grand and perishable, I can approach him as a human not a divine phenomenon and treat his doctrine as the philosophy of a spirit just redeemed." Who has not cherished such a hope as that which he expresses in the following lines: "But still I indulge in the dream of hope that toward the end of life a few years may be rescued for tranquil retirement; when I may gather up the fruits of past thought and experience, and find here and there something riper than I have yet been able to give." It is pleasing to know that the few years for "tranquil retirement" which he coveted were given to him, and that to an age far beyond the limits of the average worker he was permitted to have the full use of his remarkable powers to round up his life-work, "I cannot hope to do much," he says, "toward arresting the tendency in the age to materialistic or idealistic skepticism; but it is something to put on record a different type of thought in readiness for a time when the tide shall turn. I am more and more struck with the fact that it is not new beliefs or unbeliefs which a modern age advances into; but a new generation of men that is born into a recurring drift towards old beliefs or unbeliefs. There is, as far as I can see, absolutely nothing in our present scientific knowledge which weakens or changes, unless for the better, the philosophical grounds of religion. To-day's fear will assuredly pass away." That was written a quarter of a century ago, but it is fulfilled prophecy to-day.

In one of the letters Martineau refers to the death of his wife in terms so tender and beautiful as to give us a glimpse of his inner life and to show us his high conception of the marriage relation. "The year that is closing," he writes, "has been the saddest of my life and leaves me the survivor of a companionship most entire in thought and affection, from betrothal in 1822 to death last moath. A blessing thus prolonged I cannot be so faithless as to turn from gratitude into complaint. If I step into a darkened path I carry with me a blessed light of memory which gives at least a 'gloaming' though the sun is set, and promises a dawn when the night is gone. The short vigil will soon be over, and while it lasts neither the departed nor the lingerer can quit the keeping of the Everlasting Love." In a later letter he congratulates his bachelor friend on his marriage: "Let the single men laugh as they may, there are no more blessed angels of repentance in heaven or earth than the dear souls that carry us out of ourselves and make our homes." Let us hope that the great man's conception of marriage, of its meaning and its sacredness, and of its design to bring out of us that which is noblest and best may become more prevalent. Referring to the "Ethical" movement among the Unitarian societies in this country and the tendency to convert Christianity into a simple code of ethics, he says: "I do not myself believe in the efficacy of purely Ethical communions; short of the enthusiasm of Personal affection between the spirit of man and Spirit of God, the blending of Religion is not reached; and no permanent cohesion can be expected on the mere ethical ground of relations between man and men." Although a Unitarian, Dr. Martineau never adopted many of the radical ideas of that school.

The last letter in this series, written in October, 1892, "dips toward the horizon." There are in it premonitions of the coming end. He is now in his octogenarian years. "My tardiness," he writes, "is due not wholly to the habits of old age, but in part to the even course of a life withdrawn from the ferment of the world and rather listening to its voices than adding to them. You are on the stage; I do but sit among the

audience. In that capacity I delight to be still a learner and a sympathizer, and hope to remain so till the curtain drops and the foot-lights go out." And then he speaks of a contemplated visit to "the scene of my first married home and the grave of my first child." How characteristic of old age! In the closing paragraph he says: "The year is closing solemnly upon us. Your beloved Whittier has left the world whose sins he so boldly rebuked and whose sorrows he so sweetly soothed. And now our noble Tennyson has aken his wealth of soul away from us, and no one remains who can tell us how its pathetic griefs and doubts and faiths have risen into a majestic joy." The great man was permitted to live seven years after this closing letter. What a splendid illustration his life is of how one may hallow old age with noble thoughts, with blessed memories, with tender sympathies and with glorious anticipations! It is grand to grow old in this way, but it can only be done by those who live in fellowship with God, who cherish the noblest ideals and who fill their souls with the purest and holiest thoughts which lay hold on eterpity and which make one's spirit a part of the eternal order.

Questions and Answers.

A good many people go to church to hear the preacher, rather than to worship God. Can you point out a remedy for this evil?

Preacher.

The best remedy, we think, for this popular misapprehension is to give proper time and emphasis to the feature of worship in the church service. The old-fashioned method of conducting a service was well calculated to give the idea that the real object of going to meeting was to hear the preacher. What went before was merely "introducing the worship." A wisely arranged order of service, giving due prominence to the music, to the reading of the Scriptures, to the prayers, to the observance of the Lord's Supper, is the most powerful educator as to the true nature of worship, and the real object of Christians assembling themselves together. Perhaps there are very few of our churches in which the order of service could not be improved in the interest of decorum, solemnity, impressiveness and reverence. The preacher, by his manner and by the emphasis he gives to the various parts of worship, can do very much to correct the misapprehension referred to, and to give a higher aim to cur church-going.

What are the proper questions to put to a candidate who presents himself for taptism and church membership? What is the proper form of confession? Timothy.

The proper qualification for baptism, according to the New Testament, is to be a penitent believer. The question, therefore, or questions, asked the candidate should be of such a nature as to elicit information on this point. The ordinary form of question among the churches of the Reformation is, "Do you believe, with all your heart, that

Jesus is the Christ, the Son of the living God?" To this question another is often added which seems entirely pertinent and proper, in substance as follows: "Is it your desire and purpose to obey Christ in the ordinance of baptism and thus to enter His church and be His faithful disciple?" Some such question as the latter seems to be demanded by the very nature of the case in order to clinch the confession of faith and to commit the candidate thus openly and publicly to an expression of his desire and purpose to follow Christ in the Christian life. The answers to these questions are, of course, obvious enough, and they should be made in a clear, audible voice that the people may understand. This may seem to some like a short confession of faith, but it is as long as that made by Simon Peter, by Thomas, by Nathaniel and others who were accepted of Christ. It commits one to Jesus Christ, to receive his teaching, to obey his commandments and to labor for the promotion of his kingdom.

- 1. In a recent editorial entitled "Mr. Campbell on the Holy Spirit," you say: "What place is there for prayer, for divine guidance and comfort in times of p-rplexity and sorrow, under the theory that the only way God can answer our prayers is through the uritten Word that was given two thousand years ago?" Does the Word of truth lose its vitality by reason of age? Or does it not live and abide forever, and is it not a stream from an eternal fountain, ever deepening and everwidening?
- 2. You further say: "The truth is, those who pray effectually realize that they are in direct touch with God, and they expect and receive direct and from Him." Is the aid which I receive from you through the Christian-Evangflist any the less from God than it would be if given directly?
- 3. What greater calamity could befall struggling humanity than to be deprived of the actual knowledge they have that God makes them instruments in blessing, comforting and otherwise helping each other?

D. D. McLean.

Bowling Green, Fla.

- 1. No, the Word of God has not lost its vitality, and it is "a stream from an eternal fountain, ever-deepening and ever-widening," to those who have the Spirit of God and who are growing in grace and in the knowledge of our Lord Jesus Christ. It was no thought of ours, in the statement quoted from our editorial, to undervalue the power of the living Word, but to protest against that view of the divine administration which regards the work of the Holy Spirit as having been completed in the world when it inspired the writers of the New Testament, instead of being an everpresent force in the hearts and lives of Christian men to-day.
- 2. Again, our point was not to intimate that assistance received through the Holy Scriptures was not from God, but we must not limit God to the medium of the Holy Scriptures in His work of comforting, guiding and strengthening the Christian of to-day. Our brother may receive help from

us through the Christian-Evangelist, and whatever spiritual strength he may derive from that source he is right in attributing to God. It does not follow, however, that we might not render greater assistance to him in times of trial and affliction by personal intercourse with him than we could possibly do through the paper. If this be true of us, how much more is it true of God!

- 3. This would indeed be a great calamity, but it is in no danger of befalling men by believing that God to-day hears our prayers and answers them in His own way, and not necessarily always through the agency of the Scriptures. It would take all the zest out of prayer if we should lose faith in the reality of actual communion with God in which we speak to Hin and He to us through His Spirit which bideth in us.
 - 1. Is the doctrine of restitution scriptural?
 - 2. How are we to understand 1. Cor. 5:5? F. M. Hess, M. D.

Berwick, Ill.

- 1. We presume "restitution," in this question, refers to making good, as far as in us lies, any wrong which we have done to another. Of course this is scriptural, and no repentance is genuine that does not restore, as far as possible, what has been unjustly taken from another.
- 2. The verse cited is a part of the direction given by Paul to the church at Corinth concerning the evil person who was in its fellowship. The church, being gathered together, was directed "to deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." To deliver an offender unto Satan would be for the church to withdraw fellowship from him and no longer regard or treat him as a member of the body of Christ. Even this last resort is intended to save the offender by cutting off his false hope in the church and leave him to the power of Satan until by bitter experience he should learn that "he that soweth to the flesh shall of the flesh reap corruption," and should at last, perchance, turn in penitence and be saved in spirit.

In Matt. 22:37 Jesus said, "Thou shalt love the Lord thy God," etc. In Luke 10:25-27 the lawyer gave the answer to his own question "Thou shalt love the Lord thy God." Who gave the two great commandments, Jesus or the lawyer?

Jas. McGuire.

Highland, Kan.

Neither Jesus nor the lawyer gave the commandments mentioned above, but each one quoted them from the law—the law of God given by the inspiration of God. The difficult question is not who gave these commandment, but who of us keeps them.

What book, not too expensive, gives information concerning the hiding of the early Christians in the catacombs?

J. M. Hunter.

Coquille City, Oreg.

"Ben Hur," by Lew Wallace, contains a description of the catacombs and their use by Christians. If you have access to any encyclopedia, it will give you the necessary information under the word "catacombs."

LESSONS FROM THE CAM-PAIGN.

R. MOFFETT.

The American people are now being enlisted and enthused in the interest of about a dozen candidates for the presidency of the United States. These candidates stand for one or more doctrines which the advocates of them hope to see continued in practice, or at some early day enacted into law.

This is a noticeable feature, quite in contrast with divisions in the Christian world. Politicians-I use the word in the good sense-do not set forth political philosophies which cannot be reduced to practice. When the Republican party, in 1856, put into its platform, "No more slave states and no more slave territories," it meant the overthrow of the slave-holding power. The party which puts into its platform, "No more saloons," means the prohibition of the liquor traffic. The party that puts into its platform free trade or free coinage of silver at the ratio of 16 to 1, means a radical change in the nation's commercial and financial practices. The party that puts into its platform the surrender of recently acquired territory, means reversal of the present policy. The party that puts something into its platform which it does not mean to reduce to practice, ought to be outlawed.

Now the church has been divided on questions which have little to do with practice. What had Calvinism and Arminianism to do with the work of the church? Very little, except to hinder it. These were simply religious philosophies which divided the church and served no practical end. Politicians are wiser; and political divisions have a justifiable reason, because the several parties propose to do diverse things which have to do with the future condition and prosperity of the nation. If the church had given its attention to the work of Christ and had "sought first the kingdom of God" there would have been little occasion for division. Jesus Christ came to do, and he educated his apostles to do. His mission was to save men and set them to work to save the world. The church lost sight of this as the "paramount issue" when it set to work to formulate human creeds, which served only to divide. It seems to me the church is coming more and more to understand that its one great mission is to save men, and this means union-the breaking down of middle walls of partition. It means at last only two parties, the one for Christ and the other for Satan; the one for work that will enthrone Christ in the world, the other for work that will enthronc Satan; the one for all that is holiest and best, the other for all that degrades and destroys.

Again, the church can learn something from the methods of the great political parties. Jesus said the children of this world are wiser in their generation than the children of light. Politicians depend for success upon (1) thorough organization; (2) the liberal use of money; (3) the enlightenment of the people; (4) appeals in behalf of the welfare of the country.

The organization consists of (1) a plat-

form on which the largest number of voters can stand and work together as one man. Many things which some of the voters would like to have in the platform are left out because there are also many voters who would bolt if they were put in. It is believed that a majority of the voters can be united on what is in the platform and that the vote implies nothing as to what may not be in it. The two great parties are alligned in this way. Smaller parties may be found as advocates of great questions and education along important lines without raising an issue with either of the great parties. The voter knows that one or the other of the two great parties will win. If he believes that it makes little difference which wins he may cast his vote to emphasize prohibition, or the need of a national divorce law, or the annihilation of the anarchists, or cheaper postage, or any other thing he conceives to be important and found only in one platform.

(2) The party depends upon the publication and distribution of literature which will enlighten the voter and emphasize the paramount issues. Advocates address the great multitudes on these great questions. A political campaign is a great elucator. The people come to see the differences and to weigh the comparative practical importance of the several political doctrines. True, some of these "stumpers" are the merest pettifoggers and mountebanks and some of the literature is colored beyond the warrant of facts, but on the whole the people are enlightened in a great degree on the questions before the people.

(3) The organization embraces a distribution of labor. There are departments of work and in these departments there are captains of tens and hundreds and thousands. These are chosen with reference to their ability to do what is needed and expected down to the smallest details. A great political party moves like an army under one great commander. Great meetings and small meetings are arranged for, "still hunters" are set to work—all to convince the voter and get him to the polls. Politicians set a high value on the unit, for one vote may determine the character of the national administration for four years.

(4) To reach the desired result there is a very liberal use of money. It is supposed that it will take a hundred millions of dollars to pay the expenses of this campaign. Headquarters must be rented in great cities, in the state capitals and in county seats and villages and townships. Speakers must be paid and reimbursed for expenses. Millions of pages of literature must be printed and distributed. Appeals must be made in behalf of individual and collective welfare, and above all in behalf of the honor, dignity and prosperity of the country. All this costs time and money.

There are lessons in all this for the church. In the campaign for Christ there is found nowhere that systematic organization, that earnest effort to enlist every church member in the work, that liberal use of money, that earnest and even passionate appeal in behalf of the highest good to in-

dividuals, to society, to nations we find characteristic of the great political parties. In all this I do not forget the many things in political workings that must be condemned; and yet, the church has not always been free from some of these same things. I believe the Lord is leading his people more and more to the qualities that make for righteousness and for the long-promised triumphs of his reign.

ROGER WILLIAMS AND RE-LIGIOUS LIBERTY-II.

W. H. ROGERS.

If the recent utterances in regard to Roger Williams shall incite to a new study of the development of religious liberty and of some of the great actors who were pioneers therein, their author will have rendered a service for which he will deserve much credit. A fresh study of Milton and Cromwell and Sir Harry Vane and Roger Williams not only keeps us from getting rusty, but it purifies and quickens the currents of our social, civil and religious life.

Roger Williams drank copiously at the fountain of religious liberty. He was the companion of Sir Harry Vane, who at the age of 24 was governor of the Massachusetts Bay Colony, and of whom Wendell Phillips has declared that "he was in advance of Winthrop, Adams and Franklin; that he projected ideas far into the future, and when a boy boldly announced the faith of the nineteenth century in the middle of the seventeenth." He was also on terms of intimacy with John Milton, whom he instructed in Dutch during his second visit to England And finally, he enjoyed the friendship of great Protector, Oliver Cromwell. Possibly overcopious draughts may have intoxicated him, rendering him somewhat unsteady in the pursuit of his goal, especially during his youth. His age at the time of his coming to America in 1631, where he at once became prominent, is variously estimated at from 25 to 31.

It is very difficuly to get a correct estimate of a man who lived and labored 260 or 270 years ago, and especially so in those times of transition and turmoil, when passion and prejudice ran high. Says Henry M. Dexter, who appears as a critic, not an advocate, of Roger Williams: "Those were days of free and rugged speech, when even the best of men sometimes allowed themselves to suspect and stigmatize the motives of others and to employ bitter words in so doing."

The writer enjoyed greatly the article by James Vernon, Jr., in the Christian-Evan Gelist of August 30th, and feels grateful for his clear statement of the facts of history. Yet, when a great historical character is under consideration the people should know all about him, his defects as well as his virtues. History and biography will not prove safe guides unless the facts in one case and the factors in the other are given faithfully. "Paint me as I am," said Cromwell, the friend of Roger Williams. The work should be done reverently and

with entire candor, however, not flippantly and with bias.

Now, since Dr. Dexter pleads the case of Roger Williams' persecutors as against Roger Williams himself, I am inclined to consider his estimate of Roger Williams as reasonably correct. It is as follows: "There was so much of sweetness, wisdom and true nobility of character in the adult development of Mr. Williams as to make it hard for us to remember that he always had great faults. A hot-headed youth of determined perseverance, vast energy, considerable information, intense convictions, a decided taste for novelty, a hearty love of controversy, a habit of hasty speech and a religious horror of all expediency. With all this there was in him an abiding patience under trial and meekness toward reproof, a calm courage, a noble disinterestedness and public spirit and a predominant good temper in every strait and toward every opponent."

This testimony of Dr. Dexter, taken in connection with that given before, seems somewhat contradictory, and that is just the kind of a man Roger Williams seems to have been Roger Williams had the prophetic temperament, and to the purely academical or logical mind the prophetic habit is always contradictory. There were two Roger Williamses in very much the same sense that there were two Isaiahs. I once heard Principal Cave, of England, say that the two Isaiahs were the Isaiah of youth and the Isaiah of mature years. Whatever may have been his seeming youthful aberrations, it is certain that in the prime of life Roger Williams mellowed greatly, and Winslow says: "He was lovely in his carriage."

Let us hear Dr. Dexter further concerning the so-called apostle of religious liberty: "His eyes were so intently fixed upon a great ideal line of duty stretching onward toward the far future and upward toward the judgment seat, as to withdraw his consciousness largely from the path that was under his feet and so to permit him to stumble into entangling inconsistencies, which might have been avoided if his attention had been more recalled to the practical obligations of the hour." Ab, that is it, exactly! A prophet is a man with a vision of two worlds, and he must always seem fanatical and troublesome and contradictory to the man whose view is too closely limited to one world. Such a man is sure to be cannonaded while he lives and is likely to be canonized when he dies, after the fashion of all zealous saints and reformers.

There were many, however, who canonized Roger Williams while he lived, and there are a few who still keep up the cannonading, now that he has been dead more than 200 years.

With unfeigned reverence for the prophets of the Old Testament and the apostles of the New, I aver my faith that God has been visiting the world in prophets and apostles at frequent intervals from that day to this. Yet, I take the prophets and apostles of Bible days as the standard by which all other prophets are to be judged.

It is as true that Cromwell and Roger Williams and Lincoln were raised up for a purpose as were Isaiah and Paul and John. Isaiah prepared the way for Luther and Lincoln and all subsequent prophets. It would be a poor world indeed if God had not thus visited it since the days of John the Revelator. But all true prophets must acknowledge their allegiance to Jesus the Prophet and anointed King. Let it be remembered, too, that God has never found a perfect man through whom to do his work. If they were capable or could be made capable of accomplishing the one thing for which they were raised up they were accepted and their work was accepted in spite of their foibles and delinquencies. Modern critics of modern prophets would have set Peter aside, but Jesus did not. He bore with him and loved him into shape for the work he was to do, though, judging from what Paul says (Gal. 2:11), Peter seems to have been always amenable to

If history be read in the light of what I have said above, how intensely interesting and spiritually uplifting the study of history becomes. The more I read, the less I am inclined to make any distinction between secular and sacred history. There is a good deal of what might be called secular history in the Bible and a good deal of what may be termed sacred history in the records of America. I just now recall a remark of B. B. Tyler, made at my own table a few months since, to the effect that he had found "Twenty Years in Congress," by James G. Blaine, one of the most religious books he had ever read. To the secular eye all things are secular; to the religious eye all things are religious. If my readers will be patient I will deal more directly with the present stage of the banishment question in my next letter, giving its status up to date, for the Massachusetts general court has been wrestling with that question in this year of our Lord 1900.

Bro. Vernon has saved me the writing of anything concerning Lord Baltimore, except to add that progressive, for that day, as his charter may have been, he did not live to found any kind of state under it, and as late as 1688 the Church of England was established in the Maryland colony and disabilities were imposed on Catholics and Dissenters.

As to the statement that Rhode Island was the last of the states to accept the new constitution, Bancroft's word is as follows: "That state, although it had taken no part in the Federal convention and for a year or more had neglected to attend in Congress, watched without disapprobation the great revolution that was taking place. Neither of the two states [North Carolina and Rhode Island] which lingered behind remonstrated against the establishment of a new government before their consent; nor did they ask the United States to wait for them. The worst that can be said of them is that they were late in arriving." Surely, no serious reflection on Rhode Island is implied in these words.

East Milton, Mass.

MEMORY AND OLD AGE.

L. S. CUPP.

Old age is crowned. To place upon a man's head a regal crown is to bestow upon him a nation's highest honor. So God pays to man the highest tribute of this world by placing upon the head of age a crown of silvered hair. This crown, like the royal crown of Britain, is studded with blazing jewels. The most valuable jewel in this costly diadem is memory, the resplendent Kohinoor of age. The young man stands at the opening gates of life, looking forward upon the plains of ambition. But the old man, staff in hand, stands at the opening gates of death, looking backward upon the fields of memory. And what a blessing is a good memory to old age! In its blessed sunshine the old can live over their lives again, for so many things are in the past to which the memory clings, and around which the fancy loves to linger.

An old grandfather sits under an oak. watching his great-grandchildren at play. His form is shriveled and bent with age and care, his eyes are dim, his ears are dull of hearing, his hair white as the winter's driven snow. For a little while he watches the children romp and gambol, like young harts upon the mountains of Bethel; and then his memory, borne away on a ripple of childish laughter, goes rambling backward down the winding path of his life. Once more he is a boy of twelve in his childhood home. His brothers and sisters are there, and they are playing in the back yard together. Mother is in the kitchen preparing the evening meal. Father is sitting on the porch playing with the little sister's golden curls, often looking affectionately towards the other children at play. There is the milkhouse and the cool spring near by it. There is the old swing, in which is a neighbor girl of seven, come home with them from school. He sees himself standing there, his face radiant with boyish laughter, as he sends the old swing high among the spreading branches of the pine from which it hangs. The supper-bell rings and all scamper away to the kitchen and sit down at the table. There is father at the head of the table and mother at the foot, with little golden-haired Mary on one side of her and the little girl neighbor on the other. The brothers and sisters are arranged along either side, restlessly awaiting the signal to begin.

Memory shifts the scene forward a lew months. There is the little church on the hill. It is full of people, and many of them are weeping. Father and mother are there, brothers and sisters are there—all but one. A little white coffin sits before the pulpit, covered with flowers. In that coffin is little Mary with the golden hair. Oh, how empty was the home when they all went back! Father sat on the porch and wept, but the darling little sister was not there. Mother sat in her usual place at the table, but no golden curls beside her. The old man under the tree is weeping now, so memory shifts the scene again.

He sees a crowd of wedding guests assembled, and himself about to be married. He sees himself a tall, robust man of twenty-five, standing before the minister. Beside him is a beautiful figure in white, crowned with carnations and roses, and holding his arm in a trembling embrace. The service ends and they turn away as husband and wife. It is the girl neighbor of seven, now grown to womanhood, that has become his bride.

Then memory whirls the old man rapidly along the path of life. It takes him again on a number of journeys to the little church. Once it was to bury a little girl of his own, then a little boy, then his father, then a brother, then mother, until a long procession of loved ones had gone into the graveyard to return no more. And last of all had g ne his dear, faithful wife, at a ripe old age, and he is left alone. There are the graves, a long line of them, heaped up like billows of green; but here are the memories, the tender, sweet memories of the past. Oh, what a priceless jewel is the memory that adorns the crown of age!

Huntsville, Mo.

PRES. MILLIGAN'S ADVICE TO YOUNG MINISTERS.

CLAYTON KEITH.

Young Brethren:—In view of your great and increasing responsibilities let me exhort you:

- 1. To see that your own hearts are right in the sight of God. "Keep thy heart with all diligence, for out of it are the issues of life," is one of the most impressive of Solomon's proverbs.
- 2. To cherish in your hearts supreme love to God and an ardent sympathy for suffering, dying humanity. Let your constant aim be to reconcile men to God. All other duties are secondary to this.
- 3. To this end be diligent students of God's Word. Know nothing but Jesus Christ and him crucified. Be familiar with the New Testament—the life and character, the parables and miracles of Christ—as you are with the contents of no other book.
 - 4. Preach the Word faithfully.
- 5. Cultivate an earnest manner in the pulpit. Avoid levity.
- 6. Be courteous to all and in meekness instruct those who oppose you.
- 7. And, in a word, imitate Christ and his apostles.

I have a fear and somewhat gloomy apprehensions for some who have entered upon this career, arising wholly from an experi ence of many years in college life. In order to guard against the evils that beset your pathway, and to keep the flame of Christian love continually burning upon the altar of your own hearts, it is necessary for you to avail yourselves of all the helps God h s furnished. Attend carefully then to all your duties, and see that your influence is always properly directed in the church. Your example will often prevent the occurrence of much that is evil, and secure the accomplishment of much that is good. And what a responsibility rests upon us all, with regard to the non-professing youth to whom you now have free access!

Such were the words of the beloved and

lamented president of Kentucky University at the opening of the session of 1866 67. Many of the "young brethren" are still living who, I doubt not, will remember the above outline, and will recall with pleasure the author's gentle and earnest manner when pleading with the young ministers to labor for the highest interests of the cause of Christ.

THE DIVINE PATIENCE.

T. H. BLENUS.

The Apostle Paul speaks of God as "the God of patience." David speaks of him as "slow to anger and great of mercy." It does really seem that humanity basely and wick edly employs the kindness and forbearance of God as an encouragement to live in sin. If God were, as he is sometimes represented, a rigid and inflexible tyrant, visiting his fury upon transgressors for their first offence, then would man tremble before him, and be filled with apprehension at the thought of defying him; but because he is parient and slow to anger, the sinner sports with his laws and tramples upon his authority. The patience of God is an attribute dear to the concerned believing Christian. It is that attribute bearing different names but with the one design in view, that is to abstain from instantly avenging the insults and outrages offered him by rebels, while it seeks to renew to them the offers of pardon, peace and eternal salvation, while encompassing them with undeserved blessing and opportunities to lead them to faith, repentance and obedience. This divine patience is revealed to us in the Scriptures in terms most interesting and most impressive. It is held out as a foundation of hope for the penitent, as an incitement to holiness and victory for the sinner and as a theme of triumph and gratitude for the believing Christian. It is a modification of the divine goodness. While the goodness of the Almighty respects all creation, patience has as its object only the transgressor. Had iniquity never entered the world, goodness would have triumphantly reigned over all the works of God, but patience never could have been exercised. It is the goodness of God which sustains the irrational creation which "hears the young ravens when they cry;" but it is patience which a long time bears with the offences of the rebellious. God does not spare mankind because he is unacquainted with guilt. Every sin, every transgression, every irregular thought, every unholy desire, every improper intention, every criminal word, every neglected duty is seen by God with all its deformity, all its hideusness and all its aggravating circumstances. Every sin, from its first faint blush, from its most incipient conception, and through all the steps of gradual progressive development to its final culmination is "naked and open to him with whom we have to do." God is not deceived by false pretences; note this, ye sounding brass and tinkling cymbal professors, nor can he be cheated by the mockery of mere external observances, for he reads the heart. Our Almighty Father clearly sees the blighting, blasting influence of sin, the ingratitude it

displays, the obligations it violates, the love it contemps, the value f that precious blood which it disregards and the eternal fires which it has already kindled. His divine patience is not the result of impotence. Human patience and human forbearance often proceed from cowardice or inability. On the contrary, with God this attribute is so far from indicating impotence that we are taught in the sacred writings that the divine power of God is most illustriously displayed in his exercise of patience, and for this reason the two attributes are in any places jo ned together in such expressiveness as "slow to anger and of great power." "What if God, willing to make his power known, endured with much long suffering the vessels of wrath filled to destruction?" (Rom. 9:22.) The patience of the Lord displays the greatness of his protection in preserving the church in the midst of her enemies. If there had been no Diocletians and no Neros, we should have had but a faint conception of the care with which God watches over his people. His patience glorifies his perfection. All his attributes are displayed in beauty and excellence before all intelligences, but his patience can be manifested only in this world; there can be no exercise of it in heaven, since there will be nothing there to require it; there can be no exercise of it in hell, since there will be nothing but wrath to the vessels of wrath.

Adams Street Christian Church, Jackson-ville, Fla.

THE CRISIS IN CHINA.

WM. REMPRY HUNT.

The Yellow Empire is in rebellion. The situation is full of the gravest possibilites. Current events have indicated as imminent the mightiest overturning and reconstruction that ever shook the foundations of Asia. The luried lights seen behind the storm-cloud on the political horizon have burst all over the empire in unprecedented fury. It is a drama of blood and fire. Never in the history of the world has this far eastern arena of political intrigue and anarchial confusion rivited so much the attention of the civilized world.

The Pekin court is directly responsible for the insurrectionary movement and the war for the extermination of the foreigners. Indirectly the foreign envoys themselves are responsible for the callousness with which the "intelligence department" has been managed and the pitiful way they have been hood winked by Chinese officialdom. The dethronement of the Emperor Kwang Hai and the placing on the throne of the rebel usurper, Prince Tuan's son, was the signal for a general reaction against all reform and progress, actuated by the highest motives and influenced by Western learning the anxious young emperor instituted some radical reforms. It met with bitter opposition from the Manchu princes and anti-foreign governors.

The "Boxers," who are a powerfully organized "volunteer patriotic so iety," are looked to as the political saviors of the state. It enjoys the highest imperial patronage and support. Its origin lies embedded

in the low priesthood of Buddhistic and Taoistic clans. It is a bloodthirsty, fanatical, politico-religious sect, which has for its gloomy ideal the "extermination of foreigners and the sweeping a say—out of the open door—of all modern improvements and a return to Chinese isolation any ancient rule." An imperial edict, issued June 21st, ordered the viceroys of all provinces to massacre the foreigners everywhere without delay.

The most alarming element of danger is yet to stagger Christendom. Proclamations are posted in cities and towns everywhere proclaiming a holy war. They call upon the Buddhist world to rise en masse against the Christian armies. Myriads of heavenly hosts are to aid them. These firebrands are thrown into many million peopled provinces and cities already kindled for revolution. Already the atrocities of the "Boxers" have shocked humanity. It is estimated that fifty thousand native Christians have been massacred.

The sufferings of the interior missionaries have been awful. Nameless outrages have been perpetrated upon pure, innocent young women, missionaries from cultured homes in England and America—this, in several instances, before their lives were sacrificed. The facts are revolting in the extreme, and Christian dignity demands that for the sake of the sacred memory of the victims the facts be withheld. The truth about what happened in beleaguered Pekin during the seige by the "Boxers" and the imperial troops is enough to show the utter corruption of Chinese officialdom and to demonstrate their inability to govern their own country.

The program of events in this land of political mystery was well known to the Tsung Li Yamen in China. Like the Empress Dowager and the Manchu princes, they connived at it. The result has paralyzed the civilized world. Had Sir Claude MacDonald made strong and well supported representations to the Foreign Office in London, and United States Minister Conger even stated his own views of the situation to the Washington Government, this reign of terror might have been largely prevented.

In the provinces of Shansi, Honan and Chehkiang the persecution has been most violent and widespread. The Shansi governor is one of the most rabid of all the foreign-hating officials in China, and has been most active in carrying out the orders of the rebel usurper, Prince Tuan, to "massacre all foreigners and destroy all railroads, mines, telegraphs, churches, schools and everything savoring of progress and civilization." The China Inland Mission, with their Swedish associates, had ninety-one missionaries in the province of Shansi, besides those missionaries of the English Baptists and of the American Board. The English Baptist mission reports that fifty of the foreign missionaries have been brutally massacred and the native Christians suffered untold violence. A China Inland Mission party of fourteen escaped from Shansi and some have reached Hankow. Mrs. E. J. Cooper, Miss Rice, Miss Hunter and two children died on the way down. They were beaten, publicly exposed and maltreated by their soldier escort and subjected, before the wild, incestuous crowds, to shameful indignities. The children died of wounds and hunger.

In Chehkiang the brutal murder of Mr. and Mrs. Thompson and other workers was carried out under the very eyes of the officials. The workers have been driven into the plains, confined in filthy dungeons and caves. One party of refugees, together with women and children, ate grass and roots for two days to stay the pangs of hunger and allay the terrible fever thirst.

Shanghai is crowded with refugees. Hotel prices are prohibitive and house rents are very high. Nearly all the missionaries in the Yangtse Valley provinces are being recalled. Some hundreds are even yet supposed to be in hiding in the mountains or under Chinese military protection (?) en route to the coast.

The Japanese Government transports have afforded every facility and shown great kindness and courtery to many refugres from the missions, mines, railroads and telegraph offices in the northern provinces. In this tremendous task of resettling the country (after justice has been meted out to the inhuman and diabolical anti-foreign governors and princes who have obeyed the rebel edicts with the most hellish ferocity) Japan deserves the moral support of every civilized power.

Lord Salisbury's most ill-timed and ill-advised utterances on "Foreign Missions" at the bicentenary meeting of the S P.G., at Exeter Hall, were hailed with jubilation by the Chinese mandarinate. The exceedingly bad taste of the action was taken up with ready voice and pen by the native papers of Shanghai and Tientsin, and it was flaunted again and again in the faces of the foreign missionaries, who had lost home, friends and all in the cause—you are not even "popular at the Foreign Office."

Again, the charge made by England's illustrious statesman, that if the former missionary "faced the difficulties and underwent the martyrdom and braved the torments to which he was ex osed" the result was borne joyfully. "But," he continues, "if such occur to day, the result is an appeal to the Consul and the mission of the gunboat." These statements may be brilliant in generalization, but are indeed dull in fact.

The very society at whose meeting Lord Salisbury uttered his unfortunate criticism quite recently lost three of its agents at the hands of Chinese murderers. There was no cry for vengeance or protection. Is it not a stern fact that twelve hundred agents of the C. M. S. were massacred in cold blood a few years since? There was no cry for vengeance or even compensation! Replying to Lord Salisbury's utterances, Dr. W. Gilbert Walsh says: "As a matter of fact, if the gunboat were requisitioned no wadays, it would be in accordance with the practice of the missions in early days, for it was customary for the missionary traveler to be fortified by letters to the kings and potentates of the kingdoms he had to travel, and overshadowed by the ægis of royalty; whereas, nowadays the

Foreign Office exercises its paternal functions by chastising for its own pleasure the representatives of a Christian country who are engaged in furthering its religious, commercial and political interests. I need not adduce evidence in support of this aspect of missionary work. The testimonies of statesmen, Viceroys and merchants might be quoted ad libitum."

Christendom should know that there are both martyrs and victims in China—the first sacrificed to fiendish hate, and the second to Foreign Office neglect and abandonment! "Missionaries and others," says Dr. Walsh, and he writes what he knows, "are murdered as the helpless representatives of 'Powers' which have become contemptible through repeated instances of weakness and vacillation, and they are rendered all the more liable to violence and murder by the known fact that they are not 'popular at the Foreign Office' or its local counterparts."

We do not deny the fact that the army follows the missionary. It is not safe for it to go before him. We do not repudiate that a missionary should, as the Prime Minister insinuates, lose his citizenship from the mere fact that he is a missionary. His right of appeal to the Consul is as well founded surely as that of the rum-seller or the opium merchant, when either are in peril. To discard national rights and protection would be suicide. If there must be, as Lord Salisbury declares, "martyrs in mission fields," then let it so be, but pray do not'let the ill-timed remarks of statesmen and the indifference of our homeland governments become our executioners!

The outlook is dark. Prince Tuan, together with the Empress Dowager and the Emperor Kwang Hsu are reported as having fled by rail to Paotingfu, en route westward to Shansi, where the notorious Yushien is offering them a celebrated Buddhist resort on a high mountain in his province. With them is a large army and priceless treasures in precious stones and gold bars.

This evacuation has left the friendly Yangtse Viceroys, Lin and Chang, the defacto masters of their own territories, and left them the only accredited officials to deal with the settlement with the allies. At this writing a flying column from the capital is already in pursuit of the terror stricken court. It is to be hoped that they will be intercepted, arrested and brought back, and the sternest reparation exacted from them for their heinous crime against civilization and national honor.

At present the allies are acting in alliance. In this is the supreme hope of a permanent settlement. It would be a travesty on civilization and on its religion and morality, should bitter jealousies arise. China is in the death throes of one of the greatest revolutiors of the ages. The oldest and newest civilizations are in violent collision. What is done must be done swiftly or the Chinese problem will, with its massiveness of population, and immensity of empire, tax the wisdom, diplomacy and military resources of the world.

Nanking, China, Aug. 24, 1900.

Our Budget.

- -What noise is that we hear?
- -It is the din of preparation for the great Kansas City Convention.
- -It comes from the surf-beaten shores of the Atlantic, all the way to the golden sands of the Pacific.

It is heard among the pines of the North, the orange groves of the South and yonder in the far North west, "where rolls the Oregon."

-As to Kansas and Nebraska, Missouri and Illinois and others of the more adjacent states, the roar of preparation in their borders is so great that a political band wagon can scarcely be heard, that is, among the people called Christians.

-Read the program elsewhere of the convention of the American Christian Missionary Society-only a part of the feast to be spread-and you will decide to join the procession whose destination is Kansas City, Oct. 12-18.

-An announcement from the dean of the Missouri Bible College, Columbia, states that the work of the current year will be confined mainly to a course of lectures by a number of well-known scholars who are distinguished in their respective spheres. The list of these lectures is not complete and the names will be announced as soon as it is completed.

-C. C. Redgrave, of Maroa, Ill., who attended the Missouri convention at Moberly, and presented an outline of his lectures, has made a number of engagements in Missouri to deliver the same. His purpose in these lectures is largely missionary and we hope the brethren will assist him wherever possible in his worthy enterprise.

-C. H. White, Galesburg, Ill., is excursion manager to the Kansas City Convention for the Third Illinois Missionary district.

-We learn that Christian College, Columbia, Mo., has opened with the largest enrollment in its history, which demonstrates what its managers believed, that there is a demand for a high-grade institution for young women in the West.

-The church at Monongahela, Pennsylvania, C. S. Reel, pastor, dedicated a new house of worship on Lord's day, September 23. Hitherto the church has been worshiping in a hall over a store. Brother Reed is a Missouri preacher who has drifted East; but we have an intimation that if the current should set in strong enough, he might be made to drift back to Missouri again.

-We call attention to the timely article on "The Crisis in China," by Wm. Remfry Hunt, missionary in Nanking, China, which appears in this issue. No class of men, in our judgment, have so clear an insight into the real causes of China's present condition as the missionaries. They have given more study to its languages, its literature, its religions, its needs, than any other class of people. It may be thought that our correspondent unjustly criticises the foreign ministers for not letting their governments know fully the events preceding and surely prophesying the outrages perpetrated upon the foreigners. But we call the attention of our readers to the fact that we published extracts from a personal letter from Timothy Richard, president of the Society for the Diffusion of Knowledge in China, in which he predicted this outbreak, and referred to his visit to the Secretary of State to have something done for the protection of Chinese reformers and the converts. The criticism of Lord Salisbury's utterance on the subject is entirely just and ex ceedingly moderate considering the provocation. The men who have done most to better the condition of China have received the least consideration and the most injustice in all this agitation.

-Daughters College has had a gratifying opening and President Jones is making an appeal to the friends of the college to contribute towards the wiping out of the indebtedness on the institution. He is organizing a "One Dollar Brigade" which he asks all the friends of the institution to join. It is to be remembered that the name of this institution at Fulton, Missouri, was changed from that of the "Christian Female Orphans' School of Missouri," to "Daughters College." It is still educating a number of orphans each year. however, and on this ground makes its appeal to the public. We wish the school success in this financial enterprise.

-Joel W. Jones, of the city, a pioneer Disciple of Christ, died at the home of his daughter, Mrs. Beach, on last Saturday, in his 84th year. The funeral services were held in his daughter's residence and conducted by Dr. D. R. Dungan, of Canton, Mo. Brother Jones knew well the fathers of the Restoration movement. Some one will doubtless prepare a suitable obituary for our col-

-In this number will be found the program of the Convention of the American Christian Missionary Society. A careful perusal of it will furnish all the reasons necessary to convince you that you ought to be in Kansas City between the dates which it covers. The address of President E. Benjamin Andrews, of the Nebraska University, on "The Place of the Church College in the American System of Education," will be an able discussion of a timely topic. But this is only one among many striking features of the program.

-Dr. W. T. Moore, dean of the Bible College, Columbia, Mo., announces in a neat circular which we have received, that he has decided to enter the lecture field and is prepared to visit churches, chautauquas, Y. M. C. A.'s or other societies in any of the states, and deliver lectures on a list of subjects contained in the circular. One series of subjects is on "Old and New Testament Studies," and embraces twenty-four lectures. Another is a series of popular lectures numbering twelve. Following is a list of these topics:

Are Two and Two Four?

John Bull in his Castle.

How to Assure Success.

The Religious Plea of the Disciples: Does it Meet the Demands of the New Testament and of the times?

The Christian Union Movement up to date. What is the Most Dangerous Imperialism of 6. modern times

Tent life in Palestine.

The Ethics of Wealth.

Christ and the People.

The Twentieth Century a forecast. 11.

The Gospel of Modern Literature The Educational Problem and How to Solve 12.

And there is a Special Course designed to be

helpful in the development of a true church life.

This also consists of twelve lectures embracing such topics as "The Kind of Preaching Needed," "Evangelistic Methods," "Pleafor a New Reformation," "How to Make every Member of a Church Count," "Church Discipline-Pastor and Flock," "Family-State and Church," "Foundation Principles in the Christian Life," "The Stairway that Leads to Heaven," etc. There is also a course of Character Sketches covering twelve distinguished men: Alexander Campbell, Charles Haddon Spurgeon, William Ewart Gladstone, Abraham Lincoln, Isaac Errett, Alfred Tennyson, James Russell Lowell, Count Tolstoy, John Ruskin, Victor Hugo, Prince Bismarck, Neal Dow. Here is a wide range of topics and their discussion by one of the wide experience, travel and literary ability

of Dr. Moore cannot but prove stimulating and

helpful to churches, societies and other organiza-

tions securing them. We trust that he may be

kept busy in this new field of usefulness.

-Special Dispatch to the Ohristian-Evangelist: CINCINNATI, Oct. 1 .- Receipts for Foreign Missions reach one hundred and eighty thousand dol-F. M. RAINS

-The church in Tuxedo near this city, D. N. Gillett, pastor, has recently raised over \$200 toward paying off its indebtedness. This courch is a beneficiary of the Church Extension fund and is reducing its loan as rapidly as possible.

-The books of the Foreign Society closed for the missionary year showing receipts amounting to \$179,406.94, or a gain of \$26,679.36. The churches and friends of Foreign Missions are to be congratulated upon the increased interest and liberality revealed by these encouraging figures.

-During the month of September the Foreign Society was remembered by five friends with gifts on the annuity plan, aggregating \$2,500. The whole amount in this fund now is \$92,240. Other friends are considering gifts. May the number

-Under date of Sept. 29, 1900, G. W. Muckley, Corresponding Secretary of Church Extension work, writes as follows: "We passed the \$250,000 mark to-day, with \$2,129 to spare. Our new re ceipts for the year are \$57,118.28 including in terest. Let us praise the Lord for the most successful year's work in the history of Church Extension. There will be a supplementary report made of all receipts coming in between the first and fifteenth of October, at which time our annual report is read. Let delinquent churches report at once. Our new watchword, 'A HALF MILLION BY 1905.' There will be much rejoicing at this bit of good news throughout the land. It means much for the houseless churches.

-In the published program of the Foreign Christian Missionary Society for the Kansas City Convention, the name of Albert Baxton appears as Albert Judson. This transformation was wrought out in the type room and escaped notice until in the paper. It is Dr. Albert Buxton that is to deliver the address on "Adoniram Judson," at Kansas City, Oct. 17, at 3:50 P. M.

W. E. Harlow, of Parsons, Kansas, is to assist E. T. McFarland, pastor of the Fourth Christian Church of this city, in a protracted meeting beginning October 7th. The Fourth Church is lo cated in a great field for missionary and evangelistic work and we hope that these brethren will be abundantly blessed in their effort. They are earnest, efficient men of God and the church is an active, wide-a sake church. They have determined on a new and larger house of worship to cost \$8,000, and have their plans already executed. Their present house is entirely too small for their work. We sincerely hope that God will bless these brethren in their meeting and the church in its work.

-There is no excuse for blind children in the state of Missouri growing up without an education. The school in St. Louis is supported by the state for their benefit and no false notions should deter any one who stands in need of its ministry from an education. It is not an "asylum for the blind," but a school wherein the blind are capacitated for self-support. The only expense to the student is clothing and traveling expenses to and from the school. Applicants for admission, however, must be of good mental and physical capacity. Those who are feeble-minded or who suffer such physical deformity or weakness as to necessitate special care, are not admitted None are received under the age of nine years, and while applicants are sometimes admitted as old as twentyfour, they should be much younger. The school being supported by the state, none but bons fide residents are admitted. For further information address Jas. C. Jones, Secretary, St. Louis, Mo.

-F. M. Rains, of Cincinnati, O., wires us that receipts for Foreign Missions for the year end-Sept. 30th, 1900, are \$180,000. This is a new 1-water mark for Foreign Missions. Such sages as these will greatly enhance the ensiasm of the Kansas City Convention now at

-The C. W. B. M. auxiliaries of St. Louis held r union quarterly meeting with the church in edo on last Friday. The attendance was large, addresses good and the day well spent. rybody enjoyed the meeting.

-With this issue we begin a most interesting es of articles on Bible Study. The article this k is by H. L. Willett, of Chicago, and cannot of interest to every Bible reader. This article o be followed by other equally interesting cles by able writers. These articles will whet appetite for Bible reading and study and ngly emphasize the excellent work now being by the Bethany C. E. Reading Course manment. You can do a good missionary work by mmending these articles to the attention of ers who would be likely to enjoy them.

-Geo. F. Hall, of Chicago, is to deliver e lectures under the auspices of the Central artment of the Y. M. C. A, of this city, as ows: October 7th, Sunday evening, 7 o'clock, e Greatest Book in the World" (to men). October 8th, 8 P. M. "The Model New nan" (a popular lecture). October 9th,
. M., "America in the 20th Century" (also a alar lecture). The admission to each of these ures will be free and the available space in the torium ought to be occupied each night. It is opening of the Y. M. C. A. campaign in this city the attendance will be large. Geo. F. Hall is located in Chicago, 508 Eddy St., and will ote all his time to lecturing and preaching as ortunity presents itself. He is open to calls where in the United States. He expects to Sunday afternoon services in the auditorium winter.

-We publish in another place an article end "Our Twentieth Century Fund," which is an eal for an endowment for the Widows' and Orns' Home at Louisville, Ky. The cause is one will appeal to Christian people generally. The k of benevolence needs much more emphasis ng us than it has received. It is greatly to be red that all our Homes and other benevolent itutions shall be brought under one general em of benevolence under the general supervisof a board in which the brotherhood at large ald be represented, but under which each parlar institution shall have its own local managet as now. This would give unity to our benevt work, as we are trying to bring about unity ur educational and missionary work. Plans, believe, are being prepared by which this end be realized.

-J. W. Ingram, now temporarily sojourning at sas City and recuperating his health, sends us e "Sunday Night Musings" in which he speaks wo helpful sermons which he had heard during day. One of them from T. P. Haley in the ingfield Avenue Church, which he characterizes 'a strong *ppeal by a strong man to the people, out their trust in God and go forward." Con-ning the preacher he says: "The life and labors such a man furnish many inspiring lessons for younger preachers of the gospel. What an stimable blessing such an one is to a city or munity where God has called him to live and or!" In the evening he heard a sermon at the spect and 22nd Street Church from Brother llips, of Augusta, Georgia, who with his acplished wife, was paying a visit to his old rch. Mrs. Phillips is the daughter of Brother r of that congregation, whom Brother Ingram

baptized several years ago. Brother Ingram was greatly strengthened by the sermon of the eloquent young preacher, and referring to a prayer by Brother Kerr, who "prayed so feelingly for the man who led him to the cross and into the light," he was able to realize the reward to which Jesus referred when he said, "In this world an hundredfold," etc. "After a continued pastorate of forty years," Brother Ingram writes, "I have been forced by illness to give up active pulpit service for three months, and during that time have been in the business world. I want to say the encouragement of my preaching brethren, I would rather be a doorkeeper in the house of my God, than to dwell in the tents of wealth forever. I do believe I would rather live on bread and water, and preach the mighty gospel of God, than to engage in secular labor and fair sumptuously." This is the true spirit for a minister of the gospel, and we sincerely trust that Brother Ingram will soon be able to resume his labors in the ministry.

-The editor spent Lord's day last in Indianapolis, attending the Central Christian Church, A. B. Philputt, pastor, in the morning and the Third Church, C. C. Rowlison, pastor, in the evening. We were greatly pleased, not only with the sermons we heard, but with the orderly, impressive services throughout, and the spirit of worship which pervaded all. We were glad to learn that all our churches in the city are working harmoniously and are being prospered of the Lord. It was a great pleasure to greet many old friends while at Indianapolis.

-The following special dispatch to the Republic of this city may prove of interest to many of our readers, referring as it does to the marriage of one of the members of our staff:

Indianapolis, Ind., Oct. 1.—The marriage of Miss Annie Gsines Dye, daughter of Mr. and Mrs. John T. Dye of this city, and Mr. Winfred Ernest Garrison, of St. Louis, took place here to-night. The ceremony was witnessed by the immediate relatives and a few friends. A reception followed at the Dye home. The marriage altar was built of green and white in the second parlor. There was a canopy of asparagus fern and smilax with a bell of bride roses and white carnations. On either side were palms and foliage plants, amid which burned two tall altar cardles in Russian Cathedral holders. The orchestra played Grieg's "Norwegian Wedding March" as Indianapolis, Ind., Oct. 1 .- The marriage of age plants, and which ourned two tall attar candles in Russian Cathedral holders. The orchestra played Grieg's "Norwegian Wedding March" as the bridal party entered. The officiating clergy man was the bridegroom's father, the Reverend Doctor J. H. Garrison, of St. Louis.

The flowers were carried before the bride and her attendant by John T. Dye, Jr., and Judith Garrison, the latter the young daughter of Mr. and Mrs. A. O. Garrison, of St. Louis. The bride wore a gown of heavy white satin. The corsage was finished with a bertha of duchess lace and a yoke of shirred tucked moline. Her veil was fastened with orange blossoms and she carried bride roses. The wedding supper followed congratula-tions, the dining room being decorated in Amer-ican beauty roses. The parlor was decorated with France roses. Assisting in entertaining at the reception were Doctor and Mrs. J. H. Garrison, of St. Louis. After the bridal tour, Mr. and Mrs. Garrison will reside in St. Louis, where Mr. Garrison is assistant editor of the CHRISTIAN-EVAN-

The entire force in this establishment extends hearty congratulations to the newly-wedded pair. After a brief sojourn in the North, they return to St. Louis, their future home.

-At the preachers' meeting held in this office on last Monday the following additions were reported: First Church, four; Second, one; Fourth, one baptism; Ellendale, ten since last report; Beulab, two confessions; Mt. Cabanne, twelve, six confessions; Central, four. W. E. Harlow, of Parsons, Kan., begins a protracted meeting at the Fourth Church next Sunday. This church is now out with a prospectus for a new house of worship. Two of our preachers closed their pastorates in this city on last Monday-D. R. Dungan at Mt.

Eczema

How it reddens the skin, itches, oozes, dries and scales!

Some people call it tetter, milk crust or

The suffering from it is sometimes intense; local applications are resorted to—they mitigate, but cannot cure.

It proceeds from humors inherited or acquired and persists until these have been

removed.

Hood's Sarsaparilla

positively removes them, has radically and permanently cured the worst cases, and is without an equal for all cutaneous eruptions.

HOOD'S PILLS are the best cathartic. Price 25 cents

Cabanne and Baxter Waters at the Central. The Second and Fourth Churches are canvassing their districts in the interest of their Sunday schools and other services. The new campaign opens up favorably with all of our churches of this

-Our staunch Presbyterian contemporary of Cincinnati, the Herald and Presbyter, replying to some criticisms against the doctrine of election as held by that Church, says:

Calvinism is not narrow in its ideas. Its faith to the number of the saved is as wide as the electing love of God, and it believes that every soul that will stand on the right hand on the day of judgment will be the elect of God. Is there anything narrow in that? Where is there any faith that is wider?

It is not the narrowness of Calvinism, Brother H. and P., that is objected to, but its unscriptural view of election. Calvinism makes it the arbitrary act of God, based on His divine sovereignty. without any relation to the faith or moral condition of persons so elected; whereas the New Testament makes it depend upon the faith and obedience of those who are called by the gospel. It is this lack of harmony between the election of John Calvin and the election of the New Testament, that has created the demand for a revision of the Westminster Confession of Faith, and there will be no stopping of this agitation short of such a revision of that Confession as will give a human being some opportunity for the exercise of his volition in the matter of his election.

A. J. Marshall.

The picture on our first page this week is that of our city evangelist of St. Louis, A. J. Marshall. Bro. Marshall has had a varied experience as farmer, soldier, student, missionary, college professor, editor, pastor and evangelist. His early life was spent on a farm in Southern Wisconsin. He became a Christian at the age of 15, uniting with the Baptist Church, of which his parents were members. He served in the United States army eighteen months. At the close of the war he attended Hillsdale College, Michigan, where he graduated, receiving the degree of B. D., and later of A. M. He married Miss Emily L. Phillips soon after graduating. His wife was the daughter of a missionary in India, and he sailed as a missionary in the autunm of 1873 and served for nine years in that land, being compelled to discontinue on account of the condition of his health. Afterwards he took charge of Rochester Seminary, Wisconsin, and later became editor of a western paper published in Minneapolis. It was while recuperating his health in Iowa that he became acquainted with the Disciples of Christ and with his whole congregation came into the Reformation. While still serving in Iowa he was called to be city evangelist by the Christian Churches in this city, in which capacity he has labored with good success, being now in his second year. He is to discuss the subject of "City Evangelization" in the forth-coming Kansas City Convention.

Dersonal Mention.

David G. Husband, late of Minnesota, has located with the church at Waitsburg, Wash. He writes that his new work begins an piciously and encouragingly.

The close of Bro. F. D. Powers' twenty-five years' pastorate in Washington City was celebrated at the Vermont Avenue Christiaa Church, Sept. 50th, with appropriate services.

J. W. Marshell, of Taylor, Tex., called at this office on last Friday on his way to Stilletto, Ind., at which point he is now engaged in a protra ted meeting. We are glad of this new personal acquaintance with Bro. Marshall.

After five years of service with the church in Blackstons, Va, JC. Reynolds has resigned, much to the regret of the congregation. And as an expression of their regret suitable resolutions were adopted by the congregation.

A. J. Crockett, of New Sharon, Iowa, writes that afte a vacation of ten months his health seems to be permanently restored. He began his second pastorate with the church in New Sharon Sept. 2nd.

Leroy Henry, M. D., Terre Haute, Ind., has an eight-page tract on "Some Social and Economic Teachings of Jesus" that is worthy of a considerate reading. It will help one to realize how much more deeply the sayings of Jesus penetrated the conditions of his day than we ordinarily think.

A young man, unmarried, graduate of Bethany College and of good character, desires to locate as pastor at moderate salary. One year's experience. Persons wishing to inquire may write to C. G. McNeill. 670 33rd St., Milwaukee, Wis. Enclose stamp.

On the evening of the 23d inst. Bro. C. M. Schoonover, one of the brightest young men of the Christian Church, was set apart to the ministry of the gospel of Christ by the church at Windsor, Mo., assisted by J. J. Lockhart, of Canton, Mo. Bro. Schoonover has recently been called to the church at Windsor and every one speaks highly of his ability as a preacher He formerly labored in We give him a cordial welcome to Missouri.

W. M Hollett has resigned his pastorate in Arlington, Is., and accepted a call to Perry, Okla homa, where he goes at once. Bro. Hollett has been with the church in Arlington for six years and has greatly endeared himself to the people of that town by his extended services. The church in Arlington will miss such a man and Bro. H. will miss such a church. The regrets are mutual. Applicants for the Arlington pulpit are requisted to address D. B. Allen, enclosing credentials and stamp for reply.

J.O. Carson, of this city, has just returned from an outing in Canada. He was up on the Nepigon River and seems to have discovered a new and undisturbed fishing ground. He reports having caught speckled trout weighing from four to eight pounds. He was the champion fisher of the crowd, having caught a speckled trout that weighed over eight pounds. He enjoyed the trip and returns greatly refreshed and invigorated.
When he goes again he may find it difficult to keep his crowd within its former bounds.

G. E. Williams, one of our promising young preachers, a student of Christian University, Canton, Mo, was married at Wythe Church, near Warsaw Hancock county, III., on Sunday evening, Sept. 10th, 1900, to Miss May Ayers. Bro. Williams preached at Wythe Church, of which Miss Ayers was a member, he having baptized her about a year ago. The ceremony was performed in the presence of a large audience by Paul H. Caetle, of Virden, Ill., an old friend and college mate of the groom Bro. Williams and his bride went to (anton the same evening, where he will continue his college course.

W. E. Boulton, of Mound City, Mo., closes his term of services with the Mound City church, Dec. 31. Duri g his work there, there have been 17 baptisms and a debt of \$760 on the church building, in addition to other old d-bts, has been raised. This church contributed for missions last year almost twice the amount of any former year. On the third Sunday of each month Bro. Boulton has driven from 22 to 24 miles and preached three times, besides preaching most of the time in the afternoons of the second and fourth Sundays 32 miles in the country. In changing his location he is willing to work where his services will accomplish the most good.

F. M. Green, Kent. Ohio, is now for the first time during a long ministry without any definite charge, and would like to correspond with churches whice need his services. Bro Green is too widely and favorably known as a wise teacher and preacher of the gospel to need any word of commendation from us. He should be kept in the harness as long as he is able to render efficient service.

CHANGES.

W. C. Willey, Carthage to Nashville, Mo. H M. Barnett, Sheldon to Rantoul, Ill. R. S. Robertson, Mt. Vernon, Ind , to Pawnee,

Okla.

W. S. W. Nay, Elk City to Leavenworth, Kas. W. S. Givens, Epling, Va., to Asheville, N. C. H. Lawrence Atkinson, Lafferty, O. to University of Chicago.

Claris Yeu II, Milligan, Tenn., to Payne Ala. W. H. Sheffer, Nashville to Memphis, Tenn. Dr. E. C. L. Miller, Bilaspur, Iedia, to Watson,

J. H. Smart, Centralia to Winchester, Ill. S. S. Lappin, Stanford to Eureka, Ill. A. W. Gehres, Mulberry to Irvington, Ind.

A Valuable Sunday school Help.

The attention of all our Sunday-, chool workers is again called to our special offer of the "Map of the Travels of Jesus." For the next nine months. until July, 1901, the International Sunday-school lessons will continue on the life of Jesus. Such a map as this is an indispensable aid in properly and adequately studying or teaching these Lessons. The map indicates every spot visited by our Lord. By means of colored lines, showing his itinerary and the chronol gical tables which form a part of the map, every movement of Jesus can be followed, from his birth at Bethlehem to the crucifixion on Calvary.

The regular price of this map has always been \$5. Some time ago we came into possession of several hundred copies at a price somewhat lower than the usual wholesale figure, and during the summer we have been selling it for Three Dollars -an exceedingly low price for such a map. We yet have some copies on hand, which, while they last, may be had at the reduced price. is six feet long by three feet wide. It is varnished and mounted on cloth, so that it will last many years. It is furnished with rollers, all ready to hang up. Orders should be sent at once to

THE CHRISTIAN PUBLISHING COMPANY. St. Louis, Mo.

A Noteworthy Series.

In the Bethany C. E. Reading column we begin with this issue what we have reason to think will prove a noteworthy series of articles on Bible study. These articles are being prepared by our best writers, and while they are designed especially for our young people, they will prove of interest and profit to all our readers. The following is the list of subjects to be treated:

- 1. The Growth of the Bible. (Showing its construction.)
- 2. How we got our English Bible. (History of translations.)
 - 3. Helpful hints for Beginners in Bible study.
- How to Study the Historical Books of the Old Testament.
- 5. How to Study [Prophetic literature of the Old Testament.
 - 6. How to Study the Psalms.
 - 7. How to Study the Wisdom Literature.
 - 8. How to Study the Gospel Narratives.
 - How to Study the Book of Acts. 9.
 - 10. How to Study the Epistles of Paul.
 - 11. How to Study the Writings of John.
 - 12. How to Study the Epistle to the Hebrews
 - 13. How to Study James, Peter and Jude.

The list of writers include such names as Herbert L. Willett, Carlos C. Rowlison, D. R. Dungan, A. M. Chamberlain, G. A. Peckham, E. B. Wakefield, O. T. Morgan and J. W. Allen.



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"I might afford to experiment with shoe polish, but I can't and won't experiment with the medicine which means sickness or health to me."

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Golden Wedding.

August 27, 1850, Miss Sarah Ransom and Jackson D. Vandervoort were united in holy matrimony at the bride's home on Grand Island, Niagara County, N. Y. August 27, 1900, about 150 of the relatives and friends of Mr. and Mrs. Vandervoort assembled at their beautiful home in North Tonawanda, N. Y., just across the Niagara River from where they were married, and cele brated the golden anxiversary of the aforesaid wedding It was a happy occasion. No families in Western New York are held in greater esteem than the Ransom and Vandervoort families. This was evidenced by the many presents, as well as by large attendance. Asa Ransom, the father of Mrs. Vandervoort, was a charter member of the old Clarence (N. Y.) Church o' Christ, one of the oldest in the state. Mrs. Vandervoort has been a member of the Church of Christ for 57 years, and Mr. Vandervoort for 48 years. Mrs. Vandervoort served several terms as treasurer of the Haven's Home, of East Aurora, N. Y., a benevolent institution for aged Disciples, owned and managed by the New York Christian Missionary Society Mr. and Mrs. Vanderv ort have been blessed with Mrs. Vanderv ort have been blessed with five children, four of whom are living. The eldest, Charles, lives at Jamestown, N. Y. George B., Levant R. and Miss Sarah live at North Tonswands. George B. Vandervoort has for some years been an elder of the North Tonawands Church of Christ and L vant R. is a trustee of the same congregation. Each are successful having the same congregation. the same congregation. Each are successful business min and are felt in all good work in their city

May Bro. Va dervoort and wife be spared for many returns of their wedding anniversary.

B. Q DENHAM.

Entertainment at National Convention.

All who purpose attenting our National Convention in Kansas City, Mo., October 11-18, should send their names in advance to the chairman of Committee on Entertainment, T. S. Ridge, 400 New Ridge Building. All delegates will be met at trains by Reception Committee and directed to headquarters at First Christian Church, 11th and Locust Streets, for enrollment and assignment to homes. Hotel accommodations should be secured in advance. Rooms in private homes will be about fifty cests a night. Good meals at restaurants for 15 to 25 cents. A hearty welcome THE COMMITTEE. is extended to all.

Kansas Headquarters at the National Convention.

The Hotels Cunninghan and Convention, on 12th and Broadway, have been secured as headquarters for the Kansas delegation. The street car line runs direct from the hotels to the door of the Armory, fifteen blocks away. The rates, including meals lodging, access to bath rooms, etc., will be \$1.25 per day. Should one person occupy a room the rate will be \$1.50 per day. Everything will be first-class. Those wanting rooms should send their names at once to either the undersigned or to Thomas Ridge, 400 Ridge building, Kansas City,

The Hotel Dundee has also been secured. It is located on 15th and Campbell Streets, five blocks from the Armory. Rates, \$1.00, \$1.25 per day, except where a suite of rooms is wanted, which will be \$1.50 per day.

These hotels will accommodate only about 30 persons each, and no doubt will soon be taken, as a number of names are already on file.

W. S. Lowe.

1221 Clay St., Topeka.

A Missionary in Distress.

TO THE DISCIPLES OF CHRIST IN IOWA: -Some years ago Bro. M. Baghdassarian, an Armenian of fice education and strong Christian character, cane to Drake University to be educated in the Bible College. He soon won the confidence and the esteem of the faculty, the Discipes in Des Moines, and eventually in the whole sate After two years of study he was sent to Persia, to work aming Armenian refugies. For five years he has met with great discouragements and almost unvarying failure, through no fault of his own Before he was sent out he secured pledges aggregating one thousand dollars per year for three years. Many of these pledges were not collected, but from time to time sums of money have been sent him, barely sufficient for existence. The famine that has been raging for two or three years has made his efforts fruitless. His condition and that of his family is critical. For conscience' sake, for the love of humanity, and for the live of Christ, sufficient money must be raised to enable him to remove his family to some European port, or back to America. We cannot honorably close this unfortunate chapter in mission work without so doing. The following letter from the Vice Consul General at Teheran, Persia, explains the circumstance:

Legation of the Uni'ed States of America, Teheran, Persia, August 6, 1900. The Rev. H. O. Breeden, D D.,

Des Moines, Ia., U. S. A.

DEAR SIR: -I have just received a letter from Mr M. Baghdassarian, of Kalassau, Persia, until, I believe, some time ago, a missionary sent out and a provided by the Society of the Disciples of

Christ in America, to this country.

It wou'd seem that he is in very straitened would seem that he is in very straitened circumstance, and that he and his family have but the sl-nder-st prospects in this country for the future. For the past two years there has been great scarcity of the necessaries of life in this

In China!!!

The great insurrection in the Chinese Empire, which threatens to involve the United States and the other great nations of the world, has naturally aroused an increased interest in the "Flowery King-The American people want to know more of the situation in the Orient, and are eagerly looking for literature on the subject.

FACTS ABOUT CHINA.

We recently published a booklet, entitled "Facts About China," by Wm. Remfrey Hunt, of Che Cheo, China. Mr. Hunt has been for many years a resident of Central China, and is thoroughly acquainted with the country and its people. The following are some of his topics:

History and Age of China, The People of China, Populousness of China, Climate and Products,

Vastness of Chinese Empire, Classic and Sacred Systems, Strange Manners and Customs, Some Absurdities of Heathenism, Lauguage, Education and Literature, Missions in China.

"Facts About China" is concisely and tersely written. The purpose of the author is to convey information and to instruct and not to entertain or amuse. Nevertheless, the book is thoroughly interesting. A map of the Chinese Empire is included in the book.

PRICE, TWENTY-FIVE CENTS.

THE CHRISTIAN PUBLISHING COMPANY, ST. LOUIS, MO

country and consequently every article of diet has been at semi-famine prices; and I can well understand that a family without any visible means of support must be in a discressed condition.

I am not aware of the terms of his service under this society, and, consequently, cannot make any suggestion regarding the amelioration of his position, except either to remove him to some other field of lacor, or send him on to America or to his home in Turkey. He has, however, a great objection to returning to Turkey as a subject of that state; and as it is somewhat doubtful if he would be allowed, as a naturalized citizen of the United States, to re-enter Turkey, the only alternative, it appears, would be to remove him to some other sphere of work or bring him back to the United States.

If there is anything I can do to facilitate the carrying cut of any proposal you may have to make, I am at your service. Yours very stacerely,

JOHN TYLER, Vice Consul General.

Every consideration of justice and humanity, much less of Christianity, prompts us to send him relief instantly. On condition that \$400 is raised th- Central Church of Des Moines will give \$100, leaving \$300 for all the churches and Disciples of the state. Let our brethren everywhere respond quickly to this appeal, or the missionary may be past help before funds reach him. If the first opportunity after reading this, all our ministers in the state will make an appeal for cash or pledges to their congregations and send the result to W. W. Williams, 220 5th St., Des Moines, treasurer of the Armenian fund, we may yet rescue this good man and his family from dire calamity. Fraternally,

> I. N. McCash, H. O. BREEDEN, W. W. WILLIAMS, S. B. DENNY, R. B. JAMESON.

[This is a righteous movement, and one that perhaps ought to have been made earlier, but there is all the greater reason for promptly responding to this appeal. The remaining sum of \$300 ought to be subscribed at once and cabled to this good brother whose destitute condition will appeal to every generous heart. While this appeal is specially directed to Iowa Disciples and while the responsibility for Bro. B.'s relief rests chiefly upon them, no one will be deprived of the privilege of having fellowship in this good work. -EDITOR CHRISTIAN EVANGELIST]

Mason & Hamlin THE STANDARD OF THE WORLD. Outslog free, 146 Boylston St., Besten, Mass

Annual Meeting in China,

Our meeting this year was first set for July and at Kuling, where most of the members of the mission have been going for the heated term for several years. But the "Boxers" ordained it otherwise, so having fled (at the orders of our consuls) to Shanghai, the annual conference was there held. one week later than the presrranged date. This was not the only untoward event. Dr. Daisy Macklin and Dr. H. G. Welpton had both just left for America under medical orders, and in such precarious health that we feared we should not see them on the field again.

One family was in Japan. However, nothing daunted, the sixteen remaining ones proceed d to hold what may be termed a very successful series of meetings. Under the circumstances it was wisely decided to omit some of the stated papers and addresses. The most gratifying news was that the number of converts was much larger than ever before-184. Eighty-six of these were from Chu Cheo, where there seems to have been an old-fashioned revival in progress for some time. Another good feature was the goodly sum of money from all sources on the field, that went into the work, namely, \$2,960.25 (mex). Notwithstanding the trying circumstances surrounding us, we did not hear a murmur nor a note of discouragement. Every report was full of hope and praise. Perhaps the titles of some of the papers read would be interesting.

"What Shall We Require of Members in Regard to Keeping the Lord's Day?"-Miss Kelly.

"How Much and in What Way Shall we Help the Chinese Poor, Especially Christians?"-E. J. Osgood.

"Itineration"-W. R. Hunt.

"Shall we Shield our Members from Persecution? If so, How, When, to What Extent?"-J. Butchart.

Much thankfulness was felt that our mission had thus far escaped danger and hurt, although grievous harm had befallen so many missionaries in various parts of China.

These are the dark days in the Middle Kingdom. The prince of darkness has great power. The spirit of evil and persecution is rampant. The empire is in the throes of a rebirth. It is the greatest crisis in China's history. In fact, it is a world-crisis. We only wait now, with bated breath, to see the outcome. We want to see a new China, led by honest and able men, and following after peace and righteousness. It is for the purpose of establi hing this reign of righteousness that we have come to this benighted land. God grant us success in seeing his kingdom come among the millions of this empire. W. B. BENTLEY.

Shanghai, Sept. 1, 1900.

Correspondence.

English Topics.

ALL AMONG THE BARLEY.

"Come out, 'tis now September, the hunter's moon's begun," as says a fine old English song. This is the most delightful season of all the year in England. We English people are favored with the finest climate, as well as the best abused climate in the world. There is one thing which our good and welcome American visitors never fail to repeat. They sit at our tables and entertain us with most interesting descriptions of America and invariably glide into profane language about our poor English climate. They tell us that we have no climate at all. We have only little choppy and scrappy samples of all the other climates on earth. They think England is the meteorological inferno of this cosmos. But once I was surprised to hear an American lady say that our summers were de lightful. And I have heard a number of Americans who have long resided in this country declare that there is no other part of the world where it is possible to work comfortably all the year round for so many hours a day. I admit our atmospheric poverty. There are some stupendous commodities which I must warn all intending visitors that they must be contented to dispense with on coming here. We never have a cyclone. Not a single blizzard ever blasted an acre of our soil. There are no earthquakes in our history. Occasionally, about once a century, a slight subterranean tremble has been felt, and in Essex an old church steeple was slightly cracked. But seismological shocks are not in our line. We are negected by old Afolos, the god of the winds, who seems to hold our little island in too condign a degree of contempt to favor it with a tornado or simcom. Insects are of the most innocuous sort. Mosquitos forget how to bite here, and of snakes we have but one species that is hurtful and that is a rare curiosity. We are now in the midst of harvest and all the land is a lovely sight, with the wheat and barley fields ripened and waving the banners of gold at the feet of the hills. The apple orchards of Hereford, Worcester and Devon are Elysian visions, and nothing I know of is more encharting than to travel down from London by way of Canterbury, through Kent to Dover, passing through the hop plantations, where the thousands of pickers, clad in variegated garments, are just now enjoying a delightful and healthy occupation, to which they look forward throughout the year. This year England is glutted with fruit. It is a time of harvest plenty. But alas! all will be needed by our millions of poor people, for vast treasures are being poured forth daily to meet the expenditure of the South African war.

THOMAS SPURGEON.

The son and successor of the great C. H. Spurgeon is about to open the newly constructed Metropolitan Tabernacle. This inauguration will be the great religious event of the coming week. My American readers will remember that the geat tabernacle, which is the cathedral of London Nonconformity, was burned down two years ago. The walls were left standing entire, but the rest of the magnificent structure was totally destroyed. The new tabernacle will be somewhat smaller than the old. It is not so long by about twenty feet, but it will be much more compact a d convenient. It is a satisfaction to all Christian Englishmen and to a vast number of Christian Americans that the ministry of the beloved Charles Haddon Spurgeon is to be continued lineally by his son in the same building, though the catastrophe has involved reconstruction. I have been receiving from Pastor Thomas Spurgeon some interesting personal par-

ticulars of himself. As I have known him from his boyhood, most of the details were more or less familiar to myself; but I should like to communicate a few ef them to those who are pleased to learn about noted personalities. Let it be noted that, although Thomas Spurgeon does not claim to rival his father in commanding talent, yet he is not only an exceedingly able man and a most worthy successor, but one of the most familiar and esteemed of London's public men. He is one of the twin sons, the only two children of Mr. and Mrs. C. H. Spurgeon. The other son is the well-known minister of the great Baptist Church at Greenwich. As preachers these two are equally famous. Their services are sought for all over the land. They were born at that lovely villa in Nightingale Lane, Chapman Common, where it was my privilege, like that of some other favored students, sometimes to visit the renowned preacher. The two boys were sent to school for a few years at Brighton. After schooling was over, young Thomas began to study art at South Kensington and wood engraving in Fleet Street. His health became shaky and in 1877 he went to Australia; but his mother's serious illness brought him home in the following year. She was better when he arrived, but Mr. Spurgeon was very ill and his son Thomas was privileged to preach for him and then to accompany him to Mentone for three months. He next attended classes at the Pastors' College for a time, but failing health again took him to the amipodes in 1879. After traveling and preaching in most of the Australian colonies, Mr. Thomas Spurgeon accepted the pastorate of the Baptist Church in Auckland, New Zesland, in 1881. In 1884 the Auckland tabernacle was opened, free of debt. In 1889 he became the evargelist of the Baptist Association of New Zealand, and in that capacity visited all the churches. In 1893 he began to minister in London at the Metropolitan Tabernacle, though for some nine months he was not actually the pastor. It will be remembered that the congregation was very much agitated for a time by the proposition that Dr. Pierson, of America, should become pastor. I have been putting a question or two to Mr. Thomas Spurgeon. I wanted to know whether he was optimistic or otherwise in regard to the general religious and social outlook. His reply was: "I cannot say that I think the outlook bright, and the worst of it is that so many think it is."

C. H. SPURGEON'S INFLUENCE.

I was anxious to obtain from Mr. Thomas Spurgeon a correct idea of the extent to which C. H. Spurgeon's mighty influence survives. In these bustling and mercurial days impressions soon fade. Men are quickly forgotten. Few Englishmen have much to say about Gladstone or Beaconsfield, though these were both popular idols not long ago. I noticed when in America that very few people had anything to say about Lincoln or Garfield. Thomas Spurgeon said to me: "The fact that the great cost of rebuilding the tabernacle has been met is proof positive that C. H. Spurgeon is not forgotten. I believe it is mainly for his sake. The Institutions are well remembered. I could wish for a more liberal interest in the college and the Colportage Association, though, in the providence of God, we have wanted for nothing and no work has been given up." Thomas Spurgeon was born Sept. 20, 1856. When living in New Zealand he married the eldest daughter of Gideon Rutherford, of Dunedin, in 1888. He is now in the very prime of life. His style is not at all eloquent, but is simple and direct His theological accent is an exact replica of his father's, and thus whatever originality characterizes his preaching belongs only to a somewhat poetical turn of mind and to his passionate love of the sea and of nature in all her moods. He has traveled much, and is a man of greatly enlarged sympathies excepting theologically.

SOME LITERARY QUARRELS.

Some nice little troubles are occurring in the London literary world between famous people. One of these is between certain play-writers who are battling about plagiarism, of which one accuses the other. In this I am not interested, as I am not a theater-goer. But there is a curious interest attaching to the dispute between Marie Corelli and Hall Caine. One of the most sensational books of last year was Mr. Hall Caine's "The Christian." Now Miss Corelli has issued a romance with the title "The Master Christian." She is of course accused by some critics of having yielded to the suggestiveness of Mr. Hall Caine's title. This she indignantly denies. Now, as robody can settle the point in dispute, people are turning to the merits of Miss Corelli's book itself. We have been assured beforehand by the publishers that it would prove to be the most remarkable book of the century. An extraordinary production it is, and it is at once bewildering its readers by the mixed feelings it evckes. It is, like all Miss Corelli's writings, turgid with a constant cataract of nolsy rhetoric. Many of the passages are extremely beautiful, and the descriptive pages are often inimitably vivid. But this racketty eloquence makes all her books tiresome for busy people, who after all do not want to be swamped and carried by a Niagara of overwhelming gush. The characters are drawn for a purpose and that purpose is a very strong one, strongly worked out. The book is a tremendous hit at priestcraft and also at a divided Christianity. In this respect it is the great literary surp ise of the day. I must do Miss Corelli the justice she deserves. She has produced her finest book and I recommend all my readers to procure it. I recommend them at the same time to skip pages most generously. I certainly never expected that Marie Corelli would ever write a book which indirectly tells in our favor as a people. Neither do I suppose she herself knows anything of simple apostolic Christianity. She writes better than she is aware and may fulfill a far higher aim than that of which she is conscious. WILLIAM DURBAN.

43 Park Road, South Tottenham, London, Sept. 14, 1900.

"Red Cheeks."

"OTHER CHILDREN HAVE, WHY NOT YOURS?"

The above comments occur in a letter referring to proper selection of food, from E. J. Wilson, 342 Hemlock St., Allegheny, Pa. "When our first baby boy reached seven months, he began to lose strength and grow pale. He could not digest any of the ordinary baby feeds or prepared milk.

"Acting on the advice of a sister-in-law who was bringing the roses to the cheeks of her two children, by their diet of Grape-Nuts food, my wife purchased a package and began feeding it gradually to our baby, preparing it with a little hot water until it was the consistency of a thick gruel. She not only fed it to the baby but herself began eating it three times a day.

"The transformation was wonderful. Within a month the baby was free from all stomach trouble and my wife's strength was completely renewed, that feeling of fatigue having entirely disappeared. Do not over feed when giving Grape-Nuts food to the baby. Other children have red cheeks, why not yours?"

This food is concentrated and requires less in volume than any food known. Its delicious taste wins friends and the remarkable effects win the reason of any thoughtful person. It was originally prepared for brain workers, but the effect upon the nerve centres and brain is so valuable that it can be used with even nursing babes, to their very great advantage.

The Edge of the Orient.

There is no special reason why the ordinary traveler should stop at Odessa, but it is a very pleasant place in which to spend a few days if you are forced to, as I was, by the combined perversity of Russian passport regulations and steamer schedules. It is a city which belongs thoroughly to western Europe. There is nothing Russian in its appearance except the fact that it has wide streets. It is probably the only city in Russia which is built chiefly of stone. British capital and enterprise are largely responsible for its present prosperity, and the sailors of all nations are to be seen in its streets.

The city is bailt on a high plateau which rises almost abruptly from the sea as the Plymouth Hoe and much higher. At the foot of the cliff are the docks and the dwellings of the sailors and roustabouts, both permanent and transient, and along the cliff at the top runs a broad boulevard and promenade shaded by rows of acacia trees. The best hotels are on this boulevard, and the best thing about them is their glorious outlook over the busy harbor of Odessa and the Black Sea. The harbor was more than usually busy now, for troopships stood there ready to start for China with thousands of Russian soldiers. The last night I was in Odessa there was a grand celebration in my hotel in honor of some officers who were leaving the next day for the front. They made speeches and drank toasts and cheered each other heartily, but they did not sing as German soldiers would have done.

There is an open-air cafe on the boulevard very Parisian in type, where an excellent band plays every afternoon and evening, which furnishes the basis, apparently, for the chief line of social demarkation in the city. If you are somebody, you sit at one of the little tables, drink tea and listen to the band. If you are nobody you promenade up and down the boulevard and listen to the band without expense. But whether you are somebody or nobody, you are almost sure to be there to listen to the band in the evening.

The birthday of the Czar's mother came while I was there, and it was celebrated by flags in the daytime and illuminations at night and a general holiday. The fact that most of the restaurants were closed, and that I had to hunt all over town to get luncheon, did not inspire me with kindly feeling toward the Czar's mother. In the middle of the band concert that night (I happened to be somebody that evening and was drinking tea), the band struck up the Russian national air. Before the middle of the second note of that magnificent anthem was reached, every one was on his feet, every one was eilent and every hat was off. They stood so until the end of the number and then applauded enthusiastically. It was not customary to applaud the band in that place. In short, the band was compelled to play the national air through three times and each time every one stood in silence and uncovered. It was a pretty fair exhibition of patriotism for the down-trodden subjects of an effete monarchy.

From Odessa to Constantinople is a ride of about thirty hours by fast steamer directly across the Black Sea. The Black Sea is not black, by the way, but bright blue like the Mediterranean—as the White Sea, the Red Sea and Yellow Sea also are, I suppose. It is one of those embarrassing sheets of water, not very large and not very small, where those who claim to be immune from sea-sickness are called below by a sudden bilious attack, and those who have less confidence in themselves on the Atlantic, stay up on deck and enjoy the moonlight.

Land comes in sight about noon simultaneously on both sides of the vessel and the Turkish coast

THE PRAISE HYMNAL_

"THE PRAISE HYMNAL is in use in both the Franklin Circle and Ætna Street Churches of this city, and each week brings to me a new appreciation of the work. The dignity and variety of the contents, and the rare taste displayed in the arrangement and typography combine to make it a model church hymnal. So far as I have seen, the Responsive Readings are unequaled, and are a most attractive feature of the book.

[ESSIE BROWN POUNDS, Cleveland, O."

For sample copies and terms address Fillmore Bros., 119 W. 6th St., Cincinnati, O., or 40 Bible House, New York.

***TOUR new book for Sunday-Schools, Fillmores' Sunday-School Songs No. 2, price, 10 cents, is extra fine. A sample of our Musical Messenger sent free.

soon rises ahead of us and apparently bars our further progress. We wonder where the Bosphorous is. Without looking very narrowly at the map, I had always taken it for granted that the Black Sea tapered down gradually to this narrow strait, but now we are coming abruptly has approached quite close can one see into the mouth of this cleft which separates Europe from Asia. It is like the mouth of a river and not one of the largest size, either. The forts which guard the Asiatic and European lips of this mouth are not more than three-quarters of a mile apart, and this is not the narrowest part of the strait.

We read with mirth and a touch of incredulity, how the navigators of the sixteenth century went up the Hudson River looking for the northwest passage to China. But it seems quite as unreasonable to expect this narrow water-way to lead on and on, now widening to a vast sea, now narrowing again to a slender strait, until finally it reaches the Atlantic and through it all the seven seas. Three times between the Black Sea and the ocean does this highway of ships contract until two continents are in sight at once. The Bosphorus and the Dardanelles seem rather to unite Asia and Europe than to separate them, and the Strait of Gibraltar, though much wider than either of the others, is the point where Europe and Africa meet.

The Bospherus is not only the narrowest but by far the most beautiful of these three straits. Hills rise abruptly from the water's edge, yet not so abruptly but that villages can find standing ground at the bottom and on the lower slopes. Isolated houses are scattered thick on the hillsides, and those at the water's edge are built out into the stream so that one may look down from their over-hanging latticed windows and see the waves lapping at the water-gate, or may drop down, as it may perhaps be sometimes necessary to do, stealthily by night into a waiting boat with muffled oars. Very likely escapades of this sort do not happen nowadays,-but again perhaps they do. There is no telling as you go by on the steamer. But at all events, there is no better place for strange adventures in all the magic East and no better place in which to localize the imaginary adventures which have no other scenes, than here on the shores of the Bosphorus, two or twenty miles from Constantinople.

There are palaces, too, as well as villages, along the shore, and here and there are rows of handsome villas where the well-to-do of the capital come to escape the summer heat of crowded and dirty Constantinople. The embassies of the

foreign nations have summer homes here also and their row of handsome buildings with fluttering flags by the water's edge might be taken for a reproduction of the Rue Des Nations at the Paris Exposition where the pavilions of all lands are mirrored in the Seine. But whether palace, or villa, or village, the coloring of the scene, lit by semi-tropical sun, is vivid and delightful. The pale blues, the pale pinks and pale yellows of the houses contrast strikingly with the deep green of the cyprus (a most lugubrious tree in any other setting) and the deep blue of the Bosphorus.

After a two hours' ride through such scenes as these, the villas and villages begin to join themselves into an unbroken series and the already abundant life of the Bosphorus thickens into the perfect swarm of vessels of every type, propelled by steam, wind and car, which crowd the capacious harbor of Constantinople. To our right lies the wonderful city covering the low hills which rise from the Bosphorus. It is cut in two by the Golden Horn, a river-shaped arm of the sea, which constitutes the harbor. One has a confused impression of flat domes and slender minarets, but there is not much time now for any leisurely survey of the city, for before the vessel has dropped anchor, it is surrounded by a swarm of row-boats whose noisy oarsmen are anxious to put you ashore. The agents for all the hotels come on board at the same time and wage strenuous warfare for the possession of your person and baggage. Most of them begin by asserting that their houses are thoroughly English, but at a word of French they will stoutly maintain that French is the prevalent language with them, and if you try them with German, they will swear that their establishment is patronized almost exclusively by Germans. As a matter of fact, most of them are quite thoroughly cosmopolitan and any language and any coin will pass with them at par.

The hotel runner, who in the general melee has acquired possession of your effects, puts them and you into a row boat, lands you at the custom house and steers you through the formalities connected therewith. Being in no great hurry and having nothing to conceal, I did not think it worth while to bribe the examiner, as the custom is. It took him ten minutes to go through my two hand bags. It may be remarked here by way of anticipation that the baggage of out-going travelers is also examined at the custom house, and, as I was leaving a few days later, to save time and trouble I gave the examiner a coin worth a dime. My goods were not opened. Consider the degradation of a government whose custom-house offi-

cials not only can be bribed, but can be bribed with ten cents.

The hamals, or porters, of Constantinople are a famous tribe. In the absence of streets navigable by wheeled vehicles in many parts of the town, it is necessary to transport goods on the backs of donkeys and men, and both are equally capable of carrying surprising loads. But since there is a good carriage-way leading to the street upon which all the hotels are situated, we did not need the services of the hamals except to convey our baggage to the vehicle. Then we went through a tangle of tortuous lanes, crooked and ill paved, up-hill and down, through dense throngs of men and denser packs of dogs, till at last we came into the main street where the car track is. It boasts a width of nearly twenty foot, by reason of which fact it looks comparatively deserted. Great breadth in a street always gives that impression.

All Constantinople, like the "all Gaul" of our boyhood's Cæsar, is divided into three parts: Stamboul, Galata and Pera. Stamboul is old Constantinople, the site of the old Greek city of Bezantium, of Constantine's capital and of the Constantinople the Crusaders knew. The other parts of the city have been affected in various degrees by foreign influences, but Stamboul is the real Turkish city. The street lighting arrangements are extensive—as extensive as the solar system and the starry expanse. The system of garbage collection is as "simple and powerful" as the buckeye cure for rheumatism. The material is thrown into the street at night and the dogs do the rest. The prevalent method of street paving is calculated to make the thoroughfare resemble the boulder strewn beds of mountain torrents. May I be forgiven for ever applying to any other city the term "ill-paved."

The Golden Horn, branching off from the Bosphorus at the point where the latter is beginning to widen into the Sea of Marmora, divides what would otherwise be a semicircular city into two quadrants. Stamboul occupies one of these quadrants. The other is occupied by Galata and Pera. and the famous bridge across the Golden Horn connects Stamboul with Galata. This is the place this Galata Bridge, where one may take his stand and see all Europe and Asia go by in any half hour. It was always busy and always crowded with the most heterogeneous mass of humanity. Even a single Turk, with his red fez and baggy trousers and any sort of a coat, produces upon me the impression of a mingled multitude; but to see them by the thousand and, mingled with them, Armenians, Russians, Greeks, Cretans, Arabs, Englishmen, Roumanians and representatives of all the other tribes and nations of the known world-this is a dazzling sight.

But I like the Galata Bridge best about six o'clock in the evening, when the slanting rays of the sun come down the Golden Horn from the Sweet Waters of Europe and add their touch of flame to the myriad bobbing crimson fezzes. At this hour, too, the domes of the mosques are gilded and they look the better for it. There are plenty of domes in Constantinople, domes of the flat Byzantine type, but most of them are a dull white by the light of garish day. They are at their best by sunlight or moonlight. But at any hour one gets a comprehensive view of the city and its people from the Galata Bridge. It is to Constantinople what the Unter den Linden is to Berlin, the Grand Boulevards to Paris, the Corso to Rome, the Carl Johansgade to Christiana, the Nevski Prospect to St. Petersburg, what Broadway and Fifth Avenue together are to New York. It is the place where everybody in the city appears at least twice every twenty-four hours. I am almost

of a mind to eschew the parallel between Constantinople and Gaul, and make the Galata Bridge a fourth part of the city.

Galata itself, lying across the Golden Horn from Stamboul on the sides of a steep hill which is capped by a great round tower, is called the Genoese quarter. For many years it was an inde pendent suburb of Constantinople, inhabited and controlled by the merchants of Genoa. That was in the days when Genoa and Venice were the great maritime powers of the Mediterranean, and bitter rivals. The conquest of Constantineple by the Fourth Crusade, which was deflected from its intended warfare against the Saracens to war against Greek Christians, was effected chiefly by Venetians, and the Latin kingdom of Constantinople was under Venetian influence during its existence of half a century. Naturally, the Genoese were jealous of the commercial advantage which thereby accrued to their rivals and were willing enough, when the time was ripe, to help the exiled Greek emperor win back his capital For their services on this occasion, the grateful Paleologus conceded to the Genoese this valuable suburb. Trey built a town there with a wall around it and a tower in the middle of it, which still stands as the most conspicious landmark from afar in the whole city. And they made themselves very troublesome to the too generous emperor and his successors until the Turks came two centuries later and turned out both Greeks and Genoese. So much for this digression into medieval history. Its only object is to explain the present fact of the Galata tower and the glib phrase of the guides who tell you that Galata is 'the old Genoese quarter." Any one with even a little curiosity begins at once to wonder what business the Genoese had with a whole section of Constantinople.

The third part of Constantinople is Pera. It is divided from Galata only by the somewhat imaginary line which separates the Oriental squalor of the latter from the comparatively decent Occidentalism of the former. All the foreigners except the missionaries live in Pera and the foreign shops and hotels and the legations are there. Even the slight resemblance which Pera bears to a city of Western Europe is enough to differentiate it from the rest of Constantinople It is not an absorbingly interesting section, but if any one were making a lengthy stay in the city, it would be a convenient and almost necessary place to which to retire occasionally to recover one's self-respect.

W. E. GARRISON.

On the Aegean Sea, 10 August, 1900.

Our Twentieth Century Fund.

At a meeting of the Executive Board of the Christian Widows' and Orphans' Home in Louisville, Ky., it was decided after careful and prayerful consideration to try to raise a fifty thousand dollar twentieth century endowment fund for the

We feel confident that we will have the sympathy and hearty co-operation of every person that reads this article, because this work appeals to the heart and conscience of every friend of the poor and helpless children, that are thrown out on the world without support.

"Pure religion and undefiled before our God and Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."

There certainly can be no more worthy work than the training ane caring for the orphan children in the church. Knowing that the Christian brotherhood is ever ready to respond to the orphan's cry and to the distressed of this land, we decided that there was no better time to begin to endow the home than the present. We want to



raise ten thousand dollars in cash and pledges by January 1st, at which time, if that amount in raised, we want to have a great jubilee meeting of a day or two in this city to thank God for his blessings and to plan for more effective work in his service.

Let it be understood once for all that while this home is in Kentucky, and is supported largely by the brethren in this state, that it belongs to the brotherhood. We only have one other institution of the kind, that we know of, and it is located in St. Louis.

If we can raise a popular endowment of fifty thousand dollars for the home in Kentucky it would be a great blessing to the one located in Missonri, for it will make it much easier to raise a like endowment for that home after the appeals of this one have been placed on the heart and conscience of the brotherhood.

The time is short to raise the first ten thousand and we hope that all who read this will begin at once to help us to raise this amount. If you know of any person that you think could give a thousand dollars, send us his name, or one that you think could give five hundred, one hundred, fifty or twenty-five. Those giving one thousand wil be allowed to keep one child in t e home all the time. Any one giving five thousand will be allowed to keep five children in the home, and the fund will be called The ____ Memorial Fund, named after the giver.

What a blessing five thousand in this way would be to these little children, and what a reward you will receive in heaven; what a joy it would be to find one hundred little children before the throne of God who would say to you: "It was through your five thousand dollar gift that I was educated and prepared for the duties of life and led into the kingdom of God."

Those that give five thousand dollars would be expected to pay it within two years; these that give five hundred would be given six months, and those giving one hundred and smaller amounts would be expected to pay it by January 1st

Thousands can only give one dollar, so if that is all you are able to give, send that or give name and address and you can send it later. Let all who can give send their address and the amount at once to R. H. Otter, Box 300, Louisville, Ky.

ROBT. H. OTTER, President.

Rest and Reastn to Mother and Child. MES. WINSLOW'S SOOTHING STRUP has been used for over FIFTY YEARS by MILLIONS of MOTHERS for their OHILDREN WHILE TEETHING, with PER FEOT SUCCESS. It SOOTHES the CHILD, SOF TENS the GUMS, ALLAYS all PAIN, CURES WINE COLIC, and is the best remedy for DIARHOEA. Soft by Druggists in every part of the world. Be sure and ask for 'Mrs. Winslow's Soothing Strup' and take no other kind. Twenty-five cents a bottle

B. B. Tyler's Letter.

A convention of Christian workers was held in Chicago Avenue Church-Moody's old church, in Chicago-from September 19th to September 26th. It was a good meeting. Such well-known workers as W. R. Newell, R. A. Torrey, James M. Gray, W. Phillips Hall, Lucy Rider Myers, Graham Taylor, Johnston Myers, W B. Jacobs and D. B. Towner were present and participated. Dr. Gray gave a number of helpful studies of the Epistle to the Ephesians. Dr. Gray is a fine teacher. I would not like to be required to endorse his orthodoxy nor his phraseology at all times, but his studies are helpful, nevertheless. In fact, when it comes to endorsement, I do not know of any whose views I am willing to youch for except my own, and to be thoroughly honest with you, I am not always certain of my own position. I am etill I arsing

I met a number of Disciples in this convention. The following names I recall: Dr. A. I. Berninger, of Indianapolis; Miss Jennie Heckler, Antioch, Ohio; Miss Thompson and Miss Galasdon, Cincinnati, and T. P. Ullom. There may have been others of "our faith and order" in this convention, but these I had the privilege of meeting. The purpose of this convention was a better equipment for winning men to Christ. Time spent in such a place is well employed. Bro. Ullom has already had good success in the ministry of the Word. If I remember correctly, he served the church in Antioch, Ohio, with such visible success that last July a house of worship was dedicated free from debt. He is taking the regular course of study in the Bible Institute in Chicago.

After the death of Col. Ingersoll and Mr. Moody, some one in a public address characterized their work, giving a preference to Ingersoll.

Here in Chicago the church that Mr. Moody founded and his Bible Institute stand as monuments to the character of service that he rendered. These properties are worth, I should say at a reasonable valuation, at leas: \$200,000, and they are free from debt. The average attendance of young men and young women in training for Christian work is about 210. This is pre-eminently an English Bible school. The friends of the work are attempting to raise an endowment of \$3,000,000, and I hear they are meeting with encouraging success. The method of Bible study used in the Bible Institute is not the same as that employed in the University of Chicago! The theology is somewhat old-fashioned. The style of speech is in some instances archaic. Dr. Gray had much to say in his lectures about the "mystical body of Christ." But what of it? Paul said in a letter written when he was in Rome: "Some preach Christ even of envy and strife, and some also of good will; the one do it of love, knowing that I am set for the defence of the gospel, but the others proclaim Christ of faction, not sincerely, thinking to raise up affliction for me in my bonds. What then? Only that in every way, whether in pretense or in truth, Christ is proclaimed; and therein I rejoice and will rejoice."

If Paul could rejoice that the Word was preached in his time by some even in a wicked spirit, ought we not to rejoice that the Word is studied and the Christ is exalted, even with an imperfect or an erroneous understanding, but in a spirit of divinely generated love?

There is coming to be a better understanding of the Scriptures and a more intelligent handling of the Old Book day by day. In this fact let us rejoice. It ought to be a pleasure to us to command and encourage such a work as this founded by D. L. Moody in Chicago. Can any person name anything at all comparable to it in the way of moral helpfulness, started by Mr. Ingersoll?

Mr. George William Cooke has recently been studying church methods and the ways of congre-

gations in Massachusetts. He has not confined his investigations to a single denomination. Some of his facts and conclusions are interesting, and even surprising.

That three times as many women attend church as men is a fact with which we are all acquainted, but Mr. Augustus Daly, a noted theatrical man of New York and London, has been quoted lately as saying that the same statement is true as to the attendance at the theatres. The attendance at the Wednesday and Saturday matiness is as exclusively of women as is the attendance at the midweek prayer-meeting and conference meeting.

Mr. Cooke's observations led him to the conclusion that the number of men attending church is in inverse proportion to the liberality of the doctrinal teaching. The most conservative churches have the largest proportion of men and the dis incity liberal the smallest.

Another problem to which Mr. Cooke has given attention is the proportion of church-goers to the whole population. The number of persons who never attend church is in most towns not more than one in six or eight, and the latter figure is more likely to be correct than the first. On the other hand the number of regular attendants—that is, those who are found in church as often as every other Sunday—is not more than one in three or four of the adult population.

Mr. Cooke's conclusion is that "genuine, first-hand, personal interest in religious questions was never greater than now. This fact creates for the real preacher such an opportunity as no other Christian age has ever presented. In view of the vast spiritual needs of our time it is surprising how impotent the churches are, how ineffectual in their leadership. The trouble seems to be that the preachers are living in a world that no longer has an existence. The men of to-day are not thinking the thoughts that are uttered in the pulpits."

The Chicago Times-Herald some days ago had an editorial on "What Should Preachers Preach? The writer first of all says that "when editorial writers for the newspapers go to church it is after a six days' devotion to current politics. They have noted each new development in the situation, read the noble letters of the prominent converts who are ever passing from one side to the other, and have persevered also in that appalling, disheartening task of tugging through interminable speeches which tell them nothing that they did not know before. They are by this time steeped in politics to such an extent that no minister who has been attending to church duties can possibly enlighten them as to political facts or exert the slightest influence upon their political opinions."

The writer goes on to say that "it is a great relief when the minister eschews politics and all the daily wrangles in which they have a part, and takes them into a better and purer spiritual atmosphere."

The remark about taking people "into a better and purer spiritual atmosphere" is worthy of repetition and emphasis. There is much more of the same kind in the article from which I have quoted, but this is enough. It is interesting to preachers to hear from the pews now and again—and sometimes it is profitable as well. This man insists that to him the most interesting and helpful preaching is that of a man who is full of the doctrine of the Christ and also of his Spirit, and exalts the Christ with a holy enthusiasm. "From such preaching and such a personality one turns to the world again with higher resolves."

В. В. Т.

For Nervous Headache

Use Horsford's Acid Phosphate.

Dr. F. A. ROBERTS, Waterville, Me., says: "It is of great benefit in nervous headache, nervous dyspepsia and neuralgia."



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Kansas City Letter.

Kind friends, we bid you one and all to come to our convention, or rather to your convention, held at our house. Our welcome is wide, our invitation sincere. We want you to come. Preparation is being made for your coming, and we are frank to say this means a good deal of work for us all, but then this is a labor of love. We do not mind the work, but what we should very much mind is your possible failure to come. Really, you can't afford to miss it. Now this is a stock expression, but a very undeniable truth is beneath it. Your absence will not only be our loss, but yours. About the convention feast you have heard from others. Our secretaries know how to spread an appetetizing table. The programme is attractive. You will enjoy it to the very close. But then there is something else besides the program-Kansas City. If you have never seen this young Western giant, come and inspect his thews, his steellike muscle, his great strength. This young commercial Hercules is worth looking at.

Well, this town by the Kaw hasn't a very ancient history. The history began only yesterday, but its short chapter is full of incident and marvel. In the sixties only a little trading post: a little later a flourishing hamlet; the next hour a boom city with all the riot of speculation, the rawness of newness, the extravagance and pretension, the wildness and license of commercialism run mad, all a-bristle with fables and-lies: then the boom collapse with its ruin and its bitterness; then the upward struggle of an indomitable energy and the miracles of reconstruction; and now-the largest city for its size in the world, kind sir, and spite of Eastern sneers at Western license the best. Kansas City, like Jerusalem, like Rome, like all other great cities is on the hills. It is well to tell you that before you come, although this scribe has a secret belief that you would find it out without help. We have more than seven hills-more than seven times seven. The number is so great that as yet they have been uncounted. Such marvels of enterprise already exhibited in their filing and cutting down, and withal such devotion to them as they are. All Kansas Cityans are proud of these hills and the uniqueness they confer upon the city. In sober truth they make for an infinite variety. And then Kansas City can boast of looking down upon the muddest and crookedest river in the world-the Missouri. The Rhine may be pellucid, the Rhone swift rushing, the Amazon majestic, the Hudson picturesque, but for an infinity of twistings and the healthiness of mud. commend me to the Missouri. Though muddy, these waters are pure, the sand constituting a natural filter, and you are proudly told that they are the purest in the world and are shipped to the Atlantic Coast to supply the great ocean liners. Don't fail to look at these waters some day through Western singers to be made classic.

Then our packing houses! Do you know that Kansas City is a livestock center is second only to Chicago and destined soon to surpass even the Windy City? The thousands upon thousands of cattle, sheep and hogs slaughtered here would make a Buddhist sick! If you are in love with a sensation, by all means visit Armour's, Swift's or some other of these great institutions.

You can reach them with ease. The street car system is said to be one of the best and if you, disdaining these democratic conveyances, want to see the city behind a span of Kentucky high-steppers, you can roll over positively the finest streets in America. Miles upon miles of asphalt white, and glistening—more miles, bear in mind, of this beautiful material than may be found in any other American city save Buffalo.

While en route your driver will pelt you with statistics of the city's growth and business. He

will tell you -- and tell you the truth, mark youthat Kansas City has more railroads than Cincinnati, more than Philadelphia, more than St. Lotis, more than any other city save Chicago, and when the next road is built will be first. He will tell you that this is the greatest center for distribution of agricultural implements in the world. He will dilate upon the great horse and mule markets. He will help you to look clear to the top of the great office buildings. He will assure you that you are in the heart of the finest agricultural country in the world. He will by no means fail to declare that the volume of business done by this city is greater by far than any other city of its size in the United States, exceeding, as shown by the clearing-house returns, such cities as Buffalo, Louisville, Cleveland, neck and neck with Cincinnati, bowing only to the commercial superiority of Pittsburg, St. Louis and a half dozen others of our great metropolitan towns. He's a great talker, this guide. He can "blow," to be sureequal to a Kansas breeze, in fact. He's an enthusiast, this guide, and always tells you the truth.

Do you get just a trifle bored by his impertinence and venture to crop his feathers by saying: "Yes, its a pretty good place to make money, but that's all?" The next moment he will begin a fresh bombardment. He will point you to two great high school buildings with their three thousand students and assure you that these and the ward schools are notable in all the educational world and that committees from all over the country journey here to study the system. He will show you a public library which Mr. Carnegie did not build, classic in its lines and elegant in its simplicity. He will show you substantial church buildings (though he will admit that in this respect the city does not compare favorably with some others) and then take you over a system of parks and boulevards not to be duplicated, when all completed, by any city in the land. He's quite bumptious, this guide. His egotism is almost an infirmity, but then he's in dead earnest about it all.

If you have a latent suspicion that this hypothetical guide is not truthful and that there isn't anything here in Kaw-town to see, journey hitherward. It may not be the story of the Queen of Sheba astonishment retold, but it will convince you that—what? This column is yours after the convention to answer. So once more we bid you come to the great convention.

GEORGE H. COMBS.

Illinois District Convention.

The seventh district missionary convention was held at Fairfield, Ill, Sept. 4-6 with very gratifying results. The first afternoon and evening was taken up by the C. W. B. M. Besides the delegates were the following ladies who took part in making their meeting a success: Sister Anna M. Hale, state organizer, who presided with dignity and also gave some very interesting facts about the work of the C. W. B. M.; Sister Mamie Towne, of Cairo, the president of the 8th district of the C. W.B. M., was present and made a beautiful talk, full of facts and figures. She was also chosen as president of the 7th district. But the crowning point of the occassion was when Sister Josepha Franklin, one of our missionaries to India, gave us a description of the manners and customs of the inhabitants of India, and showed many of their curious handmade articles. This closed the afternoon session. At night she lectured on the mission work and the condition of the famine sufferers. A splendid practical program. A few on program were unavoidably absent, but their places were supplied by others who did justice to the subjects and credit to themselves.

Bro. J. J. Harris, 8th district evangelist, was present and assisted with encouraging words and timely advice. This was much appreciated, coming from a man of Bro. Harris' experience and ability.

When it came to the question of putting an evangelist in the 7th district, Bro. J. A. Bottenfield, after an hour's talk, which was characteristic for its logic and zeal, impressed the convention with the fact that we need a man in the field, and when it came time to decide the convention was unanim usly in favor of it and raised part of the money therefor. We not only expect to have one, but before the close of the year we expect to have four.

At the close of the convention the evening of the last day Bro. Jones delivered a strong lecture in which he admonished us to do our duty regardless of the opinion of men; and if we do this we need not fear results.

Those who were not there missed a very great treat; so begin preparing to attend our next convention. Fraternally, Lew D. Hill.

More Boxes of Gold,

AND MANY GREENBACKS.

To secure additional information directly from the people, it is proposed to send little boxes of gold and greenbacks to persons who write the most interesting, detailed and truthful description of their experience on the following topics:

- 1. How have you been affected by coffee drinking and by changing from coffee to Postum?
- 2. Do you know any one who has been driven away from Postum because it came to the table weak and characterless at the first trial?
- 3. Did you set the person right regarding the easy way to make Postum clear, black, and with a crisp, rich taste?
- 4. Have you ever found a better way to make it then to use four heaping teaspoonfu's to the pint of water, let stand on stove until real boiling begins, then note the clock and allow it to continue easy boiling full 15 minutes from that time, stirring down occasionally? (A piece of butter about the size of a navy bean placed in the pot will prevent boiling over.)
- 5. Give names and account of those you know to have been cured or helped in health by the dismissal of coffee and the daily use of Postum Food Coffee in its place.
- 6. Write names and addresses of 20 friends whom you believe would be benefited by leaving off coffee. (Your name will not be divulged to them.)

Address your letter to Postum Cereal Co., Ltd. Battle Creek, Mich., writing your own name and address clearly.

Be honest and truthful, don't write poetry or fanciful letters, just plain, truthful statements.

Decision will be made between October 30 and November 10, 1900, by three judges, not members of the Postum Cereal Co., and a neat little box containing a \$10 gold piece sent to each of the five best writers, a box containing a \$5 gold piece to each of the 20 next best writers, and a \$2 greenback to each of the 100 next best, and a \$1 greenback to the 200 next best writers, making cash prizes distributed to 325 persons.

Almost every one interested in pure food and drink is willing to have their name and letter appear in the papers for such help as it may offer to the human race. However, a request to omit name will be respected.

Every friend of Postum is urged to write and each letter will be held in high esteem by the company, as an evidence of such friendship, while the litte boxes of gold and envelopes of money will reach many modest writers whose plain and sensible letters contain the facts desired, although the sender may have but small faith in winning at the time of writing.

Talk this subject over with your friends and see how many among you can win prizes. It is a good, honest competition and in the best kind of a cause. Cut this statement out, for it will not appear again.

Interesting History.

The following letter by our beloved Brother J. Lamar, written to Mrs. F. J. Spratling, Editress the Department of the Woman's Society for orgia Missions, in the Southern Evangelist, der whose auspices this meeting was held, will interesting reading to all who know Brother mar, or rejoice at Christian victories:

DEAR SISTER SPRATLING:-I see that you blessed men are sending the gifted and beloved O. P. egel to Columbus. May God be with him and give abundant success. It may be that I alone am are of the fact that the primitive gospel was ee preached in Columbus, and by your own evernored grandfather; and if you can accord me a le space I will tell you about it. I am the more erested in it because it was just fifty years o, so that Bro. Spiegel's meeting is to me a sort jubilee. If you can read my report of the first lumbus meeting without laughing, it may be od for us, while we accompany Bro. Spiegel th our earnest prayers and sympathies, to think the difference between now and then. It should be stated that my brother Philip F.

i myself, living several miles from the city, re both young men, and the only Disciples in at whole region. We had very little money, no perience, no guidance, nothing in fact, but un anded faith in the original gospel. It seemed us that if the people could only hear it eached it would "go like hot cakes," and would erally sweep everything before it. Well, by ance we saw in a magazine a communication m Dr. Daniel Hook, evangelist of Georgia. We d never seen him or heard of him before, and re not sure whether he would be equal to the avy task before him. We felt sure that the ters of the Chattahoochee would be often and eatly agitated, and if Dr. Hook proved to be t a very strong man he might not be able to do the necessary baptizing, but as we had proved our neighbors over and over again that the elve apostles had baptized 3,000 in one dayd "baptized them by immersion" at that -we ncluded to risk it! So after some correspondce and delay, Dr. Hook came, a fine, portly genman, and we felt easy about the baptisms. We d rented the finest hall in the city, arranged for hting, etc., advertised conspicuously in the mes and Enquirer, had a Bible and some sort of mn book on the stand, and felt that all things ere ready. A few minutes before the hour of rvice we concluded to repair to the hall, so as t to keep the congregation waiting. We were obably a little too soon, as no one was present; t we marched boldly to the front, and admired e fine and well-lighted hall and were rejoiced to e the abundant provision of seats for a large ngregation. This had been one of the points sisted on by us, as we feared we might not have ats enough! We waited and looked at our atches, and then admired the hall and seats some ore. After awhile the sexton came in and ked a little at one of the windows, and screwed one or two of the lights-which was encouragg. In process of time, not to say process of ernity, three or four people came in, looking irious, wide eved and amused, and by the time e had got fully under way two or three more sined them. We had no singers among us, but well as I remember we did try a verse or two "Amazing Grace," and then concluded to disontinue this "delightful part of the worship." But the sermon was excellent, for Dr. Hook was ot only one of the best of men but best of reachers; and the six or eight of us there that ight, including the sexton, heard such preaching B we had never heard before. But it was funny, s we went to the hotel, to hear Bro. Philip trying hearten up Dr. Hook by explaining to him the mallness of the crowd; but neither Philip nor I

ever intimated, for indeed we did not know that it was all owing to the fact we were trying to run the thing by common nonsense rather then common sense. Suffice it to say, we continued two or three nights more with the same result, and then adjourned sine die.

I suppose that most people would call that first Columbus meeting a stupendous failure; and in one sense it was. There was no additions by 'primary obedience," by "letter," by "statement" or by any of the numerous ways that we read about in the Acts of the Apostles and our other religious publications -not one! But toat meeting did result in the production of two Christian preachers, such as they were: one of them a very good one, as the numerous churches in Northeast Georgia can testify; the other, never good for much except to "hold the fort." But let it be recorded that whatever we two have done by tongue or pen, for God and man, for the church and the world, may be and should be traced to Dr. Hook's meeting in Columbus fifty years ago. And now let us look and long and pray for a glorious jubilee. May God help Brother Spiegel in his work there. Lovingly yours,

J. S. LAMAR.

The second meeting in Columbus, fifty years after the first, closed Aug. 11, after continuing nearly thirty five days. The large central tent was full of interested hearers at every service. Often we were unable to crowd them all into the tent. There were 28 additions from all sources including a very pious, well-posted Baptist minister. We organized an interesting congregation in that beautiful city of some thirty thousand people. They had a good meeting last Sunday, the first Sunday after their organization. So while the first meeting in Columbus resulted in two preachers, the second one, fifty years later, has resulted in one preacher already! The South is surely taking hold of primitive Christianity.

Birmingham, Ala.

O. P. SPIEGEL.

Omaha Notes.

Last week we attended the Nebraska State Convention, held at Bethany (Lincoln) in a beautiful grove on the assembly plan. The large assembly tent was surrounded on two sides with delegates' tents, and the dining tent stood near by. All seemed to enjoy this plan so well that it was decided to hold next year's convention in the same place and in the same manner. The attendance reached near 300, and the convention was most enthusiastic and helpful and uplifting throughout.

The writer preached the opening sermon on Tuesday night to a congregation almost filling the great tent. Such an audience was both a surprise and a delight. Nebraska has a noble company of preachers, many of them young in years, but manifesting a beautiful spirit of earnestness and ambition to plant the standard of the primitive faith and order in every part of the great state. This being my first Nebraska state meeting, very many of these men I met here for the first time.

Bro. Muckley's address on Church Extension was the best I ever heard him make, and he always does well; and Benj. L. Smith fired all hearts with his splendid setting forth of the vision of opportunity in this ripe American field. Miss Frost spoke for India and Bro. F. E. Meigs for China, and right well did they enforce the plea of the waiting millions in these dark lands. Bro. J. H. Hardin, now of Missouri, spoke most forcibly to the ministers present about some things lying at the foundation of success in the noblest of all callings. Many of the other addresses were extremely helpful, and the whole program as it was made and carried out reflected credit both on those who arranged it and those who participated n it. I suspect that the efficient secretary, W.



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A. Baldwin, had much to do with this gratifying success.

The convention took an advance step in its decision to place a state evangelist in the field for his whole time. This man is also to act as state secretary. A guarantee fund for his support was raised by 41 persons agreeing to be responsible for \$25 each, if not raised from other sources, This will mean enlargement for Nebraska, and this is what every one in the state desires. All rejoice in what has been done under the wise leadership of Bro. Baldwin, and all are hoping for greater victories in the coming year. God grant that the church may rally more loyally to the most important work of state missions.

Here in Omaha progress is being made in al our churches. The Grant Street Church, under the leadership of Pastor W. T. Hilton, is growing in numbers and in favor with all the people. Several hundred dollars' indebtedness has been paid, the church house painted, carpeted and otherwise improved, and our general missionary enterprises aided by handsome offerings.

Bro. Howard Cramblet is pushing forward in South Omaha, and a new church building is among the forward movements planned for the future.

The First Church, 20th and Capitol Avenue, has kept right on during the hot weather and all departments of church work are alive; 58 persons have been added at regular church services since April 1st, only a few Sundays without additions. Besides current expenses about \$1,200 has been paid on the church's indebtedness, and the women have raised about \$200 and put a fine carpet on the church. The missionary offerings have been taken as follows: Foreign Missions, \$68; Home Missions, \$60; Church Extension, \$23.25; state and Omaha missions about \$50.

SUMNER T. MARTIN.

2628 Capitol Ave., Sept 7, 1900.

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Notes and News.

Church Dedication.

Sunday, Sept. 9, our new church building at this place was dedicated to the service of the Lord. The day was clear and perfect, the crowd was large and cheerful. As soon as it was learned that our good people of Washbarn and Mt. Zion would suspend their regular services in the morning, in order to attend and assist at Cazenovia, a large tent (which proved to be a necessity) was procured and placed along beside the church building to hold the ove flow of people. The first regular service was held at 10:30 o'clock. The sermon was preached by Rev. Thes. J. Shuey, of Valparaiso, Ind., assisted by Rev. J. W Kilborn, of Washbara, and our pastor, B. L. Wray, of Eureka. A call for \$350 was made and it was responded to by cash and pledges to the ammount of \$266, after which the congregation was dismissed to partake of a basket dinner in the tabernacle. At 2:30 P. M. the work of raising money was continued until the amount of \$361 92, all told, was raised and the dedicatory service took place, conducted by Bro. Shuey, who preached the dedicatory sermon, assisted again by Bro. Kilborn and Bro. Wray.

We are very grateful to our people of Washburn and Mt. Zion and neighboring friends who so kindly assisted us with their presence and in a material way by their liberal contribution, to erect the beautiful new building in which we can now worship, dedicated to the service of the Lord; and especially do we desire to thank Bro. Shuey for his noble services of the day and to thank Bro. Kilborn who has been a help and guide by his wise counsel and services during his stay at Washburn; and also to thank our pastor, Bro. Wray, who pushed the work with energy to the end.

J. G. MUNDELL, Church Sec. Cazenovia, Ill., Sept. 16, 1900.

Missouri Bible-school Notes.

Fourteen schools will hold railies this month or next, six will combine their fall rally with that of "Boys' and Girls' Rally Day of America"—a first-class idea. This puts your rally the fourth Sanday in November, generally one of the best seasons of the year. Do not forget that Bro. B. La. Smith, Y. M. C. A. Building, Cincinnati, Ohio, will send you supplies in any desired quantity for whis glad day, including class banks, home banks, the rally day medal and concert exercises on "The Flag and the Cross." It is very fine. All schools can use and enjoy it, but it will be the better enjoyed by thorough preparation.

W. M. Featherston and the secretary were at Prairie Hill rally, J. C. Naylor, superintendent. The program was carried out in full, with three sessions a day, while the drills were so interesting that we had difficulty in deciding those excel ing. The Methodist and union schools joined us in the afternoon and evening sessions, adding much to the enthusiasm, while the pastor and superintendent had made thorough work in the preliminaries and decided adopting the newer methods in their regular work, but the co-operation of the church in our general work, led by the pastor, caused your servant to rejoice greatly.

When schools like Philadelphia can give to this work, all others are without excuse, for beyond their ability do they help us. "Where there is a will there is a way." The task is getting people to have the will. But here brethren like J. O. Walton one of the Canton boys, can render us good service.

R. B. Havener has done a good work at Rolla, reviving the work, with 14 additions. He is now at Villa Ridge, supported by the fund given us by S. G. Newlon, and with which we hope to build a house of worship.

The children of Buffalo are with us under the efficient leadership of E. B. Wood, and we will send them a "souvenir" each this week. Our souvenirs are not buttons nor "brass dollars," but are such as will do the recipient good service, and for the coming year will be nicer and neater than ever.

While E. J. Lampton has resigned at Louisiana, that is no proof of his leaving, for the people have not been heard from yet, and when they are mail will still be addressed to the "old town," while for the pulpit there, none need apply.

Arouse your Bible school, Israel, and do not permit them to think of adjourning the school until next April. To this end hold your rally, making it an all day session, and then covenant all for the winter's campaign. Write this office for Rally Day sample, or better, B. L. Smith as above, and invite other schools to join you and make a great big day of it, catching such spirit and enthusing that not one will want a cessation of this good cause, and you will see the blessed results during the winter's work. Try it.

The cards for the second quarter will be in the hands of our friends before these notes are read, but the devoted F. F. Schultz, of the First, St. Louis, has been added to our force, believing that God and the brethren will support him, and this is to urge your immediate co-operation in supporting all the force.

H. F. DAVIS.

Commercial Building, St. Louis.

District Co-operation C. W. B. M.

The C. W. B. M. session of the tenth annual Nodaway Valley District Co-operation Convention at Grant City, Mo., Wednesday afternoon, Aug. 29, was one of the best ever held in the district. The meeting was presided over by Mrs. H. S. Gilliam, state manager. The work done by Sister Gilliam in the district since the removal of Sister Dew, our district president, to Ohi, has been very helpful. We regret to lose Sister Dew from the district and from the state. A very interesting program had been prepared. Address, "Value of the C. W. B. M. to the Church," A. R. Hunt, Savannah, Mo. He spoke of the origin of the work; he showed woman's work and influence in the church and the world, the object of the C. W. B. M. and the help the organization has been to women. The spirit of the C. W. B. M. is worldwide, and opposition only urges weman on to greater efforts for Christ. An excellent paper was read by Miss Nannie Pelley, Grant City, "The Influence of the Junior Endeavor Work," showing the result of Christian influence over the child and the responsibility of parents. The paper read by Mrs. Alice Ray, Maryville, Mo., "The Work and Workers of the C. W. B. M. and Future Prospects," was listened to with great interest by all. She gave a history of the work from the peginnirg, from the first missionaries sent out, of the work that has been done both at home and in the foreign field. We have reached our 26th milestone, the opportunity presented to the Christian and the responsibility that rests upon us all. If so much could be accomplished when our members are so limited, what might the result be if all were engaged in this great work? Inspiring address, "My Five Years' Work in India," by Miss Mattie Burgess, a returned missionary. Miss Adelaide Gail Frost's song, "Our Sunset Song," by Grant City quartette, and a beautiful song, "This Way, Papa," was sung by the Grant City Juniors. A collection of \$9.90 was taken for state work. A song by Miss Burgess in Hindu. Thursday afternoon a report of the auxiliaries was heard. Work reported in the district to July, 1900: Number of suxiliaries, 16; members, 226; increase, 40; life members, 16; life memberships taken during the year, four; dues paid, \$132.80; number paying double dues, one; special offerings,





\$116.25; applied on life memberships, \$57.50 state work, \$22.67; number of Tidings taken 35; to be paid Sept. 20th to the Virginia Bibl Chair Fund and applied on life membershi \$12.50; Junior C. E. Society reported, four. Mary ville has a membership of 137, and 12 of th number have made the confession this year They are trying by the 2 cts. per month plan t raise \$30. Tarkio Junior members, 30; mone collected, \$5. Officers elected for the ensuing year district manager, Mrs. Alice Ray, Macyv lie, Mo district secretary, Mrs. Hattie Shoptaugh, Marville, Mo.; county presidents: Nodaway, Mrs. H. Todd, Maryville, Mo.; Andrew, Mrs. Alv Pettyj hn, Rosendale, Mo.; Holt, Mrs. Hanna Elliott, Mound City, Mo.; Atchison, Mrs. Hen: Hurst, Tarkio, Mo; Worth, Mrs. Lillie Stone Grant City, Mo.

MRS. HATTIE SHOPTAUGH, Secretary Protem.

The School Of Pastoral Helpers.

The School of Pastoral Helpers opened September 18. The students present at the openin were Misses Madge L. Kent, Chagrin Falls, Jennie Jenkinson, Belfontaine, O., Cora McLaiz Indianapolis, Ind., Stella Masten, Ludlow Ky Essie N. Gould, Lawrence, Kan., and May Whaley Cincinnati, O. Several more are expected thiterm. Three applications are in already for the second term, which opens January 15. Ever one who comes is highly recommended for the work by her pastor and others. Our teachers are of one mind that the school is as large as it ought to be the first term. We may admit the more in January.

Of the present number Miss May Whaley wa with us last spring and will be well equipped to work by the close of this term, and the churc that employs her will be extremely fortunate.

Brethren F. M. Rains and A. McLean were present and gave us words of hope and cheer. The class of young women this kind of work attract insures its success.

A. A. HARVUOT.

617 Richmond St., Cincinnati, O.

Evangelistic.

MASSACHUSETTS.

averbill, Sept. 16.—One added by letter last is day. Two to-day by confession and bap-1.—F. A. NICHOLS, pastor.

INDIAN TERRITORY.

INDIAN TERRITORY.

outh McAlester.—Engaged the home forces in ries of meetings; 19 have already been added to saved in the first six evenings. Great interies manifest. We hope to see this the strong-congregation in the Indian Territory; have do over 80 members since we took the work. There is a bright future for this country this church. We are the largest and most intial church now in South McAlester.—J. C. IELL. ELL.

INDIANA.

INDIANA.
reencastle, Sep. 24.—Three were added to the ch at Cayaga yesterday.—L. V. BARBRE.
orocco, Sep. 24.—Am holding a meeting at Antioch church, one of the points at which I ich while attending Chicago University.
meeting is one week old with seven confess, all men and boys.—AUSTIN HUNTER.
ranklin, Sep. 24.—Last Lord's day at our dar meeting at Mar hall, Ill., a noble young, a fine musician, was added, from the New its.—WILLIS M. CUNNINGHAM.

NEBRASKA.

radshaw, Sept. 23.—Our six weeks' meeting at amah closed last Sunday night, Sept. 16th, three confessions, making 111 additions in About 75 people were immersed in all; about ame from other churches; about seven old name from other churshes; about seven old hren, the rest from the world. Bro. Smith hins to help complete arrangements for a new ling. He is one of our coming preachers. The bing here at Bradshaw, with E. C. Whitaker, is nicely. The brethren are quite hopeful. for us.—J. S. Been, evangelist.

FLORIDA.

acksonville.—One who confessed Christ at our lar service last Lord's day evening, Sept. 23, baptized at our prayer-meeting to-night. Adns to this church (Adam's St. Christian rch) are becoming more frequent, and we are con are becoming more frequent, and we are g constantly assured that the results of faithabor are certain, if we faint not. We have ived a number of invitations for meetings this one coming from Lake City, Fla., to-night, the nature and importance of our work at a demands our constant attention.—T. H. NUS, pastor.

ILLINOIS.

ILLINOIS.

ankakee, Sept. 27.—A young man made the confession and was baptized at prayer-meetlast night.—W. D. Deweese.

nomson, Sept. 24.—Two added yesterday at aing service.—C. C. CARPENTER, pastor.

oami, Sept. 27.—Just closed a three weeks' tipg with 11 additions. Bro. Guy B. Williamled the singing and it was well done.—F. M. NIE, pastor.

'Illiamsville, Sept. 24.—I have just returned a short visit with the church at Carlinville.

eached six sermons and there were 13 additions are church, 11 by obedience, one by statement, reclaimed.—W. W. WEEDON.

KENTUCKY.

anceburg, Sept. 26.—I closed a meeting Septer 23, of 11 days, with 122 additions. The steet meeting ever held in East Kentucky.—
HELM.
ichmond, Sept. 26.—The meeting at Chaplin, ion County, closing Sept. 12, in which R. H. upkin assisted the pastor, E. S. Baker, is bedt to have accomplished good in the case of the second in the second i

pkin assisted the pastor, E. S. Baker, is bedd to have accomplished good in the communas well as in the church. There were four lessions and one reclaimed. Bro. Baker, who low with them in his second year, has been ful and there is a good prospect before the ch. "Sanctification" has gained a foothold and result is a paralysis of all spiritual effort. spiritual letharky is only to be met by vigor forceful preaching and living. The writer is in the second week of a meeting with the tend Church in Richmond. The interest is 1 and we have a good hearing. There have and we have a good hearing. There have a three confessions thus far. Ashford Reeves been with this work since its inception and dering the disadvantage of "a prophet has power in his own country," he is to be comded for the results to be noted.—R. H.



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DR. B. A. WILKES, Superintendent and House Physician.

IOWA.

Greene, Sept. 26.—I am assisting evangelist R. C. Ogburn in a meeting at this place. Weather unfavorable, but prospect good. We are planning for fall and winter work. Address Box 33.—C. M. Hughes, singing evangelist.

Humeston, Sept. 23.—Bro J. V. Uplike has been with us for a little over three weeks conducting a revival. No town or church could have been more in need of a revival of Christianity. There has been the greatest religious awakening ever witnessed in this community in the same There has been the greatest religious awakening ever witnessed in this community in the same length of time. As bitter denominational prejudice as is often seen was almost entirely removed by his kind presentation of the full truth. Prof. G. A. Weeb and wife led a large chorus in the singing. They are capable leaders, inspiring singers and as congenial in their work as any singers we have ever worked with. Twenty eight souls were added to the church.—Lewis P. Kopp, pastor. pastor.

KANSAS.

Liberal, Sept. 23.—Meeting continues with increasing interest; 20 to date, all leading citizens; many more are expected at each service. I go next to Collins, Ia. T. S. Handaker is the efficient young minister.—D. D. BOYLE, evange ist.

Iola, Sept. 27.—From May to Sept. 1st. we have had at regular services 47 additions. Bro. A. B. Moore began a meeting the 1st of Sept., since which time there have been 27 more added. Hence 74 added during the summer months.—G. M. WEIMER. WEIMER.

Leavenworth, Sept. 26.—Two additions at Leavenworth Sept. 23d; seven up to date. A large comenworth Sept. 23d; seven up to date. A large company met at the residence of the pastor Tuesday evening, Sept 25th. After making the evening very pleasant, they departed, leaving the larder well filled with good things We are planning to run a special excursion to the National Convention at Kansas City.—S. W. NAY.

MISSOURI.

Clinton, Sep. 25.—On the first Lord's day visit to Union two young man made the confession and were baptized. At Holliday the second Lord's day 13 were added; three from the Baptist, eight by confession and baptism and two by letter. At Middleton third Lord's day two made the confession.—J. J. LOCKHART.

Savannsh, Sep. 23.—Good meetings here yesterday. Our home work in good condition. I preach terday. Our home work in good condition. I preach at a mission five miles in the country two Suaday afternoons each month. Recently I preached 11 sermons for the church at Fillmore. While there we raised money to pay for one-half time preaching for a year. They will call a good man soon. I wish you could visit each Christian family in this town weekly.—A. R. HUNT.

Fulton.—Bro. C. C. Hill, of California, Mo, recently held a short meeting for us at Richland, resulting in four accessions and the brethren much edified. He makes a forcible presentation of the Gospel and is altogether a true yokefellow.—Frank J. Nichols.

Gospel and is altogether a true yokefellow.—
FRANK J. NICHOLS.
Elsberry, Sep. 25.—Audiences large; additions every service.—T. A. HEDGES.
Ki-ksville, Sep. 24.—There were four additions to the church here last Sunday and four the Sunday before. We expect to get into our new church house next Sunday.—H. A. NORTHOUTT.
Salisbury, Sep. 24.—One addition by letter here yesterday. We have just organized an auxiliary C. W. B. M. with eight members. Sister Gil iam helped us. Just four weeks ago we organized a Junior C. E. with 24 members, there have be n 15 new members gained in that time. All departments of church work give evidence of new life. We are hopeful for the future.—K. W. WHITE.

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The Home Land.

"Here we have no continuing city."

MRS. P. R. GIBSON.

When the heart is filled with longing, Born of love and memory. Comes a vision of the home-land, Just beyond the silver sea.

And sweet voices, so long silent, Borne across the silver wave, Chant again the old time music, With its power to bless and save.

"Jesus, tender Shepherd, lead me." "Nearer, O my God, to Thee!"
"All hail the power of Jesus' name." "Rock of Ages cleft for me.

Then a gleam across the water, From that city - God is light - Shows in vision, dear home faces, And our home-land just in sight. St. Lonis, Mo.

Washington, (D. C.) Letter.

I shall devote my communication this week to the children. If the older folks want to read it there is no objection. I shall put what I have to say in a string of stories, so that you can fasten it in your minds.

Among our preachers there is one who is a chaplain in the United States Navy. He is a very good and patriotic man. He has a boy who happened to be born in a foreign country, who is just as patriotic, if not so good as his father. At times he is apt to lose his temper, and nothing angers him so quickly as to have the boys call him a "Dago." One day, after a burst of passion, he said in confidence to a preacher who was visiting at his home: "Yes, I was born in Italy, but then I was so small I couldn't help myself."

If the boys are tempted to "get mad and fight," girls, it is said, are inclined to be vain.

Irma, a six-year-old Washington girl was practising the part of fairy in an operetta, which was to be a part of the commencement exercises. She played her part, as the older girls said, "so cute" that much applause and petting fell to her lot. Then she got "above herself" and the teacher could really do nothing with her. When she went home after the rehearsal she bore a note to her mother. When she was being put to bed that night her mother told her how grieved she was to hear that one of the little girls at the rehearsal that afternoon had been ugly and how she hoped that little girl would repent and do better. Then she told her to say her prayers. Irma knelt at her mother's knee and said: "O Lord, bless mamma and papa and Minnie and Basil and the baby." Then she paused for a moment, digging her pink toes in the carpet. "Now I've got something else to say, but you will will laugh, mamma."

"No, darling, mamma would never laugh at your prayer," she said as she stroked the brown head.

"Well then, God, if you know anybody

that's been naughty, please to make them good."

Among the incidents of my ministry that I like to recall is one that occurred in Newport News, Va. A Sunday-school teacher said to me: "After the lesson this morning, Janey R. said, 'I want to be baptized and be a Christian.' She is so young I was afraid she did not understand what this meant, so I said, 'Why do you want to be baptized and become a Christian?' She answered, 'Because I love Jesus and want to do what he tells me.'

On one of the fashionab'e avenues in a great Eastern city is a handsome mansion. In this house upon a certain evening a dinner party was to be given. The little girl of the family, much against her will, was sent to bed. Before the guests arrived the mother came into the dining room to see that all was in readiness. While surveying the table from a corner (the lights were turned low) she was surprised to see her little girl arrayed in her night robe, tripping softly into the room. The mother watched her as she climbed into a chair and reaching over took the topmost dainty from the fruit basket and hastily left the room. The mother was shocked and stood wondering how she should punish the little culprit-Then she looked and saw the girl tripping back, climb again into the chair, deposit the stolen fruit in its place, and as she slipped out exclaimed in a self-pleased tone, "Fooled again, naughty devil!"

It was Children's Day at Ninth Street Church. Among those who were to take part in the exercises was Maude, who was very nervous and was afraid she could not get through without a shower of tears. She came in leading a lady by the hand. Bringing her to me she said: "Mr. B., please give mamma a seat in the front row." I brought in an extra chair and seated the lady in front of the platform. When Maude's turn came she looked straight at her mother, and encouraged by her presence and smile, got through with hardly a tremor in her voice.

Now as you recall the stories let me tell you the things I would have you remember. There are some things for which you are not responsible. You had nothing to say as to the place or time of your birth; you were "so small you could not help yourself." You did not have the privilege of choosing your parents, though I expect most us think we would choose just those we have. We inherited from our ancestors traits of character, the tendency to certain vices and certain virtues. Our early years are passed amid circumstances that strongly influence us. For these things we are not responsible. But as we grow older we become conscious of the difference between the right and wrong. We find it possible to do the right and shun the wrong. But we do not always do this. Instead we are apt to cleave to the evil and abhor the good. "We place self-will and selfishness above the claims of love and duty." This is sin. Sin must be repented and forsaken. It will not do to confess sin in general. Little Irma's prayer was not as good as the publican's: "Lord be merciful to me a sinner.'

As soon as boys and girls become co scious of sin and the need of forgivene they should become candidates for baptis and church membership.

No one ever gave a better reason for de siring to take this step than Janey's "b cause I love Jesus and want to do what h tells me."

After your baptism you will be a discip of Jesus, that is a learner; you will sit at h feet and learn of him. You will be a Chri tian or Christ's one, a follower of Chris As Jesus after his baptism was tempted the devil, so you will be tempted. It is a sin to be tempted, but it is a sin to yield 1 temptation.

It is better to say in the beginning, "Ge behind me, Satan!" We should fool th naughty devils, defeat them and win th victory.

The secret of victory is to know the Jesus is near and in times of trouble look him. "Wherefore, laying aside every weigh and the sin which doth so easily beset u let us run with patience the race that set before us, looking unto Jesus."

EDWARD B. BAGBY.

631 Eighth St., N. E.

A Benefactor in the Home.

BY S. H. H.

If you wish to have good cheer in th home you must have a beaconlight to a tract all that belong to its fold, and this a well-kept, cheery, bright, shining lam one that the family can read by, not a dir weird, flickering light that depresses ar sends a gloom all about. A well kept lam is a real benefactor in the home, for when one has electric lights or gaslights, the prefer a lamp to read by, and yet in th country a lamp is a necessity; h nce th housewife should strive to have it sen out a cheerful, brilliant, steady ligh for it is the magnet often that keeps th boys around the fireside and at home. It imperative to have thorough cleanliness lamps. It is like the human body, it suffer for the want of a bath every day. Or should use the best of headlight oil, as the cheap oils are not safe. There are a great many theories about cleaning lamps, but a excellent quick way is to dissolve a teaspoor ful of pearline into a basin of hot water ar plunge the wick, burner and all into the suds and leave it for a few seconds, then r move and dry. It will remove all the stick gummy substance, then wash the chimne clean and bright and fill the bowl full of c every day, as a lamp will not give a good light if only half filled. Lamp chimneys as not so liable to break upon exposure changes of temperature if they are put in pan of cold water and allowed to heat gra ually until the water is boiling, then leave in the water until cold again. Clean th flues and wash them well in the hot suds as see that the flues fit closely so there will no danger of them falling off. Good ligh means good health and good cheer in the family, and I think them a great benefactor Georgetown, Ky., Sept. 21, 1900.

"GARLAND STOVES AND RANGES"

were awarded the highest prize at the Paris Expetion 1900.

Just Common Folks.

If only the sweetest bells were rung, How we should miss the minor chimes, If only the grandest poets sung. Thered be no simple little rhymes. The modest clinging vine adds grace To all the forest's giant oaks. And mid earth's mighty is a place To people with just common folks.

Not they the warriors who shall win Upon the battlefield a name
To sound above the awful din;
Not theirs the painter's deathless fame;
Not theirs the poets muse that brings
The rythmic gift his soul invokes;
Theirs but to do the simule things
That duty gives j ist common folks.

Fate has not lifted them above
The level of the human plane;
They share with men a fellow love,
In touch with pleasure and with pain.
One great, far reaching brotherhood,
With common burdens, common yokes,
And common wrongs, and common good—
God's army of just common folks.
—Nixon Waterman.

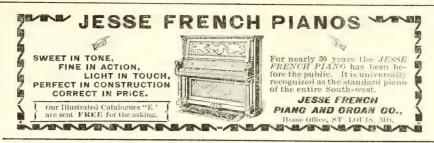
In or Out of Tune.

The following is the report of a sermon eached by M. E. Harlan in the Christian ruch in Brooklyn, N. Y., recently, as it pears in the Brooklyn Eagle. To keep in ne is one of the important things of life.

"In the world of music some voices are at,' while others are 'sharp,' but whether arp or flat are makers of discord or out of ne. So in the civic or religious life some ves are out of tune and discordant. A scordant note in an organ is no more pain-I to an audience than a harsh, 'sharp,' disrdant life in a church or neighborhood. l lovers of harmony become exceedingly rvous and irritable when made to sit rough a piano recital or musical with rsh, discordant notes. So one discordant sturber of harmony can keep a whole ighborhood irritated and make them all onder if there is harmony anywhere. The xt suggests that a life without love would like thumping on a piece of brass, and nat nervous distraction to a neighborhood ould be a constant marching through the reets of a band of maniacs beating on ass vessals

"The text is forcefully illustrated in the sitation of the sick and those in distress. he whose body is in constant anguish will sweet-tempered and pleasant, while the her with no more pain or loss will be sour complaining. One is in tune and the her out of tune. One is an old, worthless gan with the reeds all broken and the tes all 'flat.' The other is as the great rp of David, upon which even the winds adversity played the sweetest strains. me people can sing 'Old Hundred' fairly ell if pitched to suit their voices, but they e all in harmony in 'high G.' So, some ople who do real well when everything pes to suit them will go all to pieces when l do not want te sing their low tones. me people can endure great suffering and pleasant, and yet become harsh when the rvant giri breaks a piece of chinaware. ne may be a member in good standing in e church or the community and yet harsh id unlovely.

"We are anxious to have only master



musicians to tune our instruments. Paul would say that love is the master musician that would attune our lives and give them a full, rich tone and puts the prize upon our fellowship. Love in morals is as harmony in music, and even things different are made to blend. Be in tune."

The Whistling Boy.

We like the whistling boy. We like to fall in behind him as we go down the street. He has as many tunes as the mocking bird. If it is Monday morning, the Sunday-school tunes follow him. If it is after the Dewey parade, the last thing from Sousa. It is the young folks who set the standard in music. The great composer may sigh in vain for recognition until comes the whistling boy and girl at the piano, then his success is assured. If whistling is any index, American boys are full of music. Alone, as he drives the cows to pasture or rides the horses to water, or goes on errands, the boy takes up the burden of the latest air and makes his ways melodious. It is not to keep his courage up, as the old proverb implies; it is to communicate his superabundant life to others; it is to bubble over as does the fountain. And these airs go about as by some vocal infection, until every other boy has added them to his catalogue of accomplishments.—The Christian Herald.

The Teacher of Paderewski.

The chief attraction at Vienna has been Professor Leschetitzky. the teacher of Paderewski, and perhaps the best known of all teachers of piano. He is moody and impatient, but is a prince of good fellows to the pupil who shows talent or excessive industry. He has taught most of the great American pianists.

I visited Professor Leschetitzky at his summer house at Ischl, and during our conversation he made the following statements in regard to American music students which are well worth their attention:

"They ought not come to us unless they are musical and know music."

"Too many of them don't know how to touch the piano, and I have neither the time nor the patience to teach the scales."

"A talented man or woman ought by all means to come over here, if only to see how little he or she knows about music."

"Your young pe ple lack depth and industry. They are very enthusiastic at first, but most of them drop off when the hard work begins."—Edward A. Steiner, in the October Woman's Home Companion.

Do you read what people say about Hood's Sarssparilla? It is curing all forms of disease caused or promoted by impure blood.

The Long-distance Wooing of Wu.

How the Chinese Minister at Washington, Wu Ting fang, secured, when a young man and about to be married, the unusual privilege of seeing, before the wedding day, the girl who was to be his wife, was told by him to several friends a few days ago.

"In China our young men do not select wives for themselves, but leave it to their parents," said he.

"We know that our parents want us to be happy and we are willing to let them judge who will make a good wife. The young man is never permitted to see, before the ceremony, the one whom he is to marry.

"We have few unhappy marriages in China and perhaps that is because we do not spend all the affection before marriage, as it seems to me the young people in America sometimes do.

"I was very anxious to see the girl my parents had chosen for me, but they told me it would be impossible to have an interview or even a formal meeting and that I could not even see her. But after I had begged very hard they finally consented to let me have one look at her, and the permission overjoyed me.

"So, one day, I sat by a window, behind a blind which entirely hid me. After waiting a long time, three young women came down the street and I was told that one of them was to be my future wife.

"'But which one? Which one is she?' I demanded eagerly, and when I was told that it was the one on the outside I looked at her harder and with greater delight than I ever looked at anything else either before or since."

The minister was silent for a few moments and his mind was evidently busy with the pleasant past. Then he said with a half chuckle:

"What I was curious to know, but couldn't find out, was whether the future Mrs. Wu knew I was looking at her. Oh, it was entirely contrary to Chinese etiquette—entirely—but I shall never forget how happy I felt as my bride-to-be came so prettily up the street!"—Saturday Evening Post.

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A Pueblo Legend.

Donaldson Crffery......President

Archibal Murray HoweVice-President Union Reform Party-September.

Through all the gro esque darkness of Pueblo superstition, writes Marion Hill in Frank Leslie's Popular Magazine for October, runs a bright thread of poetic legend; and one I gend, since it is woven around the ruined estufa in the ruined Pueblo of Pecos, has a right to be told here.

Pecos was founded by the man-god, the great Montezuma bimself, and he therefore pro' ably felt a protective interest in it; at any rate, when the usurping Spaniards lay upon the conquered Pueblos a cursed rule of restraint and wrong, Montezuma invoked against them the aid of his brother gods in heaven. These told him to plant a tree upside down beside the chief estufa of Pecos, and to light a holy fire upon the altar, and if the fire were kept burning until the tree fell, then would there come to the rescue of the oppressed a great pale-face nation, and deliver them from the Spanish thrall.

So the fire was lit, and a sentinel was posted to guard its sacred flame; and the tree was planted-under the circumstances the planter would be excusable in planting the tree as insecurely as possible. But year after year passed, and the tree remained standing. Sentinel su ceeded sentinel, and the flame lived on. Generations withered away, yet deliverance seemed no nearer. One day there came a rumor from old Santa Fe that the city had surrendered to a whitefaced people. Was this the band of delivers? That day at noon the sacred tree toppled and fell. Spanish rule was no more. The prophecy had been fulfilled.

If there be an unbeliever of this legend, et him go to the ruins of Pecos and see for himself that whereas the city was built upon a mesa so barren that no trees are there, yet across the crumbling estufa lies the fallen b dy of a pine of mighty growth. The like of it is not for many miles around. Whence did it come?

A Misunderstanding.

Mr. G. W. Stevens, in his book, "In India," says that the first sight of that country is amazing and stupefying, because everything is so noticeable that you notice nothing. The common crows are blue, the oxen have humps; it is a new life in a new world. In describing the native life he gives this story of their indifference to punishment:

A simple ryot, the other day, had said good-by to his relatives, and was pinioned, when suddenly he asked to speak again to his brother.

"Recollect," he said, "it's twenty kawa surs of barley that man owes me. Not dawa surs'-which are smaller. Then he turned and was hanged without moving a muscle.

Another man, a Pathan, was being hanged when the rope broke. The warder bade him to go up on to the scaffold again, but

"No," he said, "I was sentenced to be hanged, and hanged I've been!"

"Not so, friend," argued the warder. "You were sentenced to be hanged until you were dead, and you're not dead!"

It was a new view to the Pathan, and he t urned to the superintendent: "Is that right, sahib?"

'Yes, that's right."

"Very well. I didn't understand." he went composedly up the steps and was hanged again .- Youth's Companion.

The Victorious Life.

The Christiaan life may be viewed in many aspects. Types of Christian character are various. Of every truly Christian career, however, it may justly be said that itis a victorious life. The Christian is logically a victor; for the word Christian denotes one called after the name of and related to the Christ, or, as we might say, a Christman. And Jesus Christ is the great Conqueror of the human heart, the powers of darkness and the historic world process. which unites the soul of man vitally and dynamically with this Victor, Christ, is the overcoming principle of history.

The truly victorious life is triumphant in the moral sphere. Of mere physical prowess, of mechanical mastery over the forces of nature, of military domination, of political ascendency, the Bible makes but little. In its view the greatest man is not he who takes a city, but the man who wins his own soul by mastering it. Victory is first within, thence working outward. The victor spirit resists temptation, curbs appetite, abhors that which is evil, cleaves to that which is good, delivers its fellows from satanic bondage, builds up the kingdom of God .- New York Observer.

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Deserves

Remarkable Success of a New Treatment for Piles.

For many years it has been supposed that the or absolutely sure cure for piles was by surgical option, but the danger to life and the pain and exper has been so great that many thousands suffer ; years rather than to submit to this last resort: they seek the temporary relief in the many rem dies claimed to relieve piles and rectal trouble salves, ointments and similar simple remedies whi give only slight and very temporary relief.

A new preparation which is painless and harmle

but which affords immediate relief and in ma cases a complete cure in a very short time, is so by druggists under the name of Pyramid Pile Con

It is in suppository form used at night and its re ular use has cured thousands of obstinate, lo standing cases, and it see as to be equally effecti in all the various forms of piles, whether itchin bleeding or protruding.

The Pyramid Pile cure allays the inflammati and intolerable itching, reduces the tumors, and astringent properties cause the enlarged blood we sels to contract to a normal healthy condition.

A Baltimore gentleman relates his experies with the Pyramid Pile cure in these words: "It affords me unusual pleasure to add my

dorsement to those of others relative to your rea wonderful pile remedy. I was a sufferer for year until told by a fellow sa'esman of the Pyramid F Cure. It has entirely cured me and I cheerfully se Cure. It has entirely cured me and I cheerfully set his for publication if you wish to use it in that rection. I wish you would send me one of your tie books on cause and cure of piles, I desire to shit to some friends."

Any pile sufferer may use the Pyramid with cetainty that it will give instant relief and regular a permane to cure and the still further certain that it contains no cocaine, morphine or metallic mineral poison.

All druggists sell Pyramid Pile cure, 50 cents full size treatment.

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SABBATH OR LORD'S DA

By D. R. Dungan, author of "On t Rock," "Moses, the Man of God," e It is a powerful argument against Adversism, and the observance of the Sabbath, seventh day of the week, as the day rest and worship. Dr. Dungan is a m well versed in the Scriptures, and gift with sound sense and good judgment. I is a strong and convincing writer. To work should be placed in the hands those who have been disturbed by the teachings of Adventists.

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....St. Louis, Mo....



The Advance Society.

J. BRECKENRIDGE ELLIS.

"What is the Advance Society?" inquires win Turner, Chicago, "and how do you t to belong to it, and when do you join, d all about it?" You can join at any time, d anybody can join. All you have to do to resolve five things: to read a verse in e Bible every day, and memorize a quotan from some standard author each week. ere you have two things; both of them e good things to resolve to do, are they t? Then you determine to read five pages history each week-a history you do not dy in school-and that only averages one ge a day, with Saturday to rest up, and aday to brace up, for the next dose. You e, if you do not ged into the habit of readg history, after you get older you will not re for that class of reading, and then you Il not be as cultivated and intelligent as u might have made yourself. Just think! ter you are a big man with boots, or a g woman without any perceptible buttons the back of your dress any more, then u will be a completed job. If you stored your mind while young, not with novels d gossip, but with the best literature, en you will be a good job. I hope all my aders will make good jobs out of themlves, for if you don't do it yourself, who Il? You see other people are tending to emselves, and they are all busy, and if you ant to be made good and smart men and omen, you will have to turn in and do it urself. So it's not the five pages of hisry that is so extremely important, but the ABIT of reading history. Well, we have ly named three things. Fourthly, you e to read 30 lines of poetry a week. Now this seems easy, but you would be perctly astonished to see how many members have, and how few of them get upon our onor List. Because, if you keep these resitions twelve weeks, your name is printed on our honor list. We have over a thousd members, from California to New York d Canada. Well, perhaps not sixty of is number reach the Honor List! What's e matter with 'em? Can't read five pages history a week! Already have their nds so spoiled with browsing on novels d stories and newspapers, that the very ought of poetry and history makes 'em k! Please take notice that I don't object good novels and stories. I write them self, and I wish everybody would read em (having first purchased the same). But x in something solid. Now I forgot to ention the fifth resolution; that is, to keep account of your work in a notebook dreport once a quarter. Now, Mr. Edwin, me and join us.

"I am a little girl 11 years old. I live ar Riverton, La. I want to join the Adnce Society, and my name is Susie Neal."

Mattie Maxfield, Carrington, N. D.: "I suppose the Av. S. is growing in members all the time. My brother and I carried on the resolutious twelve weeks last winter and were on the Honor List. This summer we moved from Illinois to North Dakota, where we live now and we did not get to read our verse in the Bible. We do not know how the story of the Red Box Clew ended and I would like to know very much, if you would please tell the members of the Advance Society that we would like to know how it ended and if some one of them would send us the clippings from the CHRISTIAN-EVANGELIST from March 22, 1900."

Dover, Mo .: "We come again with our report, but not as we should, for we come with excuses. Sickness prevented me one day from reading my Bible; yes, too sick to read! And auntie says that during our August meeting that Bro. Fenstermacher held (which we enjoyed very much) she, too, failed to read her Bible one day. So all we can do is to promise to do better next time. My favorite quotation is from Chesterfield: "If you have but an hour, will you not improve that hour instead of idling it away?" I think the Advance Society is a great thing for us. Oh, it is so good and nice in you to take such interest in us! Some day you will receive your reward." (I receive all the reward I want, when I get a letter like this from one of our members.) "How we enjoy the stories and watch eagerly for the papers! I will close with best wishes for you and the Advance Society. Your little friend, Florence Belle Beattie. P. S .- Please suggest some little book of poems for us to read." (If you will write to John B. Alden, 393 Pearl St., N. Y., for a catalogue of his Elzevir Library, he will send you a list of little paper-back books, some of them little books of poetry, others, best selections, stories, essays, history, etc., and the price of these books is two cents and three cents each—the cheapest books I ever heard of. Now I get nothing for this advertisement of Mr. Alden's bookstore; he is no kin of mine; I never met him, nor any of his family. But I know about his twocent books, for I have many of them. But if price is no object to you, some splendid books of poetry for young people are the works of James Whitcomb Riley and Eugene Field, and R. L. Stevenson's "Garden of Child's Verses.")

During the next four weeks we will continue our story of "Pete." Ellen Dorser, White Lake, Fla., says: "Pete starts off just to suit me. The children talk just like lots of sure enough young people, don't they? And I know a little girl that likes to climb on fences and jump on hay just like Pete." And John Duvall, Wescott, Miss., says: "I think I know the mystery of that tramp that left a letter and a sack of candy in Pete's box in the yard. I think he is Miss Dollie Dudley's old lover that she was engaged to when she was young, but he got to be a tramp and now he is come to make mischief and he wrote to Pete's mother about it and she cried." Well, we'll see about that; may be he is and may be he isn't.

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Benn Pitman system taught.

The Principal of "The Missouri shorthand College" is John H. Schofield, the well-known journalist and shorthand writer, and member of the National Shorthand Writers' Association. In order to show that he is a practical and recognized exponent of shorthand, reference letters are herewith published from leading educators:

Prof. E. Benjamin Andrews, now Chancellor of Nebraska University, and recently Superintendent of Chicago schools, comments on his character and ability as follows:

Board of Education,
Office of Superintendent of Schools,
Shiller Building,
Chicago, Feb. 21, 1900.
Mr. John H. Schofield is well and fav rably known to me as the successful director of a large shorthand college in Providence, R. I. I consider him not only one of the most expert practical shorthand writers whom I have ever known, but also an upright, honorable and perfectly trustworthy gentleman.

E. BEVJ ANDREWS,
Superintendent of Schools.

Commenting on Mr. Schoffeld's ability and character, President E. G. Robinson, of Brown University, Providence, R. I., contributes the following:

Brown University, Providence, R. I.

I have known Mr. John H. Schofi ld for years as stenographic reporter for the Pr vidence Journal. His work has given special satisfaction to all parties concerned. His character as a Christian genileman has also comma ded respect, and I take pleasure in commending him to the confidence and g od will of all with whom he may meet or with whom he may have business relations E. G. ROBINSON President Brown University.

Brother Fabrician, of La Salle College, Philadelphia, Pa., adds the following testimonial:

delphia, Pa., adds the following testimonial:

La Saile College, Philadelphia, Pa.

Mr. John H. Schofield: My dear Sir—It gives
me much pleasure to say a timely word to bear
witness to your character as a man, and your ability
as a journalist and shortnand writer. I hape and
pray that your efforts, in whatever channel you
may choose to direct them, will be rewarded
with the measure of success which your
talents, your energy and your accomplishment
must win. You are, however, too well and favorably known to need this note or recognition from
your very sincere and devoted friend,
BRO FABRICIAN.

BRO FABRICIAN.

Those so situated that they cannot attend school sessions, taught by mall, as Principal John H. Schofield has had gratifyin success by this method of teaching. Mail students who will devote two hours daily to practice, cannot fail to btain a general knowledge of shorthand in twenty weeks. This is a short time to acquire a proression that will enable persons to become el-supporting. Those who attend s ho I generally graduated in about sixteen weeks, but this depends largely on the ability and general knowledge of the pupil.

As a knowledge of shorthand is of no pracical utility unless able to sp Il and compose correctly, students deficient in these lines are taught without extra charge. Shorthand and typewriting furnishes lucrative, as well as pleasa temployment for both sexes, but more especially for young ladies, as there are always positions for those who are capable and competent.

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Christian Endeavor.

BURRIS A. JENKINS.

TOPIC FOR OCT. 14.

PAUL THE MISSIONARY: THE SECRET OF HIS SUCCESS.

(2 Tim. 4:1-8.)

[Quarterly Missionary Meeting.]

Paul, in his advice to his young follower, Timothy, names the very things that had made him great as a missionary and a man.

First, "Instant in season and out of season." He was ready always to do what was given him to do; diligent, watchful, prepared to answer any call into Macedonia or the bounds of the West. Are all of us thus ready to serve at all times and in every kind of work?

Second, "Preach the Word." He confined his message to the declaration of Christ Jesus and all that pertains to him, which was his message; and refused to be turned aside to any other subject. The Word is the message for us to-day as well.

Third, "Reprove, rebuke, exhort;" in other words, make the message fit the hearers. Paint it so that it comes to hearts of to-day. It is possible so to preach the Word as to lift it clear back into the first century instead of making it apply to the nineteenth. Go at the lives of the very people who are before you, is the sense of Paul's exportation. As Spurgeon put it once, "Shoot to hit! And if no other missile will do, arm yourself into the gun and fire that at them!"

Fourth, "With all longsuffering." It is not always, perhaps, that the messenger, the missionary, whether in the comfortable American pulpit or in the foreign field, in the Sunday-school class, the Endeavor or the slums, is as longsuffering in dealing with those to whom he speaks as he should be.

Fifth, "And teaching;" that is, patiently, line upon line, precept upon precept, not expecting results in a moment. Who was the great preacher that declared it took two and a half to three years for him to implant a great idea in the people's minds? Shall the modern missionary expect to win the world in any less time than it took Paul to win a city?

Sixth, "Be thou sober." It is not always that the messenger lays aside all extravagance of speech and bearing and makes his message forceful by the calmness and sobriety of his own bearing. To be sober does not refer to abstinence from wine, but from many another thing equally intoxicating.

Seventh, "Suffer hardship." Few of us know what hardship is. It takes the missionary who can walk in the steps of Paul, who can endure perils by sea and land as he did to understand what it means to endure hardship. There are, nevertheless, certain little hardships that fall to our lot in our humble work. Some one slights or gives us, as we think, too little honor; some one assigns us a duty which we think beneath our capacity; some one laughs at our efforts or misunderstands our motives—shall we endure these little mosquito bites? What, then, would we do we confronted the stoning of Paul?

Eighth, "Do the woak of an evangelist." Paul never forgot that first of all his work was evangelistic—the winning of men and women by the gospel message. There was ever an end in view, and that end the saving of men.

Ninth, "Fulfill thy ministry." There was the personal ministration, the service to the individual in need, that was never to be forgotten. Is there any one who needs your ministry, fellow Endeavorer? What will you do, fulfill that ministry or neglect it? If you would be, like Paul, a successful missionary, it must be at the expense of steady ministering to the wants of others. The greatest

missionary of them all came, not to be ministered unto, but to minister!

"I have fought a good fight, I have finished my course, I have kept the faith."—Paul.

Buffalo, N. Y.

Bethany Reading Courses.

[Articles in this column are supplementary to the handbooks of the Bethany C. E. Reading Courses. For all information concerning these courses, write to J. Z. Tyler, 798 Republic St., Cleveland, O.]

The Growth of the Bible.

HERBERT L. WILLETT.

The Bible comes to us, not as a book written throughout like other books, by one hand, nor indeed do the books themselves come in regular order as we should suppose to be the case in such a collection. The Bible is really a library of sixty-six small volumes or treatises, composed for the most part independently of each other, but linked together by a clearly perceptible purpose, which makes the whole collection harmonious and progressive.

The books are not arranged in an order which gives to us a clear idea of their date. Indeed, the date of several of them is quite unknown, but in several instances we know that the order disregards entirely the sequence of time; for instance, some of the epistles of Paul are earlier than the gospels, and some of the minor prophets are earlier in their written form than the historical books like Kings and Chronicles.

1. THE OLD TESTAMENT. Apparently the growth of the Old Testament proceeded in some such way as this: The oldest portions, as we would expect, are those songs and poems from the distant past which tend to perpetuate themselves in the history of a people. Such hymns as the Song by the Sea (Ex. 15), the Song of Deborah (Judges 5), the Lament of David over Saul (2 Samuel 1) are among the early poetic products of this nation. Then we have the earlier records of the legislation interwoven with narratives of the past concerning the creation, the fall of man, the deluge and the distribution of the nations, forming the "Five Books of Moses," or the Pentateuch, which was regarded by the Jews as not only the earliest of the written books, but also the constitution of their national life. The book of Joshua, which is closely related to these five books, is sometimes added to this list and the whole is called the Hexateuch, or the "Six Books," dealing with the beginnings of the nation. The time at which these books received their final literary form, containing as they do some materials which happened subsequent to the life of Moses, it is perhaps impossible to assert positively.

The prophetic books are much clearer as to their dates, dealing as they do with the lives of men whose place in the history is evident, and containing as they do sermons or utterances of these men written down either by themselves or by their friends and disciples. The sequence of the prophets is comparatively easy to trace, beginning as it does with Amos and Hosea and proceeding on through Isaiah, Micah, Nahum, Zephaniah, Habakkuk, Jeremiah, Obadiah and Ezekiel, it comes to its close, so far as the definite records of the books are concerned, with Haggai, Zechariah and Malachi in the period after the restored community of Jerusalem. Such books as Joel and Jonah do not give definite record as to the time of their production. By some they are considered quite early, and by some much later than the books just named.

The Old Testament books of history, such as Joshua, Judges, Samuel and Kings are based upon earlier records, which are frequently cited in such expressions as:

"The rest of the acts of (naming the

king), are they not written in the chronicle the kings of (either Judah or Isra) thus referring to court records or other d mentary evidence which was accessible to writer but has been lost. These narratives probably put into form during the period of Exile, for the books of Samuel-Kings for practically continuous narrative which closes the destruction of Jerusalem. The corresp ing books of Chronicles-Ezra Nehemiah, w form a continuous whole and cover the same tory from creation to a period contemporary the times of Alexander the Great (330 B. C) seen by the latter fact to be among the very writings of the Old Testament, though main use as they do of historical documents very n older, among which are to be found either narrative contained in Samuel Kings or an co one which the author of the latter had used

The Psalms contain a collection of hymns ging out of the religious life of Israel in all periods of its history. David himself is spoke as a singer and a psalmist, and many of the psare attributed to him. Whether all of the which the editors of the psalm collection I named as his were really composed by him i open question, but it is reasonably certain the book of Psalms in its present form arranged for the worship at the second tenthough it apparently contains psalms as lat the time of the Maccabæan struggle for i pendence in the second century before Christ

The wisdom books, which include Prove Job, the Song of Songs and Ecclesiastes, pre another phase of the Old Testament literat They are the products of the wise men, the phil phers or sages of Israel, and deal in a reflec manner with the problems of life, such as suc and failure, trouble and suffering, doubt and I The book of Proverbs is the national anthol upon the subject of making the most of life. passes under the name of Solomon for the rea that Solomon is known to have uttered many tentious sayings of this kind, and the wise me Hezekiah's court gathered a collection of prov believed to have been uttered by the great l To these were added collections, perhaps in l times, and thus our Book of Proverbs came form. The anonymous book of Job probably d from the time of the Exile or some later period depression, when the question as to God's pr dence was being raised by the suffering fait in Israel. It is the attempt of a pious and philosophic mind to answer the problem and dicate the character of God to a general growing doubtful under the stress of suffer The Song of Songs and the book of Ecclesis are perhaps later, the latter being apparently of the most recent of the Old Testament d ments. The book of Daniel is the one apocaly book of the Old Testament and apparently comm itself with the Maccabean uprising, while the book of Lamentations is a collection of ele relating to the fall of Jerusalem at the begin



of the Exile or some later but similar experi-

Thus the Old Testament was formed gradually and one by one its materials came to be regarded as sacred by the Jewish community. It was commonly divided into three parts: the Law, that is, the five books; the Prophets, including the earlier historical books and the books of prophets from Isaiah to Malachi, with the exception of Daniel. and thirdly, the writings, including all other materials, such as the Psalms, the Wisdom books and the priestly history of Chronicles-Ezra-Nehemiah. The books of the Old Testament were written in the Hebrew character, with the exception of some of the later portions, such as nearly one-half of the book of Daniel, parts of Ezra and one verse of Jeremiah, which are written in Aramaic, the language which superseded the Hebrew as the accepted tongue of the Semitic world. The collection of the Old Testament was practically complete by the middle of the first century before Christ, as is evidenced by its translation into the Greek language, constituting the version known as the Septuagint, or the Seventy, from the fact that it is believed to have been made by seventy Jews at Alexandria.

Thus the Old Testament is the body of writings produced by holy men of Israel, not all of whom possessed the same degree of spiritual vision, but all of whom were guided in some true sense by the divine Spirit. Through these men God was leading the nation to higher levels of conduct and larger visions of truth, in preparation for the coming of Him who is not for one nation only but for all the world the Way, the Truth and the Life.

2. THE NEW TESTAMENT. The New Testament did not come into being in response to a deliberate literary impulse in the early church, but only grew up as the occasion gave birth to its various parts. The Christian community after the day of Pentecost took no thought for the writing down of Gospel narratives. They were preachers and not writers. In this they resembled their Master, who had written nothing. It is not surorising that the life of Christ, which constitutes the material of the first four books of the New Pestament, was comparatively late in taking literary form. The first writings of the church seem to have been the epistles of the leaders in the church to communities of believers who needed to strengthened in the faith. Some of those of Paul are among these earliest written products of the church. The same is perhaps true of the Epistle of James. This is as we should expect.

The dates of Paul's epistles are approximately as follows: The first group, 1 and 2 Thessaonians, about the year 52 A. D.; the second group, ncluding Gallatians, 1 and 2 Corinthians and Romans, about 57 A. D.; the third group, the pistles of the Imprisonment, including Philippians, Colossians, Philemon, Ephesians, dating from bout 62 or 63; while the fourth group, the pasoral, including 1 Timothy, Titus and 2 Timothy, come apparently in the period after Paul's elease from his first imprisonment. This period s, to be sure, conjectural and is denied by some piblical scholars, but there seem to be many evilences that Paul was released from his first Roma imprisonment and went out to other ministries, which are not recorded in the Book of Acts.

The Gospel narratives probably took form on the soil of Palestine from the lips of the apostles, who had been the personal companions of our ord. Among these Peter would naturally be one. The Gospel of Mark, which seems to be the earliest of the four, is believed to have been the written ecord of Peter's narrative concerning Jesus. Mark was a member of the Jerusalem church and loubtless a coworker of Peter's, and the book was probably published about 65 A. D. Matthew's lospel, which combines materials found in Mark

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with certain teachings of Jesus which the earlier Gospel had not recorded, probably stands next in the order of its writing, and dates not very far from the period of the fall of Jerusalem, 70 A. D. Still later was the Gospel of Luke, which was written as the introduction to the narrative of early Christian work which was embodied in the Book of Acts. The two are thus seen to be intimately connected and clearly by the same hand. They perhaps are to be dated not far from 80 A. D. The Book of Hebrews is an attempt to set forth the gospel in its relation to the Jewish law from the standpoint of one who was seeking to harmonize the two and adjust the gospel to Jewish minds. It seems to have been written very near the date of the Gospel of Matthew, or about the period of the fall of Jerusalem. Its author is unknown. The other writings include the general epistles of Peter and of Jude, and toward the close of the century we have the final work of John, whose Apocalypse is probably to be dated just before the fall of Jerusalem, while the Second and Third Epistles, the Fourth Gospel and the First Epistle constitute the latest utterances of the New Testament, and date from nearly the close of the first century.

These books, which thus grew up separately, probably without any knowledge on the part of their writers that others were likewise engaged, with whom they were closely related in spirit, were soon gathered up by the early churches, and in the second century already collections of the New Testament books began to appear. That they took the order which they preserve at the present time is not strange, considering the fact that the life of Christ was the foundation of all New Testament thought and teaching, and this was naturally followed by the narrative of the early church in the Book of Acts, and this in turn by the apostolic epistles, closing with one apocalyptic and prophetic book, the Revelation of John. This order was, of course, not intended by those who framed the collection as being chronological, but it is at least legical. This collection of books, so frank and human on the one side, is on the other so full of a divine quality in its spiritual tone and its note of authority that the centuries have conceded its right to be considered in a special sense the Word of God, a Word uttered indeed through human instruments, but none the less the revelation of the divine purpose through the life and ministry af our Lord, who not only while in the flesh but later on through the work of his apostles under the direction of the divine

irit continued "both to do and to preach."

The New Testament accordingly grew through a series of years, appearing in its several parts as occasion demanded, presenting different aspects of our Lord's work and of apostolic teaching. Like the Old Testament, it shows the marks of the human hand which have wrought in its making, but not less the impress of the divine Spirit, guiding the apostles of Jesus into all truth needed by the church. Its inspiration is guaranteed, not alone by any claims which it makes for itself, but much more by its sublimity of thought, its nobility of purpose, its note of urgency and command, its inspiring power in the life of its students and its incomparable portraiture of that divine life which, though of the seed of David according to the flesh, was declared to be the Son of God with

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Sunday - School.

W. F. RICHARDSON.

PARABLE OF THE GREAT SUPPER.

This lesson follows immediately that of last week. One of the guests who dined with Jesus at the Pharisee's house, on hearing him talk so beautifully about feeding the poor, the maimed, the lame and the blind, broke out in the exclamation: "Blessed is he that shall eat bread in the kingdom of God!" The expression may have been sincere. Or it may have been but a complacent benediction which the speaker meant to apply only to such as himself and his associates at the feast. The latter is probably the case, for Jesus seems to speak the parable of the Great Supper in reply to what was in the hearts of the company. "He that shall eat bread in the kingdom of God" was to them but another way of designating the pious Jew, and above all the Pharisee. Who should be worthy of this honor, if not the children of Abraham? But Jesus would have them know that his kingdom was broader than any one nation, and that his mission was to the whole race of manking, and so he gives to them this parable.

A certain man made a great supper and invited many guests. Later, when repeating this parable in Jerusalem, as recorded by Matthew, Jesus says that it was a king who gave the marriage feast for his son. But the lesson is the same. It was customary to send the invitation some time before the day for the feast, and, when it drew near, to send a servant to call the invited ones to come. This was done, in the parable, but those who were invited made various excuses for not accepting. Business and social demands upon their time made it inconvenient for them to attend the supper, and the host saw that his feast was about to be with out any to enjoy it. Indignant at the treatment his invitation had received, he sent his servants out into the streets and lanes of the city, to bring in the wretched wanderers, who would so eagerly accept the offer of an abundant meal. This was speedily done, but the number of these was not sufficient to fill his great table, or to consume the ample provisions he had provided. So he sent his servant out into the highways and along the hedges, telling him to compel every beggar and loiterer to come, that his house might be filled. He ended his instructions by declaring that none of those who had spurned his invitation should taste of his supper.

The meaning of this parable must have been apparent to the haughty Pharisees and scribes. The blessings of the kingdom of the Messiah they were wont to express under the figure of a feast. To this they counted that every Jew was invited, while from it every Gentile was excluded. All the glowing pictures painted by the prophets, all the rich imagery in which was set forth the glory of the Messiah's reign, they appropriated to themselves. Theirs were the privileges of the chosen people, and the whole history of divine providence they deemed but a preparation for the coming of the Messiah to occupy the throne of his power and glory in the midst of the nations. After all this opportunity for preparation, they ought to have been ready to accept the gracious call, and pass in unto the feast. John the Baptist had come as a special messenger from the Lord, declaring "the kingdom of heaven is at hand." To his urgent call the leaders of the chosen people had turned a deaf ear. They were too busy with their worldly affairs, too engrossed with their subtle speculations garments and ceremonies, to answer the call to spiritual pursuits. They did not want the Gospel. It was above their level of thought and desire. It

*Lesson for Oct. 14—Luke 14:15-24. Parallel passage, Matt. 22:1-14.

is even so to-day. Men care more for lands and oxen, for gold and silver, than they do for salvation. To many, the pleasures of the home, or those of society, which ought to be hallowed by a Christian aim and spirit, become a barrier between them and the Lord. The dear Lord is still wounded by receiving in answer to his loving invitation the ready and flippant reply, "I pray thee, have me excused."

But, if the leaders of the chosen people would not accept his invitation, the Master knew that there were those who would. The outcasts in the streets of the city, the publicans and sinners, against whom the doors of the self-righteous were shut,-these would welcome the friendly hand reached out to help them. So the call came to them, and eagerly they hearkened unto it, insomuch that the Lord became known as "the friend of publicans and sinners." As the sick seek the hospital, the starving run to where food is freely given, so these dying creatures heard with joy the welcome news that there was grace for them. They were Jews, but outcasts from the favor of their own nation. Given often to the practice of vices of impurity and fraud, their chief offense in the eyes of the Pharisees, perhaps, was their neglect of the external forms of religion, upon which these zealots laid the chief stress. It galled the rigid partisans of the ceremonial law to see these pariahs, or outcasts, who neglected the synagogue worship, paid scanty tithes, and often showed but slight regard for the Sabbath, welcomed into the presence of the Nazarene, and treated with utmost kindness and pity. They ought to have remembered that the physician's mission was to the sick, and not to the well; that the Messiah was to be the Savior of sinners, and that he must therefore seek them out and deliver them. Their own greatest prophet, Isaiah, had told how that the Christ should bear the sins of the world, and how could he do this unless he stooped so low as to get beneath this mighty burden? Yes, the publicans and sinners must be his guests.

But heaven's grace does not stop here. Outside the city gates, far away upon the highways, where men travel round the earth, hiding under the hedges, were the despised Gentiles, little better than dogs in the estimation of the haughty Pharisees. Though they knew not God, and had long bowed down to the idols that their own hands had made, they were yet his children. Traces of his image might still be seen in them, by any one whose spiritual sight was not corrupted by sin They, too, must be called in to the feast, for was it not the Father's table that was spread there? When the messengers of the cross met with scornful refusal at the hands of the Jews, therefore, they promptly turned to the Gentiles, saying, "God hath granted unto the Gen-tiles repentance unto life." Blessed grace of God, which leaps all barriers of land and sea, of race and tongue, of sin and folly, and brings to the lost everywhere the tidings of divine love! Let us go out into the highways and hedges, and constrain them to come in.

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is written, not for notoriety, but is based on actual facts."

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Obituaries.

Mr. and Mrs. M. Burt, two of the charter mem-Mr. and Mrs. M. Burt, two of the charter members of the First Church, have recently "fallen asleep in Jesus." Sister But toied the 6th of Aug., and was followed by Bro M Burt the 2nd of Sept. They were by the well and active to within a few days of the end of life, although they were well advanced in years. They looked forward to and were within a few weeks of their golden wedding. They had aiready passed their golden anniversary in the Lord, becoming part of the body of Christ in Cleveland, O., shortly before they were married. Sister B was a member of W. C. T. U., of the city; was for a long while teacher of the primary class in the Bible-tchool; was active in every good work. he Bible-school; was active in every good work.
Bro B. was first deacon and then elder of this congregation, in which capacity he served until his death. They were gentle and kind, loved by all and revoted to the church. "He that soweth unto the Spirit shall of the Spirit reap life eternal." J. T. BOONE.

Jacksonville, Fla.

DRENNER.

Little Albert, a son of seven summers, of John and Dora Drenner, Stratford, Ill., after several months of suffering, departed, expressing a desire to go where he could rest and be with the bright angels in heaven. The writer conducted the funeral at Christian Caurch, Pine Creek, Sept. 21, 1900. Tax: "Of such is the kingdom, floarway". 1900 Text: "Of such is the kingdom of heaven" (Matt 29:14).

Pine Creek, Ill.

FRENCH.

On the morning of Sept. 19, 1900, there passed into His presence, Sister Caroline (Madden) French, closing a life's record of almost 68 years. Her aged companion, with whom she walked 50 years in the bonds of wedlock, with their four sons, is set in loneliness to a urn her loss. She committed ner life to the service of Christ in 1888, and has since labored in the fellowship of the church at Milton, Ill.

C. B. DABNEY.

Mrs. Ann Hiser, wife of William Hiser, was born in Lansaster City, Pa., May 23, 1827, and lied at her home in Niantic, Ili., A. g. 21, 1900. She was a faithful member of the Christian Church from 1870 to the time of her death. Funeral conducted by the writer from the church in Niantic Aug. 23, 2 P. M. J. R. PARKER.

INSKEEP.

INSKEEP.

Mrs. Martha Inskeep was born in Brown County, 0., Dac 18, 1813. She connected herself with the Christian Church in her 13th year. She was married to Joseph Inskeep Dec. 31, 1839. In the spring of 1860 they moved to Gaynor City, Nodaway County, Mo., where she held membership until her death, Sept. 4, 1900. She had been an idvalid for 30 years. During her last illness she stayed with her youngest daughter, Mrs. McDowel, Sigby, Shelby County, Mo. She mourned the loss of four children and leaves five children to lament her departure. Funeral services were held at Concord Church, and in Concord Cemetery her body rests in its long and latest sleep.

E. H. WILLIAMSON.

E. H. WILLIAMSON.

Canton, Mo.

JONES.

Tones.

Florence A. Mathias Jones died September 19, at her par-nts' home, from injuries received by a frightful runaway team which her husband was driving on their way to their happy home at Dixon, Ill, the day before her death. She was born October 14, 1877. October 7, 1898, the writer buried be hin Christian baptism. November 20 they were married. Her life was most genial, generous and pure, and many gathered at her grave. Sermon by the writer. D. A. SEYSTER.

Pine Creek, Ill., Sept. 20, 1900.

MATHEWS.

Died, at her home, Eureka Springs, Ark., Sept. 7, 1900, Mrs. Martha Mathews, in the 45th year of her earth-life. At the age of 18 she gave her heart to Christ. With him she walked humbly and trustingly till the end came. Her entire life was most beautiful and consistent, both in her home and in her church. Her smiling, happy face was a benediction to all who looked into it. She leaves a devoted husband and an only son, relatives and the entire church to mourn her departure. The writer was called by telegram to

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J. R. Parker.

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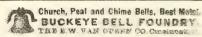
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Announcements.

Program of the American Christian Missionary Society.

KANSAS CONVENTION.

SATURDAY MORNING.

10:00. General Board Meeting of the A. C. M. S., Frank W. Allen, Kentucky, presiding. First Christian Church.

SATURDAY EVENING.

Armory, W. K. Homan, presiding.
7:40. Address, "The Christian Endeavor Era,"
John E. Pounds.
8:15. Address, "The Place of the Church College
in the American System of Education," Pres. E.
Benj. Andrews, University of Nebraska.

SUNDAY.

11:00 A.M. Preaching in all offered pulpits. 3:00 P.M. Communion Services Armory, Address, I. J. Spencer. First Congregational Church, address, L. L. Carpenter. First Christian hurch, Address, D. R. Lucas. 7:30 P.M. Preaching in all offered pulpits.

MONDAY MORNING.

Leader of Song, E. A. Cole. 8:30. Bible Study, Jabez Hall. 9:10. President's Address, "Greater America, the New Century and the Paramount Issue," W. K. Homan. 9:40. Statement of Annual Report, Benj. L.

Smith.

10:00 Voices from Many Fields.
10:40 Report of Board of Negro Education and Evangelization.

11:00 Addres, "Puerto Rico," I. J. Cahill.
11:40 Closing Prayer-meeting, T. W. Pinkerton.
11:00 Business Session, First Christian Church.

MONDAY AFTERNOON.

MONDAY AFTERNOON.

Leader of Song, W. E. M. Hackleman.
2:00. Opening Exercises, Baxter Waters.
2:30. Address, "How Shall we Fire the Hearts of our Ministry with the Home Missionary Passion?"
J. E. Lynn.
3:00. The Educational Hour, J. D. Forrest.
4:00. Address, "Our German Neighbors," R. H. Timne.

MONDAY EVENING.

7:20. Devotional Hour, J. K. Shellenberger. 7:45. Addrsss, "The Most Popular Thing of the Reformation," Wm. Ross Lloyd. 8:15. Address, "The Urgency of the Plea for Home Missions," C. J. Tanner.

THESDAY MORNING.

Leader of Song, Albert Bellingham.
8:30 Bible Study, Jabez Hall.
9:00. City Evangelization.
9:00-9:15. "City Evangelization, the Overshadowing Problem of the Twentieth Century," A. J. Marshall.
9:15-9:30. "The Adaptability of our Movement to City Evangelization Work," F. W. Norton.
9:30-9:45. "The Relation of City Evangelization to the Salvation of our Country and the World," C. Brelos
9:45. Report of Board of Church Extension C.

Report of Board of Church Extension, G.

W. Muckley. 9:55. Exegesis—Philippians 2:29, 30, George

9:55. Exegesis—rimppleas.
Monvoe.
10:10. Report and Address, "Ministerial Relief—What is it?" Howard Cale.
11:25. Address, "Indifferentism: A Plea for Home Missions." Wallace Tharp.
11:00. Business Session, First Christian Church.

TUESDAY AFTERNOON.

Leader of Song, DeLoss Smith. 2:00. Devotional Service, D. A. Wickizer. 2:20. Conference, "State Missions," S. H. Bart-

3:00. Address, "The Appeals that Come to the Board of Home Missions," J. H. MacNeill.

3:30. Address, "The Initiative in our Mission Work," J. M. Rudy, 4:00. Closing Business.

TUESDAY EVENING.

7:15. Opening Exercises, C. H. Winders. 7:45. Address, "Boys' and Girls' Raily Day," Mrs. Louise Kelly. 8:05. Address, "The Adaptation of our Plea to America," W. B. Craig.

THURSDAY MORNING.

SECTION I.

SECTION I.

Christian Endeavor. Seperintendent John E.
Pouads. Christian Church. Vice-president R. S.
Latimer, presiding.
9:00. Devotional Hour
9:25. "Christian Endeavor and the Institutional
Church," G. A. Campbell.
945. "Christian Endeavor and the Local
Church," J. N Soboles.
10:05. "Christian Endeavor and the Heroism of
To-day," W. R. Warren.
10:25. "The Need of the Educational Element in
Christian Endeavor," F. O. Fannon.
10:45. "Christian Enneavor and Soul Winning," S.
M. Jefferson.

10:45. "Christian Enneavor and Soul Winning," S. M Jefferson.
11:15. Suggestions for Next Year, State Saperintendents and others.
11:45. Adjournment.

SECTION II.

Education. Hiram Van Kirk, secretary. Congreational Church. E. V. Zollars, leader. 9:30 Conference, "Intercollegiate Relations:" "The Academy," Miss Alice Lloyd. "The College Proper," W. P. Aylesworth. "The Bible school, B. C. Deweese.] "The University Annex, Errett Gates.

THURSDAY AFTERNOON.

SECTION III

Pastors' and Evangalists' Session. Victor W. Dorris leader. First Christian Church. Vice-president, David Owen Thomas, presiding. Leader of Song, H. A. Easton. 2:00. Devotional Exercises, Justin Green. 2:20. "Some Suggestive Keynotes." By the leader.

leader. 2:30 leader. 2:30 Paper, "The Attitude of the Preacher to-ward Social Problems," Mrs. Elizabeth Roudebush. 3:00. Address, "The Value of Trained Women in Pastoral and Evangelistic Work," W. Brooks

Pastoral and Evangelistic Work," W. Brooks Taylor.
3:25. Voluntary Discussion.
3:40. Solo, Prof. H. A. Easton.
3:50. Address, "What to Preach and how to Preach it." J. B. Briney.
4:20. Address, "How to Reach and Leave Permanent Results in the Evangelistic Field," W. H. Pinkerton.
4:45. Voluntary speeches.
5:00. Adjournment.

SECTION IV.

Conference on Benevolences Mrs. J. K. Hansbrough, secretary. Congregational Church. T. P. Halev, presiding.
2:00. Devotional Services.
Address, C. C. Rowlikon.
Address, E. W. Darst.
Address, Errett Gates.
Address, Mrs. M. E. Harlan.
Address, S. B. Moore, St. Louis.
Reports.

THURSDAY ALL DAY.

SECTION V.

Sunday-schools, Knox P Taylor, leader, Armory. W. K. Homan, presiding 9:00. Devotional Exercises, Knox P. Taylor. 9:15. "The Bible itself a Necessity Instead of any Substitute"

Substitute "9:45. "Holding the Scholars in the School," Miss 9:45. "Holding the Solidary Anna M. Hale. 10:15. Conference, "The Bible," H. F. Davis,

10:15. Conference, "The Bible," H. F. Davis, leader.

(a) "What it is Not."

(b) "What it is."

(c) "How Use it."

11:00. "Three Needed Things for Successful Bible-school Work," Mrs. Mary Grant.

11:30. "The Bible-school and Good Citizenship," Sumner T. Martin.

AFTERNOON.

2:00. Devotional Services.
2:10. "Normal Principles in Bible-school Work,"
Prof. D. 8 Kelly.
2:40. "The Home Department," W. A. Harp.
3:10. "The Bible-school a Factor in Mission
Work," F. E. Meigs.
3:40. Round Table. Questions and Answers.
Howard C. Rash.

THURSDAY EVENING.

7:30. Closing Service. Thanksgiving and Consecration Service, J. P. Lichtenberger, leader.

RAILROAD TICKETS

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"The Miracles of Jesus," by A. A. Willits, was originally published as a subscription book. It is a volume of 528 pages, splendidly bound in cloth, with illuminated cover and gilt edges and contains 130 fine illustrations. This valuable book had a large sale at the original price of three dollars, but we are offering it, postpaid, at the exceedingly low price of \$1.20. We have only a few copies and when these are gone this offer will be withdrawn.

Few books published by us have had a larger sale than "The Care of all the Churches," by Thomas Munnell. It is a volume of great practical value to every preacher, church officer and active Christian. It contains chapters on "Apostolic Supervision," "Disordered Congregations," "Work of the Pastors, Preachers and Elders," "Work of the Deacons," "Conditions of Success," "Sunday-school Work," etc., etc. The volume contains 292 pages and is bound in cloth. It now sells for Seventy-five Cents.

CATHE WANGELIST.

A WEEKLY FAMILY AND RELIGIOUS JOURNAL.

ol. xxxvii

October 11, 1900

No. 41

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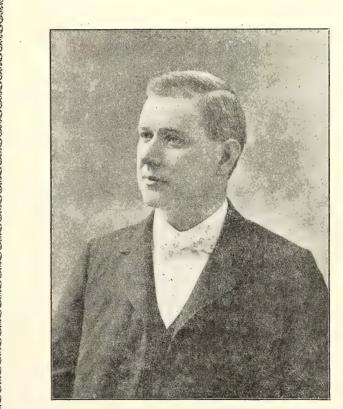
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JAMES MCALLISTER.
(See Page 1294)

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O'IN FAITH, UNITY: IN OPINION AND METHODS, LIBERTY: IN ALLTHINGS, CHARITY A

Vol. xxxvii.

St. Louis, Mo., Thursday, October 11, 1900.

No. 41

CURRENT EVENTS.

President Mitchell, of the United Mine Workers of America, has called a convenion of the anthracite miners, to be held at cranton, beginning on Friday, the 12th inst. he object of the convention is to decide vhether to accept or to reject the 10 per ent. net increase in wages offered by the oprators. The fact that such a convention has een called is regarded as certain proof that he miners are disposed to accept the propoition. It is possible, however, that other onditions may be introduced that will deay the termination of the strike for a little vhile. A 10 per cent. net increase is a deided victory for the miners, and it is not robable that they will reject this offer. All of the coal operators have now conceded his advance in wages. The country genrally will rejoice to see the strike ended, nd especially by a concession to the miners which will decidedly better their condition.

The fact that Germany has yielded the oint of demanding of China the surrender f the leaders in the Boxer rebellion, as a ondition precedent to peace negotiations, as apparently removed one of the most erious obstacles to the co-operation of the Powers in the settlement of the Chinese uestion. This concession on the part of bermany was made the easier because of he edict of the imperial authorities of China legrading Prince Tuan and indicating a burpose on the part of the Chinese governnent to punish the leaders in this rebellion. Peace negotiations will be delayed, however, by the refusal of the Chinese imperial court o return to Pekin after a persistent effort on the part of the Powers to induce them o do so. Instead of this, their imperial majesties have taken their departure from the Shanshi Province, where the conditions were said to be distressing on account of the scarcity of food supplies, for Shenshi, which is about three hundred miles further from Pekin. The reasons for their refusal to return to Pekin are "the presence of the allied forces there, and the fear entertained of the outbreak of epidemic diseases which usually follow after great disturbances."

Notwithstanding the probability of agreement between the Powers in their dealings with China, there seems to be no reversal of the policy of this government to remove the larger part of our military forces in Pekin to the Philippines. In doing so the government does not by any means intend to abandon its legitimate part in settling the difficulties with China. It believes that peace negotiations will be facilitated by this policy. This feeling is not shared by the Americans resident in China. At a meeting of American citizens at Tien-Tsin the following resolution was adopted:

We, citizens of the United States, deplore the contemplated withdrawal of a large part of the United States troops in North China. We feel the work of the allied armies is far from accomplished. and that the refusal of the American Government to take its part therein is sure to be regarded by the allies as an unworthy act, and by the Chinese as a sign of indifference. We urge our government to carry to an end the work it has so honorably and efficiently begun, and to maintain a sufficient force here to secure the protection of American mercantile and missionary interests until a settlement of the present trouble is accomplished."

In addition to the foregoing action of the Americans in China, the following resolutions have been adopted by practically all the Americans who were besieged in Pekin, at the suggestion of United States Minister E. H. Conger. These embrace missionaries who have been for a long number of years in China. After speaking of their interest in the reformation of China, and explaining that the recent movement has forced native Christians into a false position, with the alternative of massacre or apostasy, they

- 1. That those who are found to have been leaders in this anti-foreign movement be adequately punished.
- 2. That the native Christians be indemnified for the losses of life and property which they have suffered in this persecution.

We urge the necessity of insisting upon educational reform in China:

- 1. By the abolition of the present literary test of merit in the civil service.
- 2. By the introduction in its place of branches of Western learning.
- 3. By the discontinuance of the worship of Confucius and a compulsory educational rite.
- 4. By placing all Chinese, irrespective of religious beliefs, upon the same footing in matters of educational privileges.

We ask for a radical revision of the civil and criminal processes in China, with a view to securing justice and equal rights for Christians by such readjustments as shall secure:

- 1. That all Chinese, irrespective of religious belief, shall be placed upon the same footing in all proceedings in the courts.
- 2. That officials shall receive such salaries for services and such punishment for bribery as shall tend to do away with the present corruption of courts.
- 3. That all temple rites, worship and idolatrous rites, as a condition of holding civil and military office, be abolished.
- If these reforms can be accomplished, we believe that the welfare of the Chinese people will be promoted and that better relations will be established between the Chinese and foreigners.

We are also of the opinion that, in claiming indemnity from the Chinese Government, adequate allowances shall be made:

- 1. For loss of time caused by the Boxer disturbances.
- 2. For all traveling expenses, including those to and from foreign lands, which have been incurred through these disturbances, and the order of the government to missionaries to leave China.
- 3. For the future rise in prices of building material and labor.
- 4. For rent of premises until new ones can be built
 - For literary work destroyed.

Dr. Koch, the celebrated Berlin scientist and bacteriologist, who has been conducting scientific investigations in German colonies for a year past, announces to physicians at Hong Kong, where he has arrived on his way home, that he has discovered means of preventing the spread of malaria in malarial districts, and even of stamping out the disease itself. He has been conducting experiments in this line in New Guinea, where large numbers of natives die yearly of malaria. It is said that Dr. Koch's treatment consists of giving patients a medicine he has discovered, the chief ingredient of which is quinine, not simply for curative but preventive purposes. He has also found a method of expelling the malarial parasites, the chief among which is the pestiferous mosquito. No details of his method are given, but the Doctor gives it as his opinion that the total extirpation of malaria is possible. He has left physicians in New Guinea to carry on the work, while he will complete his investigations in his Berlin laboratory. If Dr. Koch's opinions and hopes can be realized, he will have achieved a victory far more important than most of those which have been gained upon the field of battle. The world is greatly indebted to the patient, persevering researches of scientists for the discoveries which ameliorate the suffering of mankind and promote its health and happi-

The results thus far of the election in England vindicate the political sagacity of the Conservative leaders in appealing to the people at this time. It is now known that the Conservatives will be retained in power with increased majorities and that the imperialistic wing of the Liberal party has received additional force at the expense of the opposing wing. Meanwhile the war in South Africa seems to be practically ended. Lord Roberts, it is said, will soon issue a proclamation of peace on the anniversary of the outbreak of the war. He is expected himself to return to England shortly, having been appointed to the position of Commander-in-Chief of the British army. This honor was conferred upon the veteran commander on his sixty-eighth birth day as a gift from the government. He has served in the army for nearly half a century, having passed through all the grades of military distinction from the lowest to the highest. It is not yet known who will succeed him in South Africa, but it will probably be General Buller or Lord Kitchener.

Bishop McFaul, of the Roman Catholic Church, of Trenton, N. J., recently put forth a proposition for the federation of all Roman Catholic societies in the United States, with the view of securing their rights, as he terms it, in the political administration of the country. Accordingly last week in Brooklyn there was held a convention of the Roman Catholic Young Men's National Union. Bishop McFaul's proposition was the chief subject of discussion. It was held that Roman Catholics are discriminated against, and the Indian School question was instanced as evidence of this. The looting of Roman Catholic churches in the Philippines was again charged, though the charge has been denied even on Roman Catholic authority. It is very difficult for our Roman Catholic friends to understand the complete separa tion of Church and State as we have it in this country. No other religious body, so far as we know, is clamoring for its share of the political offices of the country. Inagine a convention of the Disciples of Christ, Methodists, or Baptists, or Presbyterians, or Congregationalists, complaining that they were discriminated against in that their members were not elected or appointed to political offices in proportion to their membership! This would be so un-American that no Protestant body would think of it. In the meeting above referred to, it was regretted that no Roman Catholic had been appointed a member of the Philippine Com-Who but Roman Catholics have mission. interested themselves to find out what religious bodies are represented in the Philippine Commission? We do not know which of the denominations are represented, neither do we care. If we mistake not, the people of this country will resent any organization whose object is to press the claims of any ecclesiastical organization for its share of political offices.

Now that the Indian famine has been practically ended, though its painful sequels have not, by the advent of the long withheld rains-too copious, indeed, in some parts-an instructive account of things done and not done is being taken. Perhaps the most impressive fact that appears is the contrast between the activity of relief work proceeding from Christian sympathy and the neglect or refusal of succor by Hindus well able to contribute to their perishing countrymen. Hinduism has it missionaries laboring to propagate it in this country and elsewhere in Christendom, it is right that the contrasting facts should be stated. America has contributed a million dollars to the sufferers. Germany has also contributedwe know not how much. British charity, though heavily taxed in the South African war, has given \$1,700,000. The Government of India has spent \$65,000,000 in relief work. The Viceroy and other British officials have given freely. A few of the native princes and rulers have given large sums. On the other hand the educated, English speaking Hindus have held aloof .- The Outlook.

A HEAVEN-SENT MESSAGE.

On the eve of assembling once more in National Convention, there comes to many of us the message which God sent to His people of the first century by the pen of Paul, and which He has repeated to His people of the closing days of the nineteenth century through the lips of that consecrated man of God, A. M. Atkinson, uttered with his dying breath. It came to us under circumstances so unique, so solemn, so impressive, as to be permanently imbedded in the memory of not only those who heard it, but of all those with whom he stood religiously identified.

In the midst of a great historic gathering of the Disciples of Christ, convened in an historic spot to celebrate a half century of missionary activity, there stood up one whose life had been, in a most striking manner, consecrated to the service of God and his fellowmen; a man who had given liberally, not only of his money, but of his time, of his business ability, of his mental and physical energy. yea, of his very life, to what he believed to be one of the holiest and tenderest ministries in the kingdom of God. He spoke of his own experience; he uttered a word of warning to the rich; he appealed to them, and to all his business brethren, not to deprive themselves of the enlarging and enriching influence of Christian liberality and Christian service. He closed his impassioned appeal to his brethren, whom he loved so well, by placing one hand over his heart, and lifting the other toward heaven, and exclaiming: "I cannot be with you long. Be warned. 'Quit you like men!" " And then, taking his seat, he fell back with his white face turned heavenward, whither his spirit fled to meet

It was a glorious ending of a noble life, nobly consecrated to noble ends. The words quoted above, uttered after death had struck him, and in full consciousness of the approaching end, may not only be considered his message to his brethren, but God's message to us through him. It is peculiarly appropriate that we should be reminded of this message and its import as we are gathering once more in National Convention for the furtherance of those great interests which lay so near to his heart.

"Quit you like men!" Surely the times demand those qualities which are deemed so essential in a true manhood—heroism, breadth of vision and far-sightedness, and strength of character to resist evil and to carry forward successfully great enterprises which look to the extension of Christ's kingdom in the world, and the elevation of mankind.

Religious movements, like individuals, have their periods of childhood, with the characteristics peculiar to that period; and their period of manhood, with the elements that characterize that stage of development. We are not yet very old, as a religious movement seeking to accomplish certain great objects, chief among which are the restoration of certain lost features of the Christianity of the New Testament, and the unity of Christ's followers; but we have passed the period of childhood, and can no longer

plead the irresponsibility which attaches to youth and immaturity. We are old enough have had experience enough, and are large enough, to have attained the elements of true manhood above mentioned. If we be found lacking in any of these elements, we stand justly condemned, if not before the bar of Christendom, certainly before the bar of our own consciences, for having failed to make that growth which time, opportunity and the favoring providence of God have made possible.

With ut the heroic quality we shall turn back, or at least halt, in our efforts to accomplish some of the reforms which are needed in the Church to-day. It requires heroism of a high order to resist and overcome opposition to change, when change is necessary to progress. Inertia is one of the greatest obstacles to religious reform Faint-hearted men see spooks and ghosts, and turn back from doing the work which God wishes done. They see giants and walled cities, and conclude that it is impossible to go up and possess the land, even though God be our leader.

For lack of vision the people perishbreadth of vision and length of vision. The former insures against narrowness, bigotry, uncharitableness, wrangling over trifles, division, decay and death. The latter saves us from aimlessness, superficialness, and that folly which sacrifices permanent success on the altar of a present, temporary and doubtful triumph. Miraculous gifts may be necessary for the childhood period of Christian development, but a spiritual manhood exercises faith, hope and love, and these abiding qualities are what give breadth of sympathy and vision, and that far-sightedness which lays hold on the true goal of life.

Strength is also an essential quality of manhood without which the difficult tasks of life cannot be accomplished. We are old enough, and have been taught of God enough, to be "strong in the Lord and in the power of his might." Here is the true source of our strength. If we are strong in our convictions of right and truth and duty, strong in our faith in God, and in his willingness and ability to enable us to carry out whatever work He wishes to have accomplished, then we are ready to achieve results worthy of Christian men.

These are the spiritual qualities of Christian manhood which our departing brother exhorted us to exercise. If we are inclined to grow faint-hearted because of the obstacles which are in the way of progress; if we allow ourselves to be diverted from the great purposes for which we have been called into being, and to fritter away our strength and our influence on petty issues; if we are lacking in that manly quality of strength, and find ourselves unable to cope with the difficulties and tasks that lie before us, then we are not quitting ourselves like men, but are become as those who, having the age of manhood, are suffering the results of an arrested spiritual development.

But, beloved, we are persuaded better things concerning you: things which make for progress, for achievement, and for ultimate triumph. But we do well to remember, in the midst of our great national convocation, and continually, the true and timely admonition, the divinely-sent message, from our ascended brother: "Quit you like men. Be strong!" His benignant face will not be seen in our convention, as in years gone by, but his spiritual presence and power will be felt in this loving message, and we shall be braver, broader and truer men and women because he lived, and because, "being dead, he yet speaketh."

THE MEANING OF A VOTE.

We print elsewhere in this issue an article by Prof. Herman S. Piatt, of the University of Illinois, which is in the nature of a stricture on some recent editorial utterances in the Christian-Evangelist. The article is exceedingly well written and its courteous spirit will commend it to all who believe in fair discussion. Disclaiming, as we do, the designation of "partisan Prohibitionist," which, by implication, our critic applies to us, we nevertheless desire to point out what seems to us some flaws in the logic of the article.

- 1. We should be far from affirming that all Christians who do not vote the Prohibition ticket "have their Christian consciences atrophied by party predjudice—or from even worse causes having their origin in party devotion." On the other hand our critic would scarcely deny that there are altogether too many voters—aye, too many Christian voters whose consciences are atrophied by partisan prejudice, or from some other cause. Anything, therefore, that can be done to quicken the conscience of the average voter, we are sure he will deem as quite legitimate. So far we agree.
- 2. Exception is taken to our statement that "a vote is an expression, as we view it, of one's highest and truest convictions concerning public duty." This is called "the fundamental error of the Prohibitionists, as it is of many other high-minded and wellintentioned people." In opposition to this view he holds that since the government is conducted by agents whom the people select, and that "voting is the act by which we select these agents," therefore, voting is only partially and secondarily an expression of conviction, and that "primarily it is an act." We fail to see any antithesis between the positions that a vote is an expression of one's conviction of public policy, and, that it is an act. It is both. An act is the way one's real convictions express themselves. Again our critic says, "its purpose is not to express a conviction, but to do something -to carry on governmental processes." Again we fail to see the antithesis. ever a voter, by his ballot, expresses a noble and true conviction concerning pending issues, he does something, and something that is worthy of a Christian voter, and that something also has to do with "governmental processes." What a vote does it does because of what it expresses. The real question is, Ought a Christian man by his vote to give an expression of his conviction concerning "governmental processes," even though he feels reasonably sure that he will

be found in a minority by so doing? To deny this seems to us to take all high ideals out of politics and reduce our elections to the level of what some of our politicians call "practical politics"—which is politics minus ethics, as a rule.

- 3. A reductio ad absurdum is then resorted to to fortify the previous statements. The case supposed is that if the "considerable number of voters in this country who have a conviction that things would be vastly improved if all our public servants were men so imbued with the principles of apostolic Christianity that all their official acts would express fully those principles" should decide to organize themselves into a political party and nominate candidatesshould we vote for them in order that our votes may represent our highest and truest convictions? We doubt if there is any "considerable number of voters in this country" who would wish their public servants to enforce Christian precepts and principles by the machinery of civil government. This, therefore, cannot be what our correspondent means. He must mean that there are voters who believe that the principles of Christianity, such as righteousness and honesty, should be carried into public life and influence public action. But there are no voters that would take issue with such a position. The reductio ad absurdum, therefore, does not reduce, being absurd upon its face. General principles must take some concrete form before they can become issues in politics. Prohibitionists believe that the moral principles of Christianity, in this campaign, are chiefly embodied in the concrete issue concerning the liquor-traffic.
- 4. The illustration from history concerning the action of the Gold Democrats is not one that will carry conviction to all minds. It depends upon the point of view. Our critic says, "the Gold Democrat had the option of voting for principle and against party, or against principle and for party." He did not so regard it. He evidently believed that to vote for free silver on the one side, or for some of the Republican principles on the other side, would be alike against principle, and he declined to do either, and so made a party of his own. The argument on this point, and throughout the article, seems to be based on the adage, "Of two evils choose the less," but there is a revised reading which we like better: "You have heard it said, of old time, between two evils choose the less; but verily I say unto you choose neither." This course is more obviously correct when, between the two admitted evils, there is some reasonable doubt as to which is the less.
- 5. The example of organized labor is referred to as furnishing an object lesson for Prohibitionists. Not to mention the fact that there is a labor party headed by Mr. Debs, as its presidential candidate, there is a lack of similarity in the conditions which robs the object lesson of much of its force. Since both of the older parties are vying with each other in their profession of zeal for the cause of labor, as our critic says, there is much less excuse for the or-

ganization of a distinctive labor party than there is to organize a Prohibition party, since neither of the parties expresses the slightest sympathy with Prohibition, but, on the contrary, are all known to be opposed to it. Things which are not equal to the same thing are not equal to each other.

- 6. We hope it is true, as Professor Piatt declares, that "there are enough people in this country who hate the saloon to blot it from civilization." We would be glad to believe, too, that "there are even enough voters in the Prohibition party now to secure what the party is striving for, if the forces were properly wielded." We do not contend, for a moment, that the Prohibition forces of the country are being wielded to the best effect. We have realized for many years that the Prohibition party does not rally to its support all those who are opposed to the saloon. If Professor P. can tell us how this defect can be remedied, he will prove himself a benefactor of the race. So far as we are concerned, we are not so committed to the Prohibition party that we would not leave it to-morrow for a more effective method of opposing the saloon and its baleful influence. Our friend's advice, no doubt, would be for Prohibitionists to remain with the old parties and do their work there. We fail to see, however, that those enemies of the saloon who do remain with their parties are making any serious protests against the encroachments of the liquor power. If one would ally himself, therefore, with those who are making an active, aggressive campaign against this gigantic curse, the enemy alike of the state and of the church, he is driven to the necessity, as it seems to us, of voting with the Prohibitionists. He may feel that other issues are of more practical importance and so vote with one or the other of the leading parties. But if his conscience leads him to deposit a ballot where it can be counted unmistakably on the side of temperance, sobriety and of freedom from the liquor oligarchy, what else can he do? If some plan which promises to be more effective in opposing the saloon than the Prohibition party is, can be devised, we are ready to give it our hearty adhesion.
- 7. Finally, it seems to us that Professor Piatt, in his well-written article, underestimates the practical value of lifting up high ideals before the people. He counts that vote lost which is cast for a party that has no hope of carrying the present election. This, we know, is a common view, but it seems to us an essentially erroneous one. It takes the heroism and idealism out of politics, and makes it too largely a scramble for office. We doubt if the Republican party would ever have been born under the inspiration of this utilitarian spirit. There are causes so noble, so linked with the highest interests of humanity, that it is well worth while for one to be identified with them even in defeat, for the defeat of to-day often means the success of to-morrow. When the Galilean Prophet laid down his life for a cause that was hopelessly in the minority, the politicians of that day, no doubt, smiled in derision at his mad folly. But the cross,

which was then the emblem of shame and ignominy, has become the highest insignia of honor, and the cause which was then derided and spurned by philosophers and ecclesiastics is to day marching on to universal conquest. If Christian people do not lift up the banner of reform high above the platforms of place-seeking politicians, noble in its ideals and righteous in its aims and principles, who else will do it? And without it, how can our nation realize the magnificent destiny for which it was intended by the God of nations?

hour of Prayer.

WHAT HATH GOD DONE FOR US?

(Psalm 126.)

(Prayer for our National Convention.]
[Uniform Midweek Prayer-meeting Topic, Oct. 17th.]

CENTRAL TRUTH: It is a good thing to remember what God has done for us lest we forget to be thankful to Him and cease to look to Him for guidance and strength for further achievements.

"When the Lord turned again the captivity of Zion, We were like unto them that dream.
Then was our mouth filled with laughter,
And our tongue with singing."

It must have been a memorable day in the history of Israel's captivity in Babylon, when the news was spread among them that the king had issued a decree permitting them to return to Jerusalem to rebuild its walls and restore its worship. It seemed almost too good to be true. They were like people in a dream who fear to wake lest the glorious vision which filled their mind be dispelled. They must have taken their harps from the willows where they had hung them, and tuned them for some of the sweetest songs of Zion, under the inspiration of the joyful news that their long captivity was about to end. As the patriot in exile longs for his native country, so these patriotic Jews longed for the vine-clad hills of Palestine, and for their beloved Jerusalem. And this patriotic sentiment was intensified by their religious devotion, for they refused to sing the songs of Zion in a strange land. And so their sorrow was turned to joy, and their mourning into laughter at the good news that the Lord had opened the way for their return to the land of their fathers.

Even the heathen took note of their rejoicing and the cause thereof, and said among themselves, "The Lord hath done great things for them." To this Israel responded:

"The Lord hath done great things for us; Whereof we are glad."

The remembrance of this divine interposition in their national history causes the Psalmist to cry out:

"Turn again our captivity, O Lord, As the streams in the South."

These lines would indicate a condition of spiritual declension from which the Psalmist prayed they might be delivered. And then, gathering hope from Israel's past experience, the Psalmist sings a note of cheer which has brought courage to many a fainting heart in hours when there seemed to be little outward signs of religious prosperity:

"They that sow in tears shall reap in joy.

Though he goeth on his way weeping, bearing forth the seed.

He shall come again with joy, bringing bis sheaves with him."

This was often verified in Israel's history, and it has often been verified in Christian history.

Let us look at our own history as a religious movement: What hath God done for us? We were once in captivity to human creeds. and under the dominion of religious errors which filled our souls with gloom and doubt; but it pleased God to break the chains of our captivity and set us free, so that to day no galling yoke of human authority in religion oppresses us, and no false conception of God's way of dealing with men keeps us upon the rack of perpetual doubt and fear. The joy and gladness that came in with the light of this Reformation is, perhaps, little appreciated by the generation of to day. Souls which had long been wrapped in clouds of despondency, groping their way in the dark, seeking God if haply they might find Him, when they first heard the plain, simple way of the gospel proclaimed as it was preached in apostolic times, broke forth into thanksgiving and praise that they were at last permitted to "read their title clear to mansions in the skies." Religion had always been a puzzle to them, but now the way seemed clear. Christianity was not the mastering of a human creed with its metaphysical and speculative doctrines, but it was believing on Christ and following Him. Why had they not seen it before? But now that they did see it, they rejoiced with a joy unspeakable and full of glory.

The Lord has not only given us liberty, but he has given us a goodly zeal for the truth, a remarkable evangelistic zeal for the conversion of sinners, and a rapidly increasing missionary zeal which is sending out the glad tidings, not only to the dark places in our own land, but to far-off pagan lands. He has increased our numbers until we are more than a million strong. He has given us men of eminent ability and consecration. He has given us a standing and an influence in the religious world which makes it possible for us to accomplish greater results in the future than we have in the past.

At our forthcoming Convention in Kansas City there will be encouraging reports made of the work accomplished by our three great missionary organizations: The American Christian Missionary Society, the Foreign Christian Missionary Society, and the Christian Woman's Board of Missions. Besides these, the Board of Church Extension and the Board of Benevolence and the Board of Education will make reports showing the extension of the different lines of our work.

Aside from what we have accomplished directly, much has been accomplished indirectly in the new impetus that has been given to Christian unity, to a revival of Bible study, and to a more enlightened presentation of the gospel. When we stop to think of all that God hath wrought through us, and remember how imperfect agents we have been in carrying out His will as He has

revealed it to us, there can hardly fail to come to each of us a deepened sense of responsibility and of humility. What could not God accomplish through us if we would but give curselves unreservedly to Him, to be the embodiment of His truth and the instruments for carrying forward His work of reform in the world!

Let us pray that the coming Convention may witness a renewed consecration to the great work to which God has called us, and may summon the vast army which it represents to a forward movement both for the conversion of sinners and for the edification of believers, so that they may grow up into all the fullness of the divine life.

PRAYER.

We thank Thee, O God, for what Thou hast done for Thy Church universal in calling it out from the world to be the chosen instrument for manifesting Thy grace and truth to a perishing world. We thank Thee truth to a perishing world. for what Thou hast done for us as religious reformers, seeking to restore Christianity to its original simplicity and power, and to unite Thy people according to the prayer of our divine Lord, in Him, and to the end that His kingdom may triumph over all. We thank Thee for all that has been achieved in the past in spite of our mistakes and short-comings, and we pray Thee that we may be so filled with Thy truth and Thy spirit that we may accomplish much greater things in the years to come. Bless all the assemblies of Thy people for the furtherance of Thy work in the world, and may Thy people come more and more into the unity of the faith and of the knowledge of the Son of God, until the whole earth shall be filled with Thy glory! And thine shall be the praise, through Jesus Christ our Lord. Amen!

Editor's Easy Chair

Looking out from the office window a little while ago, we saw some fresh green leaves on an elm tree, and suddenly the feeling of spring came to us; but at once we remembered that this is autumn. A visitor to this planet from some other sphere might mistake these green leaves and the bright, warm weather as evidences of approaching spring, but every denizen of the earth knows that, in this latitude, at least, there is a winter to intervene between this and another spring. This is the fixed and unchangeable order of nature. There is a physical order in the world which we must recognize and to which we must conform, or else we are crushed by it. Recognized and obeyed, this material order is a great blessing to mankind. Ignored and disobeyed it would soon work the destruction of the race. But there is a moral order in the world as well as a physical order, the existence of which can no more be doubted than we can doubt the reality of a material order in the course of nature. A certain course of life brings peace, joy, moral development and fulness of life. An opposite course brings misery, failure, moral deterioration and death. The reason of this is that in the one case the moral order of the world is recognized and obeyed; in the latter it is slighted and disobeyed. To prevent the destruction of man by the violation of this moral order, it was written originally in man's moral constitution, and later it was embodied in commandments inspired of God and engraved on tables of stone. Human law, also, whenever it enters the sphere of moral action, is supposed to be an index to this moral order, though unfortunately it frequently deviates from it, partly because the depraved mind of man fails to discern clearly what the moral order is, but more especially because the depraved heart is unwilling to erect so high a standard of moral conduct for itself as that given in the law of God. More and more, however, human governments, laws and constitutions are being conformed to that moral order which rules throughout the universe of God.

The most distinctive mark of Christ's religion, and one which distinguishes it more than anything else from all other religions of the world, is its power to renew man's nature, to quicken his conscience, to vitalize his whole moral nature and make it the regnant power in his life. Men fail morally. not so much through lack of knowledge of what is right as through the lack of power to live up to their ideals of right. This is the great conflict described by Paul in the seventh of Romans. But as the work of spiritual disenthrallment goes on, the Christian becomes more and more a free man in Christ Jesus, until he no longer does the right, or conforms to the moral order, through the external power of commandments, but by the inward, impelling power of love. When one reaches this state he is no longer "under law but under grace"; but until he does reach that state, he is under law, no matter in what dispensation he lives. Paul labored to bring his converts into this largeness of Christian liberty in which they would become the servants of righteousness, not by the power of external commands, but by the power of an endless life within them. working out that which was well pleasing in the sight of God. This is still the ideal toward which we are to struggle. It is far better for one to perform his religious duties because they are duties, and their neglect would bring pain to the conscience, than not to do them at all; but this is not the highest ideal of religious life. When it becomes our delight to do those things which are wellpleasing in the sight of God, and they are well-pleasing to us for the same reason that they are well pleasing to God, namely, because they are right, then we have attained unto true Christian liberty. Many of us think we know something of this sort of religious life at times, at least, but there are other times and seasons when most of us have to fall back on the motive of duty. Sometimes about the only real, genuine prayer we can offer is, that we may be forgiven for our lack of any desire to pray, and of any delight in communion with God. Often prayer thus begun ends in real thankfulness, and in a spirit of devout gratitude to God for his goodness to us. And so it is that the spiritual is above the moral and furnishes the vital power by which our morality is the free, spontaneous expression of the life that is within us. This it is that makes the difference between Christianity and legalism, between freedom and slavery.

But leaving now this lofty table land of contemplation, up to which we were led by the green elm leaves in October, let us descend to something more obvious and, perhaps, more practical. The time is nearly at hand for starting to the National Convention at Kansas City. If an additional word be needed to convince any wavering ones that they ought to attend the convention, if it is within their power to do so, we would like to speak it. We ought not to weigh over against such a privilege, with all the spiritual experiences and influences growing out of it, a few paltry dollars, or a little bit of inconvenience. Whatever contributes to the enlargement of the spiritual life, to the quickening of our faith, to bringing us in touch with the world's needs, so as to draw out our sympathies, our gifts, our prayers, our activities for the elevation of mankind, is not to be compared with silver and gold, nor with luxurious ease and comfort. These latter belong to the ephemeral things of the earth that soon pass away, but the former partake of the eternal, and add to the inheritance which fadeth not away. There are hours in one's life in which one feels more, sees more of spiritual realities, and lives more, than in whole weeks and months of ordinary, humdrum life. The influence of such hours never leaves us. We are always richer for them. No one who goes to the Kansas City Convention with an open mind and heart, entering fully into the fellowship, the devotional atmosphere and into its great ideas and purposes, can fail to be permanently enriched in his spiritual life and better prepared for the work which he has to do. One feels stronger when he comes to realize what a mighty host there is of those who stand with him, fighting the same battles under the same banner. Ex President Harrison said at the Ecumenical Conference in New York, last spring, that during our Civil War, when the Union army was marching south of Atlanta, Ga., the various brigades and divisions had been hidden from each other by intervening forests and underbrush, until one day they came out into one of the broad savannas or prairies, and the whole Federal line came suddenly into view with their burnished arms flashing in the sunlight and their banners floating in the breeze. When the soldiers saw the far-extended battle-line moving forward together under the same great leader, a mighty shout went up from them, and they moved forward with quickened pace, with renewed energy and with more buoyant hopes when they saw what a mighty host they were. Something like this will be the effect of the great gathering at Kansas City upon dispirited soldiers of the cross who have been working in isolated fields against great odds. These will join in the triumphant songs which will be sung there with a greater joy, perhaps, than any others. Let us go and greet them and encourage them. Let us go with such open minds and hearts that we may both receive and impart inspiration, and returning home, scatter the influence of the convention far and wide. So shall the whole church be revived.

Questions and Hnswers.

- 1. In the witness of the Spirit that we are the children of God, is the evidence always confined to the Word? Or does the Spirit impart a knowledge of our sonship in some other way?
- 2. Is there any sense in which repentance may be said to precede faith? M. M. S.
- 1. We think the Holy Spirit does, in addition to the testimony through the Word, give to the obedient believer a consciousness of peace and joy and love, which the believer is able to recognize as the fruit of the Spirit. In this way he is assured of his relationship to God in a way which would not be possible on testimony wholly external to himself.
- 2. Yes, repentance toward God may precede faith in Jesus Christ. Every man is conscious of having committed sin, independent of the fact of his belief in Christ. He knows he is the subject of a moral government, whose laws he has disobeyed. To repent of these sins because of one's belief in a moral governor is repentance towards God and is often the best preparation for faith in Christ. Repentance in such cases, however, is based on a preceding belief in the existence of God, whose law has been disobeyed and hence, psychologically speaking, belief in something or some one necessarily precedes repentance. But, as we have said, repentance may spring from a belief in God before there is opportunity for faith in Christ. In ordinary experience we are not able to distinguish between belief in God and belief in Christ, for we have always heard of them together, but this was not the case with the Jews of Christ's time who were commanded to repent in order that they might believe the gospel, nor is it the case now in heathen lands where men have a conviction, more or less clear, of the existence of a Supreme Being who requires right action, before they have ever had opportunity of learning the fulness of his revelation in Jesus Christ.

What is your explanation of the faith and prayer healing done by John Alexander Dowie, of Chicago, Illinois, of which we read in his paper, "Leaves of Healing?" A. H. H.

The same principle, in our judgment, underlies all the cures effected by Dowie, by the Christian Scientists, by magnetic healers, by Spiritualism and whatever other modern fad is in the healing business. Diseases of a certain type yield to the influence of the mind upon them, and whoever can inspire confidence on the part of those thus afflicted that he could heal them, has the power to alleviate their pain and in some cases to effect what seems to be a remarkable cure. Some of these healers attribute it to animal magnetism, some to faith and some to the metaphysical influence of the healer on the sick. John Alexander Dowie has found his scheme to be exceedingly profitable, and he has accumulated vast sums of money from the people who are credulous enough to believe that he, like Simon Magus of old, is the "great power of God." regard him as an impostor whose influence, as far as it extends, will prove disastrous to Christianity.

WHAT IS A VOTE?

HERMAN S. PIATT.

EDITOR CHRISTIAN-EVANGELIST.—Dear Sir:-In your issue of September 13, you give, at some length, in response to the query of a correspondent, your reasons for intend. ing to vote the Prohibition ticket at the coming presidential election. Your statements are eminently candid and fair. I believe them to be representative of the views of the sincerest and most intelligent of the partisan Prohibitionists. It is not my purpose to make a reply to that reply. That could come appropriately only from the correspondent himself. But I desire, if you will allow me the space, to indulge in some general observations suggested by your remarks and by others which have come to me from other Prohibition sources.

First, let me say that I do not affiliate with either of the so-called older parties. I have voted for Republicans, Democrats and Prohibitionists, as considerations of Christian duty and the largest public good seemed to me to require. My excuse for the intrusion of this personal note is that it is the stock assertion of the partisan Prohibitionist that professed Christians who do not vote with him have their Christian consciences atrophied by partisan prejudice—or from even worse causes having their origin in party devotion. To vote as one prays is, to most Prohibition orators at least, synonymous with voting the Prohibition ticket.

"A vote," you say, "is an expression, as we view it, of one's highest and truest convictions concerning public duty." This is the fundamental error of the Prohibitionists. as it is of many other high-minded an I well intentioned people. Rather it is one of those partial truths which, coming from persons in high position who think, do infinite harm among the many who do not think. Let us see a moment. The government of this country is based upon the theory that every man is in himself a sovereign ruler. As regards the laws, every citizen is both legislator and executive. But the number of these rulers is so great that practically it is impossible for each one to exercise his sovereign power directly. Therefore he selects agents who shall do his will for him. Voting is the act by which he selects these agents. A vote is, then, in a way, an expression of one's "convictions concerning public policy." But it is that only partially and secondarily. Primarily it is an act. Its purpose is not to express a conviction, but to do something-to carry on governmental processes. The first question for the voter at any given election, then, is not, what will my vote express, but what will it do?

Let us look at it from another side. Suppose we try a reductio ad absurdum. There is doubtless a considerable number of voters in this country who have a conviction that things would be vastly improved if all our public servants were men so imbued with the principles of apostolic Christianity that all their official acts would express fully those principles. I certainly share such a conviction. What shall we do? Does

any one propose to organize such voters into a political party and nominate candidates, so that our votes will represent our "highest and truest convictions"—but will do nothing else? Verily the author of such a proposition would at once be classified with the individual mentioned by the psalmist who said in his heart there is no God.

After the proof an illustration. I shall take it from history. In the campaign of 1896 there was a large number of Democrats who believed that the maintenance of the gold standard in this country was a matter of supreme importance. Whether they were right or not is of no moment here. The lines between the parties on this question were clearly and sharply drawn. gold Democrat had the option of voting for principle and against party, or against principle and for party. It was an alternative from which the best of us would shrink. Little wonder then that he shirked the choice. He created candidates of his own. so that he might have an opportunity to express his "highest and truest convictions" by his ballot. In so doing we can only commend his heart, but condemn his head. In the light of his own beliefs it was a mistake. The Gold Democrat should have first determined within himself which for the moment he regarded as most consequential for the welfare of the country—the triumph of the gold standard or the triumph of the Democratic party. If he decided for the former, he should have voted for Mr. McKinley; if for the latter, he should have voted for Mr. Bryan. In trying to save both party and principle he sacrificed both. As a matter of fact, every Democratic vote given to Gen. Palmer in 1896 was, in its effect, a vote both against the Democratic party as a party and against the gold standard.

It will doubtless be objected that this is an illustration which fails to illustrate, inasmuch as the situation of the Prohibitionist is quite different from that of the Gold Democrat in 1896. The latter part of the objection is true. The illustration is only intended to show how full of pitfalls and serious error is the attempt to make a vote first of all an expression of convictions.

This leads us to a consideration of the Prohibition party as a practical solution of the liquor problem. It is a lamentable fact, as you declare, that the political parties of this country are afraid to antagonize the saloon interests and are not afraid to antagonize the anti-saloon interests. Why is this so? Is it because more people in this country believe in the saloon than do not believe in it? If so, then Prohibitionists would better quit organizing political conventions and appointing candidates for office, and begin organizing missionary societies and appointing preachers. But it is not so. No one for a moment doubts that these who are aggressively opposed to the saloon are more numerous than those included in what are called the saloon interests. Why, then, are the latter a dominating factor in political affairs, while the influence of the former is practically nil? It is because the children of this world are wiser in their generation

than the children of light. The saloon people are far too shrewd to separate themselves from the forces and instrumentalities which really make the political history of this country. They prefer to work with them, or rather to use them. Suppose the liquor men should form a political organization to themselves and nominate their own candidates for every election, how long would they continue to wield influence in other political conventions than their own? The saloon man is for any candidate and for any political party that is for his interests. If in a given election none are for him, he lies low and bides his time. While he is biding he is not idle. He is a loyal Republican or Democrat on all questions except those pertaining to the saloon; on these he is a saloon man. His devotion to party is sincere, but he regards saloon interests as higher than party interests. How long shall we be learning wisdom from our enemies?

Organized labor furnishes another objectlesson to Prohibitionists. It has organized no political party. It has utilized the political forces already in existence. It has had no candidates of its own creating. It has worked quietly, persistently, hopefully. It has been content with small gains frequently made. What is the result? Our statute books are sprinkled with laws passed at the instigation and for the benefit of organized labor. The politician courts it. Not a political convention dare fail to recognize it. And candidates outdo one another in protestations of devotion to its interests. It has not vet secured all it wants nor all it should have. But it is getting both and no one has any doubt of the final outcome.

It is true, as you say, that the Prohibitionists are now able to hold the balance of power between the two older parties. But what does it amount to, since it is not used? A single regiment may hold the balance of power as between two closely matched armies. But it will amount to nothing unless they get into the fight. There are enough people in this country who hate the saloon to blot it from our civilization. There are even enough voters in the Prohibition party now to secure what the party is striving for, if the forces were properly wielded. But in order to accomplish their purposes they must be wise as well as steadfast. They must labor efficiently as well as zealously. They must love the Prohibition cause better than they do the Prohibition party. They must utilize the forces and means at hand rather than create new ones. They must be patient. They must be content with the half loaf, pending the securing of the whole one. And even the dry crust must be appropriated with gratitude when the half loaf is beyond reach.

There is another phase of the question which is worth noting in closing. The Prohibition party is made up for the most part of our very best and purest citizenship. At present its members amount to practically nothing as a force in our political life. Some 200,000 voters, representing our highest and noblest Christian manhood, are thus withdrawn from any real participation in

shaping our national affairs, and are as if they did not exist. Is not the injury done, by their absence, to the cause of a purer and better political life in this country far greater than any good they have thus far done to the cause of Prohibition? Even the most partisan Prohibitionist will surely admit that there are other moral questions pressing upon us, which demand for their proper solution the unity and co-operation of all the good people of the land.

University of Illinois.

HOW WE GOT OUR ENGLISH BIBLE.

BY CARLOS C. ROWLISON.

It is said that when the Revised Version of the English New Testament appeared in 1881, a deacon exclaimed, "If the Authorized Version was good enough for St. Paul, it is good enough for me." To-day every well-informed Sunday-school scholar knows that the Old Testament was originally written in the Hebrew language and the New in the Greek; but comparatively few, even of the better educated, know the story of how the Bible which is in all of our homes came to us from the hands of those who wrote it. This paper will try to tell the story.

- 1. By the year 150 B. C. all the books of the Old Testament had been written, and probably all the books of the New Testament by A. D. 100. But they were not printed and bound in one volume as our Bible is to day. The art of printing was not invented until the fifteenth century. Before that time each copy of a book had to be transcribed by hand. So, many times the whole of the Bible would not be transcribed in those early days, but only one book, or a group of books which were especially desired. These were written on parchment (see 2 Tim. 4:13) or vellum, the latter being dressed skin and much more durable than parchment. But after awhile these books were collected into one volume, and we have three Greek manuscripts, which contained the whole Bible, written about A. D. 350 to 400. These are the oldest copies of the Greek Bible that we have, though there are many others of later date.
- 2. But in ancient times, as to-day, everybody could not read Greek, so it was necessary to translate the Bible into the languages of the various peoples. (For a list of translations, see McGarvey's "A Guide to Bible Study-Appendix," of the Reading Courses.) Now the most important of these ancient versions is the Latin. It is the most important because the Latin, or Roman, Church became the teacher of Western Europe. During the darkness of the Middle Ages people forgot how to read Greek and the old Greek manuscripts were lost or stored away in some ancient monastery. One of the oldest of them was discovered only about half a century ago in a monastery on Mount Sinai. Thus Latin came to be the only language spoken or read by the educated people of Europe, and many of these so-called educated people knew so little that they supposed the whole Bible had been written originally in the Latin. This Bible is called the Latin Vul-

gate, and is a revision of a more ancient Latin version, the revision having been made by St. Jerome about A. D. 400 in a cave at Bethlehem. He was bitterly persecuted for presuming to revise the Bible, but after awhile people became accustomed to Jerome's version and thought it had been inspired!

3. But do not suppose that every one read this Bible as people are supposed to do to-day. Only a few people could read in the Middle Ages, and besides the priests said the Bible was too sacred for the common people to read. Even to-day Roman Catholics are opposed to people reading the Bible. In ancient times the priests knew very little of what the Bible taught, but three especially important influences worked together to put the Bible into the hands of all the people in the language which they spoke every day, though this was not accomplished entirely until after many years, and until many had suffered greatly for daring to do such a thing. These influences were (1) The revival of learning and the founding of universities; (2) the revolt against the papacy, generally called the Reformation; (3) the invention of the art of printing. The first led men to the careful study of the Scriptures and caused them to revolt against the corruption of the Roman Church; the second caused the Reformers to translate the Bible into the language of the people so that they might learn the way of salvation for themselves, and might also see the errors of Romanism; while the third made it possible for many people to have the Bible in their own hands, as thousands of volumes could be printed in a short time. If we stop to think how long it would take to write carefully each copy of the Bible by hand, we can readily see how great a blessing printing is.

4. In England there were several early attempts to put Bible stories into language so simple that people could understand them. Cædmon turned many of these stories into a poetic paraphrase about A. D. 680. Even Alfred the Great translated portions of the Scriptures, so anxious was he for his people to know their contents. But the first important English version was made by John Wycliffe, a professor at Oxford and a popular preacher. He was one of the very first to revolt against the papacy, and he suffered great persecution, though he was still pastor of his little flock when he died in 1384. Forty years afterwards his bones were dug up and burnt, and his ashes thrown into the river. His translation was made from the Latin Vulgate, he being unable to read either Greek or Hebrew, even had he had access to them. Nor was printing yet invented. Yet at least parts of this Bible were copied many times and read with great eagerness by the people, many of whom suffered martyrdom, being burned with the copies around their necks. In the preface of this old Bible runs this prayer: "God grant us to ken and to kepe well Holie Writ and to su er joiefulli some paine for it at the laste.'

About 1540 the printing press of Johann Gutenberg proved a success, and the Latin Bible was printed thereon. About the same

time men began to study ancient manuscripts, Greek and Hebrew especially, which had for a century or two been drifting to Western Europe from the Eastern monasteries. The study of these opened the eyes of scholars to the e rors of the old Latin version, while it greatly deepened their interest in the teachings of the Scriptures. Martin Luther was born in 1482; William Tyndale in 1483. The one translated the Bible into German, the other into English. Luther's version is the copular Bible of Germany even to-day. Tyndale's version was such a noble translation that every succeeding version is little more than a revision of Tyndale's. Mr. Froude says, "The peculiar genius which breathes through the English Bible, the mingled tenderness and majesty, the Saxon simplicity, the grandeur, unequaled, unapproached in the attempted improvements of modern scholars-all are here, and bear the impress of the mind of one man, and that man William Tyndale." This is doubtless rather fulsome praise, but it indicates the truly remarkable work of the translator. Perceiving that if he disseminated translations in England his life would be endangered, he went to Germany, finally joining Luther at Worms. He published several editions which were widely read. He was at last entrapped and suffered martyrdom.

Space will permit only the mention of two or three other versions prepared about this time, though all of them do little more than transbribe much of Tyndale's translation. The first of these is the version by Miles Coverdale, the first complete English Bible ever printed, 1536; Matthew's Bible, 1537; Cranmer's Bible, or the Great Bible, 1539. The last was authorized by the king, commended by the clergy, and placed in every parish church for the instruction of the people, and this, too, only three years after Tyndale's death! The Geneva Bible, published by the English exiles in Geneva, 1557-1560, is the first Bible with chapter and verse divisions.

5. But now the time of persecution for the translation of the Scriptures is over. King James caused to be selected fifty-four learned men, chosen from all the religious parties of the day, besides securing the cooperation of every biblical scholar of note then in his kingdom. These scholars now had access to Hebrew and Greek manuscripts of the Scriptures, and special instructions were given to correct any mistakes of former translations. The revisers were divided into six companies, each of which took its own portion. They used every means to arrive at the exact sense of the original, and then gave great care to express this meaning in simple, idiomatic English. After seven years' work, they, in 1611, presented to the king the result of their labors. It is called the Authorized or King James' version because King James ordered it done. It is sufficient to say that the work was so well done that for nearly two and a half centuries no one could be found to suggest a revision. This is the Bible which we often call the Common Version, and which is found in almost every home where the English language is spoken, whose simple, beautiful words have

strengthened us in trial, comforted us in sorrow, given to almost every book of our language many most suggestive phrases, and which is constantly quoted and read by un-

6. After such a translation we find people saying even to-day, Why was the new version necessary? Several reasons will be enumerated: (1) To-day many ancient manuscripts and versions are accessible to scholars which were unknown to the translators of 1611. These show that several errors had crept into the Bible (though very few indeed compared to the errors found in the ancient classics) during the long years in which it was copied by hand, and when scholars were so slightly acquainted with the ancient languages. See, for example, John 5:4, 5, margin Revised Version, which indicates that most ancient authorities omit the passage put in the margin.

(2) The science of textual criticism (that is, the comparison of many copies of Scripture which have been discovered in the last century and the annotation of likenesses and differences) has entirely sprung up since

1611.

(3) Our scholars are far better acquainted with the ancient languages and with ancient thought and customs than were the translators of 1611.

(4) By natural growth the English language has changed the meaning of many words, while some have entirely fallen out of use, in 300 years. For these and many other less important reasons, a new version was undertaken in 1870, of which the New Testament was completed in 1881, and the Old Testament in 1885. A large company of scholars, selected from all the denominations of England, assisted by a similar company in America, spent three long years in the most careful revision of our Bible. The Old Testament company contained 37 English and 15 American scholars; the New Testament company, 30 English and 19 American scholars, making a total of 101 Whether or not this revision will revisers. take the place of the Common Version in our homes and churches remains to be seen. That it gives much more exactly the meaning of the original Hebrew and of the words of Christ and the apostles, no scholar can question. Every one should possess a Revised Version and read it carefully before he decides which Bible he will constantly

Indianapolis, Ind.

ROGER WILLIAMS AND RE-LIGIOUS LIBERTY-III.

W. H. ROGERS.

Very soon after his arrival in Boston in 1631, Mr. Williams was called to the First Church in Boston. Learning that the church in Boston was not a Separatist church he refused the call.

He had fled from the unseparating churches in Old England, why should he become the pastor of an unseparating church in New England?

He took this stand with a full understanding of the cost of Separatism. He had suffered. There was a Separatist church in Salem, and he accepted their call. But the Governor and Council prevented the consummation of the plan for a permanent settlement there, and Mr. Williams accordingly very soon became the pastor of the Separatist church at Plymouth. Gov. Bradford states that Mr. Williams' teaching at Plymouth

was approved-that he was a godly and zealous man, "having many precious parts" but very "unsettled in judgments."

He remained at Plymouth two years, at the end of which time he was recalled by the Salem Church, which meantime had lost something of its fear of the magistrates, and none of its esteem and love for its former pastor. Bradford, fearing the consequences of Williams' Arabaptist tendencies, advised him to accept the recall to Salem.

Meantime, Williams had further troubled the magistrates with a treatise which questioned the validity of their patent, and matters hastened rapidly to his banishment, which occurred on Oct. 19, 1635.

The people believed in Roger Williams and would have followed him implicitly but for the magistrates, for whom some consideration must be shown also; for it cannot be doubted that Williams' boldness in moving along the line of his convictions seriously endangered something which the magistrates very naturally, and perhaps at that time wisely, sought to conserve, namely, the favor and protection of the English government.

The radicalism of Williams needed the check which was imposed by the conservatism of the Puritans and by the Pilgrims also to some extent. God had to watch both parties to the conflict, and by an overruling hand, centripetal and centrifugal forces were wisely balanced in the interest of the wisest outcome.

The indictment against the accused included the following charges as to his teach-

- 1. That the magistrate ought not to punish the breach of the First Table except when civil peace should be endangered.
- 2. That the oath ought not to be tendered to an unregenerate man.
- 3. That a man ought not to pray with the unregenerate, even though it be with his wife or child.
- 4. That a man ought not to give thanks after sacrament nor after meat.

Strange issues and absurd, as looked upon from this distance, but not so incongruous for the year 1635, and issues for the existence of which Roger Williams was little more responsible in 1635 than is William Rogers in 1900; certainly no more responsible for them than were his persecutors. These issues were the outgrowth of the times, and in Roger Williams' mind they were entirely subordinate to the one allabsorbing, paramount issue-the principle of spiritual freedom, untouched by the power of the magistrates; and the interference on their part, of which Mr. Williams had been the victim, only intensified his devotion to that principle. Every other tenet or principle which Williams may have advocated or opposed was but as a corollary to his main proposition: Civil and Religious Liberty. That his corollaries were always logical will not be claimed.

Roger Williams had his quips and quirks Many a time has it happened that men have been very wise in general and very foolish in particular, but that he was right on the

main proposition the world now knows, and he is worthy to be called the Apostle of Religious Liberty.

History has and will vindicate his claim here. That he refused to fellowship his wife has never been proved. Hubbard and Winslow discredit it, not to say that they deny it. His enemies sometimes may have trapped him into absurd positions, and in those dawning days of religious liberty what wonder that the outlines of some truths that were kindred to the great, preponderating theme were seen very indistinctly.

If occasionally Williams proved overbearing he could not have been more so than Luther when he declared that Erasmus was "the vilest miscreant that ever disgraced the earth!"

Well, the court had serious misgivings about the sentence of banishment they imposed. John Cotton, the greatest preacher of that time, whose blood ran in the veins of Oliver Wendell Holmes and Phillips Brooks of our day, John Cotton, I say, protested that the sentence was passed without his counsel or consent, a protest which Williams never admitted.

Winthrop, who was also in a measure accessory to the banishment, hastened to give Williams a hint not to be there when Capt. Underhill came with his pinnacle to ship him to England—and Williams wasn't there, as Rev. Mr. Merriman has so patly put it.

Winthrop also used his influence afterwards to have the banishment revoked.

As late as 1875 the Massachusetts General Court was weightily petitioned to revoke the banishment, but the petition was futile. Again, in this year of our Lord 1900 the General Court was petitioned and was about ready to take favorable action, when in one of the Boston libraries there was found a memorandum, the purport of which was that in 1676, while Williams was still living, the banishment was revoked.

The members of the court generally believed that such was the case, and hence the matter was dismissed. It turns out, however, that the revocation, so-called, of 1676, was by no means a tona fide revocation. There is, however, at present a movement in contemplation, if not already under way, to secure a statue of Roger Williams in Boston, and this by legislative enactment. That it will be consummated at no distant day there is no reason to doubt, and then Roger Williams will be back again in the commonwealth from which he was banished in 1635-that is his memory will be perpetuated here before the eyes of men by a living monument.

It has been said that the poetry of Milton concerning freedom was translated into prose in the founding of the New England col nies. If that be the case, then Roger Williams, the friend of Milton, was, as it is fitting that he should be, the first among the translators.

It took nothing less than a New England commonwealth to give expression to Roger Williams' idea of religious liberty, and for the first time in history we see in Rhode Island a form of government adopted in which the line between the temporal and spiritual power is clearly and unmistakably drawn. And Little Rhody stood for some time an anomaly among the nations. Rhode Island never persecuted Quakers or hung witches, and in Rhode Island no man was ever officially persecuted or punished for his religious opinions.

But if my readers will indulge me in one more article, I wish to do full justice to those Puritans who banished Roger Williams. There are two sides to all questions.

East Milton, Mass.

THE FOREIGN CHRISTIAN MISSIONARY SOCIETY.

A. MCLEAN.

The Foreign Christian Missionary Society was organized in Louisville, Ky., Oct. 21, 1875. Its agents are now found on four continents and in eleven different countries. The growth of the Society has far exceeded all that its founders dared to ask for or think. The income for the first year amounted to \$1,706.35; for the last year it was \$180,016.16. The first year twenty churches contributed; last year 3,067. The second year of the Society's existence two Sundayschools contributed. The Sunday-schools began to give before they were asked. Children's Day was first observed in 1881. That year 189 Sunday-schools responded: last year 3,260. The whole amount received from the first from all sources is \$1,472,-603.85. Of this amount about \$250,000 has been invested in property on the fields. The Society has received from bequests \$96,351,-91. The largest bequests were received from Mrs. Emily Tubman. Abram Farewell, Albert Allen and John Stark. Mrs. Tubman's bequest amounted to \$30,000. It is the largest the Society has ever received. The amount received from this source has been used to open up new stations. On the Annuity Plan the Society has received \$92,240. Most of this has been put in buildings on the field.

The Foreign Society has sent out from the first, or employed on the field, 162 workers. Some of these died, a few have returned on account of ill health or for other reasons. At the present time our whole force numbers 257. Of these 111 are missionaries and 146 are native evangelists, teachers and helpers. The stations and out-stations at which they work number 113. Seventy-nine churches have been organized. Schools have been established, hospitals, dispensaries and asylums have been opened. About 50,000 patients are treated annually. Great numbers of tracts and gospels have been distributed. The aim of the workers is to commend the gospel to the hearts and consciences of all with whom they have to do.

For seven years after the Society was organized its work was all done in Europe; this from necessity and not from choice There were no men ready to work in the heathen fields. The Society called for such men, but there was no response. There were men ready for Turkey, for Denmark, for France and for England. Rather than

do nothing it was thought advisable to send them. Good work was done by them, but it was not the work for which the Society was organized. Its original purpose was to work in the needy fields of Asia and Africa.

In 1882 a group of missionaries was sent to India. Their going caused much thanksgiving and rejoicing. The people manifested their approval by giving twice as much that year as the year before. G. L. Wharton, Albert Norton and their families, and four young ladies from the Woman's Board constituted the first group. On reaching India they selected the Central Provinces as their field. We are now working in India at four main stations and six or eight out-stations. The work has five branches, namely, the evangelistic, the medical, the educational, the literary and the benevolent. The gospel is preached far and near. The missionaries go out on long tours through the towns and villages; children are being trained for lives of usefulness and nobleness; orphans are rescued, and in the industrial schools they are being taught trades and prepared to support themselves. At three of the stations there are medical missionaries. These treat each year about 30,000 people. In the time of famine thousands of meals have been given out. The missionaries are the agents of benevolent people all over the world, and in addition, of the government of India. Grain is sold for food and for seed. Other necessaries of life are given to them.

The Society began its work in Japan in 1883. The pioneers were George T. Smith and C. E. Garst and their families. They left the crowded foreign concessions for the interior. Their example did much to cause other missionaries to spread out over a larger territory. Our missionaries now live in Tokio, Osaka, Sendai and Akita. In addition there are some thirty-five out-stations. These are visited as often as the missionaries can find time and strength.

China was entered three years after Japan. Dr. Macklin was the founder of the mission. He established himself in Nankin. He was soon joined by two young men from the West London Tabernacle, and by E. T. Williams and F. E. Meigs and their families from this country. The chief places at which the Society is at work are Shanghai, Nankin, Lu Cheo Fu, Chu Cheo and Wuhu. In Nankin the Society has a large hospital and two dispensaries. There is also there a college for boys. F. E. Meigs is the president. There is a training school for girls under the care of Miss Emma Lyon. The gospel is preached in the chapels and dispensaries, in tea houses, in the temples and on the streets. James Ware and W.P. Bentley and their families live in Shanghai. They preach and teach and disseminate Christian literature. W. R. Hunt and Dr. E. I. Osgood and their families are in Chu Cheo. T. J. Arnold, C. B. Titus and their families and Dr. Butchart are in Lu Cheo Fu. C. E. Molland and family and Miss Effie D. Kellar are at Wuhu.

The Society has a station several hundred miles up the Congo, at a place called Bolengi.

There are three missionaries there, E. E. Faris, Dr. Royal J. Dye and wife, Frank T. Lea and wife are in the Portuguese territory; they expect to join the others soon. At Bolengi there is a school of 132 pupils. Regular services are held at the station, the gospel is preached along the rivers. There is a daily clinic where large numbers are being treated.

Last fall L. C. McPherson and Melvin Menges and their families sailed for Havana, Cuba. They report 15 baptisms. They give much of the time to the study of the language. They also preach to the people and the soldiers and the sailors who understand English. In June of the current year Abram E. Cory and family left for the lawaiian Islands. This work was begun at the expense of Lathrop Cooley, of Medina, Ohio.

The Foreign Society is an international organization. The churches and Sunday-schools of Canada have contributed regularly from the first. Miss Mary Rioch, of Japan, is supported by the women of Ontario and in the Maritime Provinces. Within a month the Endeavorers of Ontario have furnished funds for a dispensary at Chu Cheo, China. The English women support Dr. Mary McGavran and Miss Clark in India, and send large amounts each year for the general work. Australia supports Miss Mary Thompson, F. E. Stubbin and three native helpers in India.

The expenses of the Society from the first amount to about eight per cent. of the gross receipts. As money is worth more in America than it is on the mission fields, a dollar reaches the field for every dollar given. If the money needed was sent into the office without any expenditure on the part of the Society it could be handled for less than one per cent. The Society must establish agencies, it must keep up a campaign of education. It is this that costs.

The great need of the Society is that of men to serve as evangelists. There is no lack of women; to apply where one can be sent out. Suitable men are very scarce. Of all the graduates of our colleges last year not one applied for an appointment. The professions of law and medicine are crowded. Vacancies in the army and the civil service are satisfactorily filled—there are fifty applicants for every vacancy. It is not so with the mission fields. It is hard to get money to support workers; it is far harder to get men of the right kind.

The outlook for the Society was never before so bright. The offerings from the churches average fifty per cent. more than they did four years ago. Twelve churches support a missionary each. Individuals are giving on a larger scale than ever. Thus, one man gives \$25,000, another \$15,000. Others give less but make sacrifices quite as great. In the colleges there are volunteer bands. The press gives generous space to this cause. The Missionary Campaign Library is brought within reach of all. There can be no doubt as to the final issue. The banners of God never go down in defeat, and those who walk and work with him are certain of victory.

Our Budget.

-All aboard for Kansas City!

-Let us see what this "Giant of the West"

-In our next we hope to give synopses of the reports of the Home and Foreign Societies.

-We are glad to see that political excitement has not stopped the progress of religious work.

—News of good meetings comes to us from various parts of the country. There is a "sound of going in the tops of the mulberry trees."

—Let us hope that there may go out from the Kansas City Convention such an influence as will stir up all the lagging hosts and cause a general advance along the whole battle-line.

—We cannot be impressed too deeply with the fact that God's work is carried forward in the world, "not by might nor by power, but by my Spirit, saith the Lord of hosts." Let us go to the National Convention, therefore, in the spirit of prayer.

—If our National Conventions be mountain-tops from which we get broader views of the kingdom of God and its needs, and in which we rekindle the fires of devotion, they ought to be sources of spiritual power from which shall go forth revival influences that will affect the whole Church. Let us pray that the Kansas City Convention may prove to be such a means of spiritual blessing to us all.

The Bible studies in the morning, the devotional hours, the communion service on Lord's day, and all the other religious services, in connection with the reports of what the Lord hath wrought through our labors, may well serve to inspire us with larger hope, increase our faith and fill us with apostolic zeal for the world's conversion. If this shou'd be the case, we may anticipate a series of marked revivals following the National Convention throughout all the country, until thousands of souls shall be born into the kingdom, and thousands of others, faint-hearted and weak in the faith, shall be strengthened and renewed in Christian service.

—A public reception will be given the missionaries of the Foreiga Christian Missionary Society Tuesday evening, October 16th, from five to seven o'clock at the residence of T. P. Haley, 2610 Forest Ave., Kansas City, Mo. This is a happy arrangement. Thousands of friends will be glad to grasp the hands of these splendid spirits fresh from the forefront of the battle on the heathen field.

-Inasmuch as our colored brothren will hold their national conventions, including their General Christian Missionary Society, Sunday-school, Christian Endeavor and C. W. B. M. societies, at Kansas City, simultaneously with our own sessions Oct. 13-17, it is desirable that the best of feeling shall prevail between the two bodies. It would be well for some of our brethren to drop in at some of their sessions and lend all the encouragement to them we can. They have prepared a strong program and will have some fine addresses in their sessions. Among their speakers we note the names of Prof. W. E. Henderson, of Missouri, Wm. Bowen, of Kentucky, Preston Taylor, of Tennessee, Mrs. M. L. Huggard, of Missouri, Wm. Alphin, of Kansas, N. C. Calvert, of Mississippi, T. R Bayless, of Kansas, A. R. Cassius, of Indian Territory, and others whose names we cannot now mention. Of course our beloved C. C. Smith, who has had the especial care of this work for years, will be present and address the convention. The colored brethren are attempting to raise \$1,000 for missionary purposes among their people this year. We hope that their sessions will be well attended and the cause of Christ greatly advanced thereby.

—The 25th anniversary of the pastorate of F. D. Power, Washington, D. C., was appropriately observed Sept. 30th. The church was handsomely decorated and the sermon of special interest. This quarter of a century covers a remarkable period of the world's history. In it have occurred some wonderful changes; some marvelous improvements; some great strides in progress. Bro Power has done a "power of good" during this long pastorate in the capital of the nation for the cause of humanity and of primitive Christianity. Long may he live to continue this glorious work in this great city.

—The new General Catalogue of the Christian Publishing Co. will be ready for delivery by the time this paper reaches our readers. It will be sent free to all requesting a copy.

—G. L. Cook, now partor of the Church of Christ in Geneva, Ohio, and who expects to attend the convention at Kansas City next week, would like to engage with some church or evangelist in a protracted meeting to follow the convention. Bro. Cook is a singing evangelist and would like to aid some church or pastor in this capacity before returning to his work in Ohio. Bro. Cook was assistant pastor to Bro. Fannon of this city for one year and made a fine impression upon the church and the people by his efficient services and excellent Christian deportment. Any church or evangelist wanting the services of a singing evangelist soon could not do better than to secure Bro. Cook. Address him at once at Geneva, O.

—Brother Albert Bellingham, who for two years was in the field as a singing evangelist, and who for nearly four years has been musical director and pastor's helper at the Church of Christ (Disciples) at Worcester, Mass, is on January 1st, 1901, to again enter the field as a singing evangelist and pastor's helper, believing that the experience received in being for four years settled in active life with a progressive and active church has peculiarly fitted him for the work. He would be pleased to correspond with any pastors or churches desiring his services in this department of the Lord's vineyard. Address until January 1st, 1901, Worcester, Mass; after that date, E. Palestine, O.

—We exhort our readers to remember that our current book offers—"The Biographical and Historical Library" and "The Home Library"—will be withdrawn November 1. There will be no extension of time. If any have missed reading these great offers, they may find them repeated on the last page of this issue of the Christian-Evangelist. We are receiving many enthu-iastic letters of appreciation and thanks from delighted patrons who have purchased these sets of books.

—W. H. McClain, who conducted a large company of Christian Endeavorers through Europe last summer, will tell the story of the Passion Play as they saw it at Oberammergau, at the First Christian Church of this city on Thursday evening of the present week. The narrative is to be illustrated by stereopticon views made from photographs taken during the present year. That the address will be interesting is without controversy.

—The Chautauqua Literary and Scientific Circle has become a great educational affair. It affords advantages alike to those who can or who cannot secure a collegiate education. The Chautauqua gives to everyday people the opportunity to enjoy the advantages of an education beyond that furnished by the common schools and brings the facilities for self-culture to the family fireside. We not only commend such a work, but advise that all who stand in need of it send to their headquarters in Cleveland, O., for literature on its nature and advantages.

The Stimulus of Pure Blood

That is what is required by every organ of the body, for the proper performance of its functions.

It prevents biliousness, dyspepsia, constipation, kidney complaint, rheumatism, catarrh, nervousness, weakness, faintness, pimples, blotches, and all cutaneous eruptions.

It perfects all the vital processes.

W. P. Keeton, Woodstock, Ala., took Hood's Sarsaparilla to make his blood pure. He writes that he had not felt well but tired for some time. Before he had finished the first bottle of this medicine he felt better and when he had taken the second was like another man-free from that tired feeling and able to do his work.

Hood's Sarsaparilla

Promises to cure and keeps the promise. Accept no substitute, but get Hood's today.

—The church in Unionvil'e, Mo., was recently made happy by the burning of its church mortgage. This event occurred on the last Sunday in September at the evening service. The pastor, R. L. Prunty, who has served that church for five years and nine months, has closed his work there. He has not yet decided upon a new location, but a man of such efficiency in church work will not be long without an effectual call. Bro. Prunty has done a good work in Unionville and the people will regret his departure, but we trust that a suitable man will be found for the place and that Bro. P. may be called to do a similar good work in some other needy field.

—The following special dispatch to the Christian-Evangelist will be a matter of great joy to the C. W. B. M. workers throughout the country. It shows that the C. W. B. M. work is making persistent and rapid headway as a missionary enterprise:

Indianapolis Ind.

CHRISTIAN-EVANGELIST:—Receipts one hundred six thousand, seven hundred dollars; property given fifteen thousand dollars.

HELEN E. Moses.

—That some manufacturers are awake to the evils of the present industrial system is evident from their efforts to better the condition of their employees and in this respect the National Cash Register Company seems to be at the front. One of the difficulties of the situation is very clearly stated in the following paragraph from an article in the Social Service for September. The article was suggested by the efforts of the National Cash Register Company to improve former conditions in these respects.

The practice of exacting maximum labor for minimum wage, and placing all responsibility on a factory superintendent, was abolished. The old method of employing labor was also discontinued, and gave place to a more thoughtful one whereby the most competent were accepted for service with the company. Only those were given employment who could offer good health, good character, intelligence, enterprise and sympathetic willingness as testimonicles. To attract high-class workmen of this character the maximum wage was paid, the hours shortened, the factory surroundings beautified, the sanitary conditions perfected, helpful literature distributed, and every encouragement and stimulus offered to originality, individuality and enterprise.

-E. L. Frazler writes us that the permanent tabernacle at Marion, Ind., will be dedicated Oct. 21. L. L. Carpenter in the lead. It will seat seven hundred.

-We have received a copy of the 16th annual report of the work done by our missionaries in Japan under the auspices of our Foreign Missionary Society and are pleased with the evidences of progress therein presented. The pamphlet contains several cuts of native Christians who are doing active service in the Master's work in Japan. A summary of the work will appear in the report of the Foreign Board which we are to publish in our next issue.

-Word comes to us on going to press that Brother and Sister R. A. Martin, of Novelty, Mo., have been called to mourn the loss of their son Bernard, age 15 monshs. These parents have our sympathy in this sorrow through which they are called to pass. May the promises of God's Word and his grace comfort their hearts.

-The beautiful church building just completed in Bedford, Iowa, at a cost of \$11,500, was dedicated on last Sunday by F. M. Rains, of Cincinnati. Ohio. Four thousand dollars was raised and the balance of \$500 guaranteed before the dedicatory services took place. The brethren are happy over their success and especially that of Bro. Rains in raising the money. J. W. Walters is the pastor of this congregation.

-The last number of The Clarion, local organ of the Central Christian Church, this city, contains the following card from its retiring pastor, Baxter Waters:

The present pastor takes this opportunity to express his appreciation of the many courtesies and personal kindnesses shown him during his stay in St. Louis. There have been many pleasant experiences and many things to encourage and to inspire hope and strengthen faith. While the work has been heavy, yet the association with good, consecrated workers has lightened the bur-dens. And many times poor sermons have been dens. And many times poor sermons have been preached but some one has always volunteered to cheer the preacher and bid him press on. May the Lord prosper and bless you all and en-able you to win souls for Christ.

Bro. Waters' hearers will generally testify that he very seldom, if ever, preached "poor sermons." His preaching has been not only thoughtful, denoting careful preparation, but spiritually uplifting. He will be followed into his new field of labor, wherever it may be, with the prayers and good wishes of the Central Church and his fellow ministers in the city.



Just as the sun goes down. Aver's Pills.

J. C. AYER COMPANY, Practical Chemists, Lowell, Mass

Ayer's Sarsaparilla Aver's Pills Ayer's Ague Cure

Ayer's Hair Vigor Ayer's Cherry Pectoral Ayer's Comatone

-A County meeting of the Churches of Christ of Madison County will be held at Summitville, Ind., Lord's Day, Oct. 21, for an all day meeting from 9:30 A. M. to 4 P. M. All Churches of Christ in the County are requested to dismiss services that day and meet there, take dinners with them and spend the day in sociability.

-Special dispatch to the Christian-Evangel

Madison, Kan

CHRISTIAN-EVANGELIST: — Fifty-nine to date; twenty-one yesterday. Six hundred and sixty-one since Jan. 1, in open shed, three weeks rain. since Jan. 1, in open shed, three weeks rain, eight days good weather.

WILSON & HUSTON, Evangelists.

-At the preachers' meeting held in this office on last Monday resolutions of regret at the departure of D. R. Dungan and Baxter Waters from the city and from this association were unanimously passed. As before stated, Bro. Dungan was pastor of the Mt. Cabanne Church and is now president of Christian University, Canton, Mo. Bro. Waters was the pastor of Central Christian Church, but closed his labors therewith Oct. 1. The resolutions adopted expressed a very high appreciation of the efficient services rendered the cause of Christ by these two brethren while in the city, and the well wishes of the brethren in their new fields of labor.

-At the meeting of the Christian ministers of this city on last Monday the following additions were reported: At the First Church, 5; Mt. Cabanne, 1; Compton Heights, 5; Central, 1; Ellendale, 1. G. A. Hoffmann preached at Mt. Cabanne on Sunday morning and evening. S. M. Martin preached at the First Church last Sunday morning and Geo. F. Hall at night. W. E. Harlow began his protracted meeting at the Fourth Church on last Sunday. Bro. McAlister, who came to us from the Congregationalists, and who was baptized by the editor of this paper in the Central Church on last Saturday night, preached for the church on Sunday morning and evening, and has become its temporary pastor. S. M. Martin has come to the city to complete h's medical course in Barnes' Medical College.

-One of the best preachers' meetings held in this office for a long while, was held here on last Monday at eleven A. M. Besides the presence of all our pastors there were the following visitors: Rev. Bates, pastor Kirkwood Baptist Church; Rev. Bronson, pastor Baptist Church in Belleville, Ill.; Geo. F. Hall, late pastor Tabernacle Christian Church, Decatur, Ill., and W. E. Harlow, of Parsons, Kan. Besides these there were present of our own brethren, Bro. Carter, Bro. Stull, Bro. Burns, G. A. Hoffmann and others. Bro. Hall is in the city giving a course of three lectures at the Central Y. M. C. A. Building. Bro. Harlow has come to our city to assist Bro. McFarland, of the Fourth Church, in a protracted meeting. The two Baptist brethren dropped in 'o become acquainted and to hear Bro. McAlister's reasons for changing his church relations. His address was the leading feature of the sessions and was a plain, sensible view of present conditions in the religious world.

-The writer was honored with an invitation to deliver an address at the Illinois State Convention in Bloomington last week on "The Christian at the Ballot Box," and greatly enjoyed the trip, the appreciative audience and what he saw and heard at the convention. The attendance, harmony and enthusiasm of the convention was a matter of remark by all. We did not hear any of the addresses save the closing one, by F. G. Tyrrell, of Chicago, but we heard many words of praise of them all. The reports of the various departments of work in the state were also encouraging. The weather was fine and the trip over the cornfields of Illinois in the Chicago & Alton's new limited

Over-Work Weakens Your Kidneys.

Unhealthy Kidneys Make Impure Blood.

All the blood in your body passes through your kidneys once every three minutes.

The kidneys are your blood purifiers, they fil-



ter out the waste or impurities in the blood. If they are sick or out

of order, they fail to do their work.

Pains, aches and rheumatism come from excess of uric acid in the blood, due to neglected

kidney trouble.

Kidney trouble causes quick or unsteady heart beats, and makes one feel as though they had heart trouble, because the heart is over-working in pumping thick, kidney-poisoned blood through veins and arteries.

It used to be considered that only urinary troubles were to be traced to the kidneys, but now modern science proves that nearly all constitutional diseases have their begin-

ning in kidney trouble.

you are sick you can make no mistake by first doctoring your kidneys. The mild and the extraordinary effect of Dr. Kilmer's Swamp-Root, the great kidney remedy is soon realized. It stands the highest for its wonderful cures of the most distressing cases and is sold on its merits

by all druggists in fiftycent and one-dollar siz-

es. You may have a sample bottle by mail Home of Swamp-Root free, also pamphlet telling you how to find out if you have kidney or bladder trouble. Mention this paper when writing Dr. Kilmer & Co., Binghamton, N. Y.

train was delightful. There is probably no finer and better-equipped train on wheels than this new flyer. Its finishings and furnishings are simply magnificent. Then the city of Bloomington is a splendid convention city. But we shall leave the report of the convention to some one who was present throughout and can better report its W. W. H.

Not a Tobacco User.

Among those who have written me sending pledge to take a copy of my book, is a brother who says: "But if you use tobacco, I don't want it." I desire to say, for the information of this brother and all others who wish to know, that I do not use tobacco in any way. It has been a long time since I abandoned its use. I did so because my ideas of Christian purity forbade such indulgence. Hence, it is a matter of principle to avoid tobacco. Is this enough? Or shall I write an article showing why Christians shoul | not use D. M. BREAKER.

His Sight Restored.

ALMOST BLIND 15 YEARS WITH GRANULATED SORE

This is a copy of a letter written by Rev. F. N. Calvin, Colorado Springs, Col., to a gentleman who wrote him concerning Dr. J. Harvey Moore, the oc-ulist, 648 Century Building, St. Louis, Mo.:

DEAR SIR:—When I went to Dr. Moore I was suffering with ulcers on my eyes, the result of granulations which I had had for fifteen years. I had been treated by several of the best oculists in the United States, all of whom pronounced my case incurable. I had not been able to do any general r ading for two years. After two months' treatment from Dr. Mocre, I could do all my own reading and writing, and have continued to do it up to the present time, and have had no trouble with my eyes since I went to Dr Moore nearly I saw cures wrought by him that four years ago. were marvelous indeed. In all my dealings with him I ever found him to be a conscientious, Chris-ian gentleman. He did everything in my case that he promised to do. Very truly yours,

F. N. CALVIN.

If you or your friends have any trouble with your eyes, write Dr. Moore at once.

Dersonal Mention.

J. C. Hanna began work as pastor at Liscomb, Ia., October 1st.

Percy Leach has removed from Moulton, Ia., to 6 E. Divinity Street, New Haven, Conn., and is now pleasantly located in Yale.

S. W. Crutcher began his work as pastor of the Church in Harrisonville, Mo., Oct. 7. The Church in Harrisonville and in Missouri will be glad to have Bro. C. with them again.

W. L. Fisher, who was pastor of the Church in Bellaire, Ohio, is now at Yale. He is studying for the degree of B. D. H. H. Moninger, of Mont-He is studying Ind., is also a student in the same class, second year.

Robt. Sellers has closed his work as field secretary of Butler College and is open to engagement for a few protracted meetings before locating. His first meeting will be held with the Morris St. Church, Indianapolis, Ind., and he may be addressed at 1536 Asb., of that city.

Bro. Fisher, of Roseville, Ill., says: "Bro. E. E. Violett, of Rigsdon, Ill., began work in this place the last of August. He is quite young—only 20—yet he preaches the Old Jerusalem Gospel with power, and as a result six candidates were immersed to-night. Next Sunday evening he will preach to the doubters. C. E. Society moving nicely. Our efficient veteran Sunday school superintendent keeps the Sunday-school ball rolling. Raised a nice collection for Galveston brethren to-night. We will begin a meeting in November.

W. C. Swartz, of Olney, Ill., says: "At a recent convention in Fairfield, Ill., C. Edwards, Albion, was elected President of the Seventh District; J. A. Battenfield, Vice-President, and W. C. Swartz, Olney, Secretary Treasurer. The board of officers have engaged and put to work Bro Isaac Beck-lehymer, of Eureka. Bro. B will visit the churches and look after the business interests of the district in the capacity of state evangelist for the Seventh District. Others will be put to work as soon as possible. Bro. B's address is Fairfield.

Rev. J. G. M. Luttenberger, of Dorchester, while traveling in Europe recently came across an old Bible at Strassburg, Germany. This book is probably the oldest Bible in America. It is the original translation of Martin Luther and was published in 1729, 171 years ago, and contains all the original comment, prayers and harmony of the Gospel as analyzed in 1530. The Bible was found after the bombardment when the German army left Strassburg. Martin Luther's greatness is visible in the translation of this wonderful work. Mr. Luttenberger poss sses in it a great curiosity but also a belonging of much literary merit.

Bunker Hill Gazette.

Joe Shelby Riley, who has been pastor of the church at Cripple Creek, Col., for the past fourteen months, during which time the church has nearly trebled its membership, and built a splen-did new house of worship, is now closing his work did new house of worship, is now closing his work there, and will locate elsewhere. Bro. Riley re grets to leave the work at Cripple Creek, but the altitude is so trying on Mrs. Riley's nerves that a change has become necessary. He is a little above thirty-two years of age, and has always done successful work as a pastor or evangelist. He is recommended by his local board and the State Evangelist as an able speaker and sermonizer, a vigorous and untiring worker, a thorough and provigorous and untiring worker, a thorough and pro-found Bible student, and a gentleman of high standing among all religious bodies in the town and district. Bro. Riley would be glad to correspond with churches in need of pastor or evangelistic work, preferring the settled pastorate. His address is Box 1243, Cripple Creek, Col., or he may be seen at the convention at Kansas City, Oct. 11-18.

CHANGES.

W. A. Fite from Washington to Lexington, Ky. Rev. J. P. Myers, Muncie, to Indianapolis, Ind. J. C. Hanna, Newton to Liscomb, Ia.

Chas. M. Sharpe, Lawrence, Kan., to University of Chicago.

W. S. Lowe, Manhattan to Topeka, Kan. Chas. E. Powell, Shelby City, Ky., to Fulton,

W. J. Dodge, Dighton, Kan., to Des Moines, Ia. Robt. G. Frank, Fulton, Mo, to Philadelphia, Pa. David C. Peters, Holden, Mo., to Monte Vista, Col.

Eugene Burr, Tempe, Ariz., to Orange, Cal. J. H. O. Smith, Chicago to Dixon, Ill. E. B. Huff, Medford, O. T., to Bluff City, Kan.

C. E. Pomerov, Caldwell, Kan., to Darlington, Mo. A. Jas. Crockett, Des Moines to New Sharon,

Tа B. H. Foster, Grass Valley to Fernley, Cal. A. B. Markle, Fortuna to South San Diego, Cal. J. D. Lemon, Strawn to Burlington, Kan. Simon Rohrer, Hoopeston to Chicago, Ill.

W. E. Reeves, Beaver Mine, Ont., to Burlington, Kan.

W. B. Rose, Dixia to Oakesdale, Wash. H. F. Keltch, Granville Center, Pa., to Bethany,

W. Va.
A. F. Stahl, W. Mansfield, O., to Muncie, Ind.
J. R. Perkins, Packwood to Des Moines, Ia. Merrit L. Hoblit, Des Moines, Ia., to Kalamazoo, Mich.

J. W. Babcock, Swan to 1217 25th St., Des Moines, Ia.

Wanted-An Organ.

The latest word from Galveston shows that there are only twenty members of the church in the city. Only one of that number has a salary. The State Board of Texas and the American Christian Missionary Society will stand by that work in an effort to resurrect it. The church needs rebuilding and this will be done by the special offerings sent to us in behalf of Galveston. They need also an organ. Perhaps some congregation or some friend of our work will donate an organ to the Galveston church. If so, will you please write me? BENJ. L. SMITH.

Y. M. C. A. Building, Cincinnati, Ohio.

A Gift to our Subscribers.

We desire to present every reader of the CHRIS-TIAN-EVANGELIST with a handsome little book containing portraits of the foremost men among the Disciples of Christ. In this book are found pictures of Knowles Shaw, D. H. Bays, J. B. Briney, Alexander Campbell, M. M. Davis, W. W. Dowling, D. R. Dungan, Isaac Errett, H. W. Everest, Breckenridge Ellis, Alfred Fairhurst, J. H. Garrison, T. P. Haley, B. A. Hinsdale, B. W. Johnson, W. J. Lhamon, J. W. McGarvey, A. McLean and a host of others.

This book is our new "General Catalogue," which will be ready for delivery by the time these lines are read. It is a book of about 90 pages, finely printed, with colored cover-a really handsome book. It contains a complete descriptive price-list of the books, pamphlets, tracts, Church, Sunday-school and Christian Endeavor supplies of the Christian Church. We will send a copy, free, to those who ask for it. Drop us a postal card, giving your name and address, and the Catalogue is yours.

In this edition of our Catalogue it will be found that prices of books have been generally lowered. In many cases the reduction amounts to as much as fifty per cent. You will need a copy of the Catalogue for reference. We will be glad to send it to you if you will only ask for it.

THE CHRISTIAN PUBLISHING COMPANY St. Louis. Mo.

Mason & Bamlin

James McAllister.

We present our readers this week with a good half-tone picture of Brother James McAllister late pastor of Plymouth Congregational Church Detroit, Mich., who was baptized in the Centra Christian Church of this city on Saturday evening last, in the presence of a company of disciples from the various churches, and who filled the pulpit of the Central Christian Church morning and evening, last Lord's day. Brother McAllister has been employed as temporary supply for the pri of the Central Christian Church until the first of January. He has been brought to this change of church relationship by conscientious convictions and leaves a church which was much devoted to him, and to which he was closely attached. He was born in Pittsburg, Pennsylvania, in January 1863, and is therefore only thirty-seven years of sge He was educated inUnion College, Onio, and afterwards graduated at the Chicago Theological Seminary. At the close of his seminary course he was ordained a minister in the Congregational Church. He has held pastorates at Minneapolis; Alpena Mich.; Chicago and Detroit, covering in all a period of fifteen years. The church at Detroit passed resulutions of a highly complimentary character expressing its high appreciation of his character and of his work. He has no grievance, therefore, with the brethren whom he leaves, but he feels that the religious body with which he has identified bimself is in closer harmony with the New Testament than the one which he has left, and for that reason he comes among us. He addressed our Ministers' Meeting last Monday, giving the reasons which induced him to mak change. He has already made a most favorable impression on the church, and upon our ministers in the city. It is his purpose to attend the Kansas City Convention and those who recognize him from his picture should greet him as a brother in Christ, that he may feel thoroughly at home among us.

Christian University Students. Attention.

At some convenient place and time during the General Convention at Kansas City, a meeting of the Alumni, past and present students of the Christian University will be held. It is requested that every such student or alumnus shall report on arrival in the city, or as soon thereafter as possible, at the office of the State Board of Missions, 1123 Oak Street. Let none fail to come Yours for C. U., and register.

T. A. ABBOTT.

THE **AMERICAN** NATIONAL BANK

OF KANSAS CITY, MO.

Welcome **

Its officers and directors invite delegates to National Convention to make themselves at home in their offices while in the City. Stenographers, writing material and messengers at your services.

OFFICERS. J. MARTIN JONES, JR., PRESIDENT, J. MARTIN JONES, VICE-PRESIDENT, G. B. GRAY, CASHIER, LAMAR ROSS, ASST. CASHIER.

Capital, \$250,000.00 Surplus and Profits, \$75,000.00 Deposits, \$2,700,000.00

.....UNITED STATES DEPOSITORY

The Church and a Beneficiary System.

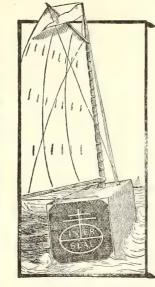
EDITOR CHRISTIAN EVANGELIST:-I am not a reacher, neither am I a writer, but I will atempt to write a few lines touching an article in the HRISTIAN-EVANGELIST of Sept. 20th, entitled, "A hurch Beneficiary System." The writer asks the hurches to organize a beneficiary system for hurch members. He says the ties of the aternal orders are stronger than church ties and hat young men seek the society of lodge brethren ather than church brethren. He says the condi-ons of modern life are such that the beneficiary ociety is necessary.

I admit the young men and many young women re drifting into the fraternal orders and paying uch more money into them than they are into the hurches; but what is the cause? Is it possible hat our blessed Lord gave his life for the church r for us, and made a failure in giving laws that re not sufficient to hold the church together, and e must add something to them to meet the de-ands of the church members? Is there anything odd in the lodge that ought not to be in the hurch? Are we not yoking ourselves up with nbelievers in the lodge? Christ provided for the ick and needy in the church. Is not the trouble with the church? It has got to mingling too such with the world in having festivals and en-ertainments of all kinds for the purpose of raisng money, and the average church member has nore desire for entertainment than they have for he church. Many preachers are going into the odge and the members follow them. I am satised these things are injuring the churches. ot time some of our strong men speak out boldly in these things? A reader of the Christian-Vangelist. Respectfully, J. P. Pack. VANGELIST. Respectfully, Galva, Kan., Sept. 26, 1900.

[We sympath!ze with the feeling that if a large part of the time, energy and means spent by proessed Christians in connection with the various odges were devoted to the church it would be astly better for the members now devoted to heir lodges and for the Church of Christ. We o not, however, sympathize with the idea someimes advanced that the church as such should ssume responsibility for every enterprise or orcanization looking to the material welfare of its nembers. We believe both fire insurance and ife insurance, wisely managed, to be worthy enerprises, of which Christian people should avail hemselves for their protection. We do not be-ieve, however, the church should load itself with uch responsibilities, thereby hindering its great work of ministering to the spiritual needs of men. f fraternal organizations, aside from the church, n its normal work, are found to be useful, it were better for these to be formed independent of the church, even though made up of its members, than to attempt to use the church organization for a purpose for which it was not designed. The church should so influence society at large that all organizations necessary for men's well-being should be managed on principles of righteousness sand justice, including all branches of legitimate business and human government itself; but it would be a fatal mistake for the church to turn aside from its great spiritual mission to become a divider of estates, a mutual insurance society or a civil government. These ends it accomplishes indirectly, but not directly.—Editor.]

Oklahoma Christian Convention

The tenth annual convention of the Church of Christ of the Territory of Oklahoma met at Guthrie, the capital, on September 25-27. Guthrie is quite a little city of near 10,000 people. The territory now claims near 400,000 inhabitants. There are 110 Christian churches and near 10,000 members. There were 48 churches that reported 1,242 additions. Of the 110 congregations 55 report houses of worship. The other 55 worship in court-houses, halls, school-houses, barns, private houses, dugouts and groves. Thirteen new houses were built this last year. There are 92 preachers in the territory, but most of them are on claims and do more or less farming. One of these men said to the writer: "I have preached in dugouts where the centipedes crawled up the wall, the lizards came down and we were compelled to kill the snakes before we could begin our preaching." This



Keeps the Cargo Dry

The "In-er-seal Patent Package" is the package that helped to make the Uneeda Biscuit famous. genious construction renders it proof against water, dust, odor and germs. "It keeps the cargo dry."

When buying Soda Biscuit, Milk Biscuit, Butter Crackers, Graham Biscuit, Oatmeal Biscuit, Ginger Snaps, Handmade Pretzelettes, or Vanilla Wafers, be sure to get them in the "In-er-seal Patent Package." You can distinguish it by the "In-er-seal" trademark on the end. Look for it at your grocers.

The "In-er-seal Patent Package" is owned by us. The genuine contains only our own products.

NATIONAL BISCUIT COMPANY

reveals some of the conditions in a new country Here are a large number of our brethren out on the frontier trying to make homes for themselves and their pisterity. Under such unfavorable conditions they are forging ahead and in the larger towns have built some splendid houses of worship. They deserve our sympathy and our substantial

The convention was said to be the largest ever held in the territory. Near 100 delegates were present. Some of these delegates drove 100 miles across the country to be present. They were enthusiastic and full of the spirit of self-sacrifice. Two brethren volunteered to give their time as evangelists without cost to the board. Such devotion will certainly be rewarded. The program rendered was strong and practical. All manifested the true spirit of work for the Master. The Hon. Dick T. Morgan, who has been the president of the convention for ten years and again reelected, delivered one of the night addresses, which was heartily received. Others who spoke were A. B. Carpenter, C. H. Van Dolah, J. T. Ogle, H. L. Hutchinson, E. M. Barney, Junius Wilkins, J. B. Boen, J. M. Monroe and W. A. Humphrey. The reports showed progress and rapid gains.

The session of the C. W. B. M. was presided over by Mrs. J. M. Monroe, El Reno. Her address was highly appreciated. C. H. Everest, Oklahoma City, made the report, which showed 222 members in 12 societies. Most of these were organized during the last year. A number of other addresses were made. All indicated a high degree of spirituality and culture.

We were no little surprised at finding so many Missourians in this convention. R. L. Morton, formerly of Troy, Mo, was a leading spirit in the convention; A. B. Carpenter, likewise, is quite active in the work in the Territory. J. T. Ogle is just getting down to his work at Guthrie. He was elected a member of the territorial board. Then, there were N. H. Robertson, Junius Wilkins, brethren Smith, Blazer and others, all formerly Missourians. Bro. Ogle and the church at Guthrie cared nicely for the convention. On account of constant heavy rains the local attendance was All seemed to enjoy the convention and seemed to be determined to attempt larger things for the future.

G. A. HOFFMANN. for the future.

Montana State Convention.

At the recent conventions of the Montana Christian Association, together with the State Christian Woman's Board of Missions, and the Bible-school and Endeavor Associations, held at Helena, Mont., an interesting program was carefully followed, which was full of live topics and helpful discussions. The reports of the work done in the state have to be studied in order to realize

what a wonderful work is being done by the handful of Disciples in this state of Montana. The number of organized churches are 14, enrolling 1,055 members. The increase by baptism for the year was 64, by letter 56, and by statement 55, making a total of 175, against which there was a loss of 81 by death, letter and otherwise, making a net gain of 94. The members of the churches during the past year contributed towards missions the sum of \$1,133.32, and for home and state work, the sum of \$12,006.29, making a total of \$13 139.-61, or an average of \$12.45 per member. This does not include the money raised by the C. W. B. M. auxiliaries, the Bible schools or the Endeavor Societies, whose reports are given below. The 14 church buildings are valued at \$70,000 with a total debt of all of the churches amounting to \$9,182.32, being a decrease of nearly \$1,200 for the past year.

The officers elected by the Montana Christian Association for the ensuing year are S. C. Kenyon, President; E. O. Tilburn, Vice-President; E. Scharnikow, Rec. Sec.; O. F. McHargue, Treas., and Walter M. Jordan, Cor. Sec.

The financial report of State C. W. B. M. showed that 197 members contributed \$629.35 towards missionary work, or an average of about \$3.25 per member. Many contributions from the state were made direct, and not reported through the State Board, which would swell the average considerably. The officers elected for the ensuing year are as follows: President, Mrs. C. P. Brinton. of Butte; Mrs. Ada Pew, of Helena, for Vice-President; Miss E. L. Botts, of Butte, for Secretary and Treasurer, and Miss Ada Walrath, of Bozeman, as Junior Supt. The Bible-school reports show an enrollment of 772, and having raised for self support and missions the sum of \$850.19 There are 12 organized Bible-schools. There were eight C. E. Societies reported with a membership of 255, and who contributed to missions the sum of \$615.02.

The total contributions for the year aggregate \$15,234.17, from the churches and their auxiliary departments. A state evangelist was employed for six months during the year. His work but emphasized the necessity of a state evangelist's being at work in the state during the whole year. The convention, feeling the need of this, in addition to keeping up the work in the established churches, appointed a special delegate to the National Convention, to present the ne-ds of Montana to those noble women who have so far made it possi-ble that Christian work might be carried on in Montana, the Christian Woman's Board of Missions. The delegate so selected was the State Corresponding Secretary, Walter M. Jordan. EDWARD SCHARNIKOW.

Deer Lodge, Mont.

Correspondence.

The Terrible Turk at Home,

There are a few more things which must be said about Constantinople before passing on to Greece, Italy and Gibraltar. One is struck at every turn with the fact that in this city there seems to be little or no municipal control, or organized effort for securing those ends for which, according to our western ideas, our municipalities exist. There is plenty of police surveillance, to be sure, which commonly takes the form of annoying restrictions upon foreigners who wish to do business, and of watchful curbing of the tongues of those who might feel disposed to speak ill of the government. As I was leaving Constantinople, the boat did not start on schedule time and we sat at dinner in the cabin while the boat was still moored to the dock. A Greek coal merchant and his wife sat opposite me. We were speaking of governments and the Greek woman began to express her opinion of the one whose domain we were about to leave. Suddenly I felt some one step on my toe and the look of disquiet upon the merchant's face led me to believe that he intended a warning to his wife. She kept right on, of course, and half a minute later I saw him give her a covert nudge. The topic of conversation was changed. When we were well out at sea on our Egyptian vessel, flying the British flag, there was ample opportunity to say those things which the merchant had not considered it quite prudent to say while we were in the harbor of Constantinople.

But aside from this sort of governmental spying, there seems to be little or no united municipal effort. The place of water-works is supplied by wells and cisterns, many of which are in connection with the mosques, and by the water-pedlars who carry goat-skin bags of water in true Oriental fashion. Street lights are so infrequent that the sight of one causes a shock of surprise. Street cars do not exist, except one single track line, the cars of which, as they journey up Galata Hill to Pera, resemble unpainted goods boxes drawn by four mules. The city has apparently never been surveyed and no hillock has been leveled or depression filled to make the grade of a street easier. In short, the city as a whole seems to perform absolutely no function. It is an aggregation of about a million people (no one knows exactly, for there never has been a census), but they live the life of isolated farmers, enjoying none of the benefits of association. They are not theoretically individualists, perhaps, and they would be the last people in the world of whom political individualism could be predicated. Put they are social and industrial individualists. The workman does not work in a factory. He sits on his heels in a little open-front shop and plies his craft on his own account. The products of his art are placed in front where the passer by can see. If a customer comes, he stops work and sells what he can. He does not pay water rates, but carries his own water from the nearest fountain. The city collects from him no money for the maintenance of a police force; he takes his chances with thieves, or hires a private watchman if he can afford it. No money of his passes through the city treasury into the hands of a garbage contractor; the dogs that live on his block attend to all that. We of the western world fancy that we represent individualism. Politically, perhaps, we Religiously, perhaps, we do. But in the world of industry and in all of those things which pertain to the art of comfortable living, we are the true exponents of solidarity, and the Oriental is your true individualist.

I have made a passing reference to the dogs of Constantinople, and they deserve more than that. I would not think it worth while to repeat what every traveler says of their astounding number and marvelously hideous appearance, but it seems to me they deserve a word or two of more kindly recognition. In the first place there are about seventy-five of them to the block. I have counted that many where they seemed but little thicker than usual. Nobody owns them, but each dog is attached with absolute fixity to the precinct wherein he was born, and the dogs of each block exhibit great zeal in repelling all canine invaders. Naturally the corners become a dark and bloody border ground where warfare often rages.

But this is not the quality which I wish to commend,—although it does seem to me that their united effort in maintaining their territorial rights exhibits a higher degree of intelligence than the lack of co-operation among the humans in Constantinople. But they are dilgent, hard-working dogs. One who passes through the streets in the daytime and sees them asleep, as they usually are, and has to step over them and walk around them, might acquire the impression that they had no visible means of support; but after night-fall their work begins and as the scavengers of the city, they do valuable service.

They are always good-natured in the daytime and if you step on them or kick them out of the way, they only look at you with a mild, reproachful eye, more in sorrow than in anger. They are not used to that sort of treatment. The calm manner in which they will lie at full length in the middle of a busy street, and all over the sidewalk (if the street chances to have a side-walk) with a serene confidence that every one will be good enough notto disturb them, is a touching tribute to the considerateness of their human associates. Turk is, in fact, very good to his dogs and, although they are on the whole the most outrageously ill-conditioned brutes within my acquaintance, I never saw a person ill-treat one of them. Even their friends cannot claim that they are beautiful, but when a dog stays awake all night to do his duty as a scavenger and keeps his temper in the daytime, even when a passing Christian, less considerate than his Mohammedan friends, steps on his tail, it seems to me that he is going far toward performing the whole duty of dog. The Constantinopolitan dog can never be exaggerated, but I maintain that he has been grossly maligned.

As regards the people, I was much impressed by the appearance of the children and the old men. Many of the latter, clad in black frock coat and red fez, and with eyes as black as their hair was white, appeared to be embodiments of that trustworthy, intelligent and benevolent type of man who is at once president of a bank and superintendent of a Sunday-school. Of the children, I liked the beggars best. It is such a relief to be approached by a mendicant who is undisguisedly happy. No specious misery distorts their countenances. They feign no grief for the present, nor apprehension for the future. They approach you with an ebullition of contagious merriment and frankly appeal to you, as a person of wealth and a good fellow, to contribute ten paras to the enlargement of their joy. Occasionally, to be sure, they will point to their mouths to indicate hunger, after which they will laugh uproariously and turn handsprings and return to solicit ten paras again. Sometimes, too, they will call your attention to their scanty apparel. But in the sweltering streets of Constantinople, this can scarcely be interpreted as a serious plea for pity. Perhaps it is rather an explanation of their joy. Altogether, I do not know where I have seen a more attractive set of children, or brighter-looking ones, than those of Constantinople.

I have said nothing as yet about the great "sights" of the city-the museum of antiquities, the bazaars, the old Seraglio, the ancient city wall, and the many mosques which claim a visit. The latter are in architecture not unlike the older Russian church, both being Byzantine in type, but the similarity stops at the door, for the mosque is devoid of images and pictures. The worship of Mohammed is, in fact, carried on with far less paraphernalia than is used by either the Greek or the Roman Church, and their regular services offer nothing more spectacular than the foot-washing before the service and the repeated genuflections of the faithful toward Mecca. The washings which are enjoined by the Koran are not mere ceremonial purifications. They wash to get clean and go at it with soap. This wise requirement has made the Turks one of the cleanest peoples in

There are five regular calls to prayer every day in a Mohammedan mosque. Of course nobody can go every time, for the Turk, although very religious, is seldom religious enough to allow it to interfere with his business. Still, they are very good church-goers and there are a great many of them who go more than once every day. It is contrary to Moslem ideas of decency and order for any one to wear in the mosque the same footcovering which he wears in the street. Ordinary people meet this requirement by taking off their shoes at the door and washing their feet either in the fountain, which usually stands in front of the mosque, or at the appointed places inside. Some who go to mosque very frequently wear overshoes in the street and kick them off as they step upon the sacred floor. Christian visitors are required to put on felt slippers over their shoes. At the hours of prayers many Turks kneel upon their prayer-mats and perform their devotions toward Mecca, in street, shop or market. The Russian performs his out-of-door devotional exercises in certain places, before certain pictures or chapels, irrespective of the hour; the Turk does his at certain hours, irrespective of place.

The pulpit or altar of every mosque is placed so that the worshipers facing it shall look toward Mecca, just as most Greek and Roman churches have the altar to the east. Now it happens that Mecca is considerably south of east from Constantinople; and it also happened that, when the Turks took possession of that city, they converted into mosques the Christian churches which they found there. Here a difficulty arose, for whereas the churches all pointed east, it was necessary that as mosques they should point southeast. The difficulty was met by placing the pulpit near one corner and running diagonally the strips of carpet upon which the faithful kneel for their devotions. The result is a peculiarly twisted effect, as if the floor had remained fixed while the walls and roof had been pulled around about twenty degrees by a cyclone. The mosque of St. Sophia exhibits this peculiarity, as do all the others which were formerly Christian churches.

It is curious to note in what a bungling fashion the crosses and other Christian symbols have been obliterated from these converted buildings. As a rule the cross has been demolished, where it appears carved in relief, by simply hacking away the projecting arms in such a rude fashion that the original form is not in the least disguised. In a good many places, too, the symbol has apparently been overlooked, and for four hundred and fifty years has remained as a silent witness of the ceremonies of Islam.

It will, of course, be remembered that the Sultan is head of the Mohammedan religion, just as the Czar of Russia is the head of the Russian Church, and in a much more real sense than the

Queen of England is head of the Anglican Church. The Sultan's position, on its religious side, corresponds much more nearly to that of high priest. There are certain functions in connection with the celebrations of the sacred month of Ramazan which he alone can perform. His annual visit to the Mantle of the Prophet, which is preserved in a mosque in Stamboul, may be likened to the annual entrance of the Jewish high priest into the Holy of Holies. The crowning feature of the day's celebration, after the visit to the Mantle, is the marriage of the Sultan, which also takes place annually. Of course the Sultan may be married as many times as he pleases during the year, but it is a religious duty for him to take a new wife on every twenty-fifth day of the month Ramazar.

My visit to Constantinople was made doubly pleasant by meeting there my old friends, Mr. and Mrs. Chapman, who are in the employ of the Foreign Christian Missionary Society, doing missionary service among the Armenians. The missionary property is located in the heart of the Armenian district in Stamboul and appears well adapted for the work. Bro. Shishmanian lives next door and Mr. and Mrs. Chapman across the street, watched over by the protecting care of a Turkish policeman who boasts of having killed two men in the last Armenian massacre. The school was closed for its short summer vacation, when I was there, but I visited the property and also spent some time with Mr. and Mrs. Chapman at the Princes' Islands, a dozen miles from the city in the Sea of Marmora, where they were spending their vacation, and we had a joyous time together, talking over the present conditions of their difficult field, recalling old days at Bethany, and riding donkeys around the little island.

W. E. GARRISON.

Athens, Greece, 13 August, 1900.

B. B. Tyler's Letter.

The origin of the Disciples of Christ was a desire on the part of B. W. Stone, the Campbells and others, for the speedy evangelization of man. The movement was, in its beginning, distinctly evangelistic. The favorite text of the men with whom the movement began was:

"Neither for these only do I pray, but for them also that believe on me through their word; that they all may be one; even as thou, Father, art in me, and I in thee, that they also may be in us: that the world may believe that thou didst send may."

Especial emphasis was placed on the last words of this quotation from the Lord's Prayer-THAT THE WORLD MAY BELIEVE -and their contention was that the unity and union of believers in the Christ must precede the conversion of the world. Their plea for Christian union was, therefore, that the world might by the testimony of a united Church be led to faith in Christ. The evangelization of man was the point of special interest to these grand men. Our early preachers were evangelists, and it would have been an inexplicable anomaly if the Disciples had not, at an early period in their history, organized for aggressive gospel work. "The Christian Association, of Washington, Pa.," was merely or chiefly an organization for the sounding out of the good news. When we cease to be an evangelistic people we cease to be loyal to our fundamental principles.

The young men in the University of Chicago have recently been studying the subject of evangelism. Dr. H. L. Willett not long since gave an address in which there was the evangelistic fire of "the fathers." The brethren are prayerfully considering this work. How to reach the people with the tidings of salvation is the problem. And as they learn they practice. Almost all of our young men are engaged in mission work in

The Praise Hymnal.

"NINTH STREET CHRISTIAN CHURCH, Washington, D. C.

"With the opening of our new house of worship we introduced a new hymn book. Our music committee selected 'The Praise Hymnal,' and we have never regretted their choice. We found beautiful and appropriate hymns for our dedicatory service. For the varying seasons that have followed, and for all the regular and special services held, we have found this collection adequate to all needs.

"I wish to commend especially the collection of Psalms and Topical Selections from the Revised Version of the Scriptures. The use of these Responsive Readings has greatly enriched the worship of our Lord's Day

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Chicago and vicinity—our young men, I mean, who are students in the University.

meetings.

I have not been in any place where "the fathers" are more reverently studied than in the Disciples' Divinity House in Chicago. I confess that the interest in these studies which I find here came to me as a bit of a surprise. The interest amounts almost to an enthusiasm. There is an earnest effort to understand those who inaugurated this popular movement for Christian Union by a return to the Christianity of the Christ in ORDER TO THE CHRISTIANIZATION OF THE WORLD.

I am sure you will be interested in the following list of topics, which is a part of the regular course of instruction in the Divinity House: "Outlines of a History of the Disciples," "Origin of the Disciples," "History of Doctrine Among the Disciples," "History of the Idea of Christian Union," "Practical Problems Among the Disciples of Christ," "The Place of the Disciples of Christ Among the Religious Forces of To-day," "The Literature of the Disciples," and "The Aim of the Disciples."

In the Monday morning meeting of our preachers in "Parlor O," Palmer House, I found them discussing "Our Plea—What It Is, Its Pertinency to Present Conditions and How to Present It." Does not this statement of facts come to you in the nature of a surprise? Well, this is the spirit that I find in Chicago—especially among those who are foremost in promoting the interesst of the Divinity House. I do not see how anything but good can come out of this.

Among the Baptists, Congregationalists, Methodists, Presbyterians and others, there is what is called "The Forward Movement" or "The Twentieth Century Movement." This topic came up in the Chicago Disciples Ministers' Meeting. A number of brethren were requested to report on these various movements. They all look toward the evangelization and education of the peoples of the earth. Is not this in obedience to the command of our Lord to "make disciples of all nations" and to "teach them to observe all" that he had, during his personal ministry among men, commanded?

In a subsequent letter I hope to be able to tell you something definite about these movements.

I wonder if the brethren will not inaugurate something of the kind in the Kansas City Convention. Let there be a great forward movement inaugurated, such as the world has never seen, in the interest of simple New Testament Christianity. Why not? The time is ripe for it.

The church for which J. H. O. Smith preached in Chicago, the Union Christian Church, meeting in the People's Institute Building on Van Buren

and Leavitt Streets, is doing well-remarkably well under the circumstances. Bro. Smith left the church the last of May. Since then there has been no regular preacher, yet the audiences are large and the interest in every department of the work is good. One young man was baptized last night. Another young man confessed Christ and will be baptized next Lord's day evening. A week ago two young women were baptized and two weeks ago one. There was a congregation of 800 last evening. The Sunday-school yesterday numbered 422. The contribution was more than \$10. The church last year collected and disbursed \$6,200. The fiscal year closed September 30th. Subscriptions were taken yesterday for the next year. The number of subscriptions was only eighteen less than the corresponding period last year. There were 100 persons at prayermeeting Wednesday evening, Sept. 26th. The number of names on the church register is more than 1,000. There are probably from 500 to 600 bons fide members of the church. It is proposed to raise money to pay the current expenses of the church, about \$100 a week, no one giving more than \$1 a week. This was done last year, i. e., the year ending Sept. 30th. The congregation is united and zealous. It is made up almost entirely of men and women who are poor in this world's goods. The church is unusually well organized. About four years ago J. H. O. Smith began this work. He builded well. It is a pleasure to jot down these facts. May the years of this member of the multitudinous Smith family be greatly increased and may they be filled with effective service for the Master. J. H. O. Smith has left Chicago, but his work abides.

EDWARD B. BAGBY."

B. B. T.

Help the Galveston Church.

To the Disciples of Christ everywhere:

I beg another word of appeal. What can you do right now for the distressed church in Galveston? Twenty members are left; one of these has a moderate salary. One widow who may leave the city has a living. This is our resource—not \$5.00 in sight for the support of the work from the members for months to come. Fifteen or twenty members who cannot live elsewhere than in Galveston have no winter clothing or shelter. The city for the next eight months will be full of skilled laborers, and the new population will be of the kind out of which to build a good church. Out of this awful ruin arises in Galveston a great opportunity. Please do what you can and remit as indicated in the papers.

Yours faithfully,

JESSE B. HASTON, Pastor.

New York Letter.

The New York State Convention at Niagara Falls was one of the best we have had in many years, both in the number of delegates and in the reports presented. Almost 200 people were present, outside the residents of the city. The program was good throughout, and the outlook is very encouraging for the future. The reports show that \$2,327.72 came into the state work last year from the churches, while outside contributions brought the total up to \$3,400. More than \$700 of the old indebtedness was paid off.

Our missionary pastors are John L. Keevil, Brooklyn; R. W. Stevenson, Lansingburg; C. C. Crawford, Elmira; W. R. Motley, Watertown; M. Gunn, Gloversville, and N. L. Corey, Rochester. It is the policy of our state work to support missionary-pastors rather than employ evangelists. The conditions in the East are such that this policy is proven the wisest and best plan of work. Some removals from the state caused certain changes in the mission board for the ensuing year. F. W. Norton, our faithful and honored president for six years, having left the state, was succeeded in office by Dr. Eli H. Long, of Buffalo, whose interest in State Missions is both intelligent and strong. Every one is pleased that Dr. Long was elected to the presidency of our board. Since F. W. Norton chose to leave us for Indiana, we give him up with regret, and confidently expect great things from Dr. Long.

C. M. Kreidler also leaves our state to work in Milwaukee, Wisconsin. This, too, we all very much deplore, for he has proven himself one of the ablest and most worthy men the Empire state has ever had. C. M. Kreidler would grace any pulpit among us. I have spoken before of his great work at Troy, N. Y. Within ten months at North Tonawanda the membership of the church was increased by ninety-two additions, and every other line of work advanced in proportion. Under his efficient work as state secretary the work was brought up to the highest point it has attained in years. We all feel that we have lost from our state work one of our truest and best men. Milwaukee is to be congratulated. His place on the board was filled by the election of J. P. Lichtenberger, who gives promise of excellent work. J. M. Philputt, of New York, was elected chairman of the Ministerial Association for the ensuing year. The C. W. B. M. work of the past year was exceptionally good. Mrs. Laura C. Craig, of Buffalo, was elected president, Mrs. F. H Moore, New York, vice-president, Miss Lina Rogers, Syracuse, treasurer, and Mrs. Jennie Encell, Syracuse, state organizer.

Among those who have come into the ministerial ranks of the state since our last convention we recall the names of Jenkins, Jenny and Lichtenberger, of Buffalo, G. B. Townsend, of Troy, R. W. Stevenson, of Lansingburg and W. R. Motley, of Watertown, all of whom we welcome. The convention goes to Rochester next year, where we all expect to rejoice together over a good year's work. Two men in the state, absent from the convention, were often in the minds of those present-Dr. W. A. Belding and N. J. Aylesworth, both of whom are dearly beloved in the Lord by all who know them. Dr. Belding's advancing age prevented his coming as did Bro. Aylesworth's terrible affliction keep him away. To the former we sent a message of Christian greeting and love; to the latter a substantial token of affectionate sympathy. Dr. Belding belongs to the honored roll of the "fathers"; Bro. Aylesworth is one of the most gifted writers whose thoughts grace our Christian literature.

The trip to Niagara Falls was a delightful one over the line of Lackawanna railroad. Leaving New York on "The Queen City Special" at 10 A. M.

we are in Buffalo, 427 miles distant, at 8 o'clock, making but few stops, but speeding through a section of country unsurpassed anywhere in variety of scenery and interests. Across Northern New Jersey we pass many historic places associated with the fathers of the Republic and their heroic struggle for freedom; thence we speed through the Delaware Water Gap where the Delaware River rushes through a deep, narrow gorge in the mountains. Here is where many of the wealthy citizens of New York seek rest and recreation in the summer season. From this point our train, with many groans and much labor, climbs the Pocono Mountains, from the crest of which an inspiring panorama greets the eye; an extensive sweep of mountains, valleys, hills, farms and hamlets comes into view.

In a little while Scranton, the thriving metropolis of the anthracite coal region, is reached and looking out we see the streets thronged with miners on strike. They seem restless, going to and fro all the while, as if in great suspense. Leaving the Lackawanna region we pass over the mountains into the valley of the beautiful Susquehanna and pass through fair Binghamton, Owego, Elmira, Corning, Bath, Dansville and Mount Morris to Buffalo. The mind is kept busy recalling historic and industrial associations, from the colonial days to present. We can not recall all the points of interest, but a ride through this delightful country on the best and fastest train of the Lackawanna System will give one a pleasant and profitable experience never to be regretted.

The Disciples Club, F. M. Applegate, president, will soon re-open work for the season. Among those who have promised to speak at the meetings are, Rev. J. Wilbur Chapman, Mrs. Maud Balling ton Booth, Edwin Markham and Rev. Edward Everett Hale. Perhaps you think there is nothing distinctly after the order of New Testament teaching to be expected in this array of talent. Well, these are to be counterbalanced by such men as F. D. Power, Peter Ainslie, W. J. Wright, et al. Another task which the club has set before itself is to get all our churches in greater New York to advertise in the daily papers under one heading and thereby make an impression on the public mind. If the Disciples Club of New York would take up the matter of city church extension and give its whole time and strength to that, the cause of New Testament Christianity might be materially advanced in the metropolis. This should be our chief concern as the disciples of the Lord Jesus Christ.

It was my pleasure to unite in marriage Mr. Benjamin Selover Ammerman and Miss Ada Josephine Tully, at the home of the bride's parent's, Mr. and Mrs. T. DeQuncy Tully, at 291 Seventh Avenue, Brooklyn, on Wednesday eveevening, Sept. 19. Miss Ada is theonly daughter of Brother and Sister Tully, who are delighted that she will not leave the city to make her home, but will live in Brooklyn. goodly company of friends were present to wish the bridal party much joy, and after the ceremony all were invited to refreshments "around the bridal cake." We wish them a long and happy

The work of the 169th Street Church starts off well this autumn. There have been confessions and baptisms almost every Lord's day since the vacation and the outlook for others to come is promising. The congregations are larger and more inspiring than usual and the Sunday-schools are growing. We hope to reconstruct our house of worship during the coming winter, a thing that we need very much to do, in order to the largest and best work possible. Let us hear from all and best work possible. Let us hear from all Eastern delegates to the Kansas City Convention, that we may arrange to go together S. T. WILLIS.

DEAR BRO. GARRISON: -I want to thank you for your very pointed and forcible answer to H. & R. in the CHRISTIAN-EVANGELIST of the 13th. I can fully sympathize with H. & R. For a number of years I was a temperance worker and yet voted the -- ticket, believing I ought to take the lesser of two evils, and that if I voted the Prohibition ticket my vote would be thrown away, as it stood no chance whatever of succeeding. Now I have gotten boyond that point and vote the Prohibition ticket whenever I have the opportunity. The old parties can take care of themselves. I consider the liquor question the most important issue before the American people to-day. Just as long as the Christian people of America allow themselves to be deceived by the flimsy, selfish arguments of the old parties, just so long will the liquor power flouri-h and control our government, from the president down to the constable. H. & R. and many other good people forget or fail to see that the liquor traffic is sustained to-day by the members of the churches of our country.

The Most Important Issue.

Take away the support, direct and indirect, of the members of the churches, and the saloon business would live but a short time. This is a deplorable fact, but it is true nevertheless. If the Christian people could only fully realize this truth and stand together, the great evil would soon be crushed. As you very truthfully say, "There are enough Prohibitionists in this country, if they would act in concert, to hold the balance of power." How long before they will learn to act in concert?

Very sincerely yours for the success of Prohibition. R. T. WALKER

Cedar Key, Fla. Sept. 20, 1900.

Watch Coffee

AND WATCH IT CAREFULLY.

Any brain worker that depends on thought for his success in life, uses up daily, by brain work, a varying amount of delicate particles of phesphate of potash and albumen of which the brain and nerve centers are composed.

The fine, microscopic parti les of phosphate of potash are found in quantities in the pores of the skin after the brain has been used actively. This must be replaced from food, or brain fag and nervous prostration sets in.

This breaking down of the little cells each day, from brain work alone, is a natural process, and the cells can readily be built from the right sort of food, if the system is not interfered with by drugs, but if an increased amount of cells are broken down by the use of coffee, trouble then

Frequently it first shows in dyspepsia, lack of power of the bowels to operate properly, or palpitation of the heart or some other lack of vitality and healthy vigor. There is but one thing for a sensible man or woman to do-quit coffee absolutely. "Hard to do," you say. Take up Postum Food Coffee, use it regularly, have it well made, so it tastes good. You will find a well-defined, unmistakable change in your health, and there is a reason for it.

You have become free from the bresking down force of coffee, and on the other hand, you are taking a powerful, nourishing liquid food which quickly rebuilds new cells. These are facts, profound facts, ready for anyone to prove to their satisfaction by actual use. Postum Food offee is made at the famous pure food factories of the Postum Cereal Co., Ltd., Battle Creek, Mich., and is used by brain workers all over the world. Don't call it a "substitute" for coffee; leave out the cof fee proposition altogether. Postum is a liquid food and a true food drink.

1281 Union Ave.

The Present Temperance Issue.

The apologists for the liquor business justify the saloon on the ground it is so much better than "blind pige" and "boot-legging," "free whisky." etc. But a new advance has been made in the devious ways of the defenders of the evil system to uphold the army grogshop called "the canteen."

We are told that the canteen is a defensive measure to keep the soldiers from going to the "low dives" for drinks. Low dives, indeed! Call them "low" when they hold a special commission from the government at Washington City and one from the State Capitol on the ground of the "good moral character of their proprietors?"

The "low dive," the "blind pig" and "the canteen" all come of the same "sphere of influence" conquered by the rum power in the political partles that perpetuated them and have given them "benevolent assimilation."

The Christian Churches which confess Christ as supreme are opposed to the whole license system, for its awful fruits are too manifest to be any longer denied or excused. It is deception in every point of view, and even its advocates are now apologizing for the canteen on the ground of the utter failure of the license system to curb or improve the credit of the liquor business.

To vote to continue the license system is to deny the voice of the church, and if the voice of the church truly represents Christ, then to vote for parties who practice it is to continue the license system against a party that opposes its continuance is to deny Christ. No Christian should put his ear to the ground to hear the voice of God on a question of this kind.

No such excuses as "the people are not ready," or "the choice between two evils," or the "other issues," of the wood, hay and stubble variety can justify a wholesome conscience against the present situation of affairs to longer continue it.

The voice of God is not heard in the feeble, shifting excuses by which many still justify their continuance of the now exploded license system. Its own advocates deny it and explode its falsity when they called licensed saloons "low dives." It is the nature of the business, and nothing else can ever come of it. It certainly is the duty of every believer in Christ to look the present situation fairly and honestly in the face. Things have greatly changed of late years.

At first the temperance question was a question between moderate drinking and drunkenness, and the Christian conscience said: "Be temperate." Then the question rose a degree higher and it was total abstinence against all drinking, and the Christian conscience said "touch not, taste not, handle not." Still, on went the question, and drinking holes were denounced and were prosecuted under the common law as nuisances and were nearly driven from our land, thirteen states having adopted prohibition. It was then that the barrel went out of the grocery and common store, for it became disreputable. It went out and went to itself, and returning took seven other devils with it, and the last state was worse than the

It was under the force of this common law, which treated the saloon as a nuisance, that the license system was hatched as we see it now fullgrown, that has proven to be, though not intended to be, the greatest festerer of the evil and the hardest enemy to meet, being entrenched in party politics.

When Christian vigilance had discovered this new and dangerous situation its inner conscience said: "The liquor traffic can never be licensed without sin," and it set up prohibition, and for more than a quarter of a century this controversy has raged, but it has taken a new turn and the question we meet now is the question of loyalty

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to our flag and our Christ against the rebellious encroachments of the liquor power on government and society. It not only shoots down the government detectives; it not only tramples upon all the Sunday laws and eleven o'clock laws and selling to minors laws and adulteration laws; it not only breaks down the old prohibition laws in the states and extends its power into our territories and our new possessions, but even makes null and void the law of Congress. Does any thinking man doubt the liquor power is bad enough to be treasonable? Then why should it not be? What does it lack but the occasion for it? Can the Christian fail to see what sort of position he will be in as any kind of an apologist or extensionist of that evil power when the nation once recognizes it as the paramount question, which it is sure to do?

I say it is sure to be made the paramount question, for no man can be aware of its encroachments and not clearly foresee it must become a question, not of temperance or prohibition, but a question between treason and loyalty, as it is already between Christ and Satan.

The lines are being formed now and they will stand out clearer after the November election than ever before, and I pity in advance those preachers and professors of Christ who will try in vain to explain how they came to fall away from the advance guard of reforms and true conservatism and became the apologists with the selfish partisanism that offered mint, anise and cummin and strained at gnats and built on wood, hay and stubble and neglected the weightier matters of the law, judgment and mercy and the all-controlling love of God.

Hitherto they may not have been total abstainers or prohibitionists, but how will they stand on the issue as it is now drawn?

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Illinois State Jubilee Convention.

For a number of years the State Missionary Convention of Illinois met at Eureka with the State Encampment or Assembly. This year the Missionary Society celebrated its fiftieth anniversary and met with the church at Bloomington. This is a beautiful little city of 25,000 people and the Christian Church one of the largest and strongest in the whole brotherhood. They also have a large, beautiful house of worship which is well adapted to convention purposes. There are 1,200 members who are among the most generoushearted people we have ever met an i who seem to be ready for any great work that the Lord may commit to their trust. This, together with other reasons, made the Jubilee convention a great success.

The Christian Woman's Board of Missions have the first day for its sessions. The sisters of this state were among the first to take hold of this work, and the good that has resulted to our Illinois churches in our conventions, the Christian cul ture, the spiritual conditions and the splendid organization and development of our sisters in this convention clearly indicate the great good that comes from this work. The reports were full of encouragement and showed a decided increase over the work of former years. Miss Anna M. Hales indicated by her report that she is making an efficient corresponding secretary. In fact all the officers of this work seem to be efficient and have that singleness of purpose that brings success to any great cause. Miss Lura V. Thompson, Carthage, so efficient as a national organizer, was presented, of course, and delivered an excellent address. We predict a rapid growth and enlargement in our woman's work in this state in the hands of these sisters. It would be unjust to close this part of our report without calling attention to the strong, eloquent address of Mrs. Ida W. Harrison, Lexington, Ky. It was elevating and inspiring and became a spiritual tonic to all who heard it.

On Wednesday morning we had the reports of the State Missionary Society. The report of the board was presented by the corresponding secretary, J. Fred Jones. This indicated that 43 had been employed for all or part of the time, 1,682 days' services had been rendered, 1,572 sermons preached, and as results there had been 1,110 baptisms, 586 others added, making 1,696 additions from all sources and six churches and Bibleschools organized. The treasurer, J. P. Darst, reported that \$8,317 had been received from all sources for state missions, \$1,756 of which was collected and expended in the city of Chicago. The treasurer also reported that they had \$22,207 in their permanent State Mission fund. Mrs. Sarah A. Starr gave \$10,000, Miss Elizabeth R. Dain gave \$2,000, J. D. Metcalf gave \$1,000, John V. Dee \$1,000, Dr. G. W. Taylor 80 acres of land and other smaller amounts to this fund. Most of this fund was raised by N. S. Haynes while state secretary. Interest received this year was \$1 280. These reports indicate a good work and the best of results. There are now 123,000 members in our Christian Church in the state and there is no state in the Union where the possibilities for the cause are greater or the promises more hopeful. The work of Bro. Jones is highly satisfactory to the brotherhood of the state and the good results indicate the cause of this appreciation of his work.

The addresses of the convention were all good and worthy of this Jubilee occasion. The address on Christian Journalism, by F. G. Tyrrell, Chicago, was highly commended. By the way, why not have more addresses on our religious literature at these great meetings? Our Christian journals have made it possible to have these gatherings to extend the cause of our Master and there is no

greater need among the Disciples of Christ than a good religious journal in every home, and yet it is so often that these most self-sacrificing men who are trying to supply our homes with Christian literature are looked upon as mere book agents who are to be shunned. We need more of these addresses. The reports and addresses on Eureka College placed that institution in a very favorable light before the convention. The same was true of the Divinity House, Chicago. The work of the former was presented by Pres. Hieronymus, Miss Mary S. Hedrick and G. B. Van Arsdale; of the latter Dr. Willett and Errett Gates. J. E. Lynn, Springfield, N S. Haynes, L. Peters, Taylorville, made strong addresses on State Missions. Judge C. J. Scofield, president of the convention, captured the convention with his annual address. It was clear cut, logical and most opportune. On Wednesday night Dr. Willett spoke at the Coliseum to an immense audience. His ad dress was on the subject of "The Position of the Disciples: Its Centrality and Catholicity." He spoke one hour on the first point and twenty minutes on the second and third. To hold such an audience for an hour and twenty minutes in a city like Bloomington on a subject where the teaching of different denominations must be more or less contrasted, either expressed or implied, is in itself a great power. This Bro. Willett did to the satisfaction of all. His address was full of instruction, logical, scriptural and expressed in a most eloquent manner. This address will do great good and its influence will go far beyond the convention. The writer did not get to hear the address of W. W. Hopkins, of St. Louis, nor F. G. Tyrrell on the labor problem at the close of the convention, but learned since that these addresses were up to the high mark set by those that preceded them.

The next convention goes to Springfield with R. L. Thrapp, Pittsfield, president.

Col. Jonathan Merrian, Chicago, made a telling speech on the "Anti-Cigarette League." Many were aroused to the evils of this destructive

J. H. Gilliland and his great congregation seemed happiest when they could render most service to make others comfortable and happy.

Four charter members of the Missionary Society organized fifty years ago were still living, one of them, H. Y. Kellar, Effingham, was present at the convention.

W. E. M. Hackleman, aided by Prof. Easton, conducted the singing. This was done to the delight of all. A special Jubilee song had been composed and set to music, which was sung most beautifully by our Illinois brethren.

Judge Scofield as a presiding officer is a delight to a convention. His quick perception, his suave manner, logical mind, his legal knowledge, his universal kindness and dignified Christian bearing make him truly a favorite in the chair.

Taking the convention all in all, it was good and it was great and it has produced a lasting impression for the good of the Master's cause on many hearts. May the Lord bless the means inaugurated in the hands of the board during the G. A. HOFFMANN. year.

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No trouble is more common or more misunderstood than nervous dyspepsia. People having it think their nerves are to blame, are surprised that they are not cured by nerve medicines and spring remedies; the real seat of mischief is lost sight of: the stomach is the organ to be looked after.

Nervous dyspeptics often do not have any pain whatever in the stomach, nor perhaps any of the usual symptoms of stomach weakness. Nervous dyspepsia shows itself not in the stomach so much as in nearly every other organ; in some cases the heart palpitates and is irregular: in others the kidneys are affected; in others, the bowels are troubled, with loss of flesh and appetite, with the accumulation of gas, sour risings and hear burn.

Mr. A. W. Sharper, of No 61 Prospect St., Indianapolis, Ind., writes as follows: "A motive of pure gratitude prompts me to write these few lines regarding the new valuable medicine, Stuart's Dyspepsia Tablets. I have been a sufferer from nervous dyspepsia for the last four years, have used various patent medicine and other remedies withou any favorable results. They sometimes give temporary relief until the effects of the medicine wore off. I at ribute this to my sedentary habits, being a booskeeper, with little physical exercise but I am glad to state that the tablets have overcome all these obstacles, for I have gained in flesh sleep better and am better in every way. The above is written, not for notoriety, but is based on actual

is written, not for hotoriety, but we have fasts."

Respectfully yours, A. W. Sharper, 61 Prospect St., Indianapolis, Ind.

It is safe to say that Stuart's Dyson bia lablets will cure any stomach weakness or disease except cancer of the stomach. They cure sour stomach, gas, loss of flesh and appetite, sleeplessness, palpitation, heartburn, constipation and headache.

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Notes and News.

Missouri Bible-school Notes.

Fine weather, this, for your fall rally, and fornate the school whose superintendent has the sh to have one and have it right. You do not nt long-winded speeches, but plenty of good isic, good, pointed recitations, apt and telling adesses, with the children worked in everywhere. is will bring you an interesting exercise, an apeciative audience and a good offering for your te Bible school work. Have you had one? Are n going to do so?

Granville has just closed a most successful meet-, with nearly 20 added by confession and the urch awakened to greater work for Christ. To me, it was a joyous time indeed; their children d the pupils of their classes professing Christ. visit followed right after the meeting and on ck were old-time friends, workers in the Biblehool when I was a boy in their midst, and they e just as faithful now. Miss Jennie Austin is perintendent. She and the teachers were quick give responsive heed. It was during the supertendency of her now sainted brother that the hool began regular response to our appeals, and all these years, last year was their only failure. t full atonement was made during my visit. The llure was not intentional. Thank God for such endship and help. Bro C. A. Lockhart will conme with them another year, to the delight of all. ring my visit, and while in the home of those od young friends, Judge Adams and wife, Mrs. ff Noel (nee Glascock) was thrown from a buggy d killed. She was a worker in the school at olliday before her marriage, and is now a saint heaven. My heart goes out to her dear father d mother, who, loving God, seek to serve him d have so many times favored your servant for e Master's sake.

At Woodlawn, the school ought not to go into nter quarters, thus losing the enthusiasm and erest, which must be aroused again. The conction is severed, while you are losing in the most peresting part of the Life of Christ. It is a good tle school and the workers seek for the best. s. Mollie Wood kindly sends quarterly dues and ur servant promises them a rally in the spring. ish many times for more Sundays.

Levi Marshall thinks Hannibal will observe loys' and Girls' Rally Day for America," while hers send the same good word. The banks given t at our state convention are being filled with nnies by little hands, and will be emptied later to the treasury of our General Home Society. you need one? Will you use one? Will your hool keep Rally Day, fourth Sunday in Novemr? Write B. L. Smith, Y. M. C. A. Building, ncinnati, and he will send you all supplies.

Allie Guthrie is at rest in heaven, and mother eps her memory green by remitting us every ar an offering to this work in her behalf. What cred money this, as is the fund raised by little atie Brown, whose work is instead of her sister's, d having called her up higher. May the good aster bless us in the use of such holy money as mes from the heart of childhood and the love of ristian mothers.

Word comes that the Mt. Cabanne rally last inday was the best ever held. This ought to be unay was the best ever held. This ought to be use, for the growing interest ought to develop wer ideas, enthuse more people and thus better e rally. Any school not holding one is losing found all the time, for with all your gaining, why to have this also? With W. W. Dowling in the ad, any rally will get better every year.

Will the schools remit their dues promptly, as

e now have five men in the field.

H. F. DAVIS.

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Dedication at Eaton, Ind.

The congregation of Disciples at Eaton, Ind., is now more than sixty years old and is one of the live, progressive churches in our great state. It has entirely outgrown their old house of worship and have built them a new one.

Eaton is a live, progressive town of some 2,500 or 3,000 inhabitants. It is in the heart of the natural gas belt of Indiana. The new house just completed is the best house we have ever seen in a town no larger than Eaton. It is beautiful both on the outside and inside. We have never seen more beautiful frescoing. The cathedral glass windows, the seating capacity, carpeting, pulpit, furniture, etc., all beautifully blend with the walls and ceiling. The main auditorium is large, the pews are comfortable and massive. The lecture room, the Bible and infant class-rooms, the pastor's study, the library room, the vestibules, etc., are all most conveniently arranged. It has a baptistry, two robing rooms, is heated with a furnace, is well lighted, beautifully carpeted, has an organ and piano, a silver communion service, a good supply of singing books, etc.

By invitation we were present at its opening service, and preached the sermon, raised the money and dedicated the house. There was an indebtedness of \$5,000 to provide for. We made an appeal for this amount. There were two responses of \$500 each; then \$150 and \$125 and \$100, and then in the \$75, \$50, \$25, \$10 and \$5, until the amount reached \$5,400, and then the great congregation arose and sang:

"All hail the power of Jesus name, Let angels prostrate fall; Bring forth the royal diadem And crown him Lord of all."

We have never witnessed greater rejoicing among any people than that which followed the dedication of this elegant and commodious house of worship.

Bro. J. A. Brown is the pastor of the church at Eaton, and was master of ceremonies. Bro. B. F. Aspy, one of Indiana's good preachers, lives in Eaton. His hospitable house was our home while we were there.

Bro. G. W. Thompson, of Union City, a veteran in the Lord's army and one who has preached the gospel for many years, attended the dedication. Eaton is the home of Bro. A. Younts, an old soldier of the cross, who has frequently and lovingly told the story of redeeming love to his neighbors. We will not soon forget our happy visit to this con-gregation of Disciples, nor the great kindness shown us by them.

With better facilities than ever before, may the church here go on to grander triumphs than ever before. L. L. CARPENTER.

Wabash, Ind.

Virginia State Convention.

The annual convention of the Virginia Christian Missionary Society will be held at Seventh St. Christian Church, Nov. 13, 14, 15 and 16, 1900. A program of rare excellence has been arranged and will be made public when all the details are completed.

The railroads have agreed upon a rate of a fare and a third for this occasion, and the brethren and sisters of Richmond and Manchester will cordially welcome the Virginia Disciples to their hearts and homes.

The indications are for an unusually pleasant and profitable state meeting. The preachers are urged to come, and influence as many others as possible.

Churches, Sunday-schools, societies and individuals will please not forget to come prepared to make liberal offerings for the ensuing year; and those who have made pledges that are unpaid will please arrange for the payment of the same between now and the convention, so that the new missionary year may be started with the Society in a good financial condition.

Bro. Shelburne has already entered upon his labors as Financial Agent, and has met with most gratifying success.

Hoping that our brethren and sisters will come in large numbers to give aid and inspiration to the work of extending the Master's kingdom in Virginia, and requesting the earnest prayers of the brotherhood for the Lord's richest blessing upon the work, fraternally,

E. N. NEWMAN, Secy.

Address Care of State Bank.

Iowa Notes.

The East Side church in Des Moines has called E. W. Brickert, who will begin his pastoral work at once.

J. H. Painter, pastor of Union Mills Church, begins a meeting there this week.

A. M. Haggard and family have returned from their European tour.

University Place Sunday-school reached highwater mark at the rally last Sunday with an attendance of 1,047, which was 95 more than that of last rally day.

J. D Corbett at Knoxville next Sunday, and Allen Hickey the Sunday following.

On his way home from the Holy Land, I. N. McCash was taken with typhoid fever. He is in London; the latest cable message says he is getting well.

J. P. Rowlison held a meeting of three weeks at Pleasant Ridge, in Marlon County, closing Sunday aight. There were a number of conversions. Bro. Rowlison began a meeting Monday evening of this week at Englewood.

The writer of these notes was at Knoxville last Sunday. There were large audiences morning and evening. Good Sunday-school and Endeavor. H. D. McCoy and L. Covey, the elders, are earnest and active men.

There was a large attendance at the Marion County meeting which was held at Dallas last week, and there was much enthusiasm. B. S. Denny, W. B. Crewdson and J. H. Ragan, who were on the program, failed to attend, but Joel Brown, J. D. Ferrall and J. P. Rowlison were there. There were good papers and addresses. A county evangelizing board was appointed, of which James Watson is president and Miss Minnie Ritchle, secretary. There is yet much work to be done in Marion County, at Hamilton, Marysville, Bussey, Tracy and other towns.

If you don't feel quite well, try a bottle of Hood's Sarsaparilla. It is a wonderful tonic and invigorator. It will help you.

Twelfth District C. W. B. M.

The annual meeting of this district was held Friday, Sept. 28, in the beautiful little church at Tuxedo, district manager, Mrs. Emily L. Marshall, presiding, and was one of exceptional interest and profit. Spite of lowering skies, which finally sent down a veritable down-pour of rain, there was an unexpectedly large attendance. The morning devotional exercises were conducted by Tuxedo Auxiliary, and a carefully prepared paper on "Our New Fields," written by Mrs. Nannie E. Hopper, was read by a sister from Eilendale. "Our Responsibility to the Heathen World-Where Should it Rest?" a chalk talk and paper by Mrs. Merriman, was, in her absence, presented by Mrs. Harrison, and proved a good object lesson, showing not only where it should rest, but where it does, owing to a lack of understanding in relation to this same responsibility. The remainder of the morning session was devoted to reports, appointment of committees, etc.

The afternoon session opened with devotional exercises conducted by the Fifth Church Auxiliary and a very busy hour was spent in hearing and acting on reports of committees, financial reports, and plans for the work of the coming year. A touching little recitation, "Shepherding the Sheep," was beautifully rendered by Dr. Emma Gantz, the session closing with a "Congress on China," conducted by Mrs. J. D. Alexander, which consisted of "Its Maps," by Mrs.Wm. D. Harrison; "Its History," Mrs. L. G. Bantz; and "Its Religious Condition," Mrs. D. N. Gillette. These papers were of a high order and showed careful and thoughtful study of the subjects treated.

Officers elected for ensuing year: District Manager, Mrs. Emily L. Marshall; district secretary, Mrs. Wm. D. Harrison; district treasurer, Mrs. F. L. Gantz; district J. E. superintendent, Mrs. Harrison.

Reports to Sept. 14, (year ends Sept. 30), number of auxiliaries, 11; number of members 272; number of tidings 76. Total amount of collections \$781.51; state work \$77.10; J. E. \$105.53. This district pays the salary of Miss Ottley, a teacher in India, and supports two India orphans.

Mrs. J. D. ALEXANDER, Press Committee,

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Evangelistic.

OREGON.

illey, Sept. 26.—Closed three weeks' meeting elso, Wash, Sept. 23; visible results, six con-lons, five baptisms, one from the Methodists, by statement. Begin at Central Church, t miles east of Albany, Linn County, Ore., Lord's day, Sept. 30.—L. F. STEPHENS AND E, Evangelists.

INDIAN TERRITORY.

McAlester, Oct. 2.—Our meeting continues with great success; 34 additions to date. is the third meeting we have had in 18 months ny pastorate, just with home force, aggregat-100 members. God has wonderfully blessed our work in this new southland; to God be he praise .- I. C. HOWELL.

rowell, Oct. 1 .- I happened into this place rday evening and found some worthy brethren were laboring along under difficulties, having organized congregation. I preached in the l. Church Sanday morning to a good-sized audi-Will try to organize ere I leave. Anti-ism redominant in this vicinity and the work has pulled down thereby, but there is a good field ork in and some noble brethren here. I would to hear from some congregation in need of a cher for part or full time.—GEO A. GRIFFITH.

OKLAHOMA.

uthrie, Oct. 1.-We had 10 additions to day; ince taking this work, a little more than three the since. During September we painted and ired the church building, bought a nice new an and 100 "Hymn and Tune" song-books, took offering of \$24 for Church Extension and \$50 Territorial work, entertained the tenth annual vention, and received 14 new members into the ch. What church can show a better record? is a fine work and we are deeply in love with -J. T. OGLE.

COLORADO.

olorado Springs, Oct. 1.—Vesterday closed my six months with the First Christian Church his city. We had seven additions during the

This makes 56 added during my stay, at the lar services.—F. N. CALVIN.

enver.—The Central will have a grand praise thanksgiving service Oct. 14th; over 100 new nbers uniting with the church at regular servi-since Jan. 1. This congregation will be repreed at the Kansas City convention by six of its nbers. Among the number will be Mrs. T. M. terson, a near relative of A. Campbell and the est contributor to our new building fund. We the lots on which our old building stood for ,000 and have purchased a new location, the st in the city. We are succeeding beyond our ectations in getting subscriptions and expect lave one of the best buildings in our brotherd .- BRUCE BROWN.

OHIO.

hillicothe, Oct. 1.—One more came out with from the Methodists yesterday.—J. L. Smith. leveland, Oct. 3.—We observed Sunday-school by Day last Sunday and had three confessions the close One added by letter and one by fession and obedience at church services. Old ple's Day Oct. 7.—W. W. SNIFF.

First Day Oct. 1.— W. W. Shiff.

First M. My family and I have just returned m Lexington, O., the home and birthplace of Bro. L. Cook, State E angelist, where we assisted in a meeting. He and I had often prayed and need for this meeting while laboring together need for this meeting while laboring together evangelists in the West. I rented two tents i pitched them near the tabernacle, which was a beautiful grove. Hundreds of people heard the first time the plea of the Disciples of rist for "Christian Union." Bro. Cook preached only a true, devoted man of God can preach. As lain, practical teacher of the Word, there are y few who excel him. He left the old home 16 as ago a Congregational minister, a graduate Oberlin College, but returned with his whole consecrated to the preaching of the simple ry of Christ and the union of all Christians on Word. It was indeed a pleasure to be there drejoice with him and his loyal wif in the ranization of a body of Disciples numbering 101; by immersion, among which were many of his school-mates and loved ones. He will remain th them indefinitely. May God bless the work d workers everywhere.—Perry McPherson.

NEBRASKA.

Arapahoe, Oct. 1.—Since last report I have received two into the church; one by letter, the professor of the public school, and one by confession, making 27 in all during the past seven months at regular services. We are looking forward hopefully to a good meeting in November conducted by Evangelist T. A. Hedges. The people here speak in high praise of the Christian-Evangelist.—E. G. Merrill.

Evangelist M. Ingels begins a meeting at Pied-

mont, on Oct 19th and at Downs, Nov. 18th.
Westmoreland, Sept. 30.—Meeting two weeks
old; 13 additions.—J. M. LOWE.

Armourdale Church, Kansas City, Oct. 1 .- One

Armourdate Church, Kaneas City, Uct. 1.—Une confession yesterday and one by letter a week ago yesterday. Three baptized last evening; 24 added during my work here.—T. L. NOBLITT.

Reserve, Oct. 4.—Bro. J. V. Coombs has just closed a very successful meeting for us at this place. He is very strong in the presentation of the gospel. His appeals stir the people. DeLoss Smith is an excellent leader of song. There were 30 additions in all. We are greatly rejoiced over the good results.—Melancthon Moore, Pastor.

Olathe, Oct. 1.—Three young ladies—two of them high school graduates—made the good content.

fession at our regular preaching service last evening. There were a young lady and gentleman who did the same two or three weeks before, making five confessions in the month of September. Our C. E. meetings are not easy to surpass in interest and helpfulness. The attendance has very largely increased in the past two months.— S. H. GIVLER.

Jacksonville, Sept. 29.—There have been seven additions since the 1st of August; three baptisms. No effort is spared by the whole church to do good and its light is shining in good works. Bro. Snively will do the preaching in a meeting in November, assisted by home forces. -A. C. ROACH, associate

Emden, Oct. 1.—Six baptized by the writer at Mackinaw, near Antioch, last Lord's day. One of these expects to devote his life to the ministry.— J. I. JUDY.

Crisp, Sept. 30.—I began a meeting at the Boley church in Wayne County, Sept. 9, under the auspi-ces of the district board. I found a few scattered Disciples who had not met for over two years After three weeks' hard work, both personal and pulpit, we have them renewed spiritually, and also added three to their number; two by baptism. We

go from here to Union Star and begin a meeting to-night.—L. D. Hill. Eureka, Sept. 1.—Our new church shuilding at Cazenovia was dedicated to the service of the Lord, Sept. 9th, and all indebtedness cleared up. Followed dedication with a three weeks' meeting, rollowed dedication with a three weeks' meeting, which resulted in 17 accessions, and the church greatly strengthened. Bro. Thos. J. Shivey, of Valparaiso, In J., conducted and preached dedicatory day and was with us through a part of the protracted effort, assisted by Bro. J. W. Kilborn, of Washburn.—B. L. WRAY, minister.

IOWA.

Corning, Sept. 30.—We began work here last Sunday. Bro. Crewdson left this field in fine shape. They know how to make a preacher and his family feel at home. We took an offering for sufferers in Galveston and sent it to Bro. B. L. Smith. The amount was over \$6. Hope to attend the convention at Kansas City.—I. H. FULLER.

Earlham, Sept. 29.—I am in a meeting at Early Chapel (North River Church) in Iowa, with good prospects. The church at home (Altamont, Mo.) is undergoing reconstruction; that is, I mean a new house of worship on the old foundation, with an addition of 18x30 feet on North side.—M. L. ANTHONY AND L. O. ROUTH.

Ottumwa, Oct. 2 — Last Lord's day evening we were rejoiced on account of three more taking up the work with us here; two by statement and one

the work with us here; two by statement and one from the M. E.'s by confession and beptism. Last Tuesday we paid off our church debt and are happy.—D. F. SELLARDS.

Des Moines, Oct. 2.—The church at Blackton, rejoices over seven accessions to the Church, September 30. This makes 12 accessions in the past two weeks at our regular services. Each member has pledged themselves to try to bring one soul to the Master during the coming year. This is our way of doing the Master's work and doubling our membership. May our Master bless our efforts to the end that we may see the fruition of our

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ges, the charcoal being mixed with honey.

The daily use of these lozenges will soon tell in a much improved condition of the general health, better complexion, sweeter breath and purer blood, and the beauty of it is, that no possible harm can result from their continued use, but on the contrary great benefit.

A Buffalo physician in speaking of the benefits of charcoal, says: "I advise Stuart's Absorbent Lozenges to all patients suffering from gas in the stomach and bowels, and to clear the complexion and purify the breath, mouth and throat; I also believe the liver is greatly benefited by the daily use of them; they cost but twenty-five cents a box at drug stores, and although in some sense a patent preparation yet I believe I get more and better charcoal in Stuart's Absorbent Lozenges than in any of the ordidary charcoal tablets."

labors. We will send delegates to the National Convention.—H. E. VAN HORN, pastor.
Hamburg, Oct. 1.—I returned from the meeting

at Iowa Falls, Sept. 18. There were 19 additions in four weeks. Bro. W. F. McCormick is an able preacher and loving pastor. I shall never forget my labors with him in the Master's vineyard. Clark Braden preached for us here a week ago last night. Three baptisms last Monday. Yesterday was a good day; large audiences at both morning and evening services. We organized a Y. P. S. C. E. in the afternoon. Sister Bessie Osborne is the corresponding secretary. A convention of the churches of Fremont County was held in Hamburg last Tuesday and Wednesday. Bro. J. H. Wright, of Shenandoah, preached the convention sermon. It rained both days of the convention and the attendance was not large, but we succeeded in organizing to do more thorough county work. The county board gave a good report of work done in the past. Elder John Hank-ins informed us that he would leave Tabor soon and enter the field to evangelize. Bro. W. W. Hallam has just closed a meeting at Bartlett, with 16 additions. I go to Audubon, Nov 18, to hold a meeting with Bro. Bro. J. H. McSparrow, the pastor.—H. W. CIES.

MISSOURI.

Canton.—Some of the young preachers of Christian University held meetings during the last summer vacation and brought 300 into the Church. -D. R. Dungan.

—D. R. DUNGAN.

Kirksville, Oct. 5.—We had eight additions to the church here last Sunday. Baptized four last night at prayer-meeting.—H. A. NORTHCUTT.

Columbia, Oct. 2.—Four young ladies added to the Mount Pleasant Church, Howard county, by

obedience, last Lord's day.—W. S. Sr. Clair.
Canton, Sept. 30.—Closed a three weeks' meeting at Concord, Shelby county, Sept. 23, with 17 additions. It is a field white unto the harvest.— E. H. WILLIAMSON.

Bowling Green, Oct. 2.—Have just closed a two weeks' meeting at Hopke Church, a mission point in Pike county, resulting in 13 additions and a new organization. I am now in the midst of an interesting meeting with the church at Olney.—
S. WALLACE MARR.

La Grarge.—My time is engaged until Jan. 1.
After that Prof. V. E. Ridenour will be associated
with me as singer and assistant.—I. A. HEDGES.
Columbia. Oct. 2.—Bro. B. F. G. elin, of Hinton
recently closed an excellent meeting of two weeks

People. It met with an enth

as we improved it from time

with his church at Perche, resulting in six confessions, a number restored and the chur h greatly revived. When Bro. Goslin took charge of the Perche Church last May they had an attendance of about 50, which has since increased to from 400 to 500. It is to be hoped that this may become

one of Boone county's most useful churches under Bro. Goslin's miristry.—W. S. Sr. CLAIR.

Aurora, Oct. 1.—We had a great day yesterday. It was our fall rally day; 400 present at the Bibleschool. Combined the two morning services and preached a sermon to the children. Everybody seemed to be happy and much interest manifested. At the night service our house was full of earnest hearers. Two additions by primary obedience, one reclaimed and one by letter. Have had 23 additions in my first four months here at the regular services. We praise God and press on.—M. J. NICOSON.

Joplin, Oct. 4.—During September we received

six additions—five by letter and one by statement. Work is in progress on our new church building. About 125 delegates attended the Jasper county convention at Lakeside Park, Oct. 2.—W. F. TURNER.

Jasper, Oct. 3.—Glad to report the Jasper Church entirely free from debt. A few days' canvass raised \$400 and canceled the mortgage. Annual meeting last Sunday. Encouraging reports from all departments of the work. Membership increased 33 per cent at regular services.
Only one half time work.—M. S. Johnson.

Holden, Oct. 1.—Bro. R. L. McHatton, of California, is assisting me in a meeting at Kingsville. Crowded house and one confession last night. Meeting one week old. His address until the National Convention will be Kingsville, Mo. J. W BOULTON.

Shell City, Oct. 1.—Yesterday was red letter day with the church here—13 additions at the morning service, three at night. Just closed a meeting at Prairie View Church, Johnson county, with three by confession and baptism. STERLING.

Huntsville, Oct. 1.—Three additions yesterday, two by letter and one confession. Large congregations. House repaired and beautified until we now have the handsomest interior in the city. Repairs cost us nearly \$800, and almost \$500 of this raised by our two enterprising Aid Societies. Took offering for Church Extension. Have given over \$300 to missions since January and expended nearly \$2,000 on ourselves. Missions foster growth. All efforts for saloon defeated so far. Hope to keep them out permanently.-Louis S. CUPP.

Savanab, Oct. 1.—The 13th semi annual convention of the Y. P. S. C. E., of Andrew county, met with us Sept 29.30. The attendance from abroad was not large, but the sessions were enthusiastic and instructive throughout. The Junior rally Sunday afternoon was a great success. Our home societies won the banners, both Junior and Senior, and we are justly proud. One confeasion Sunday night.—A. R. HUNT.

KENTUCKY.

Paducah, Oct. 1.—Four additions at 10th Street Church yesterday. Additions on nearly every Lord's day; 10 during September. Galveston brethren remembered.—I. H. Teel.

Louisville, Oct. 1.—The following additions have been reported in the Louisville preachers' meetings for the month of September:

| First Church, E. L. Powell, paster | 10 |
|---|----|
| Broadway, Geo. Gowan, " | 2 |
| Third Church, D. F. Stafford, " | 8 |
| Parkland, S. M. Bernard, " | 6 |
| Second and Kentucky, G. G. Bersot, pastor | 1 |
| Clifton, C. H. Hilton, paster | 3 |
| Jeffersonville, Ind., E R. Black, pastor | 1 |
| Salem, Ind., J. T. Brown, pastor | 1 |
| Total | |
| | |

| The following were reported in protracted me ings during the summer vacation: | et- |
|---|-----|
| A. B. Lipscomb | 7 |
| J. K. Read | 20 |

Total

Total reported during the month ...

C. H. HILTON, Sec.
Grayson, Oct. 2.—Sunday, September 30, baptized four young men and four young women at "the Curve" in Little Sandy River. Preached at Anglin school house at 11 o'clock. Took supper at home and after supper saddled Daisy and rade at home and after supper saddled Daisy and rode to Pope's Hollow to commence a meeting there. Bro. J. W. Flynn, a young Bible student who aided me at Anglin, will help me at Pope.—R. B. NEAL.

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BY J. BRECKENRIDGE ELLIS.

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MRS. P. R. GIBSON.

To-day the wide, wide world around
Re-echoes this triumphant song,
That "Christ is King" in him is found
The victory over sin and wrong.

Glad greetings come, from North lands sent, And from far Southern vale and wood; While Orient and Occident Clasp hands in loving brotherhood.

O'er valleys low and mountains high, The Sun of Righteousness shines forth. That angel song from vaulted sky, Is still the song of "Peace on earth."

Speed the glad day when in accord All hearts shall join the sweet refrain, And own allegiance to our Lord, Who shall, as King, forever reign. It. Louis, Mo.

Mary Ann's Success.

MINNIE E. HADLEY.

'Waal, mother, I don't see what better we be then the man es caught the baar—can't hold on an' we're afeerd to let go."

Josiah Green hitched his chair nervously he spoke, and sent rattling onto the pty bottom of a large tin pan a tremend-volley of the white corn grains which he is busily shelling for meal.

'Four years o' college edgycation fur lry Ann," he continued, making the vigorstrokes of a cob, which he used for a aller upon the large, snowy ear of corn, lp time with his words, "hes meant that hard strugglin' an' close pinchin' us, an' it's only made her sort o' droopin' mopy like. What's she a wantin' money now, mother?"

Mrs. Green set her iron down with a ng and hurriedly brushed away two or tee warm tears which she had just let fall on the laundered front of Mary Ann's nite shirtwaist.

The spirit of gloom and discontent which med to pervade their humble little houseld since Mary Ann's return from college d been felt by no one more keenly nor fered more intensely than by this weary, er-burdened mother, who was willing to crifice her very life-blood for the sake of r daughter's happiness, and had almost ne so, only to find that the coveted college ucation had rendered them all miserable d unhappy.

"It's her writin', father," answered Mrs. een, cheerily, hastily choking back the eat lump that was rising in her throat.
"She thinks she hes a kind o' knack fur't,

d all of her teachers hev told her so; but e poor child's nothin' here to think on th only chickens an' cows an' makin' rden an' such. All her writin' comes ck quick es she kin git it off, and that's hat keeps her continu'lly upsot. I've been inkin', Josiah, we've got ter manage somew to send her to the city fur a spell."

This last sentence had been a hard

one to utter. Between the cravings of her daughter's literary ambition on the one hand, and her husband's embarrassment on the other, poor Mrs. Green's position was a trying one, and all the more so from the fact that her "thinks," "guesses" and "believes" were sure to settle all family questions of a financial character.

"Well, mother, it's jest es you say, o' course. I reckon I kin sell a couple o' them yearlin' calves, an' then there's the brood o' fat turkeys comin' on, an' the crop o' wheat; but it clean spiles my new suit o' clothes an' the plasterin' o' the upstairs bed-rooms, an' fur the life o' me, mother, I can't see why Mary Ann's head haint full ter overflowin' with idees. Why she's got all this busy growin' and hummin' o' old Dame Nater right under her nose—the twitter o' birds an' the hum o' bees, the big yeller field o' wavin' grain an' the tall green trees noddin' in the woods-what could she find more inspirin' ter write about? I could most make a book on't myself."

"I believe it, deary," answered Mrs. Green, in a somewhat lighter mood, for she always experienced an inner sense of pride in these poetic outbursts of soul on the part of her uneducated husband.

"You allus hev hed a knack, Josiah, fur seein' beauty where nobody else could," she went on, thinking no doubt of her own plain face, "but Mary Ann's different. All these things that air bright an' stimulatin' fur you only gives her a spell o' the horrors. I guess she'd better go."

A week later found Mary Ann safely lodged in a little third story, six by-eight room of a flat in a respectable quarter of one of our large western cities.

She was a bright young girl with real literary ability, and in no way lacking in appreciation for the great sacrifice which her poor, hard-working parents had made in order that she might enjoy this supposed advantage.

"I must work night and day," she thought.
"I must establish my reputation, and then all this hard earned money will be paid back a thousandfold."

So she sat at the little low stand in the dark, cheerless room, oftentimes all day long, with only a run into the parks in the evening or a ride into the heart of the city for the sake of new ideas.

Finally she mustered up courage to run the gauntlet of rebuffs, which was the only "open sesame" into some of the editor's sanctums. But it was always the same old story: "I am very sorry, but the MS. is not available;" or, "Plenty of such material on hand just now," etc.

Oh, how weary were those days of constant writing, copying and waiting, only to be met at last ever and always by rebuffs and discouragements!

There were gleams of hope now and then, to be sure. Lots of the editors spoke encouragingly and every such little remark was unduly elaborated when she wrote home to the anxious father and mother.

"I must be brave," she thought. "They shall only know the bright side of things."

Evidently she had given the folks at



home the impression that her work was prospering, for soon the little skimped allowances quit coming altogether. Winter was coming on and Mary Ann had scarcely enough to eat. Still she persevered, sitting bent over her little stand all day long, oftentimes hungry and cold while the storms were howling on the outside.

But one snowy morning the end came. Mary Ann found herself too weak to rise from her bed. A great thumping in her left lung was sending sharp pains through her chest, and she was burning up with fever.

"I've been afraid of this," said the kindhearted landlady, as she peeped into the room. "You've overtaxed your strength, my dear, and we must always suffer for such things, you know."

"You must go home at once, my dear," said the wise, gray-haired_doctor a little later, as he bent over her with a pair of kindly-beaming eyes, which seemed to interpret her whole story at a glance. "You are seriously threatened with pneumonia, and the pure, fresh air of the country, together with a mother's tender care, is all that can ever make you well. Want of care and this illy ventilated room means death for you in a very short time. I must get you off to-night, if possible."

The sentence came upon her like a thunder-bolt. To return home sick, penniless, discouraged, and live among chickens, cows and coarse people—or else to die in that little room! Which did she choose? For a moment she chose the latter.

"I can't go, doctor," she answered, determinedly. "I must fight it through right where I am. You don't know what a horror I have of country life. Go away and let me die where I am."

The wise old doctor chuckled knowingly, and began stroking her forehead.

"Have you read anything of Miss Burney's, my dear?" he quietly asked.

Miss Burney! The great novelist and literary star, whose name was in everybody's mouth?

Of course Mary Ann had read scores of her charming short stories and had ardently longed to be like her.

"I shall send Miss Burney to talk with you, my dear. She can convince you better than I, for she has been through just such an experience."

It was a quiet, sweet faced little woman that entered Mary Ann's chamber a few hours later. Her hair was streaked with grey, and there had been lines of suffering upon her pale face, which were now almost obliterated by a halo of Christian loveli-

"I am so glad the doctor sent me to you," she said sweetly, as she grasped Mary Ana's feverish hand with her soft, white one, and placed the other lovingly upon the burning forehead. "I've been through it all, you see, and I mean to help you. This same doctor was called to my bedside fifteen years ago, and under the very same circumstances. The unfinished MS. lying upon your stand proves that you have true literary ability, but you are dealing with a subject you know little of, just as I commenced to do at your age. Remember, dear, that luxurious city life and complex sociological questions are being dealt with every day by hundreds of brilliant minds with all the advantages arising from age and experience. Go home to your parents; seek your own happiness in administering to theirs, and open up your soul and heart to the simple beauty of the life about you. If you are a true artist nothing will appear entirely stale and profitless to you, for everything that God has made reveals some simple, homely truth or poetic beauty. Simple, rustic life is teeming with a richness of beauty that is yet unwritten. Study it, my dear, with a pure, Christian-like devotion; learn to love its simple, hard-working people, for among them you find many of God's highest and noblest creatures. Whenever your soul is thoroughly awakened to all this, my dear, then you can write, for then you will have something to write about with which you are thoroughly familiar and with which your heart is full.

"Don't be above the homely tasks that your mother does. When you see her tired and weary, lend a helping hand in His name and God will glorify the act. A little housekeeping well done will render your literary work all the more enjoyable and give you the exercise so essential to the physical health of all students. Take my advice, and in a few years from now you may be able to come to the city with an established reputation and enough means to keep you comfortably. I have been through it all, and only found my true literary self in the quiet surroundings of my old country home after a long spell of sickness, resulting from a fruitless attempt to gain distinction in the city. Go; work, study, love and pray, and may God's blessing go with you."

A warm tear fell upon Mary Ann's cheek, as this great and good woman stooped to kiss her good bye, and into the young girl's heart there stole a quiet peace and happiness which she had not known for years.

"And always remember this, my dear," added the quiet, little woman, as she left the room, "remember, it is not where you are, but what you are that counts in life."

When spring came again it found quite a different atmosphere in the little rural home of Josiah Green, since Mary Ann was now happyand contented; for she had given herself to the happiness of others and every day revealed some new beauty or joyful experience, heretofore undreamed of.

The coveted success came at last and was inspired in a peculiar and unexpected man-

She used to despise the sight of her father's old, broad-brimmed, shabby white hat, but now as she looked with a heart full of love and tenderness upon the old familiar object and thought of the faithful service which it had rendered, and of the beautiful spirit of sacrifice which prompted her father to wear it, her heart was filled to overflowing, and that inspiration gave to the world a little poem, "My Father's Old Hat." It was full of passion and beauty, for she had sung from her heart and the heart of the world vibrated in response.

"Waal, I never!" exclaimed Josiah when he had learned of his daughter's growing fame. "I allus knowed Mary Ann could find plenty o' idees fur writin' up, on the old f arm, in trees an' flowers an' sich, but who'd a ever dreamed o' her a-findin' 'em in my old white hat?"

Chicago, Ill.

Open-Mindedness.

C. H. WETHERBE.

I believe that it is of the utmost importance that one should constantly maintain an open mindedness in respect to all truth. He who is so unfortunate as to believe that the doctrines which he has been entertaining are precisely correct, and hence that he will not give them up for others, is sure to hinder himself from making such advancement in the discovery of new truth as he would make if he were thoroughly openminded. It is well for one to have positive convictions in regard to various principles, truths, doctrines and practices. Unless one does have such convictions he is so indifferent and weak a man as to be a mere puppet, a little intellectual wind-mill. But one may have most decided convictions respecting certain things, and at the same time be eagerly ready to welcome anything which is true and wholesome, even though it may clash with the views which he has long cherished. I may be permitted to state that



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some of the most valuable truths and lesses which I have ever received were obtaid by me at the expense of giving up ceria beliefs which I had supposed were founded. Long ago I determined thal would allow no opinion, no theory, no p ;tice, no theological doctrine to hinder a from receiving all the light that I could |tain from any source on any subject, it notered not how firmly I had held to sh things formerly. It seemed to me years at that if I would make any broad and fir beneficial advancement in the field of trh I must freely divest myself of any sh clinging to theories, positions and practize as would stand in the way of new discover ies of truth and new meanings of wit seemed to me to be old and familiar trus. The one great question with me has be, and now is, What is the truth? My grow est concern is, What does this passager that text mean? I do not think I have moral right to try to make any text Scripture support any belief which I en tain, nor any prastice which I maintain. I am bound to search the Bible for whalt teaches, and not for what I think it out to teach. My intellect must not be grified by having the Bible agree with it, it it must find its gratification in agreeg with the Bible, so far as I am able to ung stand the meaning and demands of the Bie. And such a course gives one most bleid advantages. It allows the highest sor if freedom to the mind, and it also frey brings to mind and heart most inspire revelations of the rich meanings of Gla Word.

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Diana or Christ?

REV. J. P. HUTCHINSON.

Suggested by the popular picture which repreis a young Christian lady refusing to offer intions to Diana in the celebrated temple at Ephesus. T structure was one of the seven wonders of the a ent world. Her refusal to conform to the help rite resulted in her being cast to the lis.]

nto the temple, vast and dim, acred to rite and mystic hymn, he curious crowd press in to hear, ome in anger, some in fear, or a gentle maiden, pure and true, lust stand that day in public view, and say where all can hear and see, hrist or Diana, who shall it be?

air was the maiden, dressed in white, a though suffused with heavenly light, lily, bursting into bloom, pon the border of the tomb; spirit, standing in the light, et on the verge of deep, dark night, ranquil but pale the maiden see, hrist or Diana, who shall it be?

eside her the firm-faced officer stands, he record and charges in his hands; nd behind, the soldiers, stern, severe, lke statues that know not hope nor fear, Thile further range the virgins fair, rrayed in snow-white garments there; ne word, and she, too, shall be free, hrist or Diana, who shall it be?

er lover approaches and whispers love nd pleads by the gods around, above, o say the word that ends the strife, o sprinkle the incense and save her life; 'is hard for a maiden to turn away, o heed not the words the loved may say, e guides her hand to the incense, see, h ist or Diana, who shall it be?

sated beside the altar-fire, ale and haggard, her silent sire; mighty force of grief repressed Vithin the confines of his breast, or a father knows the feeling wild Vhen death stands o'er a darling child; and she loves him, none more kind than he, hrist or Diana, who shall it be?

beautiful maiden, pale and fair,
Vith calm, bright brow and flowing hair,
Vith tearless eyes upturned above,
llumed with everlasting love;
hy sister angels must look down,
r hold above thee the martyr crown;
r whisper the promise that strengthens thee,
brist or Diana, who shall it be?

doubt it not. Canst thou not trace
he Savior's love-light in her face?
he altar-fire in the vast expanse
he'll tend no more, nor the mystlc dance,
for the strange, weird rites a: Dlana's shrine,
for join the chorus once thought divine;
the is ready to die, her Lord to see,
hrist or Diana? Christ 'twill be.

maiden fair, in these later days, n the midst of better and happier ways, hou, too, must choose the way to go, he way of weal or the way of woe, the path of sin, and sorrow and strife, or the road that leads to eternal life; hrist or the world; they choice is free, and the Savior is waiting; Christ let it be.

The Emperor of China.

Dr. Francis E. Clark says that the young aperor of China is greatly interested in ristian literature. Of 129 books which ordered 54 were religious, and among m were such books as, "The Story of our rd," "Communion with God," "Family ayers for Chinese Christians," "How the glish Became Christians." It is even id by some that at heart he is a Christian, ving been taught by a girl who once was pupil in the American mission school in kin.—The Advance.



The Heavenly Railroad.

J. T. HOBSON

In the onward march of human progress the railroad has reached the Holy Land. A train runs from Joppa to Jerusalem, a distance of fifty four miles, in three hours, and the fare is \$3.

I have traveled much by railroad in the last few years at two-thirds and one-half fare rates, and have heard the names of the stations called again and again where I was to stop. On the platforms of stations, I have so often met those who were there to greet and welcome me.

I have often thought I should like to visit the Holy Land and take a trip on the train from Joppa to Jerusalem, and at the end of my journey hear the call, "Jerusalem!" Then leave the train and behold the place where my Savior toiled, suffered, arose, and ascended to glory. But if I never take that trip I feel that I am on the heavenly railroad. I was unable to pay the full price of my fare, but it has been kindly paid by a Friend. There are a few incidental expenses by the way that I cheerfully and gladly pay. I need no accident policy, for this train never wrecks. I do not know the distance I am to travel, nor how long it will take, but no matter, the journey is pleasant, and I am happy on the way. I expect to arrive on schedule time in the city of the New Jeru-salem to meet that dear Friend and many loved ones gone before.

"Oh, how sweet it will be
In that beautiful land,
So free from all sorrow and pain;
With songs on our lips,
And with harps in our hands,
To meet one another again."

-The Religious Telescope.

Practical Sermons from Revised Texts.

PRACTICAL CHRISTIAN.

SUBJECT: Do.

Text: "Whatsoever men do unto you do ye also unto them likewise." Matt. 7:12.

My brethren, Jesus understood human nature. He gives us some good advice and if we heed his advice we will be a success. Notice how people treat you and you treat them the same. If your neighbor treats you well, you treat him well. If he helps you in time of trouble, you help him in time of trouble. Your neighbors are those who are good to you; you should be good to them. This will require self-sacrifice on your part, but the grace of God will enable you to conquer.

But if a man is mean to you and tries to injure you in any way, you must be mean enough to him to make him quit. Have him understand that it will not pay to treat you badly and then he will become your friend. As the Lord says in another place, "If your enemy smite you on one cheek you smite him on the other."

Finally, brethren, you must not trust any one until you find him out. Treat everybody as rogues until you find them out differently, because that's the way they will do you.

Obey the Scriptures. Do others as they do you.

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PETE.

J. BRECKENRIDGE ELLIS.

III .- Linda May Discovers a Dog.

When Linda May went home from her visit to Madge, her Aunt Dollie looked at the clock to see if she had not been gone over an hour. But she hadn't; and Aunt Dollie frowned sternly at the clock as if she thought it had not done its duty. You see, Miss Dollie was a good lady and she had a kind heart, and she would nurse you when you were sick, and she always sent flowers to your funeral; but she didn't waste much kindness on just live, well people. thought that what children liked to do was mostly what wouldn't be good for them. As soon as her little niece had seated herself in her favorite chair under the mantelpiece, Miss Dollie said: "Where did that straw come from?"

The straw lay in full view on the carpet, and it had fallen off Linda May's dress. "You have been up in Mrs. Morris's loft," continued Miss Dollie, "and you have been jumping." Linda May wondered how her aunt knew that, She looked at the straw to see if it had any way of telling, but the straw just lay there like any other straw. It was hollow, and Linda May wished she had some lemonade to suck up it. She hastened to explain that she had forgotten Miss Dollie's views on jumping, and she had stopped just as soon as she remembered. Miss Dollie rose with a stern face. "Did you turn somersaults?" she asked firmly.

"Not one, Aunt Dollie, not one."

Miss Dollie hesitated, and stood looking at the girl as if she had half a mind to help her turn one right there. At last she said: "Linda May, do you think you will remember, after this, not to jump?"

"Oh, yes, Aunt Dollie, I know I will!"

Miss Dollie sat down stiffly. "You are very trying, Linda May!" she sighed, and began to sew. You see she wanted to raise Linda May right, but she didn't know how. The child was a great trouble to her. Miss Dollie often told her so.

Now, this is the reason Linda May had taken her seat under the mantelpiece. On the shelf was her private box, filled with little odds and ends, and Linda May wanted to get down the box, and leave it out in the yard that very night, to see if she would find some candy in it the next morning. Miss Dollie never liked for the girl to play with her box, because the odds and ends were sure to get all over the carpet. It was funny how they scattered about as sure as you opened the lid. It looked like they must have legs and crawl. Linda May stood up and rummaged about the shelf. Miss Dollie stood this for some time. At last she said: "Linda May, what are you looking for?"

"Just my box," was the reply, as she took it down.

"Now you are going to scatter those things," said Miss Dollie.

"No, Aunt Dollie, I am going to take out all my things and put them on the mantel, and just have my box empty."

"Why do you want your box empty, Linda

May?"
"I don't want anything in it, Aunt Dollie." This was not a very clear explanation, but it seemed to satisfy the old lady and she went on sewing. Linda May emptied the box, and took it out on the porch. As soon as she went out, she saw that strange young man, Mr. Edgar Brown, coming along the sidewalk. Now Miss Dollie didn't have any fence around her yard; the smooth plat of blue-grass, always carefully trimmed by the lawn-mewer, ran down even to the edge of the sidewalk. When Edgar saw Linda May, he smiled and decided he would stop awhile and talk to her. So he started across the grass-plat, going catercornered, you understand, instead of coming up the front walk. All of a sudden a voice hailed him with these words: "Young man, I don't allow anybody to walk on my blue grass!"

It was not Linda May who spoke these words, but Miss Dollie, who now appeared at the door. Edgar grew red and confused. "Madam, I beg your pardon, I am sure,

"But come off of it," interrupted Miss Dollie, sharply. "I don't want you to ask my pardon, I want you to come off of it." Edgar hastened to gain the sidewalk. "There is my front walk, sir, that is for you," she went on, just as if she had had it built for his benefit. "State your business, please. I am a busy woman." Miss Dollie didn't want to get acquainted with any more people than she knew already.

"No business, madam," he answered, as cheerfully as he could. "I meant to say good-evening to Linda May, and I had some peanuts I thought she might like."

"It is kind of you, sir," said Miss Dollie, as if she thought it wasn't, "but I can't endure peanuts. The hulls get all over my carpet, and if you eat them in the yard, what kind of a looking yard do you have? There is no place here to eat peanuts." Brown walked away. "Come on in the house, Linda May," said her aunt. "And bring that old empty cigar-box with you. This is no place for boxes. If you stay out here, I will have my blue-grass all trampled to death. I put in all spring keeping boys away from my cherry-tree, my one poor little cherry-tree; and I must work till snowtime keeping my blue-grass rid of men with peanuts! Come in, Linda May!"

Linda May went in, but she thought it very hard that she had to stay in the house on account of people with peanuts. She wanted the peanuts, too. She would have liked to have cried a little, but that was one of the privileges Miss Dollie did not allow. I must say I think Miss Dollie was right there. Let us give her her due. Linda May got a book to read-it was "Under the Lilacs," and there was a dog in it that could do tricks. Oh, how Linda May wished she had a dog! She began to wonder if she couldn't get one, somehow, and keep it some-



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where without Miss Dollie's knowing. Wou that be very wrong? That was a gre trouble with Aunt Dollie. If you let h know the fun you were going to have, sl wouldn't let you have it. But if you kept a secret, then you wouldn't be a good gir How hard it was to be good and have fu At least that is what the little orph: thought. But one thing she was resolve upon; that empty box must be left in the yard that night!

When nine o'clock came, Linda May b gan to undress with a dancing heart. S had accomplished her object after mai trials. Aunt Dollie was outdoors shutting up the chickens. Then what do you think Presently in came her aunt with the emp cigar-box in her hand. "Here, Linda Ma I found this out in the front walk!" Th Miss Dollie threw it upon the floor (in di gust) and went out, slamming the door. M Dollie believed in everything being kept its place.

Then Linda May resolved upon a dark a perilous adventure. She would get up wh Aunt Dollie was asleep; she would slip fro the house in the pitch dark-ugh! suppo the tramp came! and she would put that b where it could catch any candy that mig be coming that way. If Madge and Pe found candy in their box, why couldn't sl Why was one box so different from anoth that candy should be partial to either?

She put on the clothes she had alrea taken off-I don't know which ones, becar I don't know where a girl begins-and s lay down upon the bed. She heard the clo strike ten, and a mouse scratched at a do somewhere-as if he thought you would and open it for him! And there was-I to say a snore, but a sound that told y Aunt Dollie slumbered. Linda May cre from her room, and out into the dark, da front hall. The front door squeaked as s opened it, but Aunt Dollie breathed as hea ily as ever. How black it looked outdoo But Linda May went out under the soler stars, rigidly clutching her empty box. S had made up her mind when it was daylig and she didn't pay any attention to it ! cause it was scared now. She had hopes

[TO BE CONTINUED.]

Sunday - School.

W. F. RICHARDSON.

THE LOST SHEEP AND LOST COIN.*

While Jesus, in the parable of the Great Supper, rebuked the Jewish leaders for not accepting the gospel, yet he would have no one rashly folow him. The life to which he invited men was too serious and arduous to be begun without most earnest and intelligent purpose. Hence, he told the multitudes that they should count the toost, before proclaiming themselves his disciples, lest they meet with the fate of the builder who was unable to complete his house, or the genaled who went against the foe with an utterly inadequate force, to meet certain defeat. Many asse of backs'iding might have been prevented by a little thoughtful instruction to the new and enthusiastic convert.

Amid these helpful lessons which the Master rave so freely to the people, the Pharisees and cribes wer: watching jealously for some occasion f gratifying their animosity, and one soon preented itself. "All the publicans and sinners vere drawing near unto him for to hear him. And oth the Pharisees and the scribes murmured, sayng, this man receiveth sinners and eateth with hem." It was a disgraceful act, in their eyes, or a rabbi to eat with these Roman tax collecors, the oppressors of the chosen people, and with he social outcasts whom they called "sinners." They forgot that the physician must go among he diseased, the redeemer must seek for the lost. o Jesus uttered the three parables of grace which have served for ages to reflect the divine olicitude and love in the largest measure possible o human language. The first two of these form ur present lesson.

The purpose of these parables was to show how eaven was interested in the salvation of sinful nen, and how, therefore, this was the highest ampition that could animate the souls of those who professed to be children of God. Alas for earth! when the Son of God must go as far as heaven for sympathy in his work of grace. Men rejoice over he recovery of a sheep or a coin, but despise a uman soul, rescued from an evil world and retored to the bosom of the Father! The Phariees said: "There is joy before God when those who provoke him perish from the world." Jesus aid: "There is joy in the presence of the angels of God over one sinner that repenteth." They nade men better than God. He showed that God was infinite in mercy.

- 1. The shepherd missed the one lost sheep. Chough all the others were safe in the fold, his watchful eye detected the absence of but one. If there were but one sinner on earth, the Good Shepherd would have known that his flock was not complete. He knoweth his sheep and calleth them by name.
- 2. He cared for the one lost sheep. Ninety and nine did not satisfy him, while the hundredth was wandering upon the cold mountains. Can he mean, as has been suggested, that the angels are the ninety and nine and we mortals the one that strayed away? If so, he left all the shining hosts n the blue heavens afar, to seek the wandering sheep-man on the wide moorland of earth. "He took not on him the nature of angels, but he took on him the seed of Abraham." He followed the ost one and sought earnestly till he found it. There is no other explanation of the incarnation and atonement than that given by the apostle to the Gentiles. "This is a faithful saying and worthy of all acceptation, that Christ Jesus came into the world to save sinners." The shepherd would not make his wearisome way over the mountains,

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through the desert, with bruised and bleeding feet, except that his sheep is lost and he would fain find it and take it home again. No other explanation can be given of those three and thirty years of sacrifice and suffering by the Son of God than that he sought for a lost world, and would not leave over the search until he had found it. Have we ever yet entered into the spirit of his yearning and patient seeking for the lost? If so, we will never become impatient, and give over our efforts, so long as life lasts.

3. When he found the lost sheep, the shepherd did not rebuke or chastise it, but laid it on his shoulders and brought it home rejoicing. He saved not with a grudging spirit, but a glad one. This was the joy of the Savior's life. He forgot fatigue and hunger in the delight of leading souls back to the Father's house. When, at the well of Jacob, he restored a poor, sinful woman to faith in God and love of holiness, he exulted in spirit until he could not eat the food his disciples had brought him. Why is it that we are able to restore so few of the wanderers from God? Is it because we meet them with frowns and stripes, instead of smiles and tears? Is it because we too often withhold the welcome clasp of the hand and wait to see if they will "hold out?" Not such was the welcome sinners received from our Savior. Not so did he receive us, when we, who "were as sheep going astray," had "returned to the shepherd and bishop of our souls."

After picturing the joy of the shepherd, who calls in his neighbors to share in his good fortune, Jesus declares what must have amazed his hearers and given a deadly shock to all their religious prejudices. "I say unto you, that even so there shall be joy in heaven over one sinner that repenteth, more than over ninety and nine righteous persons, which need no repentance." Without arguing with them as to their claims of superior righteousness, he for the moment grants their claims and thereby exalts the joy of heaven over the salvation of sinners. And how true to human experience is this declaration. Never is anything valued so highly as when we have lost it. Health is lightly esteemed, until we are sick. Wealth is seen in its true character, as a means for noble living, only when we have lost it and think how we might have used it better than we did. Friends seem more precious after they have departed. When the lost child is found, there is more joy over it than over many who were safe at home, simply because it was lost and they were not.

"There is joy in the presence of the angels of God over one sinner that repenteth," said the Master, at the close of the second parable, that of the lost coin. Who is it that rejoices in the presence of the angels? Manifestly, it is the Father himself, whose erring children have come home. And this joy is imparted to the hearts of the heavenly host, and they, too, catch up the strain and sing the song of redemption. They do not wait till we enter the gate of glory, but the moment a single sinner steps within the gate of grace the Father says, there is another of my dear children turning his steps hitherward, and from his face, radiant with holy delight, the angelic faces are illumined with a light never seen on sea or land. O, that the Church on earth might enter into this joy more fully and sing her jubilee songs when sinners turn to the Lord.

One added suggestion in the parable of the lost coin seems to deserve a word or two. Its lesson is intended, doubtless, to be the same as the former one, and we are not disposed to repeat the subtle and fanciful distinctions that have been drawn between these two simple and beautiful stories of the Master, which were uttered with a single supreme purpose. But in the graphic tale of the poor woman, searching her humble home for the coin she had lost, we are told that she lighted the lamp to guide her in her search. If we are to find lost souls, we must have the aid of the lamp God supplies in his holy Word. It will be a lamp to our feet and a light to our path. An intelligent, prayerful use of the word of God will make us skilful in following the wanderer o'er his devious path and enable us to direct his steps safely home when we have found him. "Every Scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness: that the man of God may be complete, furnished completely unto every good work."

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TOPIC FOR OCTOBER 21st.

OUR STEWARDSHIP.

(Luke 12:42-48.)

Recently a man who has been very successful in business in one of our great cities and has amassed a considerable fortune, was told by a lady friend that all he had was only loaned to him for a time in trust, that it was not his and he would be held responsible for its use. He grew very angry-although the lady was a close friend and had spoken half jestingly-and with cursing he declared that he had made his money himself, it was his own, and he'd do what he pleased with it; then he took his hat and stormed out of the house.

This is the attitude of many. It was the attitude of the man who pulled down his barns to build greater wherein to "bestow all my goods." Whose are all the things, and ideas, and people in this world? Do they belong to men?

Some of us are entrusted with great accumulations of things-houses, lands, animals, pebbles of gold or silver.

Some of us have given into our care great wealth of ideas, gained in one way and anothera possession even more real than things. Some have people in their power-workmen, scholars, messengers, shop-girls.

But all of us in one way or another have charge of some realm-great or small-of stewardship. And, by the way, who is to judge what is great, and what is small, whether the realm is important or unimportant, whether it is of twelve cities or two?

In this parable our Lord states the principle that responsibility is in proportion to endowment. It is the old story of the talents and of the light upon a bushel.

Some try to deny the equation that responsibility equals endowment. Some men of great power and great possession seem to insist, by their conduct, that responsibility is in inverse ratio to endowment. But they can never unbalance the scale that God has set.

The test "my neighbors all do thus and so," breaks down as a justification for conduct before the rule of Christ, "that servant which knew his . . . nor did according to his Lord's will . will, shall be beaten with many stripes, but he that knew not, and did things worthy of stripes, shall be beaten with few stripes." The responsibility is according to the knowledge of right and wrong. "To him that knoweth to do well and doeth it not, to him it is sin."

Once more, this principle makes each man the arbiter in the sight of God for his own conduct. What we really possess is known to none except ourselves and God. None, therefore, can judge of the extent of our responsibility save these two -God and ourselves. Let each man examine himself.

There is a source of pleasure in the thought that he who is endowed with little and makes great use of it is worthy of greater reward-and will receive it-than he who possesses much and makes an equivalent use of it. Is there not joy in taking limited resources and making them go a long way? Not he that has much, but he that makes much out of what he has! Thank heaven for this principle!

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Marriages.

BOWLES—COLEMAN.—At the Christian parsonage in Owosso, Mich., Frank L Bowles to Miss Eva Coleman, S. A. Straun officiating.

GARTIN - JOHNSON. - Married at the residence of the brite's parents, Garfield, Wash., Sept. 19, 1900, by R. M. Messick, Linzy Edwin Gartin and Miss Maud Johnson, third daughter of Mr. and Mrs. A. S. Johnson.

TAYLOR—HERMON.—At the church of Christ in Owosso, Mich, George Taylor to Miss Mary Hermon, S. A. Straun officiating.

Obituaries.

EMBERSON.

Mrs. Agnes M. Emberson was born near St. Joseph, Mo., April 2, 1870; died in Columbia, Mo., Sept. 15, 1900, aged 30 years, 5 months and 13 days. She first came to Columbia in 1882, with her mother, Mrs. Elliott, for the purpose of attending school. It was there that she first met her husband, R. H. Emberson, to whom she was married June 11, 1888. When quite young she joined the Methodist Courch, but after her marriage she joined the Christian Church. The first three years joined the Christian Church. The first three years of her married life were spent at Higginsvilla, Mo., the next four at Marshall and the last five at Columbia. At the time of her death she was the only living child of the family. She leaves two little girls, Lucy aged 11, and Agnes 6, a husband and a mother to mourn her loss. Her death occurred on the eleventh bir hday of her oldest child. She faced death calmly and peacefully. She talked to her husband about her death and requested to be buried in Columbia. She talked about her chil-dren and the last faint whisper that fell from her lips, but could not be understood, was something about her baby, Agnes. She had an unshaken faith in God, the Father, and His dear Son Jesus, the Christ. She lived for the church, her children and her home. She fought a good fight and has gone to receive a crown of righteousness.

HER HUSBAND.

HOLLADAY.

James Madison Holladay was born in Missouri, Dec. 21 1847, moved with his parents to Kanaas at the age of seven, became a member of the Christian Church at twenty. Married Kate Moore Nov. 14, 1878; to them were born eight children. All except the younger ones are devoted members of the church. The family, including Sallie, Mr. H's sister, were members of the Round Prairie church, Kansas, until they came with letters to cast their lot with the colony people in Scott Co., Ark., Dec. 14, 1898. Six years' service as deacon, thirteen years as chorister and much labor with the young people in Suntay school, missionary and Christian Endeavor work had endeared him to the cause and prepared him for useful work among us. He was never behind in meeting his part of the expense of the brotherhood. As a son, he supported an aged father and mother, sisters found with him a home and trusted him as a counselor. He was devoted to his family and did all in his power to provide for their physical and spiritual wants. A few brief days of illness, the summons was answered. A good man has gone.

W. A. STREATOR.

Cardiff, Ark. Sept. 25, 1900. the young people in Suntay-school, missionary and

Cardiff, Ark. Sept. 25, 1900.

Judge J. C. Lee was born Jan. 31, 1829, died Sept. 14, 1900. Bro. Lee was one of Howard County's cldest citizens. He was reared to manhood on the farm, and educated in the public schools. During the war Judge Lee served in the Confederate army and made a brave and true soldier. He was presiding Judge of Howari County for eight years. In all his life there is no better example of the safe and conservative citizen, the brave soldier and devoted Christian; marked by a generous Southern hospitality that ever made his home a welcome guest chamber for his many frlends. Bro. Lee was a consecrated member of the Christian Church for 50 years, and for over 30 years was one of its honored deacons.

A. N. LINDSEY. A. N. LINDSEY.

Armstrong, Mo.

McCOMB.

William McComb died at Warrensburg, Missouri, agust 16, 1900, in the triumph of a living faith Christ. Brother McComb had been an active member of the Church of Christ for a great many



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years and was a teacher in the Sunday-school after he had passed the threescore line of life. He was greatly beloved for his many noble Christian qualities and will be missed by a large circle of friends. He was a devout Disciple of Christ and at times has opened his own house to the preaching of the gospel. Mrs. T. W. McComb.

MCAFEE.

Albert Percival McAfee was laid to rest in Oak Hill Cemetery. The funeral sermon was preached by the writer to a large gathering of friends. The mother of the 10 months babe has our deepest sympathies in great sorrow. S. A. Straun.

Owosso, Mich , Sept. 16, 1900.

PRATHER.

James H. Prather, of Leavenworth, Kas., while visiting his daughter, Mrs. J. B. French, at Butler, Mo., died of paralysis, in his 82nd year. He has gone to meet his wife who preceded him to the better land less than one year ago. They had been following in the Master's footsteps 55 years and 37 of this in the church in Leavenworth. My father was a reader of the CHRISTIAN-EVANGELIST rather was a reader of the CHRISTIAN-EVANGELIST and of the American Christian Review 45 years ago, when B. Franklin was its editor. He is a brother of Wm. Prather, of Bloomfield, Ia., where he lived 42 years ago. He was an officer in the church a great many years. He was baptized by Michael Combes in Henderson County, Ind. He was 82 years old and walked one mile to church agreem Surkers. He died Inno 7th 1000 every Sunday. He died June 7th, 1900.

MRS. FRENCH.

Butler, Mo.

TAYLOR.

On the above date the writer was called on to preach the funeral discourse of the little babe of John Taylor and to offer a few consoling words to the bereaved ones and point them to the sympathizing Jesus who said: "Suffer little children to come unto me."

S. A. STRAUN.

Owosso, Mich., Sept. 16, 1900.



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At regular retail, catalogue prices, volumes would cost \$16.00. We are offering the set for less than one-third the regular price. This offer will positively expire November 1.

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Splendid Volumes as follows: Fiery Trials. The Man in the Book. Wondrous Works of Christ. Life of Gen. W. T. Sherman. Thirteen. Prison Life in Dixie. Christian Missions. A Knight Templar Abroad. Nehushtan. My Good Poems. A Book of Gems.

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Pike County (III.) Meeting.

The annual meeting of the Pike County Christian Co-operation was held at Pittsfield on Wednesday, Aug. 29. It was the best meeting in all respects ever held in this county. Pike County has twentyone Christian Churches. Several of them are in a fight most of the time on the organ and similar questions. It has been demonstrated to me by actual contact with the anti element that most of their time is spent in denouncing the efforts of their brethren for missionary, Sunday-school work, etc. In almost every case, so far as my observation goes, an anti church is either dead or dying.

We thank the Lord that most of our churches in this county, however, are moving along, doing the Lord's work for their own community and for "the regions beyond."

Elder N. E. Cory, of Barry, preached a sermon during our rally, and addresses were made by J. Fred Jones, our state secretary, G. L. Wharton and Elder Veach, of Mt. Sterling, besides addresses by local speakers.

G. L. Wharton moved all hearts. At the close of an afternoon ta'k on the famine in India, without a hint from him an offering was taken of \$45 for famine relief. The Foreign Society should keep Bro. Wharton in the field continually.

Pledges were made amounting to \$130 for county work. This will be increased.

The ladies of the Pittsfield church served dinner and supper to 600 people.

The preachers of the county present were W. E. Spicer, C. B. Dabney, N. E. Cory, E. A. Dolbeare and R. F. Thrapp.

Every county in the state should have an annual rally in some central location. Each church should have a church rally. It helps the work to a wonderful degree by reviving the sleepy members.

The writer spoke at the rally of the Chapin church Aug. 30. A large company were in attendance. RUSSELL F. THRAPP.

Pittsfield, Ill.

Facts About Critics.

While looking over an accumulation of nearly 300 periodicals I read with deep sorrow of the departure of Bro. Alex. Procter and others of our faithful men in the ministry. I was once in the home of Bro. Procter and will never forget the sermon he preached to me on "the Transfiguration," while pointing to the many beautiful flowers in his garden. Bro. Procter was a critic, but a just one. He was unlike some of our brethren, who use such severe criticism on the "Passion Play," something that they were afraid of seeing on account of its sacredness, acted out by men and women whose life and character may be below the line of perfection. How do these critics know that the Lord's day may be desecrated by seeing the sacred story acted out? What do they personally know about the Oberammergau peasant? Have they any idea about the original-

ity of the wonderful play? What would they think, if they should see an audience almost spellbound for about four hours in the forenoon and four and a half hours in the afternoon? I saw men and women to my right and left who were literally dead to the gospel of Christ; but seeing the acts of Judas, Peter's betrayal and the cruci fixion, these people shed tears. Whether these people repented or not I do not know, but that scene is upon their mind forever. From the thousands of Americans that have attended the play I have heard no complaint whatever. We saw tourists in Constantinople, Athens, Naples and Rome who never saw the Passion Play, but "heard" all about it and therefore knew, consequently they would not go to see the sacred story repeated. What a conscientious trouble! They had no trouble about attending theaters and other worldly amusements. The person who rejects apparent evil in one way and indulges in hidden sin in another reminds me very much of the good house-wife who cleaned off all the cobwebs but failed to kill the spider. The critic should be positive and not depend on others for information, when he has an opportunity to see and hear. Truth half told will never kill the spider. This article is not written to find fault with the Christian critic; but to differ with those who depend on justice without knowledge. I am afraid that too many critics are like Bro. Updike's illustration of the "little self-appointed lords over God's heritage who have heads about the size of a man's fist, screwed on the end of their backbones to keep them from raveling out." JOHN G. M. LUTTENBERGER.

All Day Sunday

SHE THOUGHT ABOUT A FOOD THAT WOULD AGREE WITH HER.

An unnatural appetite for rich and improper food is really kept alive by the use of such foods, whereas a change to healthful, nourishing and scientifically made food will correct the unnatural appetite. A little woman up at Peckskill, N. Y., Margaret Smith, P. O. Box 193, says:

"I was such a sufferer from dyspepsia that life was a burden. I could hardly keep from esting all sorts of pastry, cakes and other rich foods, although they did not agree with me, nor in fact did any sort of food. I become low-spirited and discouraged, was too weak to work and very seriously troubled with palpitation of the heart.

"Drugs seemed to make me worse rather than better. A friend said one day: 'I believe Grape-Nuts food would cure you,' explaining that that food was made with great care and intended for the prevention and relief of diseases that were brought about by improper food.

"That was Saturday night, and all day Sunday I kept thinking about Grape Nuts, and the first thing Monday morning I sent for a package. I had it in my mind that the food would look like nuts and was disappointed when I found it had to be eaten with a spoon. However, I followed the directions and made a meal of Grape Nuts and milk, which I found delicious, and for the first time in months, I suffered no distress after eating.

"I at once began to feel hopeful that I might be cured at last. Since that day I have used Grape-Nuts constantly, morning and night, and have steadily improved in health, until now I am as well as I ever was in my life; weigh 10 pounds more than I did a year ago, have no more palpitation of the heart and can work all day long.

"At supper I have Grape-Nuts mixed with softboiled eggs. I make my dinner on any kind of food I desire. One of the best things about this cure by proper food is that I no longer have any desire for the rich, indigestible rubbish of which I used to be so fond.'

GRISTIAN VANGELIST.

A WEEKLY FAMILY AND RELIGIOUS JOURNAL.

Vol. xxxvii

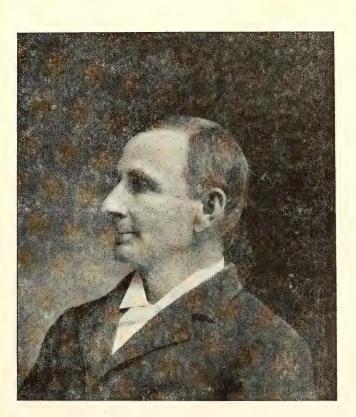
October 18, 1900

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TO "IN FAITH, UNITY: IN OPINION AND METHODS, LIBERTY: IN ALL THINGS, CHARITY."

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CURRENT EVENTS.

As the political campaign progresses the interest in the struggle of the contending parties increases, but the chief battle-ground is yet most largely confined to political party newspapers. The people are not going wild about their party platforms and candidates as at times in the past. The different speakers in each of the leading parties are generally having a large hearing, but the people seem disposed thus far to be more considerate than usual and it is to be hoped that they will continue in this frame of mind until the election is over. At a few points the "rowdy" spirit has come to the surface in connection with prominent speakers of the two leading parties and a few partisan papers have tried to make political capital out of the occurrences, but the people generally understand that these demonstrations are neither provoked nor upheld by either political party. Any political party seeking the support of a free people must stand for good order and free speech first, last and always. Another commendable feature of the campaign thus far is that it has been remarkably free from personalities and it is to be hoped that this feature may not be changed to the end of the battle. Let it be known that "mudthrowing" is a reproach to any man or party and a thing to be condemned by all good people and this kind of warfare in a political campaign will become a thing of the past. Keep the discussion upon the high plane of education and no demoralizing effects will be felt as the direct result of the campaign.

While it is to be hoped that the crisis in China is past yet this cannot be assured. The tension in many places has been greatly relaxed, but friction still exists and a serious entanglement is not yet an improbability. The disposition of the powers toward China is somewhat modified, though not toward those who are responsible for the Boxer uprising. Field Marshal Count Von Waldersee will soon reach Pekin, but he expects to return to Tien-Tsin soon and may winter in Shanghai. The rebellion in Southern China continues to be threatening in its character and may yet assume alarming proportions. Prince Ching has been endeavoring to improve conditions in Pekin by calling upon the different legations in royal Oriental style. It is said that at some of the legations he was not very cordially received and the duration of his call was greatly shortened thereby. Some of the powers are still strongly opposed to a partition of China and while they believe that China should pay heavily for the injuries which have beer sustained by the Christian nations they are not in favor of taking it out in Chinese territory. It is thought by some that the questions involved will be settled at The Hague or in Washington, D. C., by an international commission. This method of settlement would reflect great credit upon the powers involved and be a grand victory for the doctrine of international arbitration.

Notwithstanding the extremity to which the Boer generals have been reduced in their resistance to British rule in the Transvaal they continue to harass the British army at different point. Just what they hope to gain by this method of warfare is not apparent, but they seem determined to carry their resistance to the last ditch and Gen. De Wet has issued a proclamation recently in which he declares that all burghers who refuse to fight will be made prisoners of war. But Gen. DeWet's proclamations and method of warfare do not seem to be standing in the way of British plans in the Transvaal. Sir Alfred Milner is proceeding with his plan of civil government under English Rule, and the reported shipment of two and a half millions in gold from the Transvaal to the United States would indicate that gold mining in that country is again under large headway. That the gold is coming to the United States instead of going to England is attributed to the large shipments of cotton from our shores. inflow of gold to our country will of course be unobjectionable to our financial centers. Such an event is generally heralded as a favorable omen by our financial prophets. But if English rule in the Transvaal brings to the people of South Africa no greater boon than the reopening of its rich gold and diamond mines its great struggle for South African supremacy will not be of enduring results. We hope, however, that the greater liberties and higher civilization of which so much was said, apologetically, during the late war with the Boers may be fully realized in the near future.

The ninety-first annual session of the American Board of Missions was opened in the Pilgrim Congregational Church, this city, on last Wednesday. Missionaries from all parts of the world were present. Some of these were from China and gave accounts of the uprising of the Boxers and the dangers to which missionaries in China were subjected, and even suffered. The address of welcome was delivered by Dr. Burnham, pastor of Pilgrim Congregational Church, and responded to by Samuel P. Capen, of Boston, president of the board. When

Mr. Capen referred to St. Louis as "a town almost as large as his own" there was a smile on the audience and when the figures of the late census were shown to Mr. Capen at the close of his address he was somewhat surprised. This shows how hard it is for an eastern man to realize that there is anything great west of the Allegheny mountains. In the report of the Home department. Dr. Daniels stated that ten corporate members had died during the course of the year. Forty missionaries have been sent out during the year, eleven of whom were men and twenty-nine women. Whether this is due to a greater demand for women than for men in the foreign field, or whether the women are showing more faith, courage and interest in the foreign work, is not stated. In financial matters the treasurer of the board, Mr. Wiggen, reports a total income of \$737,957.95, of which \$564,763.95 were donations and \$100,000 legacies. The balance, legacies applied to debt and interest on permanent fund. It must be remembered that this sum includes the women's work of the Congregational Church. The reports from the various foreign fields in the main show that considerable progress has been made in the growth of missions and mission work. In China the work has met with much opposition and many reverses. The annual missionary sermon of the session was preached by Rev. E. C. Moore, of Providence, R. I., and was listened to with marked attention. It was a sermon of hope and calculated to increase hope in the minds of his hearers. The sessions are of special interest. to all who are interested in missionary work in the foreign field.

The wonderful feats of the battleship Oregon placed the United States in the lead for the construction of these mighty engines of war. But the splendid record of this great war-ship for speed has been excelled by another war ship of more recent construction. The Wisconsin, which has just been completed and made her trial trip and which is one thousand tons heavier than the Oregon, maintained a speed of 17.25 knots per hour for four hours, being one and a quarter knots more than the contract required. In a spurt a speed of 18.5 knots per hour was attained. The highest speed ever reached by the Oregon was 17.15 knots per hour. The Wisconsin has yet to be tried for endurance in long runs such as the Oregon has made in her famous history, but there is every reason for believing that in this respect the Wisconsin will not be a whit behind. After her trial for speed she was turned over to Admiral Kantz and staff for maneuver trials.

FORWARD!

This issue of the Christian-Evangelist will reach our readers in the midst of our great annual convocation. If we were to try to sum up in one word what we think the risen Christ would say to us in this Convention, and to all the churches which it represents, we should use the one word we have placed at the head of this article-FORWARD. There is no question but that we have made some considerable progress in carrying out the work which, in the providence of God, we have been called to do. But we have reached no resting place. We have not yet apprehended that for which we have been apprehended by Christ. The only thing for a man, or a movement, to do that is engaged in an unfinished task, is to press forward in the direction of its accomplishment.

There is need that we press forward in our study of the Scriptures, and in our understanding of what the will of the Lord is. Free and unfettered by human creeds as we have been and are, we have made no little progress in coming to an intelligent understanding of the great purposes of God in revelation, and in the methods and contents of that revelation. It would be a fatal mistake, however, to suppose that we have learned all that the Holy Scriptures are designed to teach us or that we have satisfactorily solved all the problems which it raises. We must continue, therefore, to press forward with eager minds and open hearts, ready to receive all the truth that God has placed within our reach, whether in revelation, in history, or in nature, that will help us to do the work which He has given us to do.

Especially do we need to press forward in our efforts to do the will of God as we understand it. Here is perhaps the greatest lack. If we could only bring achievement up to our ideals of right and duty, the kingdom of God would be advanced much more rapidly than at present. It would profit us little to have a clearer knowledge of God's will than many others, if this superiority of knowledge does not produce in us higher types of manhood and womanhood, nobler illustrations of self-sacrifice, and greater achievements in Christian service. Jesus began "both to teach and to do." This must be our method of procedure if we are to be worthy disciples of Him whose name we wear. The doing must keep pace with the teaching, or else the world will have reason to doubt our sincerity.

We must go forward in Christian attainment. There is one thing higher than doing, and that is being. The being is in order to

the doing. There is nothing higher in this world, nor in the next, so far as we are able to know, than to be a Christian. That means to be Christ-like. Here is room for infinite progress—in the consecration of our energies and powers to the doing of God's will, in purity of character, in unselfish service to our fellow men, in cheerful submission to our inevitable lot in life; in a word, to reincarnate Jesus Christ in our lives. There is no sense in which we can go forward to greater advantage in extending Christ's reign among men than in the personal exemplification of that reign in our lives.

We need to go forward continually in religious enterprise, in the use of every wise method and device by which we can bring the truth of God to bear upon the world. Perhaps we have not been as fruitful in devising methods for doing good, and for extending the knowledge of those principles which we hold to be so important, as we should have been, in view of the freedom which we have in Christ Jesus. Whatever false view on this subject may have hindered our operations in the past has been outgrown, very largely, and we ought to be in condition by this time to avail ourselves of every method, not violative of the principles of the gospel, which promises greater efficiency in disseminating it among men. There is much yet to be done in the way of effective organization in order to reach all our churches with the teaching and the religious care which they need to build them up into real churches of Jesus Christ, so that they shall be radiating centers both of the knowledge and of the life of God. Let us never conclude that we have exhausted all our efforts in religious statesmanship so long as so large a proportion of our churches and membership is not enlisted in active co-operative work for the extension of the kingdom of God.

Finally, brethren, let us go forward in humility, advancing on our knees. Let us go forward in reverence, recognizing Christ's presence with us. Let us go forward in faith, hesitating at no obstacle; in hope, rejoicing in ultimate success; in love, counting it a joy to endure and suffer for Christ's sake. Blessed be His name forever and ever!

Children's Rally Day for America will be what the preachers and superintendents make it. If the children have the facts presented to them concerning the field with the same unction and clearness with which the foreign field has been presented they will take equal pains to aid in taking America for Christ. Already letters have come to the Home office indicating a widespread interest in the revival of the day.

IN CONVENTION ASSEMBLED.

At this writing the great annual convocation of the Disciples of Christ is in c nvention in the Hill City at the mouth of the Kaw, known as Kansas City. Our annual national convention is trinitarian, that is to say, it is three in one. It is the fifty-first annual convention of the American Christian Missionary Society, the twenty-sixth convention of the Christian Woman's Board of Missions, and the twenty-fifth anniversary of the Foreign Christian Missionary Society. These conventions are not made up of different individuals, but mainly of the same constituency acting through three separate national organizations.

The first in order to hold its sessions is the Christian Woman's Board of Missions. It was feared when this order was first etablished that the brethren and even many of the sisters would wait until after Sunday, and hence until after this organ zation had finished its business, before coming; but this fear has proved to be like many others, unfounded. It is more and more the custom for the delegates who attend the convention at all to be on the ground at the beginning of the sessions of the Christian Woman's Board of Missions. This year is no excep tion to the rule. A large representation was present at the social on Thurs lay evening, at which the welcome was extended by Mrs. F. M. Lowe, and a response was made by Mrs. Helen E. Moses, corresponding secretary of the C. W. B. M. Some of the foreign missionaries were introduced and made very brief addresses, giving the larger part of the evening to the exchange of We notice delegates social greetings. present from the Pacific Coast, from the Atlantic sea-board, from the Gulf States and from the far North. The assembly is truly national in character.

The conventions are being held in Armory Hall, which is capable of seating about three thousand people. It is too small by about half for the accommodation of such a convention, and over flow meetings at night are necessary to accommodate the people. The Convention Hall, had we succeeded in securing it, would probably have been as much too large as the present one is to) small. Even in the present hall it is very difficult for the ladies to be heard, and with some of them it is impossible. It seems to be necessary that our sisters should cultivate a voice of greater carrying power in or ler to be effective speakers in our national conventions. This is the more desirable since their addresses in spirit, in thought and in literary excellence are so well worthy of being heard.

We have already seen and heard enough to feel safe in saying that the Kansas City Convention is a success, not only in attendance but in results achieved and in plans for the future. The weather has been all that could be desired. It is the glorious Indian Summer weather, than which there is no season of the year more beautiful. The Kansas City brethren have been well organized into committees to look after the various wants of the convention, and they

re carrying out their duties with great delity and, so far as we can hear, to the attresatisfaction of the people from abroad. ansas City is extending its fame as a connention city by the spirit of hospitality hich it is manifesting, and by the marked aprovement in its streets and public buildings and street-car facilities within the last aw years. Our Kansas City correspondent his breezy letter has not over-stated the tractions of the place.

We have not space here to report in etail the various addresses and reports on he program of the Christian Woman's oard of Missions. 'It was a matter of ratification that Mrs. O. A. Burgess, ersident of the society, was able to be resent, though her address was read by Irs. A. M. Atkinson. She has found it ecessary also to call to her assistance a umber of the women to preside at different imes during the convention. It is a great omfort, however, to all the sisters that she able to be present and give her wise ounsel in the management of the convenion. Some of the aldresses delivered have een as follows: On "Young People's Vork," Mrs. Jessie Brown Pounds, of Ohio; The Mission and Ministry of Orphanage Work," by Mrs. A. K. Thurgood, of Pennsylania, read by Miss Adelaide Gail Frost; 'The Chinese of the Pacific Coast," by Mrs. A. C. Smither, of California; "The Mountain People," by Errett McDiarmid, of Kentucky; "School of Methods" was conducted by Miss Mary Alice Lyons, of Ohio; an address entitled "My Individual Responsibility," was given by Mrs. Mary Wisdom Grant, of Missouri; and a poem by Mrs. M. C. Healey, of Michigan, was read by Mrs. Louise

The Friday evening session was occupied by an address on "The Cost of Success," by Mrs. Carey E. Morgan, of Virginia, read by Miss Anna Hale, of Illinois; and another on "How Will we Pay it?" by Mrs. Effic Cunningham, of Indiana.

Saturday was taken up chiefly, both forenoon and afternoon, with the reports of the
various committees, although there were
addresses by Miss Mary Graybiel, of India,
on "The Extension of the Work in that
Country," and on "Our Bible School Work,"
by Robert Hopkins. In the afternoon Miss
Annette Newcomer, of Iowa, conducted the
"School of Methods," and Mrs. Jennie Harlan,
of New York, delivered an address on the
results of the year's work and the leading
ideas of the convention.

Both on Friday and on Saturday mornings Barris A. Jenkins, of New York, introduced the sessions of the day by a Bible study. The first address was on "The Parable of the Sower," and the second on "Paul's Address on Mars Hill." These addresses were largely attended and highly appreciated. The reports of the committees were well prepared and were received with but little discussion. The addresses were all of them good, and some of them excellent.

The report of the treasurer shows:

Balance on hand Oct. 1, 1899......\$ 29,620 54 Actual receipts for the year.......... 106,722 76

| General fund returned | 7,517 100 | |
|-----------------------|--------------|----|
| Total | \$143.961 | 69 |

Balance in bank......\$ 17,836 62

This, we believe, is the best year's work in the history of the organization, and every department of the work seems to be in a healthy, growing condition. The organization has from the first been managed with great wisdom, and its record of growing power and usefulness is one for which we all have reason to be thankful.

Perhaps the most important action of the present convention has been the agreement to accept the work of Negro Evangelization, which has hitherto been carried on under the auspices of the American Christian Missionary Society. It is characteristic of the whole history and spirit of this organization that it should be willing to take a work like this, so worthy, so urgent in its demands, and yet one which has never taken hold on the popular mind among us as it should, and carry it on to success. For many reasons it was felt that the women's organization was better adapted for this work, and that it would receive greater sympathy and support under their auspices than anywhere else. We predict that it will receive not less but more support from the brethren because of its supervision by the Christian Woman's Board of Missions. Every added responsibility which these Christian women assume magnifies the value of their organization and endears it to the hearts of the brotherhood.

SUNDAY AT THE CONVENTION.

The Lord's day was one of those glorious October days which puts any one with a reverent spirit in a worshipful mood. The pulpits of the city were placed at the disposal of our committee on pulpit supply, an I were occupied by our ministers morning Perhaps there is no one and evening. feature of our National Convention that brings us into so close touch with the people of the various religious bodies as the Lord's day pulpit supply, when our leading men by the score occupy the leading pulpits, and give their conception of the gospel to thousands of earnest listeners who would otherwise never hear us, and who, without such opportunity, would forever hold an erroneous view concerning our teaching.

The union communion service, too, has become one of the striking and impressive features of our National Convention. This ordinance is always impressive when properly observed, but when multitudes of believers from all parts of the country sit down together to remember their Lord and to come into closer touch with Him, and with each other, there is an added significance and impressiveness in the occasion. Not only was Armory Hall filled with the great number that gathered to join in this tender memorial service, but the First Church and that on Forest Avenue and Sixteenth Street were utilized also for the same purpose. It is impossible to describe the emotions which fill the heart during these silent and impressive moments when all hearts are flowing together toward one central object, and the consciousness of unity with Him and with each other becomes the dominating thought. Lord's day was a great day for Kansas City, and long will it be remembered by those who were permitted to share its spiritual joys and privileges, and to feel the inspiration that comes from such fellowship.

During the remaining days of the Convention we are to have a rich feast of spiritual things, of some of which we hope to tell our readers in our next issue. Minneapolis, Buffalo, Pittsburg and San Francisco. we understand, are pressing their claims as a place for the next convention. It remains to be seen which one of these will be successful.

hour of Prayer.

WILLING SERVICE.

(2 Cor. 8:11, 12; Exodus 35:5; 36:5, 7.)
(Uniform Midweek Prayer-meeting Topic, Oct. 24.)

CENTRAL TRUTH: The will is commander-in-chief of our faculties, and without its free consent no acceptable service can be rendered to God or man.

The Bible lays great stress on the human will. Having created man in his own image, giving him the power to choose his own course and destiny, God respects man's volition. The Bible proposes no plan to save men against their will, but its methods all look to the gaining of man's free consent and willingness to accept the salvation offered and to render the service required.

The Corinthian church had been solicited for an offering to supply the necessities of the poor saints in Judea. They had manifested a "readiness to will," at the time of the solicitation, and now, in the passage above cited, Paul urges them to "complete the doing also." And then he lays down a general principle which can be universally applied to all our Christian obligations: "For if the readiness is there it is acceptable according as a man hath, not according as he hath not." What God requires of us is a willing, oredient spirit, and after this such an obedience as lies within our power. If one has the willing mind, and then renders the best service in his power, "It is acceptable according as a man hath, not according as he hath not." There were in the church at Corinth members who could give but a very small mite for the relief of the distress of others. It would be a great consolation to them to know that God did not require of them impossibilities, and so the apostle added that word of comfort for them which would be also a stimulus to others who possessed more abundantly of the world's goods.

Whatever superiority we may claim for Christianity over the religion of the Hebrews which preceded it, it must be confessed that in one respect the disciples of Moses put to shame even the disciples of Jesus. In one of the passages cited above,

when Moses desired an offering for the building of a tabernacle he said, "This is the thing which the Lord commanded saying, Take ye from among you an offering unto the Lord: Whosoever is of a willing heart let him bring it, the Lord's offering; gold, and silver, and brass." Only those who were "of a willing heart" were asked to make the offering. What was the response of these people, who, but recently, had been slaves in Egypt? The next passage tells us: "And they spake unto Moses saying, The people bring much more than enough for the service of the work, which the Lord commanded to make. And Moses gave commandment, and they caused it to be proclaimed throughout the camp, saying, Let neither man nor woman] (make any more work for the offering of the sanctuary. So the people were restrained from bringing. For the stuff they had was sufficient for all the work to make it, and too much."

When has it happened that, in building a house for the local church, or in lifting a contribution to assisty needy churches in building houses, or in taking an offering for any missionary or benevolent enterprise, the people have had to be restrained from giving more? We are constrained to believe that one of the great hindrances to the progress of the gospel is the lack of Christian liberality; and this in turn grows out of the failure to recognize, even as the Jews seemed to recognize, that we are in partnership with God, and that our substance, which is the result of his blessing, should be held subject to the demands of his cause.

It is said, so netimes, ithat an announcement that an offering will be taken at a stated time in the future is sufficient to keep many people away from the meeting. Where is "the readiness to will" and the "willingness of heart" in such cases? Where is there any appreciation of the blessedness of Christian giving where members complain when they are called upon to share in the gifts made to supply the world's needs? A frequent objection to our paper is that it conveys to its readers these calls for help from various fields and for various purposes.

But it is not merely in the matter of giving money that we are to show our willingness to render, service, but in our response to every duty that is laid upon us. The members of any church may be divided into two classes:-those who render willing service in any way they can, and those who either shirk their duty and their part of the work, or who do it grudgingly. Some volunteer gladly to teach in the Sunday-school, or to render some lowlier service, while others refuse, because it would interfere with their ease or personal enjoyment. Let us not be deceived, however. If we have the spirit of Christ, then are we willing to serve anywhere where we may be called and where we can do anything for the cause of our Master, and if we have not the spirit of Christ, then we are none of his.

PRAYER.

O Lord, Thou Son of God, who didst willingly lay down thy life for the world's redemption, we do thank Thee that Thou hast

called us into fellowship with Thyself to work with Thee in saving our fellowmen. Inspire us, we beseech Thee, with that same spirit of willing self-sacrifice which enabled Thee to bear the criss for us, that we, also, may be willing to take up our cross daily and follow Thee in all paths of lowly service, rejoicing in the privilege of showing our love for Thee in the service we render to others. For Thy name's sake. Amen!

HEROES AND HEROES.*

BY W. T. MOORE.

CANTO IV.

THE PHYSICAL AND THE MORAL.

I sing no fleehy, Trojan, martial strain,
Like Homer, with his bloody heroes slain;
Or Virgil, in a somewhat calmer mood,
Still telling of a cruel age and rude;
Or Scott, whose heroes lived in modern times,
Whose victories were pealed from church tower
chimes.

Nor does Achilles wake my slumb'ring lyre,
Though his brave deeds set Homer's heart on fire,
Sweeping his soul with ardent, burning strains,
As when a fire flames through dry, grassy plains.
My song shall tell of better, higher things,
Its inspiration is the King of kings,
Whose Gospel banner, everywhere unfurled,
Will bring sweet rest to this sad, sin-cursed world.
My heroes all are heroes of the cross,
Those who have truly counted all things loss,
That they m'ght win and know the Christ of God;
Though all must pass beneath the chast'ning rod.

BIRTH, STRUGGLES AND GROWTH.

Just twenty-five great years have passed away, Since this Society's proud natal day. Much has been done since then to send the light To dissipate the gloom of heathen night, To help, where'er the Gospel message goes, The desert wild to blossom as the rose What was the task when first our work began? What aim had we? and what our working plan? Our task: the alien world for Christ to take; Our aim: from lost and ruined souls to make A new world saved, and full of hope and love, A reflex picture of our home above; Our plan: to work in every lawful way, No matter what our foes may think or say, We felt no method could be far from right That helps lost souls to see and feel the light; While any method must be sadly wrong, That keeps the world in darkness very long. With these broad views we launched our little boat, Not knowing whither it by chance might float; But trusting fully in the guiding hand Of him who gave to us the great command, To preach the Gospel to the whole lost world; We then and there our noble flag unfurled; And now it waves o'er many heathen lands, Placed there by trusted, consecrated hands.

At first the opposition cried aloud,
Hoping thereby to win the thoughtless crowd.
"The Lord's plan" was their constant battle cry,
By this, they said, they'd surely live and die.
But soon 'twas seen their reas'ning would not do,
Their strict construction made their plan untrue;
But worse than all, or anything yet heard,
Their plan did sadly mutilate God's word.
And thus a curious paradox arose,
In which took refuge all our bitter foes.
That famous paradox, when told in brief,
Was that a mission plan to bring relief,
Must follow scripture strictly, and not shirk,
Although at war with truth, and will not work.

This strange device, when fairly understood, Made baneful evil out of seeming good, And stamped the plea, for narrow Christian thought, Too fine for use and much too dearly bought. This fact is plain to all who wisely think, And also forms a strange, suggestive link In that great chain which binds us to the plan, Which aims to save wherever fallen man Is found, no matter what his state may be, At home, abroad, on land, or on the sea. Whate'er the Great Commission else may teach It surely does suggest a wider reach Than that which maims and cuts the first part off, And leaves the latter half for men to scoff.

*Written for the 25th anniversary of the Foreign Christian Missionary Society, held in Kansas City, October the 17th, 1900. We must not, then, in mean and selfish pride,
To help our cause, the precious truth divide;
What God has joined in one we must not part,
No matter what the cost or deep the smart.
In any case, it surely can not be,
A Gospel, which is grandly good for me,
Must be restrained by cold and selfish hands,
From visiting and blessing other lands.
The very thought is more than mean indeed,
And quite unworthy any Christian's creed;
It surely makes the high come down much lower,
And leaves the little less than 'twas before.

CANTO VII.

THE BLIGHTING CURSE OF SECTARIANISM.

Some other men play hide and seek with truth;
The Bible they have studied from their youth,
But through sectarian glasses always look;
And thus with eyes askance they see the Book;
Or else they carry to its sacred page
The color of their creed, the eye to gauge.
And in such cases we may well believe,
The color makes it easy to deceive.
These men see only what is in their eyes,
What disagrees with this, th y soon despise.
They search the Holy Book that they may find
A text just suited to their biased mind;
A text as firm as adamantine rocks,
One that will prove their doctrines orthodox.
This found, they then are ready for debate,
Though this is not to help investigate,
That truth may hold an undisputed sway,
Respecting all the questions of the day,
But solely in the intrests of a creed,
A sort of hungry, selfish kind of greed,
As when we strive both day and night for pelf,
In order that it may be used for self;
Or much like nations, in their wars for gain,
When land acquired is counted, not the slain.

Tis sad that faith, so noble in its kind, Should measured be by such a cast of mind, As that which makes our fellowship depend On partial views of truth which will not blend With all the revelation God has made, In which the Christian's faith is firmly laid. No views can be regarded safe or sound, Which do not meet and cover all the ground Of our great need, or of Redemption's plan, By which God seeks to find and rescue man. Hence bigots all must surely come to naught, They stand opposed to every gen'rous thought. This attitude not long can hold an honored place, Already it is falling in disgrace.

The union cry, by which all hearts are stirred, Can not be longer hushed, it must be heard; Its echoes now are ringing round the world, Wherever freedom's banner is unfurled.

On wings of prayer the cry to heav'n's begun, That all God's faithful children may be one; This is the spirit of the present age, Its glory and its noblest heritage.

Faith is no longer soulless doctrines cast
Within the creedal mould of ages past;
Nor yet some theologic testing rod,
With which to find when men are right with God;
But rests on him whose sympathetic heart
Goes to all men that he may life impart,
And makes his peaceful, pers'nal reign within
The human soul, the antidote for sin.
And thus our faith hath its foundation sure,
For Christ, our Rock, must evermore endure.
All temp'ral things will surely pass away,
But He's the same each past and present day,
And then forever; and this precious truth
Has been our stay and comfort from our youth.
And'this makes Faith a warm and living thing,
Connects the soul with Christ, our loving King,
And fills our lives with active, earnest deeds,
Instead of cold and lifeless human creeds.

CANTO X.

HEROES OF THE CROSS.

Our heroes in the foreign mission work
Have not in any way shown mind to shirk,
Wherever there has been a cross to bear;
And many days with them have not been fair.
They've had their trials and their burdens, too,
But these, with loving souls supremely true,
Cut loose their energy, as heat expands
And loosens steel, made into strongest bands.
The odds against them often have been strong,
But as their foes fought on the side of wrong,
No lasting triumphs could their efforts yield;

The right will surely win on every field, Where battle rages 'neath the watchful eye Of him who hears his children when they cry.

Some workers have been gathered to their rest, And each of these is now a welcome guest, And honored at our loving Bridegroom's feast; While al are from their toil and care released. Of two of these a loving word I'd speak, To tell how those who are in body weak. Can face all foes without the slightest fear, If only they can know that Christ is near, To give his strength and lend his gracious aid, According to the promise which he made. To his disciples, when at last he gave. To them the Great Commission which should save A lost and ruined world, and bring sweet peace, So that all discords might forever cease. I speak of these two souls become right well. I knew their inner life, and so can tell. Just how, away from all the world's applause, They sa rificed and suffered for that cause. Which we, in these great missionary days. Regard as worthy of the highest praise.

Returning to their own, dear native land, They sought in vain for health. The King's command.

To put their armor off and enter into rest, Close followed their arrival in the West.

DARKNESS AND LIGHT.

'Twa: darkness when these noble lives went down Behind our Western hills. They gained a crown, But some of us remain to mourn their loss. For, after all, 'tis true, the gold and dross Are mixed together in our earthly life, Like notes of peace in sad refrains of strife. But why should any one bereft now grieve? Can we not comfort find if we believe In him who took death's sting away and gave To all his own a viet'ry o'er the grave? This seems quite plain when said in reason's ear, But to the heart the message is not clear; What reason says, when from our friends we part, Is not the real language of the heart; We read the message whi h should bring relief, Then weep our souls away in bitter grief. This proves our reason never does control The tender, deep affections of the soul. When death comes in our willing spirits seek For comfort; but 'tis then the flesh is weak. We see the promise with cold reason's eye, And yet our hearts keep up their bitter cry. We sorrow not as those who have no hope, But sorrow still as in the dark we grope. Our heads point out the way that leads to light, Our hearts sink back within the shades of night,
'Tis thus two forces hold us from our birth, One pulls t'ward heav'n, the other binds to earth. The reason this is so, we may efine, Is that we are both human and divine. Our human nature makes us sigh and weep, We sow in tears but in mu'h joy we'll reap; For some day we shall reach that happy shore, Where things divine shall bless us evermore.

The two great souls to whom I have referred, Passed into Paradise, and neither feared
To take the step, so full of trust were they;
And now from their bright, heavily home to-day,
They send a message both to you and me, Which is that Christ can only sot us free By making each of us his real slave; For only by such service can be save. is the way these women dear both served, And by this very se vice they were nerved To fight the London fogs, and smile at death, And sing Christ's praise with their expiring breath. Their names I dare not try to speak aloud, Yet by their deeds we are with strength endowed. There are still other names among our dead, Of whom a kindly word co.ld here be said; But this must be the work of some dear hands Who knew these heroes while in foreign lands; For only such can tell the matchless worth Of these brave workers as they lived on earth. Their memory is dear to us to-day; We can not always know the winding way By which we rise to mountains of delight; But may't not be, e'en through the darkest night, Those souls, who o'er us still their vigils keep, Will cheer and help us as we climb each steep, Until the mount of vision has been gained, And all our fondest hopes and aims attained? If this be true, then our good friends who die Move only upward to their homes on high, That they may all the better help us rise To ou bright home above the azure skies, Where care has no abiding place to stay, And where all blinding tears are wiped away. his thought is true, at least, to nature's law,

She always seeks some height from which to draw The lower things up to the higher place; And nature at this point agrees with grace.

Ad astra caput, Romans wisely said,
"Head to the stars," in English it is read.
This sentence p ints the way to lofty ground,
To which we rise on ladder, round by round,
Expansion, proper, is a noble word,
When rightly meant its message should be heard;
But still there is another greater term,
One which contains the very central germ
Of all true progress and of deathless fame;
Ascension is that great word's name.
We fill our eyes with borizental views,
From length and breadth we gather all our news,
While most we need to know and truly love,
Comes to us, not from earth, but from above.
Then upward let our waiting eyes be turned,
For much there is for us yet to be learned,
Of that great realm where nothing false or base
Can enter in or find a resting place
Two worlds are ours: we live in one below
To day; to morrow to the other go.
And yet, just now we hang between the two,
So that, in one, whate'er we say or do,
The other makes a record of it sure,
Which in that world forever will endure.
This record always stands against each name,
And makes for glory or for lasting shame.
See, then, responsibility so great,
Faint courage sinks beneath its pond'rous weight.

CANTO XII.

THE FINAL VICTORY.

Strong opposition whets the weary mind, As ene cise the appetite, in kind
They differ, and they differ in their name,
But at the point compared they are the same.
In fact the former is by nature highly prized
As means by which we may be exercised
In both our minds and bodies, so that we
From craven fear and weakness may be free.
We can not even walk unless our feet
The solid earth and they do somewhere meet;
Each step opposed, the next one helps to take,
And thus opposing forces really make
What we call progress, and a reason give
Why nearly all great men and women live
Within that narrow belt of earth where life
And all the seasons are at endless strife.
This fact should help us in our moral fight,
To bravely mees and put our foes to flight.
In this great fight no easy task is ours;
We wrestle not with flesh and blood, but powers
Of darkness in the spirit's lofty sphere;
And yet if God be for us we'll not fear.
Great difficulties will our pa'hway block;
Each day across our road, like some huge rock,
They will our steady progress seek to check;
And here is where weak, timid souls find wreck.

Napoleon once desired the Alps to cross. To save his cause from suff'ring c rtain loss; One of his aids he sent to test he way, And make a full report without delay, If possible a passage cou'd be made; "'Tis barely possible," declared the aid. "Then forward," was Napoleon's quick reply, And every soldier had to do or die. We fight in a much more noble cause; Why, then, should we find time to fear or pause? All things are possible to faith that's strong, While failure always follows with the wrong. No easy road we'll find on duty's way, But strength is promised for each weary day. Huge mountains on our pathway must be scaled, In climbing which some have already failed. But is it possible our work to do? If so, we all our efforts should renew, And by the most determined purpose make A great and final forward move to take The world for our imperial, sovereign Lord; And thus to end all wars and sin's discord. Truth's banner then would be alone unfurled, And wave in triumph o'er a conquered world.

A VISION OF THE FUTURE.

From this high point of view I plainly see A vision clear of what the world will be, When all the nations shall the praises sing Of him who is our Prophet, Priest and King. I see a time when bloody wars shall cease, And in their stead reign universal peace, When pruning hooks shall take the place of spears, And love shall rule all hearts instead of fears. I see also in that great coming day, That cold commercialism will not sway The lives of men for filtby lucre's sake;

But energy will then be used to make
And bless a free and noble brotherhood,
In which the aim of all is highest good,
Where sefishness, with ugly vivage, dies
Beside the wreck of sordid, corp'rate he,
Which have so long with hungry, selfish greed
Refused to listen to the cry of need
Which comes from weary selfish greed;
Whose fearful sauggle in this world for rest
Should make the very stones cry out for shame
Agninst the men who chiefly are to blame
For all the inequalities of life,
That gender and maintain a wicked strife.
But in my view this evil is no more,
The time has some at last when rich and poor
Are terms which have no longer any place

Within the sacred sphere of saving grace. But just like Jew and Greek, and bond and free, These terms are lost in Love's great symphony. This blessed vision is no idle dream, The present throbs and glows with things that seem

To promise and to clearly indicate
The ush'ring in of that millennial state,
Where our sweet peace shall like the rivers be,
And all our righteousness like waves of sea.

Upon the dim and mystic borderland Of nineteen Christian centuries now we stand; A century new begins to faintly dawn, To take the place of one that's nearly gone, While echoes from the years of all the past Are ringing down the ages, like a blast F om northern climes upon the dawning spring, And hushing birds which had begun to sing. These echoes find the air with sad refrains Of injuries done and vile, unrighteous gains; Of wrongs committed and of rights betrayed, Of br ken promises and debts unpaid, Of wasted opportunities and powers, Of squardered privileges and murdered hours, Of sad bereavements and of dismal blights, Of waiting long throughout the weary nights; Of storms and tempests on the raging seas, Of deep despondency and fell disease, Of hopes all shattered in the rushing tide That sweeps t'ward death with fast and reckless stride.

But these sad echoes all are fully met With songs of joy to brightest music set; There drive back strife, which comes from days of yore,

yore,
And wsher in an age, when never more
The discords of the past shall break or mar
Our Gospel music by a single jar;
An age in which we'll tell, with one accord,
The geories of our royal, sovereign Lord,
And men shall own and everywhere maintain
The majesty of his imperial reign.
We wait with patience for that age to bring
These splendid honors to our Lord and King.

A Thing of Beauty.

The new General Catalogue of the Christian Publishing Company is now ready to be sent to all who ask for it. It is a book of just 100 pages, printed on fine paper, with an artistically designed cover. It contains 79 portraits and illustrations, many of these being half tone plates. It will be sent free, and postpaid, to all who request it. Just drop us a postal card and we will do the rest.

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ABSTRACT REPORT OF THE AMERICAN CHRISTIAN MISSIONARY SOCIETY.

The Acting Board in presenting its report says:

"The American Christian Missionary Society is simply a committee to act as the agent of those who desire to work through our organization and thus co operate with each other for the special purpose of preaching the primitive gospel of the New Testament throughout the United States and Canada. Its service consists in presenting to our brethren the various fields of work, the ripe harvest field of America, and in enlarging the place of our tents by helping our few and weak brethren plant the Church of Christ. The Acting Board receives the offerings of the brethren and administers the trust as those that must give an account unto God and to the brotherhood. Our appeal is to the highest motives-love and loyalty to our divine Lord, obedience to his commands, the love of souls to be won to Christ, loyalty to truth in Christ Jesus, the broadest patriotism, the supreme desire to so lengthen our cords and strengthen our stakes that we may enlarge the place of our tents until we shall be able to send the gospel all around the earth-with these high motives it seeks to promote the growth of the kingdom by gathering the offerings of the people and using these offerings in upbuilding the cause of New Testament Christianity, and doing with her might the work committed to her hands, the preaching of the gospel to America. To this work we invite the co-operation and support of every lover of our Lord and Saviour, Jesus Christ.'

OBITUARY.

Among the ministers of the Church, we note the departure of the following:

| more the department of the following. |
|--|
| Wm. A. GardnerCal. |
| J. C. PorterCal. |
| Charles H. MaxinCal. |
| Nathan A. MoodyKan. |
| J. W. ShirleyKan. |
| B. H. SmithMo. |
| Wm. H. Hayden |
| Benj. FlackMo. |
| Wesley LarimerPa. |
| Prof. A. T. Pierson0. |
| Charles S. LongPa. |
| Prof. L. C. Woolery |
| John T. PhillipsPa. |
| A. C. HummellInd. |
| Henry A. MajorTex. |
| William Hunt |
| Francis M. AndersoaVa. |
| Henry W. EverestIowa. |
| Charles A. ThomasKv. |
| Charles P. WilsonMich. |
| Alex. C. HopkinsKy. |
| Alex. Proctor |
| Robt. T. Mathews |
| R. L. LotzMo |
| John M. Atwater |
| Richard Winbigler |
| Isaac StoutIll. |
| J. W. KellarMo. |
| Joseph Erwin SweeneyInd. |
| All of these men were faithful to the gos- |

All of these men were faithful to the gospel which they preached. Of godly women there passed into the land beyond:

Mrs. Nancy T. Brown, of Indiana, widow of the pioneer R. T. Brown.

Mrs Sarah Keene, of Kentucky, widow of the late C. M. Keene.

Mrs. Sarah H. Reese, Michigan, wife of J. H.

Mrs. Lydia Grice, Michigan, wife of John Grice. Mrs. Louise Davis Pinkerton, wife of C. M. Pinkerton, Blackburn, Mo.

Mrs. Kate Redd, wife of E. B. Redd.
Mrs. C. M. Irelan, Topeka, Kan.
Mrs. Maria Paraley, Painesville, Ohio.
Miss Eliza L. Mills, Braddock, Pa.
Mrs. Anna J. Waters, Allegheny, Pa.
Mrs. Sallie Carlton, Bonham, Texas.
Mrs. Julius Stone, Chippewa Falls, Wisconsin.

Of the above Mrs. Maria Parmley left a bequest of \$1,000 to the American Christian Missionary Society and \$2,000 to the Board of Church Extension; Miss Eliza L. Mills left \$1,000 to the American Christian Missionary Society and a like amount to the Foreign Society and also to the Christian Woman's Board of Missions; Mrs. Anna Waters left bequests of \$5,000 each to the American Christian Missionary Society; the Christian Woman's Board of Missions; the Foreign Church Missionary Society and Bethany College.

Of representative brethren who have passed over the river, we name: John Hampshire, of Indiana, who left property valued at \$10,000 to be divided between the American Missionary Society and the Board of Church Extension; Henry O. Devries, Omaha, Nebraska, the fruitful business man and state superintendent of Sunday-school work; Alex. Sanders, ex-Governor and United States Senator, a loyal disciple whose public life was clean and whose private life was pure; John W. Andrews, Port Gibson, Miss., a large-hearted giver to the cause of missions, full of good works; G. W. Henthorn, charter member of the Church at Paiderville, Wisconsin; Joseph Irwin Sweeney, son of J. T. Sweeney, of Indiana, a bright young man of 22 years; he had just decided to give his life to the work of the ministry; John H. Drake, brother of Gen. F. M. Drake, a devoted member of the Church, a successful business man; Henry Ranshaw, Covington, Kentucky, 30 years an elder of the Church, father of George B. Ranshaw, a good man and full of the Holy Spirit; John C. Probst, Pomeroy, Ohio, a brother-in-law of Isaac Errett and a fruitful Christian and leader in temperance work.

Our Texas brotherhood lost many members of the Church during the hurricane of September 7 and 8. Our Mission Church at Galveston suffered grievously. Only about 20 members are left.

C. C. SMITH'S SICKNESS.

In the middle of April, C. C. Smith was compelled to give up work on account of a nervous break-down; he was able to attend the conventions of Texas and Arkansas in June; the doctor ordered him to rest if he desired to recover his health; your board voted him a vacation for this purpose. His absence has been like taking a reaper out of the harvest field. We are glad to report that he is improving and with care will be able to serve the Church for many years.

SUMMARY OF WORK.

The number of missionaries in the employ of the Society for the year ending September 30, 1900, is 163. Adding the 27 persons employed by the B. N. E. E., we have a total of 195, supported by the offering to the American Christian Missionary Society. These have been employed in 37 states and territories as follows: New England, New

York, Maryland, Eastern Pennsylvania, West r P ennsylvania, Virginia, West Virginia North Carolina, South Carolina, Georgia, Florida, Alabama, Mississippi, New Mexico, Arizona, Southern California, Northern California, Oregon, Tennessee, Arkansas, Louisiana, Texas, Indian Territory, Oklahoma, Washington, Idaho, Kansas, Nebraska, South Dakota, Minnesota, Wisconsin, Michigan, Ontario, Canada West, Prince Edward Island, Nova Scotia, Puerto Rico.

In addition to this we have done work in city evangelization or city missions, in Chicago, Cleveland, Buffalo, Memphis, Mobile, New Orleans, Galveston, San Antonio, St. Louis, St. Paul, Omaha, Greater Pitts burg, Philadelphia, Baltimore, Altoona, Harrisburg.

The aggregate of missionary labor performed is 101 years, six months.

The number of places helped by missionary labor is 389.

The number of additions to the Church by the labor of these missionaries is 6,028 and 53 Churches have been organized during the year, also 23 houses of worship have been completed.

THE TREASURY.

We began the year with a balance of \$3 460 in the treasury and no indebtedness. On account of our receiving so much more in the Jubilee year than ever before, the calls upon the Acting Board for appropriations went beyond any previous year in number and urgency; many who had waited long and almost hopelessly for help from your board, now urged their claims with persistence; the Acting Board made larger appropriations for 1900 than any other previous year.

During the year we have received from all sources, for all purposes, a total of \$63-627.30, as follows:

| | *, ** -**** | | |
|------|------------------------------------|--------|----|
| From | churches\$ | 32,393 | 90 |
| From | Bible-schools | 2,778 | 87 |
| From | Christian Endeavor Societies | 625 | 17 |
| From | Ladies' Aid and other societies | 578 | 60 |
| From | individuals | 6,975 | 07 |
| From | other sources, Int., subscriptions | 20,275 | 69 |

Total \$ 63,627 30

The various state and district societies raised and expended for mission work in their respective fields, \$114,368.53.

The Christian Woman's Board of Missions has expended for Home Missions \$30,000, making a total of money raised, reported and expended for Home Missions, \$144,368.53.

The aggregate of results shows 1,363 places helped; 202 Churches organized; 16,009 additions to Churches.

For these results we should thank our God for the fulfillment of his promise that his word should not return unto him void, but should accomplish that whereunto he has sent it.

OUR FORCES.

The increasing list of our missionaries is a matter of pride and pleasure to your board, we anticipate the day when we shall have a thousand home missionaries telling the glad story; preaching primitive, apostolic Christianity and shepherding the scattered sheep of our folds. Too much credit cannot be given to our noble, heroic and self-sacrificing home missionaries and their wives. There is no nobler company of men and women engaged in the service of their Lord and his gospel. If our brethren and sisters could know these missionaries in their homes and in their work, they would give eagerly and generously to their support. Then all the resources for a great enlargement would be forthcoming.

The Appropriations for the year just closed are larger than ever before. The report says:

"Relying upon the increasing interest manitasted by our brotherhood in the work of the evanpelization of America, your Board has made more
appropriations than in any previous year of our
work, as the reports will indicate. Our chiefest
difficulty is in making the meagre sums we have
to appropriate meet the deepest needs. Each
lection insists that somebody else is receiving
more than its share. Your Board tries to weigh
the relative claims of each, and while we would
ladly appropriate much more largely to these
mission fields, we must observe carefully the limtations of our treasury. We feel that we have
no right to plunge this work into debt by reckless
appropriations, but we do plead for larger reources that we may more adequately answer the
three hundred appeals for assistance that are now
waiting the decision of the incoming Board. The
fact that we are to-day about \$3,000 in debt shows
that your Board has gone to the very limit of prudence in our appropriations."

OUR EXPENSE ACCOUNT.

To prosecute the work committed to our nands necessitates workers, the collection of missionary funds, the careful, prudent lisbursement of those funds to secure the best results, the wise administration of the trust committed to our hands; these are absolutely essential to any efficiency in missionary work; it is no more impossible to have a government without some taxation than to do successful missionary work without some expense.

If our brethren will remember that we have the expenses of two Boards, the American Christian Missionary Society and the Board of Negro Education and Evangelization, we believe the most thorough examination of the accounts submitted with this report will show that the work has been managed with the closest economy consistent with efficiency.

The Board has found, in its experience of years in the management of missions, that it requires constant urging and pushing to induce the brethren to take offerings for missions. In the great pressure that comes upon them for other matters, in the multitude of appeals for local and benevolent purposes, the work of missions is forgotten, unless the appeals are continued and persistent. Four-fifths of the necessary cost of the management of this work is the money we find it necessary to expend to secure the offerings of the churches and the brotherhood.

We find that it is like a train going up grade. As soon as the pressure ceases the train stops and the momentum attained is in direct proportion to the amount of pressure applied.

During the last year we have made two experiments which we desire to report. In

regard to Forefathers' Day, in the autumn of 1899, the Board expended no money to induce the societies to observe that day, merely making an appeal through the newspapers for its observance. The result was that we lost 213 societies in the number observing the day, and the offering from the day dropped down from \$1,222.74, the amount received in 1899, to \$501.64, the amount received in 1900 from this source. We saved \$32 in expenses and lost \$721.10 in income, besides any educational value that would have come of the general observance of Forefathers' Day.

Another experiment was tried also. Last year the Board sent out an immense number of personal letters asking for offerings for this work. The cost of the effort was \$1,800, and the income resulting from it was \$7,300 in personal offering. This year we did not send out those letters, but saved that \$1,800 in the expense account, nor did we receive the \$7,300 in personal offerings—a loss of \$5,500.

These are simply samples of what we find in our experience in this work. Ninety per cent. of our expense account is in money expended to secure the offerings of churches and individuals, and we find that it is true here that if we sow bountifully we reap bountifully, and if we sow sparingly, we also reap sparingly. Some true friends of the work have insisted that we advertise very much more liberally, from the fact that it is computed that not more than one hundred thousand of our million members are actually contributing to the work of Home Missions.

The report then deals with the special named funds of \$5,000 each, given last year, and tells of the work being done by the interest on these funds.

Another paragraph deals with Annuity Funds, giving details of the Annuity Plea and a list of those giving annuity funds last year.

The different fields are represented, with reports from the missionary pastor, giving detailed statements of the work done and results obtained in the various mission fields; these are bright, hopeful and indicate successful work.

There is a report for every State Board of Missions, giving details of work done by these various State Boards. This phase of the work is to be commended, as it gives for the first time an adequate statement of the work done by our various State Boards.

The report closes with a plea for enlargement of our Home Mission work. In the presence of the greatest, ripest mission field in all the world, the hands of our Home Board are tied; three hundred appeals are unanswered; the Board has appropriated beyond their income; the appeal is that Home Missions (the evangelization of the needy parts of the United States) and Foreign Missions be made equal. The Acting Board says: "The Acting Board would press upon the minds and hearts of our brethren the need of greatly increasing the income of the society; the record of the past justified the claims of the Mother Missionary Society to be entrusted with larger means to do the greater work yet before us and in supporting the work already begun."

Our religious movement will pass, as others, through these great periods, the controversial, the evangelistic and the educational: contending earnestly for the faith once for all delivered to the Saints; baptizing the people into the name of the Father and of the Son and of the Holy Ghost; teaching them to observe all things, whatsoever he has commanded them. The characteristics of these three eras are not always separable. We are going to blend the three in our career in the next twenty-five years; marvelous results are easily within our reach within that period if we are loyal and obedient to the heavenly vision and the high calling of God in Christ Jesus.

Unless one has noted closely he cannot realize the marvelous growth of the last fifteen years; our recent history should inspire us with lofty ideals. We need to hold fast the truth in Christ Jesus; to stand with open minds and hearts to receive the new light constantly breaking forth out of God's word.

We are the heirs of the past, the trustees for the future, Disciples in Christ's school, we should do our full part toward teaching others his precious Word, disseminating his gospel and thus honoring God and blessing man.

BENJ. L. AND C. C. SMITH, Cor. Sec's. Cincinnati, Ohio.

TWENTY-FIFTH ANNUAL RE-PORT OF THE FOREIGN CHRISTIAN MISSIONARY SOCIETY.

The past year has been the most prosperous in the history of the Society. The receipts from all sources amount to \$180,-016.16. This is a gain over the previous year of \$27,288.78. The contributing churches number 3,067, a gain of 16. The churches, as churches, gave \$65,964.39; a gain of \$9,182.62. The offerings of the churches average \$21.50; this is a gain of 40 per cent. over the average four years ago. The churches that reached their full apportionment number 972, a gain of 125. Four churches have been added to the list of those that support a missionary each. These are as follows: Franklin Circle, Cleveland. Ohio; Sixth and Prospect, Kansas City, Mo.; Frankfort, Ky; Cedar Rapids, Iowa. The contributing Sunday-schools number 3,260, a gain of 73. Those that reached their full apportionment number 1,089, a gain of 87. The children that constitute the One Dollar League number 1,300, a gain of 500 over last year. The whole amount given by the Sunday-schools in the year is \$42,705.04, a gain of \$3,633.32. The contributing Endeavor Societies number 335; their offerings amount to \$2,965.82. There has been a gain of 791 in the number of individual offerings; the whole number is 1,681. There has been a falling off in the bequests. Only \$2,229.55 has been received from this source. The Society has received in the year on the Annuity Plan \$30,425. Part of this has been put into buildings and part has been invested.

The Force.—Since the last Convention, C. S. Weaver and F. E. Hagin and their families, and Miss Carme Hostetter have sailed for Japan. G. W. Brown and family and Miss M. L. Clark have gone to India. L. C. McPherson and Melvin Menges and families have gone to Havana, Cuba; E. W. Pease and family to Norway. Abram E. Cory and wife have gone to Honolulu. Frank T. Lea and wife have been engaged in Africa. Mr. and Mrs. G. L. Wharton have found it necessary to resign. Miss Carrie E. Goodrich has united with another mission.

Land and Buildings .- Chapels have been secured at Wuhu and Wu Wei Cho, China. The chapel and the young ladies' home in Nankin, and the home of W. P. Bentley at Shanghai, have been completed. Three hundred dollars have been granted for a dispensary at Chu Cheo, China. For the en largement of the school building in Harda, India, \$1,500 was appropriated, and \$500 for the school building in Mungeli, and \$400 toward the roof on the bungalow. A lot costing \$2,500 has been purchased in Osaka, Japan. Money was previously granted for the building.

REPORTS FROM THE FIELD.

India .- The work has five branches: the evangelistic, the medical, the educational, the literary and the benevolent. The converts for the year number 65; the children in Sunday-schools, 1,831; in day schools, 515; patients treated, 32,589. The gospel has been preached in the churches, in the hospitals, in the homes, in the bazars, and in the surrounding villages. Work is carried on at four main stations and at a nu nber of out-stations. The Methodist Mission in Hurda has been turned over to the Society. In the orphanage at Damoh there are 400 boys. Most of these are famine orphans. Those that are large enough are being taught trades. They are being prepared to support themselves while in the orphanage and after leaving it. The women of the Mission have done what they could to reach the women in their homes. They find the Hindu anl Mohammedan women very willing to listen to the message of salvation. They are not always free to accept it. Husbands and parents somet mes prevent them from confessing their faith in Christ. At the hill stations considerable work has been done among the soldiers. Some of these have gone to South Africa and to other parts of the world. Wherever they have gone they have tried to win their associates to Christ. The school work has been particularly gratifying. The government examiner complimented the work of Miss Josepha Franklin in the highest terms. Of the boys who appeared before the government examiner all passed. Much of the time of the missionaries has been taken up with famine relief. The Society has received \$15,000 for famine relief. In addition to this over \$20,000 has been sent to the missionaries in India. This has been sent by The Christian Herald, by the American Free Baptists, by the English Baptists, by the Baptists of Canada by the churches in Australasia, and by the friends in England. Large quantities of grain have

been placed at their disposal to be sold for food or seed or to be given away. A great amount of clothing and blankets has been furnished them for the same purpose. Thousands of starving and worthy people have been relieved and saved alive.

Japan.-The converts for the past year number 95; present membership is 706; children in the Sunday-schools, 738; in the day schools, 150. The missionaries live at four points. At 36 other points the gospel is preached more or less regularly. In the year the missionaries have given most of their time to evangelistic work. They have traveled far and near. They have sought to press the claims of the gospel home to the hearts and consciences of many thousands in that empire who before had never heard the gospel. The school work has been somewhat crippled by recent legislation. The missionaries report that there is a disposition now to construe the laws more favorably. In the girls' home the inmates are taught habits of cleanliness, neatness, promptness and truthfulness. The visible results are very gratifying. Meetings are held for mothers, also. The women of Japan are, as a rule, ignorant. Work among them does not bear speedy fruit. The women in the mission teach Sunday schools, gather the women about them and instruct them, visit them in their homes and teach them there. They teach the children and young men who wish to study English. The Mission publishes a Sunday school paper and also a monthly magazine entitled, "The Bible Way." The missionaries report that the Japanese are more willing to hear the truth than they have been for some time past. Four years ago nearly all the teachers in Akita were outspoken against the Christian religion. Now, without exception, they praise it and recommend their students to study it. A heathen priest invited R. L. Pruett to preach in his temple. He assembled an audience of over one thousand people, who listened attentively to the preaching of the gospel for an hour and a half. The temple authorities bore all the expense of the meeting. Since the last Convention the Mission in Japan has been strengthened by the addition of five new workers. A soon as these master the language they will be able to teach and

China. - The work in China for the year has been very gratifying. The additions number 183. The present membership is 565. The boarding school pupils number 75; the day school pupils, 169; pupils in the Sunday-schools, 284. The patients seen number 15,252. All departments of the work have been carried on as usual. In Nankin the chapel and young ladies' home have been completed. This chapel is a great joy to all connected with the mission. It is a substantial building and will seat about 400 people. There has been much preaching in Nankin and in the adjacent country. The new dormitory has been of great value to the college. The number of boys has increased to 50. Many of these are earnest Christians and are doing what they can for the conversion of their fellow pupils. Dr. W. E. Macklin, in addition to his medical

work, has done much preaching and writing. In Shanghai a new chapel on the Yangtsepoo Road has been completed. An influential Chinaman gave to the mission a building for a girls' school. The institute has been a hive of busy workers. In it Bible women, evangelists, teachers and colporteurs are being trained. The gospel is preached in it every day in the year. Mrs. Saw and Miss Kelly and Dr. Daisy Macklin have spent most of their time working among the women. One encouraging feature of the work is the disposition to do what can be done in the way of self-support. The converts are eager to do their part. At Chu Cheo there has been a great interest in religion. The converts there number 86. Much of the work has been done by the native Christians, they have brought in their friends and neighbors and have led them to Christ. At Lu Cheo Fu the home of C. B. Titus has been completed. There has been some disturbance at that point, but nothing very serious. At Wuhu there has been much interest manifested by the women. Mrs. Molland and Miss Kellar have been active in teaching them the way of the Lord. In the Yangtse Valley, where our missionaries are, there has been no disturbance. It was thought wise for the missionaries to go to Shanghai for a season, but at no time were they in any danger. The viceroys assured them of the r protection. None of the property of the Society has been dam-

Turkey .- The converts for the year number 65; the present membership, 529. There are in the Sunday-schools 535 pupils; in the day schools, 355. The society has now been at work in Constantinople 21 years. G. N. Shishmanian has preached in the city, visited Smyrna, Bardezag and Nicomnedia, and written many letters to believers in different parts of the empire. He reports that prospects for work in Turkey are brighter and more promising than ever before. A. L. Chapman has devoted most of his time to the study of the language. In addition, he has taught, preached, and performed other duties connected with the mission. On Sunday afternoons he has preached in English and occasionally in Armenian. To the children in the schools he has spoken twice a week, giving an outline course of Bible study covering both the Old Testament and the New, and has conducted a night class in English for young men and young women. Mrs. Chapman has taught two classes in the school three times a week. Garabed Kevorkian has charge of the work at seven different points. He is assisted by thirteen teachers and helpers. He has spent four months visiting the churches. There is a constant demand for his presence and services. No one man can do all that should be done in his field. John Johnson reports that though he has had the joy of adding but one soul to the membership, he has faith in the promise that in due season he shall reap if he does not faint. He has started a Sunday-school, and preaches, as he is able, in Turkish. The members of the church have been very regular in their attendance at the Sunday services and at the mid week meetngs, and show many signs of growth in grace. He preaches from three to four times a week. He feels the need of a day school with a papelle native helper, or of medical work. He realizes that something must be done to nterest the people in the gospel.

England .- Owing to the war spirit all Christian work has been practically at a tandstill. This, and a revision of the church olls, will account for the fact that there is slight loss in membership reported. The umber of baptisms for the year is 225. The vorkers have been unusually active; they ave sought in every way to prevail upon he people to accept Christ as their Savior nd Lord. H. L. Willett, of the Chicago Iniversity, has visited the churches and iven a course of lectures in each. These vere reported to be a mental and spiritual east. Now that the war is over, it is beeved that the churches will enter upon a ew career of prosperity. While there has een a slight net loss in membership, it is ratifying to know that there has been a rain in the amounts contributed for the year or all purposes. The churches are trying o reduce the indebtedness on their property. hey give generously for the enlargement of he work in the regions beyond. Dr. Mary . McGavran and Miss Clark are supported y them in India. Generous amounts are iven to the work of the society in other

Scandanavia. - The converts reported in he year number 81; present membership, .209: children in the Sunday-schools, 369. Dr. Holck reports that emigration has helped to hin their ranks. Most of the churches get nly a flying visit from the evangelists; the est of the year they must do without assistnce. Several of them have been visited by R. P. Anderson, who reports them in good ondition and looking forward hopefully to he winter's work. There are many openngs in places where we have a few members, out there is no one to enter in and organize hen. The Christians in Norway are deighted over the appointment of E. W. Pease. ulius Cramer has left Malmo and has gone o Fredrikshald. I. P. Lilljenstein takes his place at Maimo, and preaches also at Ramlosa. Next year it will be 25 years since the work began in Copenhagen. It is proposed to hold a ubilee meeting with representatives present rom Norway and Sweden.

Hawaiian Islands.—Abram E. Cory and amily were sent to Honolulu in June last. The work was begun there at the earnest equest and at the expense of Lathrop Cooley. There are on the islands 125,000 beople. The population is composed of Hawaiians, Portuguese, Chinese, Japanese, Europeans and Americans. The work must be done chiefly in English. Honolulu is on the highway between San Francisco and the far East. The population is growing. Thus far Bro. Cory has fixed upon no definite work. He is surveying the field and is in conference with the committee and with the workers on the ground.

Africa.—The missionaries have been at Bolengi throughout the year. They have been hindered much by sickness. They have, lowever, attempted and accomplished some-

thing. Bolengi is on the Congo River, 700 miles from its mouth and exactly on the equator. For 60 miles below and 50 above no Christian influence reaches the people. The missionaries could travel 2,000 miles east without meeting a Christian or any missionary agencies, and almost as far west. The people are untutored savages. Their weapons of defense are made by themselves of iron, and are cleverly done. They have a capacity for receiving instruction and training that is very cheering. They live in settled villages, cultivate the soil, hunt, fish, and rear goats and fowls. They have no form of worship, but are strong believers in the supernatural and have numerous charms to keep away evil ones. The gospel is preached regularly at the station and along the rivers. A school has been established with 132 pupils in it. There is a daily clinic. This is largely attended. All diseases and troubles are treated free. Several people have been inquiring what to do to be saved. There are no words in their language for believe, repent, or confess. New words must be formed, or old words must be taken and cleansed and filled with new meaning. In the year fencing, building, and roofing and other repairs have demanded a large expenditure of time, patience and energy. The missionaries report that the other workers on the Upper Congo, the American Baptists, the English Baptists and the Congo Balolo Mission, are on friendly terms with them. They help each other all possible. All are immersionists and the natives do not know any difference or make any distinction. The outlook for the coming year is good.

Cuba. - After the convention in Cincinnati, L. C. McPherson and Melvin Menges and their families sailed for Havana. They began to speak the Sunday following their arrival. They opened a mission early in December. They have neld two services each Sunday and one on Wednesday evening. The attendance is good and the interest encouraging. They report 11 confessions and baptisms, and others reclaimed. They have gained friends among Americans, Cubans and Spaniards. They have spoken many times in the batteries, in other missions and in the prisons. In April they organized a Sunday-school. The attendance has been from 20 to 45. They have studied all the time in view of preaching and teaching in Spanish. Their present mission room is well located for English work. Throngs of Cubans and Spaniards stand about the barred windows to listen to and observe the work. The women are active in the Sunday-school and in the church and in the temperance work.

Conclusion.—The era of modern missions began with the present century. There are now in the field 13,607 missionaries and 73,613 native helpers. These labor at 5,233 stations and 25,538 out-stations. The churches that have been organized have a membership of 1,289,298. The Christian community numbers 4,327,283. The native contributions last year amounted to \$1,833,991. The contributions at home and abroad for missions amounted to \$17,161,092. The whole number of schools established is 20,-

374; the whole number of youths under instruction, 1,049,309. The Bible has been translated in whole or in part into 421 languages and dialects. In the 355 hospitals and 753 dispensaries, 2,579,651 patients are treated annually. Schools for the blind have been opened, orphanages, leper asylums, foundling asylums and homes for infants have been established; mission ships have been built; institutions for the training of missionaries have been founded and endowed. The Students' Volunteer Missionary Movement has touched most of the great schools of Christendom. Considering the short time the Church has been at work this exhibit is a very creditable one. But when we think of the needs of the world, and the boundless resources of Christendom, it will be seen that only a beginning has been made. Of no field can it be said that it is fully occupied. Almost every station is under manned. We should enter the new century with a determination to do far more than we have ever attempted. The missionaries on the field should be reinforced. The money needed for their complete equipment should be supplied. Fervent and effectual prayers should be offered for the workers and the people to whose redemption they have devoted their lives. There should be more fellowship with Christ in his sufferings, that the time may be hastened when he shall see of the travail of his soul and be

A. McLean, Cor. Sec. F. M. Rains, Treasurer. Cinzinnati, Ohio.

TWELFTH ANNUAL REPORT OF THE BOARD OF CHURCH EXTENSION.

The recommendation of our last three National Conventions was that the brother-hood strive to reach one quarter of a million for Church Extension by the close of this year. On October first we had in our Extension Fund \$252,129.13. The hopes of our people have been more than realized. To Him Who is the Author of all good gifts and to His Son, let all the praise be ascribed.

The Jubilee Convention at Cincinnati last October recommended that \$50,000 of new receipts be raised this year to insure the reaching of \$250,000. Our new receipts, including interest, are \$57,118.83, a gain of \$9,454.48 over last year.

THE SOURCES OF RECEIPTS ARE AS FOL-LOWS.

| | | LOWS. | | |
|-----------|---------|-----------------------------|----------|----|
| Offerings | from | the churches | \$10,337 | 47 |
| 66 | 66 | Individuals | 9.569 | |
| 66 | 66 | Sunday-schools | 856 | |
| 66 | 66 | Y. P. S. C. E | 159 | |
| 66 | 64 | Ladies' Aid. | 45 | |
| 66 | 66 | "Business in Christianity" | 67 | |
| 66 | 66 | Annuities. | 18,050 | |
| 66 | 66 | Bequests | 6,621 | |
| Deed to | real e | state, Bozeman, Mont., val- | | 1. |
| ued at | | | 4.000 | 00 |
| Interest | collect | ed by T. R. Bryan, Treas | 7,411 | |
| Total | al new | receipts | \$57,118 | 83 |

This is a gain in total receipts over last year of \$16,839.46.

 FUND STATEMENT TO SEPTEMBER 30, 1900

 Amount in Permanent Fund
 \$252,124 13

 Collected on Loans since beginning
 107,506 80

 Interest collected to date
 38,544 23

 Number of churches aided
 55

 Number of churches having returned loans in full
 166

 Number of loans outstanding
 389

OFFERINGS FROM THE CHURCHES.

The Annual Offering for Church Extension is a matter of graver concern to our Board each year. This year the receipts from the churches are \$10,337.47, a gain of only \$244 over last year. While the Board is grateful for the gain and thankful to the churches that take the offering, it is the non contributing churches about which we are anxious. True, there are qui e a number of churches that are contributing through the payments of individuals on five-year pledges secured during the visits of the Corresponding Secretary, but this should not keep these same congregations from observing the Offering, Day and enlisting, through the Offering, such members as have not pledged or new members that are coming into the church from time to time. Each member should have the privilege of joining in this good Every member of every church should make an offering every year to Church Extension. At least the Board of Church Extension should have offerings from every church that contributes to the Foreign and Home Societies.

OUR ANNUITY FUNDS.

The Annuity Feature of Church Extension has been found so practical that the Jubilee Convention at Cincinnati recommended as follows: "That we give special emphasis to the Annuity feature of our Extension work, experience having already demonstrated its extraordinary value."

The Annuity Plan in our Church Extension work is as follows: The Board receives money from generously disposed friends of Church Extension, on which it pays six per cent. interest annually as long as the donor lives. At the death of the person so giving his money, the gift becomes the permanent property of the Church Extension Fund without further obligations on the part of the Board. The money will be loaned out to build churches, just as other funds of the Board, but will be loaned at six per cent., the amount paid the annuitant, instead of at four per cent., the amount charged on General Fund loans. The Board cannot now answer the appeals for money to finish mission chapels, and many congregations are glad to get money at six per cent. when they cannot possibly borrow on the ground except at eight to 12 and 24 per cent.

How much better it is to give money to this Fund and have it building churches while it is earning six per cent., than to have it earning the same per cent. in some secular employment where it may not be well secured, and where time will be wasted in reinvestment. The interest will always be paid promptly, and at the death of the annuitant the money will go directly into the Church Extension Fund, where it would have been placed by will. The money is earning the annuitant the same interest and he can see his money building churches while he lives, and, without contest, will go where he wants it to go at his death.

The Board urges persons who expect to leave money to this Fund in the form of bequests to consider the Annuity Plan.

There is now in our Annuity Fund

\$36,251.13. The Board receives amounts of \$100 or more. The following amounts have been received this year:

| 800 | 00 |
|--------|---|
| 100 | 00 |
| 100 | 00 |
| 500 | 00 |
| 500 | 00 |
| 1,000 | 00 |
| | |
| 50) | |
| | |
| - , | |
| 500 | 00 |
| 270 | 00 |
| 500 | 00 |
| | |
| 1,000 | 00 |
| | |
| 3.0 | |
| | |
| 200 | 00 |
| 150 | 00 |
| 1.000 | 00 |
| | |
| | |
| 18.050 | 00 |
| 36,251 | 13 |
| | 100 100 500 1,000 5,000 5,000 5,000 200 200 200 3.0 200 1,000 200 3.0 1,000 500 |

BEQUESTS.

The Board earnestly requests our pastors and all friends of this work to secure bequests fron those who are not in position to place their money in our Annuity Fund. Be sure to use the following form:

FORM OF BEQUEST.

I give, devise and bequeath to the American Christian Missionary Society, whose headquarters are in Cincinnati, Ohio, the sum of ------ Dollars, the same to be added to the Church Extension Fund of said Society, and used in aiding to build houses of worship.

We have received bequests this year amounting to \$6,621.41 from the following sources:

| Estat | e of | Asa Shuler, Hamilton, Ohio\$2 | ,982 | 62 |
|-------|------|------------------------------------|------|----|
| 66 | 6.6 | Marcie Waughs, Henry, Ill. | 300 | 00 |
| 6.6 | | Elizabeth Kelly, Frankfort, Ind. 2 | | |
| 6.6 | 66 | Anna Eliza Reno, Hiram, Ohio | 182 | 30 |
| 84 | 64 | Mrs. Jarrells | 234 | 25 |
| 4.6 | 6.6 | Anna R Stone, St. Peter, Minn | 500 | 00 |
| 5.5 | | A. O. Beck, McDade, Tex | 193 | 29 |
| 66 | | David Wells, Shreve, Ohio | 86 | |
| | - | | | |
| | Lot | al\$6 | ,621 | 41 |
| | | | | |

OUR NAMED LOAN FUNDS.

Two Named Loan Funds have been received this year:

Louisville, Ky., First Church Loan Fund. Augusta, Ga., First Church Loan Fund.

Making Nine Named Loan Funds in all. On these, separate reports are made each year to the individual or the church creating such Fund. With one accord they report to the Board that it is an inspiration to receive the report of the multiplying power of their Named Loan Funds. By the plan of the Named Loan Fund feature of this work, the four per cent. interest and the returns on loans come back into the Fund and go out again to build churches. No part of the interest is used to pay current expenses, but is constantly building up the Fund.

A Named Loan Fund is created by an individual or church giving \$5,000 in cash or subscribing that amount to be paid within ten years, by annual contributions. Fund so created is named for the Donor or any one whom he may designate.

The following is a statement of our Named Loan Funds to September 30, 1900:

| GENFRAL F. M. DRAKE NAMED LOAN | FUN | D |
|---|----------|---|
| Established February 1, 1889 | | |
| Total amount received from General F. M. Drake to Sept. 30, 1900. | | O |
| Total amount received from "Returned | 0,000 | |
| Loans," to Sept. 30, 1900 | 6,982 | 9 |
| Total amount received from "Interest | 4 700 | |
| Paid," to Sept. 30, 1900 | 1,768 | 3 |
| Total receipts | \$13.751 | 2 |
| By paid 36 loans made aggregating | 13,445 | G |
| | | |

Balance cash on hand Sept. 30, 1900 ... \$ 306 25

STANDARD PUBLISHING COMPANY NAMED LOAN FUND

Established October 5, 1889.

Established December 6, 1890.

| Total amount received from T. W. Phillips | | | |
|---|----|------|-----|
| to Sept 30, 1900\$ | 9 | 000 | 00 |
| Total amount received from "Returned | | | |
| Loans," to Sept. 30, 1900 | 4 | ,301 | 11 |
| Total amount re eived from "Interest | | | |
| Paid," to Sept 30, 1900 | 2 | 458 | 84 |
| PF - 1 - 2 | | - | _ |
| Total receipts \$ | 15 | ,789 | 95 |
| By paid 21 loans made aggregating | 14 | 181 | (1) |

Balance cash on hand Sept. 30, 1900 ... \$ 1,709 95 FRANKFORT, KENTUCKY, CHURCH NAMED LOAN FUND.

Established Nov. 13, 1891.

| Total amount received from Frankfort, Ky Ch., to Sept 30, 1900 | \$ | 4, | 394 | 55 |
|---|----|----|-----|----|
| Total amount received from "Returned Loans," to Sept. 30, 1300 Total amount received from "Interes Paid" to Sept. 30, 1900 | t | | | |
| Total receipts | 9 | 7 | 957 | 11 |

By paid 22 loans made aggregating Balance cash on hand Sept. 30, 1900...\$ 457 11 CEDAR RAPIDS, IOWA, CHURCH NAMED LOAN FUND.

Established September 11, 1895.

| Total amount received from Cedar Rapids, Ia, Cn to Sept. 30, 1900 | | ,920 926 249 | 10 |
|---|----|--------------------|----|
| Total receipts\$ By paid 11 loans made aggregating | 43 | ,095 ,700 | 78 |

Balance cash on hand Sept. 30, 1900...\$ 395 73

DR. J. W. GILL MEMORIAL NAMED LOAN FUND.

Established October 14, 1895.

| Total amount received from Mrs. Mary P. Gill to Sept. 30, 1900. | 2 | 500 |
|--|---|-----|
| Total amount rec ived from "Returned Loans," to Sept. 30, 19 0 Total amount received from "Interest | | |
| Paid," to Sept. 30, 1900 | | 250 |
| | | |

00

18

62

3 95

7 40

Balance cash on hand Sept. 30, 1900 ... \$ 474 18

ASA SHULER MEMORIAL NAMED LOAN FUND Established November 30, 1896.

| Total amount received from Asa Shuler Estate to Sept. 30, 1900 | 5.333 |
|---|-------|
| Total amount received from "Returned Loans," to Sept. 30, 1900 Total amount received from "Interest Paid," to Sept. 30, 1900 | 978 |

Total Payments...... \$ 6,037 50 Cash balance on hand Sept. 30, 1900 \$ 591 47 FIRST CHRISTIAN CHURCH OF LOUISVILLE, KY., NAMED LOAN FUND

Established February 8th, 1900

T tal receipts to Sept. 30th, 1900......\$
By paid one loan made Balance cash on hand Sept. 30, 1900 . \$ 200 00

FIRST CHRISTIAN CHURCH OF AUGUSTA, GA., NAMED LOAN FUND.

Established March 6th, 1900.

Total receipts from First Church, Augusta, Ga., to Sept. 30, 1900 No receipts from "Returned Loans" or "Interest"

Balance cash on hand Sept. 30, 1900...\$ 519 00

CHURCHES AIDED.

From Oct. 1st, 1899, to Sept. 30th, 1900, sixty loans have been closed, aggregating \$50,925, as follows:

Lockland, O., church (colored).....\$ 500 00

| Morgantown, W. Va . church | 1,200 | 00 |
|---|-------------|----|
| Morgantown, W. Va, church Fredericksburg, Va., church | 500 | 00 |
| Goodwill, Md., church | 400 | 00 |
| Roadhouse III church | 1,000 | 00 |
| Roodhouse, Ill., church | 750 | 00 |
| Reistol Va - Tenn church | 1,200 | 00 |
| Columbus, O., church (East side) | 1,800 | 00 |
| Northwood, Ontario Canada, church | 500 | 00 |
| Tacoma, Wash., church (Cantral) | 1 800 | 00 |
| Jamestown, O., church | 1,200 | 00 |
| Fort Wayne, Ind., church | 3,500 | 00 |
| Fostoria, O., church. | 2.500 | 00 |
| Elkhart Ind church | 2,000 | 00 |
| Elkhart, Ind., church Waco, Tex., church (Dallas St.). Lansingburg, N Y., church. | 1,000 | 00 |
| Lansingburg N Y. church | 2,000 | 00 |
| St. Louis, Mo., (Compton Heights Church) | -, | |
| Church) | 3,500 | 00 |
| Ritzville, Wash., church | 500 | 00 |
| Jasper, Mich., church | 500 | 00 |
| Stotts City, Mo., church | 200 | 00 |
| Austin, Tex., church (mission) | 500 | 00 |
| Austin, Tex, church (mission) | 250 | 00 |
| Florence, N-b., church | 200 | 00 |
| Dodge City, Kan, church | 800 | 00 |
| Dodge City, Kan., church | 125 | 00 |
| North Lawrence Kan, church | 500 | 00 |
| Parachute Col. church | 250 | 00 |
| Parachute, Col., churchLuther, O. T., church | 300 | 00 |
| Stephenville, Tex., church | 500 | 00 |
| Brownwood, Tex. church | 750 | 00 |
| Carrollton, Ga., church | 300 | 00 |
| Marfa Tex church | 500 | 00 |
| Marfa, Tex., church Kansas City, Kan., church, (colored) | 800 | 00 |
| Renick, Mo., church | 500 | 00 |
| Nardin, O. T., church | 300 | 00 |
| Cripple Creek, Col., church | 1,000 | 00 |
| Payette, Idaho, church | 500 | 00 |
| Alexandria, S. D , church | 400 | 00 |
| Pawnee Rock, Kan, church | 400 | 00 |
| Bloomfield, Mo., church | 750 | 00 |
| Charles City, Ia., church | 500 | 00 |
| Charles City, Ia., church | 200 | 00 |
| Abilene, Kan., church | 450 | 00 |
| Mankato, Mina., church | 800 | 00 |
| Powhattan, Kan., church | 400 | 00 |
| Farmington, Kan., church | 250 | 00 |
| Farmington, Kan., church | 1,000 | 00 |
| Oak Cliff, Tex., church | 750 | 00 |
| Bartlesville, I. T., church | 300 | 00 |
| Greenville, Tex., church | 3,000 | 00 |
| Seymour, Ind., church | 900 | 00 |
| Bristow, I. T, church | 2 50 | 00 |
| Hale, Mo., church | 750 | 00 |
| Phœnix, Ariz., church | 2,500 | 00 |
| Tabor, Ia., church | 500 | 00 |
| Mountain View, Mo, church | 250 | 00 |
| McFall, Mo., church | 450 | 00 |
| Griffiths, Wash., church | 200 | 00 |
| Kansas City, Kan., South Side Church | 1,000 | 00 |
| Bee, Neb., church | 300 | 00 |
| | | - |
| 60 loans, aggregating\$ | 50.925 | 00 |

60 loans, aggregating......\$50,925 00

In every case the Board requires first mortgage security, with an absolutely clear title and with the house insured against fire, and also against cyclones in certain localities. Our loan must be the only debt on the property. The loan is to be returned to the Board in five equal annual payments with four per cent. interest, payable semiannually.

LOANS GRANTED BUT NOT CLOSED.

From Oct. 1, 1899, to Sept. 30th, 1900, 56 loans have been granted, but not closed, aggregating \$47,900. These will be closed as soon as satisfactory arrangements have been made.

| Lich tholly filders are a second and a second | 200 | 00 |
|---|-------|----|
| Barnesv lle, O | 1,500 | 00 |
| Richland Center, Wis | 1,200 | 00 |
| Strongville, O | 600 | 00 |
| Plantersville, Ala | 200 | 00 |
| Oakman, Ala | 300 | 00 |
| Abner, Tex | 200 | 00 |
| Middle River Church, Spring Hill, Ia | 500 | 00 |
| Henning, Ill | 300 | 00 |
| Springfield, Ky | 1,500 | 00 |
| Glen Campb-Il, W. Va | 500 | 00 |
| Bartlett, Ia | 300 | 00 |
| Ashland, Ore | 800 | 00 |
| Windsor, Col | 500 | 00 |
| Wyanesboro, Tex | 400 | 00 |
| Poestenkill, N. Y | 1.500 | 00 |
| Lebanon Junction, Ky | 500 | 00 |
| McKee's Rocks, Pa | 3,000 | 00 |
| , | , | |

| 0.1 1 37.1 | 000 | 00 |
|----------------------------------|-------|----|
| Schuyler, Neb | 200 | 00 |
| Defiance, O | 300 | 00 |
| Santa Cruz Cal | 1,000 | 00 |
| La Grande, Ore | 500 | 00 |
| Coshocton, O | 400 | 00 |
| Brazil, Ind | 4,500 | 00 |
| Colliers, W. Va | 400 | 00 |
| Parkersburg, W. Va | 1,500 | 00 |
| Sterling, Kan | 200 | 00 |
| Audubon, Ia | 500 | 00 |
| Atlanta, Ga., West End Courch | 1,000 | 00 |
| New Market, Ia | 500 | 00 |
| Hennessey, O. T. | 750 | 00 |
| Wagoner, I. T | 400 | 00 |
| Melville, La | 200 | 00 |
| Madelia, Minn. | 700 | 00 |
| Corbin, Ky | 400 | 00 |
| North Baltimore, O | 1.500 | 00 |
| King Hill Church, St. Joseph, Mo | 300 | 00 |
| Houston, Tex | 4 000 | 00 |
| Newark, N. J. | 3,750 | 00 |
| Lims, O | 2,000 | 00 |
| Marshall, Tex | 850 | 00 |
| Gri ley, Cal. | 1,000 | 00 |
| Fonda, Ia. | 800 | 00 |
| Ambia, Ind | 400 | 00 |
| Ackworth. Ga | 500 | 00 |
| Pond Creek, O. T. | 400 | 10 |
| Leesville, La | 500 | 00 |
| Seward, Neb | 150 | 00 |
| Freedom, Mo | 350 | 00 |
| York, Neb. | 500 | 00 |
| Pawnee, O T. | 400 | 00 |
| Santa Paula Cal | 800 | 00 |
| Creal Springs, Ill. | 200 | 00 |
| Wyatt, Ind. | 250 | 00 |
| Fort Collins, Col. | 1,000 | 00 |
| | 750 | 00 |
| Nelson, Neb | 190 | UU |
| _ | | _ |

Total number, 56. Total am't...\$47,900 00

CHURCHES THAT HAVE PAID OUT.

From Oct. 1st, 1899, to Sept. 30th, 1900, the following congregations have finished paying out their loans:

Siloam Springs, Ark. Chickasha, I. T. Winsboro, Tex. Jamaica, Ia. Iuka, Miss. Thayer, Mo. Weatherford, Tex. Kalkaska, Mich. Hillsboro, Tex. Osborne, Kan. Highland, Park, Chatta- Mason City, Ia. nooga, Tenn. Cainesville, Mo. Rogers, Tex. Escondido, Cal. Garfield, Wash. Pawnee Rock, Kan. Calhoun, Ky. Hedrick, Is. Colony, Kan. Mountain Home, Ark.

Aberdeen, S. Dak

Corning, Ia. Centralia, Mo. Lake Charles, La. Argenta, Ark. Starke, Fla. El Reno, O. T. Deep River, Ia Aberdeen, Miss. Selma, Cal. Cowles, Neb. Birch Tree, Mo. Dallas, Ore. Tacoma, Wash. Cherryvale, Kan.

CATALOGUE OF CHURCH PLANS.

Our Board has given considerable help this year in furnishing up-to-date, practical plans for our mission churches and their architecture is constantly improving. Working plans are furnished at half the rates they can be secured elsewhere. The catalogue of seventy plans will be sent for ten cents. We will add new designs from year to year.

The Catalogue of Plans also furnishes excellent advice to building committees. This advice is not voluntary upon the part of the Board, but is given because it has been requested by our mission churches. The advice is the combined wislom of all Boards of Church Extension and is the result of years of experience.

FACING THE TWENTIETH CENTURY.

With a quarter million in our Extension Fund our home missionary forces can face the work of the twentieth century with renewed confidence, knowing that when the gospel is preached and infant organizations effected in new and growing communities,

their work will not be wasted for lack of permanent establishment. After all, we must acknowledge that preaching the gospel and organizing churches is but pitching the tents of the scouting party. There must be a church building adequate to the demands of the situation and it must come quickly, or great advantage will be lost that cannot be regained in years, when once the confidence of the community has been shaken by tardy measures. And we must create an Extension Fund large enough so that there will be no question about our entering the cities as well as the smaller towns. It is not for us to hesitate because it costs to enter the cities where opportunity invites. Christ would not have us count the cost. He said, "Go!" and who are we that we should hesitate and refuse? Secular loan funds will not loan to the mission, neither in city nor town. They have said so. They will loan to older organizations, but not to the mission, which is looked upon as an experiment. And where missions have borrowed from secular sources, in so many cases our Board has had to step in and save the property from sale by mortgage fore losure. When our Board Church Extension holds the mortgage, the mission property can never pass from the hands of the brotherhood.

To meet, then, the increasing demands of a growing religious body and to take care of these new organizations that God has given us, by the preaching of the gospel, we must fix our eyes constantly upon the new watchword: "A half million for Church Extension by 1905."

Respectfully submitted, D. O. SMART, Pres. G. W. MUCKLEY, Cor. Sec. (In behalf of the Board.)

Among the Clergy.

COFFE & BEING REPLACED BY POSTUM FOOD COFFEE.

"I am the wife of a minister. About three years ago a warm friend, an exemplary mother and the conscientious wife of a minister, asked me if I had ever tried giving up coffee and using the Postum Food Coffee. I had been telling her of my excessive nervousness and ill health. She said: 'We drink nothing else for breakfast but Postum Food Coffee, and it is a delight and a comfort to have something that we do not have to refuse the children when they ask for it.'

"I was surprised that she would permit the children to drink even the food coffee, but she explained that it was a most healthful beverage and that the children thrived on it. A very little thought convinced me that for brain work one should not rely upon a s'imulant such as coffee is, but should have food and the very best of food.

"My first trial of Postum was a failure. The maid of all work brought it to the table, lukewarm, weak, and altogether lacking in character. We were in despair, but decided on one more trial. At the second trial we faithfully followed directions, used four teaspoonsful to the pint of water. let it boil full fifteen minutes after the real boiling began, and served it with rich cream. It was delicious and we were all won.

"I have since sung the Praises of Postum Food Coffee on many, many occasions and have induced numbers of friends to abandon coffee and use Postum, with remarkable results. The wife of a college professor said to me a short time ago that nothing had ever produced so marked a change in her husband's health as the leaving off of coffee and the use of Postum Food Coffee." Edith Smith Davis, Appleton, Wis.

Our Budget.

- -Convention number, this.
- -See reports of missionary boards within.
- -Mark the growth of the missionary work.
- —Observe the increased offerings for missionary work over that of the last decade.
- -Note the rise of the missionary spirit among the Disciples of Christ as compared with that of a few years ago.
- —See also report of the convention to date by editorial correspondence. The report ends on Sunday night, but from it you can catch something of the enthusiasm and spirit of the present convention.
- —Of course you will read the parts of Dr. W. T. Moore's poem. It is one of the most finished literary productions he has yet given to the Church. We regret that we could not publish the entire poem in this number.
- —We are glad to give place this week on our first page to the picture of one who has filled so large a place in the extension of our cause in the State of Texas as Dr. Addison Clark. A man of liberal culture, of clear thought, of excellent spirit, who has exerted a wide and most salutary influence for that better interpretation of our plea in Texas, which is at the present time in the ascendency, and is making such hopeful progress. We call attention to the sketch of him by his friend, Frank H. Marshall, which appears elsewhere.
- -An awkward mistake in the make-up of the paper occurred last week which was not noticed until a few hundred copies had been run off. An editorial comment on an article advocating a beneficiary system for the Church was attached to the appeal of the Kentucky Orphans' Home at Louisville, calling for a "Twentieth Century Fund" endowment. Of course the editorial comment had no relevancy whatever to the 'Twentieth Century Fund" of the Orphans' Home, and we write this explanation to clear up the mystification in the minds of the few who may have seen the strange combination in the numbers of the paper run off before the error was corrected. "The Orphans' Home" appeal, which was crowded out by the correction, appears this week.
- -In a personal letter from D. M. Breaker, of Ladsones, S. C., he informs us that he has been dangerously ill with neuralgia of the heart, but that it has pleased the Lord to bring him up again. He is anxious to live long enough to publish his contemplated book of sermons, the prospectus of which he has published in the CHRISTIAN-EVANGELIST. He writes: "Pledges are coming in steadily, but not in sufficient numbers to warrant the hope that I shall be able to get the book out as soon as my condition seems to demand. If the brethren desire its publication a little more haste on their part seems to be necessary. One point your readers should know; if the book is not published they will not have to pay for it, and if it is published they will get value received." As the publication of this book of sermons of our brother depends upon the number of promises from brethren to take the book if published, we trust that those who feel an interest in the matter, not only in assisting a worthy brother but in enabling him to publish a book that will doubtless accomplish good, will write him at once on the subject.
- "A Creed that Needs no Revision" is the title of a neatly printed little tract by E. V. Zollars, president of Hiram College. It belongs to the vest-pocket series of tracts published by the standard Publishing Company, and clearly sets forth the creed of the New Testament—the creed that the world needs.

- -Elsewhere will be found an abstract of the report of the Acting Board of the American Christian Missionary Society to the Kansas City Convention. It will be noticed that the amount of funds raised this year is \$63,600 against \$100,000 last year. Last year, however, there were \$25,000 in memorial funds and \$8,000 in real estate. This very nearly covers the difference, as there is nothing from these latter sources this year. While substantial advance has been made, therefore, it is evident that we must still keep the motto "Home Missions to the Front" flying for a few years longer. We are not doing enough for Home Missions and it is to be feared that the ministers of the churches are not sufficiently aroused, after all that has been said, to the imperative need of expansion in Home Mission work. There seems to be a growing unity between the General Board and the State Boards which is to be commended. Every step in the direction of the unification of our work is a step in the right direction. A noticeable feature of the report is the large number of ministers who closed their earthly labors last year, and have passed on to their reward. When one looks over this list, he can hardly fail to raise the question in his mind as to whether we are sufficiently alive to the importance of filling up the ranks of our ministry with men of ability, character and special training. We ask in behalf of the Board careful reading of
- -We also publish an abstract of the report of the Foreign Christian Missionary Society and the report of the Board of Church Extension. It will be seen by the reading of these reports that both the Foreign Society and Board of Church Extension have made decided progress during the year past. The special effort to reach the quarter of a million mark in the Church Extension Fund by the close of the present fiscal year has been successful, and the fund is already on the road to its half million mark, which the Secretary thinks we should reach by 1905. We hope our readers will take pains to read these important reports which give more information concerning the subjects they treat than can be found elsewhere in the same space.
- -We have read with considerable interest the pamphlet by W. W. Hopkins on "Public and Private Rights." It is a very thoughtful and suggestive contribution to the discussion of economic problems, now so prominent a theme before thinking people. The pamphlet deals with some of the fundamental principles of social life, and draws very clearly the line of distinction between public and private rights. One may not agree with every view expressed in the pamphlet; but he can hardly read it with an open mind without receiving fresh inspiration to study these problems anew on the general lines indicated in Mr. Hopkins' treatment of the subject. We commend the pamphlet to all who are interested in the present discussion of social questions.
- —In Wm. Remfry Hunt's article on "The Crisis in China," which appeared in our issue of Oct. 4th, the word "not" in the third line of the 2nd paragraph of the last column on page 1259, makes the writer say the opposite of what he intended. The sentence should read, "We do repudiate," etc., instead of "We do not repudiate," etc.
- —Permit me to express my appreciation of your editorial of September 20, on "Restoration and Progress in Religion." It is a clear statement of a fundamental idea in our movement. The CHRISTIAN-EVANGELIST was never better than now. I sincerely hope we shall have the benefit of your voice and pen for many years yet.

Kellogg, Ia. Fraternally, F. W. Collins.

- —Those who intend securing either the "Biographical and Historical Library" or the "Home Library" should remember that our special offers of these sets of books will expire with the close of the present month. The time is growing short.
- —Dr. B. B. Tyler informs us that Mrs. Tyler is still improving. Her speech is about rormal again. Dr. Tyler's headquarters, for a season at least, will be in Denver, Colo. His address is therefore changed from Chicago to 1042 Logan Ave., Denver, Colo. Dr. Tyler has been secured by the South Broadway Church of Christ in Denver and will devote his energies to the uplifting of that congregation in the Master's work. Dr. Tyler seems to be in great demand in the West, as also in every other place, and will do a good work in Denver.
- —Owing to the fact that we have given much space to the reports of our missionary boards in this paper we had to omit the excellent article on Bible Study for the Bethany C. E. Reading Courses and others, but hereafter expect the articles to appear regularly and in consecutive order. The articles on hand to date are not only of high order but in good spirit, exceedingly timely and helpful. No one who will read can help enjoying them and will not be without both intellectual and spiritual profit thereby. Much other matter of interest has had to be omitted this week, in addition to the Bible Study article, for the same reason.
- -On Thursday morning of last week the CHRIS TIAN-EVANGELIST special pulled out of this city over the C. B. & Q. road, with its goodly crowd of delegates bound for the Kansas City Convention. The number aboard was of course increased as the train proceeded on its way until the end of the journey was reached. It was not the writer's privilege to be aboard this train, but we saw them off in good shape and have no doubt of their good behavior and joyful associations throughout the trip. If anything in this world will cure a spell of the blues it is certainly the influence of a band of Christian men and women on their way to a great convention. Should this fail, however, the influence of the convention cannot. There is nothing so uplifting and belpful to a Christian as the atmosphere of a state or general convention of the Disciples of Christ. Christ is in their midst and this is why they are so happy.
- —A. McLean, Cor. Sec. Foreign Missionary Society, Cincinnati, Ohio, dropped in on us last Thursday. While on his way to Kansas City he stopped over a day in St. Louis to attend some of the meetings of the American Board now in session in this city. He reports that three coaches loaded with delegates for the Kansas City Convention left Cincinnati over the B. & O. yesterday, while still others went over other lines.
- -Our brethren in the eastern states have decided to establish a seaside assembly resort near Ocean View, Delaware. The movement was endorsed by their recent convention in Baltimore and a company will be chartered under the laws of Delaware for carrying the plans into effect. The assembly grounds proper will comprise an auditorium and thirteen acres of ground suitably ornamented with trees, flowers, walks and other improvements. Adjoining this will be lots for cottages along boulevards and avenues. A steam or electric railway will connect the assembly grounds with Dagsboro, Delaware, while a steamer will ply between the grounds and Rehoboth. The company having the matter in charge has offered a premium of a choice lot to the person suggesting the best name for the beach, the matter to be decided by an impartial committee. This offer stands open until noon, November 1.

—Drop a postal card to the Christian Publishing Company and you will receive, free, a copy of the new General Catalogue, illustrated. It contains 100 pages, and is a handsome little book.

—The October magazine number of the Outlook contains a number of exceedingly interesting and valuable articles. Mr. Jacob Riis contributes an article upon Theodore Roosevelt, Sr., the father of Governor Roosevelt Dr. Tolman, Secretary of the League for Social Service, also has an illustrated article on Social Economics in the Paris Exposition. There is also a fine portrait of the Duke of Abruzzi, who has just surpassed Nansen's "Fartherest North" by reaching, with his polar expedition, the latitude 86° 36′. These are only a few of the very interesting features of this excellent number of the very valuable magazine. (\$3 a year.) The Outlook Company, New York.

-The growth of the Church of Christ in Cedar Rapids has been so rapid that it has become necessary to divide; not a split over trouble but a peaceable division into two organizations, and this step was recently taken. A Second Christian Church now exists in Cedar Rapids, at the corner of 3rJ Ave., and 6th Street West, and of this event an extended account is given in the Cedar Rapids Republican. This article also gives an account of our people and especially of their rapid growth in Iowa. Among the preachers present at the organization of the Second Christian Church in Cedar Rap ds was Bro. Rudy, the present pastor of toe First Church, and N. S. McConnell, by whom the First Church was organized. Bro. McConnell preached the discourse at the organization of the Second Christian Church, which began with seventy charter members. After the discourse the scriptural officers were chosen to serve the new congregation. In all this work Bro. Rudy has also been one of the potent factors. Elder S. G. Griffith has been called to the first pastorate of the new Church and will begin work November 1. We wish both congregations and their pastors God-speed in their work. The First Church is a "living link" Church in the Foreign Society and missionary to the very core, and the Second Church will strive to be like unto it.

-One of the best stories published in recent years is "Shem," by J. Breckenridge Ellis, just issued by the Christian Publishing Co. It contains 299 pages. Price 50 cents.

—J. W. Allen, of 903 Adams St., Chicago, writes that their new church building will be dedicated on the first Lord's day in November. Z. T. Sweeney, of Columbus Ind., is to be the chief speaker of the occasion, preaching morning and evening of that day. At three o'clock of that day there will be a union communion service of all the Chicago Churches of Christ, upon which occasion Dr. H. L. Willett is to be the chief speaker. The brethren hope to make that day one long to be remembered in the history of our work in that city. Arrangement will be made for the entertainment of any visiting brethren who may attend the dedication.

—The following item of news from The Advance's Michigan news column not only confirms our faith in the good motives which caused Brother McAllister to change his church and ministerial relations from the Congregational Church to the Disciples of Christ, but also shows that his action provoked no evil thoughts in the mind of the Church from which he separated himself:

Detroit.—Plymouth: At a recent meeting of the Church resolutions of sympathy, appreciation and regret regarding the resignation of the beloved pastor, Rev. James McAllister, were indorsed by a unanimous vote. He was commended to the churches as a man of pure and exalted character, an eloquent and gifted preacher and possessed of unusual social powers Mr. McAllister resigns on account of his wife's ill health.

Dersonal Mention.

C. P. Overstreet, of Chandler, Clay Co., Mo., would like to engage with some evangelist or church as a singer. He gives good references and we hope that he will soon hear a call.

Professor B. C. Deweene, of the Bible College, Lexington, Kentucky, will not be able to attend the National Convention in Kansas City on account of his wife's illness. We all regret both the fact and the cause of our brother's absence.

Henry S. Earl, of Irvington, Ind, purposes spending two or three months in evangelistic work in Oklahoma, commencing in the latter part of the present month. Churches desiring his services are requested to write to W. A. Humphrey, Guthrie, O. T.

Dr. W. T. Moore and S. D. Dutcher will dedicate the new church at Rush Hill, Mo., on the third Sudday in this month. S. D. Dutcher and W. G. Surber have just closed a short meeting at Auxwasse, Mo., resulting in 10 additions to the congregation.

T. Augustus Reid, General Secretary of the Colored Missionary Society and Principal of the High School, Maysville, Ky., called at this office on his way to the Kansas City Convention of our colored brethren and expressed his appreciation of the Christian-Evangelist.

Professors C. L. Loos and S. M. Jefferson, of Lexington, Ky., being delayed on their way to Kansas City, were thus afforded an opportunity to see the city of St. Louis in part and to call at the Christian Evangelist's headquarters. Notwithstanding the fact that these brethren failed to make close connection at Union Station, this city, they were both in a particularly fine humor and went on their way at 2 p. M., rejoicing.

J N Jessup, pastor First Christian Church, Little Rock, Ark., has completed another year of service. During the year there have been 66 additions to the church and \$3,658 56 raised from all sources, of which \$864.30 were given for benevolence and missions. The congregation sent Bro. Jessup to Kansas City as a delegate, at its own expense. The report throughout shows excellent work and a hopeful outlook for both pastor and church.

W. F. Richardson, of Kansas City, Mo., has just entered upon his seventh year as pastor of the First Church of that city. A summary of his six years' work shows 594 additions to the membership of the congregation, and a net increase of 230. Present membership is 833 The church and its auxiliaries have raised, during this time, the sum of \$56.099.31, of which amount \$9,283.54 were given for missions, and \$46,815.77 for local work and charity. All departments of the work seem to be in good and hopeful condition.

H. F. MacLane, of Toledo, O., is leaving his pastorate that he may give his time to evangelistic work. He says that he has a profound conviction that he can best serve the Master in the evangelistic field, although he is giving up his work in Toledo against the protest of the entire congregation which has doubled its membership under his ministry. He has time for a meeting of three weeks in December. Prof. C. E Millard will be his helper in song for the years 1900 and 1901. His address is 824 Norwood Ave., Toledo, O.

Ben F. Hill was hindered from attending the convention at Kansas City this week on account of the great interest awakened by his meeting in Union Star. He has 25 additions to date, and seven confessions Oct. 12. He can be had for a meeting elsewhere at the close of this meeting. His address is California, Mo. He was engaged for a meeting to follow this one, but the house is not completed yet and this opens the way for a meeting at some other point. The church that gets Bro. Hill is sure of a good meeting.

J. C. Coggins was recently installed as the pastor of the Christian Tabernacle, Decatur, Ill. The installation sermon was preached by Bro. George F. Hall, the former pastor of the church, who came down from Chicago to perform that office. There was a large congregation present at the morning service. Bro. Hall delivered one of his characteristic sermons, urging co-operation on the part or the people and the pastor as the only successful method of deriving the best results. He urged faithfulness on the part of the pastor and told the members that they should assist the pastor all in their power to make his work the most successful.

Gatarrh

The cause exists in the blood, in what causes inflammation of the mucous membrane.

It is therefore impossible to cure the disease by local applications.

It is positively dangerous to neglect it, because it always affects the stomach and deranges the general health, and is likely to develop into consumption

Many have been radically and permanently cured by Hood's Sarsaparilla. It cleanses the blood and has a peculiar alterative and tonic effect. R. Long, California Junction, Iowa, writes: "I had catarrh three years, lost my appetite and could not sleep. My head pained me and I felt bad all over. I took Hood's Sarsaparilla and now have a good appetite, sleep well, and have no symptoms of catarrh."

Hood's Sarsaparilla

Promises to cure and keeps the promise. It is better not to put off treatment—buy Hood's today.

Addison Clark.

Addison Clark, LL. D., was born in Titus coucty, Tex., Dec. 11, 1842,—the oldest of eight children. His father, a lawyer, editor and preach-r, at different times of his life, is still living at the age of 85. When the Civil War began the subject of this sketch was attending school at College Hill Institute, McKinney, Tex. He at once enlisted in the Confederate army as a private, but was afterward elected first sergeant, then lieutenant. He went through the war unhurt, and returaed home after the last egiment had been disbanded.

The next year he taught school and read law. Desiring to continue his education he entered Carlton College in 1867. In 1869 he married Miss Sallie McQuigg, the niece of Mrs Chas. Carlton, and moved to Ft. Worth. Here he taught school until 1873, when, in connection with his father and brother Randolph, he established Add-Ran College, at Thorp Spring. Of this institution he was the president for 26 years.

While in educational circles he is properly called the Thomas Arnold of Texas, he is also a preacher of great power. Every vacation has been spent in evangelistic work. With the exception of a visit to Missouri, also one to California, his preaching has all been done in Texas, where Gcd has given him a rich harvest of souls. While a man of great modesty, his influence is strongly marked at the deliberations of missionary conventions. The counsels of few men in Texas are respected as much as his.

Last summer Dr. Clark—or Bro. Addison, as he is everywhere known—gave up his work in the university of which he had been the central figure for so long. This action was against the vigorous protests of the trustees, faculty and students. As pastor of the Central Church in Waco, however, he continues his residence on University Heights, and is a familiar face on the campus. Every week he gives a chapel lecture to the students who deligh: to honor the quarter of a century's record of their favorite. He also lectures once a week to the Bible students.

Bro. Clark's life has been an exceedingly busy one. He has been a hard worker; but at the age of 57 his strength is unabated, and his spirits are as buoyant as in youth. No game of athletics on the campus tails of his presence, on which occa-

sion none can equal him in healthy enthusiasm. He is progressive in spirit, liberal in his views, and has before him many of the best years of his life.

Among the names, sacred to whose memory stands the beautiful Home being erected for the young ladies of Add-Ran, will be that of Hetty D'Spain Clark, mother of Addison. His liberal gift to this enterprise shows his utter unselfishness, as well as the loyalty and love with which he remembers his mother. She died in 1895, and her body is resting in the little graveyard at Thorp Spring. To her, next to his Savior, Bro. Clark owes his spiritual manhood.

FRANK H. MARSHALL.

: nce.]

Athens of To-day.

If you have sailed from Constantinople in the evening, you will look from the port-hole of your cabin next morning upon the barren shores of the Dardanelles; and when you go on deck, after the coffee and rolls which serve as a pretext for postponing breakfast until eleven o'clock, you find your ship threading that strait which here separates one of the most arid corners of Europe from one of the dreariest bits of Asia. On both sides the land seems bare and baked. There are occasional lonesome looking villages along the shore, villages which seem to have no outlook upon the world, nothing of worth or interest within themselves, and no touch with civilization, except to see the ships go by which never stop. Some mysterious power must bind the inhabitants to their places, but perhaps it is only the power of habit and inheritance.

Both sides of the strait are the domain of the Sultan, and presently our boat, flying the British flag, drops anchor between two Turkish forts, while certain of the officers go ashore to get permission to proceed. All non-Turkish boats must do this. The Russian troop-ships which are now sailing from Odessa to China must do it.

An hour or two later the strait widens and we pass from the Dardanelles into the Ægean Sea, and all that day we sail under a bright sky among "the Isles of Greece, where burning Sappho loved and sung." These islands are so much a part of the real Greece, and the sea between them so vividly recalls that famous old race of sailors who lived nearly as much on the water as on the land, that one feels that he has already seen Greece before he has caught even a glimpse of the bold coast of its mountainous mainland.

There was full moon that night and our little company of shipmates, six people of five nationalities, sat so late on deck delighting in the vision of those islands and waters which of old had been known and loved of many heroes, that we were not out next morning until the rattle of the anchor-chains told us that we were lying in the habor of Piræus, now, as in the time of Pericles, the port of Athens.

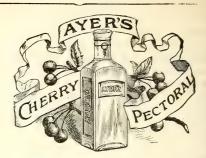
Here, as at Constantinople, we went ashore in row-boats, while hotel runners and tourist agents, with voices of tropical violence and manners notably devoid of classic repose, turned the morning calm into a bewildering din. We were told that if we presented our visiting cards to the customs officer, our baggage would not be opened. That seemed like a joke, but we tried it and it was even so. The officer bowed deferentially and we passed through with our baggage, while the others, who either didn't have cards or didn't know the trick, waited their turns to have their trunks and valises pulled to pieces. It seems that in Turkey the customs examination is a matter of private bribery between the traveler and the officer, while in Greece it is a social function where you leave cards.

The Attic plain, the dry, arid and comparatively treeless expanse in the middle of which lies Athens, is an isosceles triangle with its base on the sea and reaching north about ten miles. The width of the triangle is somewhat less. Athens lies nearer to the base than to the apex, and to the right (looking north) of the median line of the triangle, and the port Piræus is near the lower left-hand corner. The right side of the trlangle (still looking north, as one naturally does, approaching from the sea) is formed half by the mountain ridge of Hymettus, famous in ancient and modern times for its honey, and half by Mount Pentelicus, whose quarries of creamy marble furnished the material for the Parthenon and all the great buildings which were contemporary with it. Between these two runs the road which leads out to Marathon. The left leg of the triangle, also a high ridge, is broken near the middle by a gap which forms the pass through which run the ancient road and the modern railroad from Athens to Eleusis, famed for its Mysteries, and to

In this comparatively level plain, girt about by mountains and sea, rise two detached points of high ground; the Acropolis, five hundred feet high, with almost perpendicular walls except at the west end, roughly elliptical in shape with the long axls east and west, and having an area about equal to four city squares or perhaps more, and the sharp, conical peak of Lykabettos, lying a little beyond the Acropolis and to the right, a thousand feet high and capped with the quaint little Chapel of St. George. Ancient Athens lay all around the Acropolis, the modern city lies almost entirely on the north side and runs up on the lower slopes of Lykabettos.

It is a hot and dusty five-mile drive from Piræus up to Athens-hot even at seven o'clock in the morning. The road follows almost exactly the route of the Long Walls which used to connect Athens with her port, as it naturally would, for it is the straight and natural route. Even this hasty ride helps one to understand some things about Greek history. A glance at the mountain walls to right and left explains that isolation of city from city which always limited the scope of Greek patriotism to mere local pride. The barren soil insufficiently watered and burnt almost to brick under a blazing sun, explains the aversion of the Greeks to agriculture in both ancient and modern times. The presence of the olive tree, which alone among trees appears able to extract nourishment from the red soil of Attica, explains the sacredness of the olive to Athena. The proximity of the sea, with two good harbors and a multitude of sheltering islands, explains the fact that the Greeks became a seafaring people. The presence of a mountain of marble and the absence of timber tells why they became builders in stone rather than in wood.

Athens is, perhaps, the most modern of Greek towns, just as Rome is, with the exception of Milan and Turin, the most modern of Italian cities. Both of these classic cities, in their comparatively recent capacity of national capitals, have been thoroughly rebuilt. Indeed, Athens less than a century ago was nothing but a dirty village of a couple of dozen houses, and it was made the capital of independent Greece solely in the hope that the luster of its name might be lent to the new kingdom and might strengthen both its prestige abroad and its unity at home. So, really, it was the ancient name which was chosen as the capital and the city was built to order afterward. The city is therefore regularly laid out and has no flavor of antiquity about it except as certain ruins are preserved here and there and as classic models



The great trouble in trying to sell what are called patent medicines is that so many claims have been made for them that people don't or won't believe what honest makers say.

We have been telling our story sixty years. Did we ever deceive you once? If we make any statement that isn't so, we will stand the loss. Go to the druggist and get your money back.

Here's an example. Ayer's Cherry Pectoral is a good cure for a cough that comes from a cold. Your cough, if you have one, may not come from a cold; your doctor will tell you about that.

It is a straight medicine with sixty years of cures back of it. There isn't a ghost of the ordinary patent thing about it.

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Practical Chemists,

Ayer's Hair Vigor Ayer's Cherry Pectoral

Ayer's Sarsaparilla Ayer's Pills Ayer's Ague Cure

Ayer's Comatone

have been followed in erecting one or two of the public buildings.

Still, the city itself is fall of interest. One who has ever been interested in Greek literature cannot look unmoved upon street-signs and advertisements in that c'assic tongue, and the fig-vender's lusty cry of "See-ka, seeka, seeka" has a sweetness more sweet than the fruit itself. The thought that the morning papers, of which the "Daily Acropolis" was my favorite, with all their telegraphic dispatches from China and South Africa, were in a language which, in spite of a few syntactical alterations and a few modern words for modern things, would have been entirely intelligible to Plato, was always an awing reflection which made me look reverently upon the passing throng. My peddler of figs, with his tasseled cap, his short accordeon-pleated white skirt and rosettes upon the turned-up points of his shoes, could read the tragedies of Æschylus as I read Shakespeare; though the changed pronunciation of modern Greek would interfere with conversation between Pericles and the man of figs, even if the bar of centuries were removed.

Starting out for a walk or a drive in Athens, there are a score of routes but only one destination—the Acropolis. Beginning at the Place de la Constitution, where the best hotels are, one may take a glance across the Square at the palace of King George, the Danish King of Greece, and then stroll down Hermes Street, the central thor-

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ughfare of the city; pass by the quaint little old yzantine church which stands in the middle of ne street and still is not large enough to block turn a square to the left to see the gaudy big ew cathedral and the exquisite little old one; ass on through the market-place, where the male ational costume (ballet-dancer's skirts, white runk hose and embroidered zouave jacket) may ill be seen, though it is gradually disappearing om the cities; past the old agora, where a few tanding columns and many prostrate in an enlosure tell of the commercial life of ancient thens; up the street to the old round Tower of ne Winds; then through the tortuous foot paths hich creep precariously along the slope at the oot of the precipitous north cliff of the Acropos; until finally the west gate of the Acropolis is eached. Or one may continue on down Hermes treet clear to the other end of the town, where he ancient funeral monuments line the old road, ke the tombs along the Appian Way, and come ack by the perfectly preserved Temple of heseus and the Hill of Mars.

Mars Hill is a mere bump of rock on the sloping restern approach of the Acropolis. It affords a erfect view of the city and especially of the gora which lay just below it, so that, when Paul poke of the altar which he had seen as he passed hrough the market-place, his auditors could turn heir heads and see it. The ruthless iconoclasm f the guide-book suggests that Paul's speech was robably not delivered on the Areopagus, or Hill f Mars, but in the place of business of the reopagites in the market. I was pleased to find hat the accepted view is approved by an authority Prof. Mahaffy) whose word on such matters is unter as unimpeachable as that of the omniscient saedeker.

Of other routes to the Acropolis, there are lenty, but perhaps they may best be taken for ranted. But the best of them all is that which eads past the royal gardens, near the scant emains of the Temple of Olympian Zeus, past the tadion where the ancient races and games were seld, through intricate streets to the exquisite ittle Choragic monument of Lysicrates, around the outhern side of the Acropolis, past the Theatre of Dionysus, where the works of the great tragic and omic poets were first presented, and the Odeion or music hall) of the Roman period, and so up to he same west gate, which is the only gate the Acropolis has. In the old Theatre, by the way, the front row of marble seats was set aside for the priests and each seat bears the carved name of ts occupant—an ingenuous method of dealing with the matter of clerical hostility to the drama.

When one undertakes to write about the Acropolis of Athens, he may write a calm, descriptive book about it, or he may rave up to the limit of his space. To be at once sane and brief on this sabject, without being criminally commonplace, is, I suppose, impossible. I visited the Acropolis every day I was in Athens; in the words of Cyrano, "Tous les jours-deux fois;" by morning light, when the city still lay in the shadow of Hymettus, but very much asive because it was yet cool; at midday, when the Attic Plain lay breathless with the heat, and the city slept as soundly as at midnight, and when, drowsing in the shade of a Doric pillar, one could dream half-waking dreams, which were, after all, quite as true and adequate and edifying as the more rational reflections of one's waking hours; by sunset, when the yellow marble of those ruined temples was all turned to pure gold, as no Midas could ever turn it; by moonlight, when the present seemed unreal and modern Athens an unplausible myth, and only the ancient world, with its heroic names and its wildest fairy tales, seemed real and true. Some day perhaps the impression of The Praise Hymnal

"Last October the church in this city purchased 150 copies of the 'Praise Hymnal,' and everybody is delighted with them. Since we have had them we have introduced the responsive reading of the Scriptures, very admirable selections from the Psalms and portions of the New Testament, comprising the first 64 pages of the book, and the morning worship of our church has been greatly improved. The selection of hymns, both old and new, can hardly be improved. The general make-up of the book is the best. We cordially recommend the 'Praise Hymnal' to all churches contempla-

ting the purchase of new hymn books.

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the Acropolis by moonlight may be expressed in music, but in words never.

When one has climbed up, by the winding carrriage road or by one of the many foot-paths, to the west gate, called the Beule Gate, of the Acropolis, and has passed through this narrow opening in the strong stone wall, he is confronted by a broad, steep and somewhat irregular stairway, partly of marble blocks and partly cut from the living rock. To the right on a projecting spur stands the little Temple of Wingless Victory, a tiny building, smaller than the smallest conceivable church, but exquisite in symmetry and ornament, and well rebuilt from the original fragments which were found scattered about. At the top of the broad stairway, perhaps seventy-five feet above the little lower gate, stands the manypillared Propylæa, or great gateway, in itself a vast and impressive edifice. Passing through one of its three spacious doors one comes out upon the level top of the great rock.

As the reader, doubtless, very well remembers the Acropolis, which was in the very earliest times the entire site of the settlement which developed into Athens, was soon given over entirely to the temples of the gods. Warfare and business and the daily life of the people were relegated to the plain. The Acropolis was for worship, and the great day of the year was the day when the Panathenean procession, with all the dignitaries of the state and all the priests and garlanded victims for sacrifice, wound its way up from the city and through the marble portals to the temples on the Acropolis. It was this procession which formed the subject of the greatest work of ancient art, the sculptured frieze of the Parthenon.

Of all these many buildings, only four retain enough of their former glory to be ever recognizable. Two have already been mentioned. The other two are the Erechtheion and the Parthenon. Both are unroofed and but fractions of their walls are standing. But the Erechtheion has its charming Porch of the Maidens and the Parthenon has, besides its original marble floor, one entire pediment and enough of the vast Doric columns which compassed it about to give it still the form of a temple. It is distressing to reflect that this best of all specimens of Greek architecture was nearly perfect so late as two centuries ago and that its ruin was wrought not by the tooth of time but by the wrath of man and modern gunpowder. Let us not here raise again the interminable dispute over the right and wrong of Lord Elgin's theft of the frieze for the British

I had heard much, as everyone has, of the grandeur of proportions and perfection of form of these ruins, but no one had ever told me what a feast of color they presented. It is the characteristic of Pentelic marble that it soon turns to a creamy yellow and then to a golden brown. The Greeks, who painted and gilded their statues and stone buildings to avoid that dazzling whiteness which we think of as strictly classic, must have had great delight in this marble, which does not become weather-stained but instead takes on a mellow ripeness. The pigment and the gilding are gone now, but twenty centuries have deepened the rich hue of the marble until now it seems not to have been hewn from a ledge of stone but quarried from a gold mine-or from a sunset.

There were few stops in my journey from Athens to New York. The distance was covered in sixteen days, twelve of which were occupied by the long sea voyage from Naples, past the shores of Sardinia, stopping a few hours at Gibraltar, where one sees the last touch of orientalism—Moors and Algerians jostling with khaki-clad English soldiers and mantilla-veiled senoras—and passing so close to the Azores Islands that mail is dropped from the steamer in a sealed box.

It has been an interesting and diversified trip, this journey around the edges and corners of Europe, by way of Paris, North Cape, Moscow, Constantinople and Gibraltar. Sometimes it was luxurious travelling, sometimes otherwise, but always interesting and worth the doing. The impulse of the traveller is not unlike that of Kipling's globe-trotter who puts his passion for change into these words:

"It's like a book, I think, this bloomin' world, Which you can read and care for just so long, But presently you feel that you will die Unless you get the page you're readin' done, And turn another—likely not so good; But what you're after is to turn 'em all."

It is not all ease and luxury, this thing of circling around a continent, through Paris, civilized and sinful; through Lapland, savage and simple; through Greece, classic and radiant, but it involves the turning of many pages in that "bloomin' book" of human experience.

W. E. GARRISON.

St. Louis, 3 September, 1900.

Alexander Campbell's Theology, by W. E. Garrison, the most recent book issued by the Christian Publishing Company, is already receiving high commendation from many of our leading men and best thinkers. It is a handsome volume of 302 pages, worthy in every respect a place in the library of every preacher and thinking Disciple. Price, \$1.00. Christian Pub. Co., St. Louis.

Correspondence.

English Topics.

The sweet English summer is waning. There is in the air a plaintive murmur pitched in the music of the minor mode, so dear to the more sentimental of the musicians and the poets. Before I write the next of these letters the beautiful "hirundines," which the old Romans so much admired, will begin to gather about the ancient gray towers of our country parish churches, and will be circling in their preluding flights ere migrating in millions to the lands of the far south. The first touches of autumn are tinting the leaves, and the swallows will take the hint and plume their wings for the farewell to Britain. And other flights are being witnessed. The visitors to England, France, Germany and Switzerland are massing in battalions in London while arranging to sail for America. This has been a great American year on this side. We hope that the numbers who will come next year will be even larger. Come and inaugurate the 20th century amongst us.

THE CHRISTIAN ASSOCIATION.

An expected event seems to rush in and to rush out again with breathless speed. The annual Assembly of the Christian Association of Great Britain took place last week in Liverpool. As I presided at the meetings my profound interest in all that ensued may be considered excusable. This was the 20th annual conference. You in America usually call a convention what we style a conference. This was the largest attended conference we have had. But for the first time we were altogether without the pleasure of American visitors. I wondered why this should be so, as this year we have been privileged to receive in our homes and our pulpits so very many welcome American guests. Most of those who would have been interested in the conference had, I suppose, aleady gone across the Atlantic. But after all we did enjoy the presence of a few American friends. But these were missionaries who happen at this moment to be in this country and who made a point of being at the Liverpool gathering. And never have we heard any finer speeches than those given by Bros. Ware and McGavran. Each of these has been preaching in my own pulpit. I never miss the opportunity of catching a live missionary and placing him in evidence before my congregation. That is the way to train a missionary people. Next week Ware and McGavran and their wives are sailing for China and India respectively. They seem to be hungering for the opportunity of resuming their beloved missions. They seem to be in fine health and ardent expectations of success.

THE CONFERENCE CLIMACTERIC.

Undoubtedly at our Liverpool meeting the climax was the session of the C. W. B. M. The public meeting was presided over by Mrs. J. Coop. It was at this particular meeting that Ware and Mc-Gavran made their speeches. But this was not all. Bro. John Johnson, from Smyrna, also spoke. He unconsciously showed up much of the romantic side of foreign missionary life and work, coming as he did from the glowing and fascinating Near East. I have known and admired J. Johnson for several years. I must say that I never expected this simple, plodding, Yorkshire man to become a missionary to foreign parts. He is a transformed man. He has developed powers of an altogether unexpected character. Consecration works marvels in the personality of any man or woman. So, however. does matrimony. And this good brother, who was a shy and timid sort of celibate when he went out to Aleqandria, having met with his predestined feminine affinity, suddenly realized the truth of the ancient inspired dictum that it was not good for a man to be alone. He married a lady engaged in mission hospital work. At that time he was in the service of the society known as the "North Africa Mission," but when A. M'Lean was in Alexandria, he proposed that this brother should enter our work at Smyrna. I have met with no man in any part of our great field more enthusiastic or more ardently longing to return to the work than J. Johnson. His mission is specially to the Armenians in and around Smyrna, although he addresses his efforts also to Greeks and Turks. While I write he is about sailing from Glasgow for Asia

MINISTERIAL CHANGES.

Arrangements are being made to transfer certain preachers in this country to other posts, by way of exchange. These preachers have been very steadfastly abiding at their respective positions for several years. Changes are at times expedient. It is proposed by our board in England to transfer Rapkin from Margate to Birkenhead; Brearley from Birkenhead to Fulham and McKenzie from Fulham to Margate. These alterations are calculated to bring good results. The majority of our preachers desire to remain where they are. The most prosperous of our churches during the past year is Liverpool. Bro. Bicknell, aided by a model wife for a pastor, has captivated not only that one difficult church, but also many of the Liverpool people outside. A few of our churches have failed to make progress during the year; but they have done well before and will do well again. It seems to be the general feeling that the war fever has diminished popular ardor in higher enterprises: and I fear that this is a fact. I am a fervent hater of war, and that is why I have been sometimes a puzzle to readers of these letters, when I have saddled the Boers with the blame of provoking the fearful conflict which has cost Britain and Africa many thousands of precious lives. It is curious that some of us who plead that Britain never prepared for this bloody strife and that she did nothing to induce it, are misunderstood and misrepresented as if we actually approved of the war. No! No! We have won; but we hate the war with a pure and perfect and passionate hatred, and we despise and execrate the cruel ambition of that sham little Napoleon, Paul Kruger, whose mock pretence of a pure love of independence has not only bewitched the Dutch in great numbers, but has also misled the judgment of many of the ablest Americans.

WILL PEACE COME?

No! Be not deceived. The world is not at all preparing for a pacific era. The role of the prophet is one I have never assumed; but for once I will venture to practice a little vaticination. We shall, of course, be able to subdue all the recalcitrant elements in South Africa. The talk about the still further duration of the Boer war and the heroic potentialities of the guerilla bands, is simply silly. The Boers are farmers. They are not brigands. They will settle sulkily down. Having deliberately, though madly, appealed to arms and defied in their blind bigotry and conceit a vast empire, they have to take the consequences, now that they have rulned their country. The British will not permit secession, any more than would you Americans, when the South rebelled. The consequences had to be endured by the rebels. But the Boers will enjoy perfect home rule, under the British flag. They will possess more liberty than before, excepting that they will be deprived of the liberty to take away the liberties of other people. such as Kastirs and Outlanders. But I am thinking at this moment more of another part of the world. My mind is concentrated on China. I predict that, unless Russia, Germany and America modify their present resolutions, in a few months a war will break out which will wrap two hemispheres in flames. Russia knows her own mind, but she is in a diabolical mood, studying her own aggrandiz ment in the most shamefully selfish manner. The Kaiser is pursuing the pathway to revenge. Ame ica is intent on accommodating the policy of the hour to exigencies at home, without regard more than the bearings of the issues on the po tical elections. Britain is paramount in the va center of China. Her trade dominates the who of the great Yangtse Valley, and she will be force to act alone, sooner or later, unless Germany an America fall into line with her. This, Russia wi attempt to prevent. Japan will do her utmost t thwart Russia. Unless America takes couns with Britain and agrees to stand together with he in some bold attitude that will overawe the selfiand unscrupulous Russian bureaucrats. I think it clearly to be foreseen that before twelve month have passed, we English will have an enormor fleet massed in Chinese waters, and we shall be transferring most of our half million men now South Africa to China. It appears to me from my reading of the American papers that the American people do not at all see the continger cies ahead. For want of prevision they may a last be dragged into a tremendous conflict which timely interposition on the side of Britain would prevent. I do not believe that we have pacif prospects before us, but I incline to the opinion sadly and reluctantly, that Russia, Germany France, Britain and America are going to be fear fully punished for their joint complicity in th cowardly policy which left the Suitan free fo two years to slaughter Armenian Christians, unt about 100,000 of that beautiful Eastern commu nity perished at the hands of the butcher of th Bosporus. The retribution has already begun and it will be hastened by the folly of worldly wise statesmen who are now going to dream idl of coming peace. WILLIAM DURBAN. 42 Park Road, South Tottenham, London, Sep

28, 1900.

Chicago Letter.

The hosts are pressing on to Kansas City. I D. Power, Bishop of Washington, passed throug Chicago last week, headed for Estherville, lowe From this place he was to go to Hannibal, Mo., t preach Sunday, and then on to Kansas City. Bro Power is looking hale and happy, as if continen wide usefulness agrees with him. R. M. Bolton formerly of New England, but now of Findlay, O preceded him by twenty-four hours. Bro. Bolto will visit in Missouri and Iowa after the conver tion. Why not hold him with one of our wester churches, as a hostage? Alex. McMillan is als on the wing. He will take whatever time is nec essary to close up the secretarial work in Michigan and then has his heart set on returning to th pastorate The writer of this letter stands read to wouch for Bro. McMillan's good looks, and tha is one quality sure to please at least part of th sermon-tasting church.

J. C. Wayman, one of the saints of Chicago spent Sunday, Oct. 7th, in Milwaukee, visiting th church there, of which he was a charter member C. M. Kreidler, the new pastor, preached his fire sermons and pleased everybody. The Milwauke church has had sixteen years of hard sledding but is coming rapidly to the front. In three o four weeks they will enter their new \$17,00 building, every brick of which is paid for, wit only \$2,400 on the lot. They have no debt for current expenses. Above all, they have show their wisdom by calling a pastor without putting him "on trial." Bro. Kreidler was well recom mended by those in whom they had confidence and that was enough. They called him, and h has gone to work and they are happy. To ever pastorless church I say, "Go thou and do like #ise.

It is saying a great deal for a State Convention to say that it met in Bloomington, Ill., with th irch of which J. H. Gilliland is pastor. In ny respects, if not in all, this church and pasare models. It did your heart good to note fine thoughtfulness that had provided in vance for every need of delegates and visitors. roughout the entire convention, there was the auty of exterior decoration, and the beauty of monious movement. Oct. 1-4 is several weeks the past, but it will long wield its wholesome luence upon the future in Illinois. Who there esent will attend the second semi-centennial? the way, the CHRISTIAN EVANGELIST did a gracething in lending us W. W. Hopkins for a lece. He was, as usual, original, up-to-date and piring. His pamphiet, "Public and Private ghts," ought to be read by every preacher and lizen.

Chicago churches are singing the same old ng, "O wait and murmur not" It seems to ve a familiar sound, as if one had heard it elseere-in St. Louis, for instance, or San Fran-FRANK G. TYRRELL. sco or New York. 4957 Prairie Ave.

B. B. Tyler's Letter.

There are twenty-four congregations of Disples of Christ in Chicago. Ten years ago there ere four such churches, seven years ago there ere six. The aggressive policy inaugurated with e advent of E. W. Darst was not a mistake. esults up to date demonstrate the wisdom of e policy. There is a good congregation in vanston, a part of Chicago, I believe, which susins its pastor, W. E. Payne, pays hall rent, and ad a good meeting not long since, conducted by J. Spencer, of Lexington, Ky. And besides all is it has money in its treasury, and more than 100 in bank, to the credit of a building fund. he Irving Park Church, I am informed, has a eautiful lot and a comfortable house of worship, cactically free from debt. The congregation at est Pullman owns a house on which there is a nall debt. Hyde Park has a house sufficient for resent needs, on which there is an indebtedness t, I think, about \$2,000. Four years ago the yde Park congregation was receiving assistance rom the American Christian Missionary Society t the rate of \$700 a year. The house of worhip was built without the assistance of the hurch Extension Board, and cost about \$7,000. ast year this church gave more to missions than ny other congregation of Disciples in the city of hicago. The Hyde Park congregation is our Iniversity Church. Dr. E. S. Ames is entering on is work as pastor of this congregation with the earty support of the membership. The outlook s encouraging. Austin, Humboldt Park, Douglass ark and Ashland Avenue Churches are ready, I ear, to begin the erection of houses of worship. The First Church, the congregation of which F. G. 'yrrell was pastor up to the first of October, darfield Park Church, a congregation at the corner of Fifty-third and Halsted Street, and the Keeley street Mission, pay their own rent and have egular preaching. Besides the congregations here named there are three missions with Sundaychools and now and again preaching. J. W. Allen is again with the West Side Church, where he served so many years as pastor. The indebtedness of this old congregation has been largely reduced and it is now completing a fine house of worship. The Monroe Street Church is free from debt and the congregation is at work in a quiet way raising a building fund. A better house is needed. The North Side Church, the congregation of which W. B. Taylor has been pastor for a number of years, is making a heroic effort to pay off \$6,000 of its indebtedness. Bro. Taylor speaks hopefully of the result. If \$6,000 can be raised this church will be practically free from debt. It owns property the income from which

will pay the interest on the remaining indebtedness. It is probable that W. B. Taylor will become superintendent of Chlcago City Missionsthe position held by E. W. Darst until ill health compelled him to give it up. The Central Church is so burdened with debt that the outlook is far from encouraging. The organized mission work of the Disciples of Christ in Chicago began the year \$1,400 in debt, it will close the year free from debt and with money in the treasury. The churches that have built have done so without the aid of any of our missionary organizations. There is now a building syndicate composed of 100 people who agree to give five dollars apiece for every church built under the direction of the City Mission Board. The Englewood Church, long served in the pastorate by N. S. Haynes, located at the corner of Sixty-fourth Street and Eggles on Avenue, mov s on in the even tenor of its way under the oversight of C. G. Kindred. Do you not feel encouraged as you run over these factsencouraged concerning our work in Chicago?

To believe in God is to believe in men. Faith in the Christ requires faith in those for whom the Christ laid down his life. The unbeliever in God, in the Christ, in the Bible and in the Church, as a rule, has no faith in men. He believes, or professes to believe, that every man has his price, that every woman can be bought. This is the rule. To cultivate faith in God let us cultivate confidence in our fellows. The man who, by word or act, seeks to destroy mutual confidence among men, is using his influence to destroy faith in God and in his Son, Jesus Christ our Lord. This is a fact. Beware of words the tendency of which is to undermine faith. Jesus believed in men. If he had not had faith in men he would not have come to earth to save men from their

Here are words which I find in one of our Church papers written by a man of whom I have heard it said: "He is an infidel!" The article has no signature, but I happen to know the author. Read the following:

"We cannot begin to understand this nineteenth century religious reformation, unless we take into account above all its unswerving loyalty to the word of God. . . . This trait, more than almost any other, has characterized our movement. It has given us a high level of Christian intelligence; it has furnished us with numerous lay preachers, who have won souls and built churches; it has saved us from clericalism; it has given us the congregational polity; it has made and kept us free. . . This reverence for divine revelation has made all our thinking and teaching Christo-centric. Wherever a group of Disciples are gathered, Christ is in the midst. Our preaching has exalted him; our personal work has been an effort to bring souls to him; our missionary societies have sprung out of a determination to obey his command to disciple all nations; our schools and colleges are so many attempts to give fuller effect to his teachings, and our hospitals and orphanages are honest efforts to continue his tender ministries."

Do you think that the man who writes in this strain is disloyal to "our plea?" Is he an infidel? B. B. T.

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CHRISTIAN PUBLISHING CO.

Disseminating Error by Denuncia-

DEAR BROTHER GARRISON:—I want to thank you for your editorial on Mr. Allen's book, "The Reign of Law." I admire the sweet spirit with which you noticed it. It seems to me to be a book whose sceptical ideas are much weaker than Robert Elsmere, and whose characters are too weakly drawn for an author of note. His hero, David, seems to have made too much progress in a few months, from a plain country boy with no talent to a philosoper of some investigation, to have much effect on the reader. The love story seems to be tacked on to it like a tail to a kite, "to make it go."

To me the purpose of the author seems purposeless, unless it be to cast reflection upon religion. However, I can but fe-l that there is a lesson in the background. The first questioning of David's mind was suggested by the bigoted sermons of his pastor, who set out to demolish the sects, and upon their ruips to build up his own. David, as any honest man, would naturally want to hear the others for himself. He heard and was con vinced, as his great-grandfather before him, that his Caurch had not monopolized all the piety. Lesson: Preach the truth, let the sects alone. If "the truth is mighty it will prevail."

The preacher who comes to the pulpit with denunciation for higher criticism and the other bypaths of theology, will feed his flick on "husk," a food on which sheep will starve. There are men who are naturally liberal, that will hear both sides of a question, and if they are sent by the preacher's suggestion to study these things, as this David, they will find some good, lose confidence in the preacher's honesty or ability, and accept much that is false. Then comes the crisis, when the mind in the process of development begins to question, then if the paster is not a man of deep sympathy to help the doubter, he will drive him farther away.

away.

No thinking man but at some time has had his doubts. Our college pasters often make the mistake of referring to these questions continually. If they would preach on fou dation principles they would give the young man strength to overcome doubt when presented. Soldiers receive strength for battle by proper drilling and not by denouncing the enemy. The best cook-books are filled with receipes for wholesome food and not with essays on poisonous products. I have heard men denounce higher criticism, when to my certain knowledge they had never read a single standard work on the subject. Then thinking men want to know more about these auful evils.

Many read infidel books who never dreamed of them until they were denounced by the preacher. I recently knew an undergraduate to preach a trial sermon on Infidelity and Is There a God? His effort was to combat scepticism and he must necessarily refer to some leading infidels and their writings. You can easily see that doubt was suggested to thinking young men and they would want to know more of these men and their writings. I put \$25 in a set of books last winter because a college professor denounced them as being dangerous. I wanted to taste of the "forbidden fruit."

If we preachers would feed our flock on wholesome food and direct their thoughts in the proper channels, there would be no need of denouncing books and sects. I believe we would have but little t ouble with sceptical tendencies and unruly members.

W. H. Trainum.

Manor, Texas.

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Bolton's Notes By the Way.

DEAR BRO. GARRISON:—We have re-located at Findlay, O. Near this city father located on a farm fifty-three years ago. Near here I spent my school days, taught school and began to teach the word of life, and in the city I organized a Church of God, of which I served as pastor six years. In and around this gas and oil city live one sister, two brothers, wife's sister, and two married daughters and families. Hence, it feels home-like.

On account of ill health we retired from the active ministerial work. But our physician here gives me encouragement that I can be helped, so as still to do more or less work for the blessed Master. This we greatly desire. May the Lord thus order it.

On Lord's day, September 2, we had an addition to the Church at Le Roy, Pa. A sister came from the M. E. Church, bringing her letter.

On Lord's day, September 9, spoke farewell words. It was a saddening occasion. We severed, perhaps no more to meet on earth. We enjoyed a plea ant, but brief, pastorate. Many good brethren and sisters are here, but falling health caused us to resign the charge. While here we had seven additions and fair prospects for an ingathering when special meetings would be held, which we had proposed to do if we had remained.

Lord's day night, of September 9, we spoke at Alba, Pa. Bro. R. E. Pope, formerly of Massachusetts, is pastor here. He has been here but a brief time. We helped him out of Methodism into the Church of Christ when we labored as pastor at Everett, Mass. Our stay here was enjoyable with this companionable family.

We next halted at the famous Niagara Falls, the greatest and grandest waterfall on earth. We forbear description, as it has been so frequently and ably described by the numerous pens in the past.

When we reached Findlay, our daughters, with their families, were assembled and we had a beautiful family reunion, and the physical fared sumptuously, as well. It appeared like olden days. Many changes have taken place, yet we love the "Old Home." Many are no more. Some have gone to the realms of the blest.

Church of Christ is large here and is faithfully at work, led on by a faithful and eloquent minister, in the person of Bro A. V. Growden. Our children are in the Church of Christ. This gives joy to their parents. If well enough expect to be at the National Convention. We greatly desire to attend it.

R. H. BOLTON.

Findlay, O.

About Country Churches.

My friends who read the CHRISTIAN EVANGELIST remember that I gave up regular preaching at the close of the World's Fair. I then came back to Ohio and devoted two whole years to getting health enough to be comfortable. Then I became a farmer, with strength enough to work myself miserable every day But I have had some regular preaching and the privilege of attending an occasional convention, and these compensate somewhat for the lonesomeness of such a retired life. Health and other circumstances have not yet so combined as to let me again into the min istry.

I expect to learn as long as I live. And farm life is not devoid of many lessons. There is complaint everywh re that country churches are going down, and that unsociability and selfishness are prevailing to an alarming extent. I have some reason to believe this is true, and have sought the cause of it.

Social deterioration is attributed to our school system by some. Children graduated from the courtry schools finish their preparatory education in the town schools. This soon centralizes social interests in the towns. Parents attend town churches to please the children, and a country church languishes and also the form social customs of the country.

It is well known, too, that for several years t farmer's lot has not been an easy one. His c penses have increased with all worldly progre while his receipts have not kept abreast the tim by reason of low prices. His effort to keep has taxed both himself and wife to the utmest their ability. They have not had time to maints social customs. On the Lord's day they are t tired to go to church, especially if "there is not ing but social meeting." Social and spiritu coldness is but the natural consequence. It tak a special and continuous effort to resist il tendency.

My experience in country life convinces me the what I say is true, at least in Onio. I have learn here what I did not know so well when I was regular pastor. If ever I preach again and mo as preachers ido, I shall feel for my country paishioners as I did not before. If they are late Sunday-school and church I shall think of the hudred things that may have hindered them. The ought to sleep as late Sunday morning as any of else. But they can not, and often they rise ear and work hard and are tired and dull at churservices.

Another thing I have heard, that many zerous preachers would not do as well as their merbers if they were compelled to a similar lift salary and all, and I partly believe it, yes, I part feel it. Perhaps many men do not know the ispiring power of salary and mistake this for spirit Many people believe this is actually so. I whall my preaching brethren would avoid all cause for suspicion in this respect.

Not long ago a generous o'd brother said to m
"I will never give another cent to educate preacers." His reason was that so many were noworthy men. He named such a list of men andeeds as discouraged me. An old lady said: "seems that every preacher we get is worse that the former." I don't believe all I hear about preachers, for other folks have failings as we but I do wish there were no occasion for spealing ill of ministers. Brethren, a preacher shoul be an example, (1) In word, (2) In manner of life (3) In love, (4) In faith, (5) In purity. (5) Tim. 4:12.)

J. M. McKay.

Cuba, Ohio.

In His Valise.

A DOCTOR CARRIES GRAPE-NUTS FOOD.

A physician in McDade, Tex., who cured hin self by the use of Grape-Nuts food, says: "L grippe left me a physical and nervous wreck, wit indigestion, dilated stomach, constipation and net rasthenia. I tried electricity, vapor baths, traveling, camping and medicines, ad nauseum.

"Finally I put myself on Grape-Nuts food an before the first package was gone, I made such a improvement that it seemed difficult to believe. finally got to carrying Grape Nuts in my valise and in my pocket when I didn't have a valise Yesterday I secured a new case of two dore packages.

"The facts are that I could eat, and did eat digest and assimilate the food and gained remark ably in strength. I am now regularly attending to my practice. I have been twenty years in practice, and am free to say that Grape-Nuts food i the most perfectly and scientifically made food have ever known. My name, for professiona reasons, should not be published." It can be given privately to those who care to inquire, by the Postum Cereal Co., Ltd., Battle Creek, Mich.

New Mexico as a Mission Field.

New Mexico in area is an empire. In popula tion she is rapidly filling with an energetic, progressive, intelligent population. Our business men are of first-class ability Go into any assembly and you will imagine yourself in a representative gathering of our central states. They are here from everywhere. They are out of their old-time environment and free to hear and consider the gospel pla as never before. Face them with reason and they are ready to respond. The people respect religion and are ready to hear a man who has something to say.

In all this territory we have but three or four weak congregations. The one at Roswell is the strongest, about 200 members, and the only one with regular preaching. The writer has been enabled to give himself to the work here by the General Board. In the last year we have paid \$1,800 of debts, and are planning to pay the remaining \$1,000 to the Extension Board during this year. We will then be self-sustaining and the help given this place may be appropriated to some other. Besides, this will be a strong missionary center of infl ence. We gave \$50 to missions last year. We more than met our apportionment for Foreign Missions the first Lord's day in March. We will do as well next Lord's day for Home Missions. What the churches give us will soon be paid back with interest. But there are a dozen fields just as needy and just as fruitful. I know of at least four cities where an appropriation of \$600 to each, with what could be raised on the ground, would establish strong churches in one or two years. Will not some of the Missouri breth en or churches who know me respond to this app-al by sending Bro. Smith assurance of support for a man in this promising field? The harvest is white, will you not both pray and pay that laborers may be sent into it at

What a joy it would be to some rich man or some rich church throughout eternity to know that you have been instrumental in establishing one church that will go on in the work of gathering redeemed souls into the Lord's garner, when you are slient in death. Do not neglect the offering for Home Missions. S. K. HALLAM.

Roswell, N. M.

The Preacher and the Congregation.

1. The preacher should be called by the congregation as d should be as nearly as possible acceptable to all who are old enough to understand the needs of the congregation. Hundreds of children (in the beginning of this reformation little children were not taken into the congregation as members as they are now) who ar - members of the church have no just conception as to the work of the ministry. He should be an earnest man, an honest man and a devoted man in his calling, understanding Moses and the Prophets so as to comprehend Jesus and His apostles. His sermons will then be full of the Spirit and edifying to his congregation. He must know what the gospel is that Paul preached and preach no other gorpel, but teach all things commanded of Jesus to all classes in due season. He will need much time to reflect on what he has been called to do, and to study well the word before appearing in the pulpit. Must not display himself but stand behind Jesus when speaking to the congregation.

2. The congregation will be able to determine his qua'ifications from his sermons and the elders (I do not mean the official board but the older persons who are Bible students) can easily discover the impressions and wishes of all by freely communicating with the members and thus, without taking an official vote, arrive at a fair conclusion as to the acceptability to the congregation of the minister whose claims may be before the church. There is now as in the days of Moses the tribe of Jannes and Jambres, and Hymenæus and Philetus in Paul's day. This tribe is always in the church as private members, in the official board and among the preachers. Avoid the tribe as much as possible. Do not ask or expect the preacher to do much visiting, as this is found, in these days, not so profitable as are good, sound and educational sermons Sunday morning and evening. Let the church house be the place for meeting each other on the first day and never leave without speaking to each other and the preacher. If his sermon is good tell him so and it will be better the next Sunday. Never speak in disrespect of the preacher nor of the sermon if you hope for good results. Tell him to his face what you have to say about his teaching. Invite your neighbor to meeting with you. Pay into the treasury as the Lord has prospered you and thus enable the deacons to pay the minister his earnings each week. Never call a preacher until you are ready. Do not call any one because he has offered to work for less than another. Let ability and qualification rule in your selection. Then see to it that all work as one man and the truth will be magnified. Tie up to no creed, written or unwritten. The Bible is the rule book.

J. K. Speer.

Our Twentieth Century Fund.

We are receiving a great many responses to the appeal sent out in the interest of our endowment movement. There is no work in the Church that deserves a more hearty support than does the work of our Orphans' Home. There are but few families but what could care for one child. However, they do not care to have the responsibility of rearing the child, hence the need of an Orphans' Home. Without any responsibility whatever, they can now care for just as many orohan children as they may see fit. One thou sand dollars put into this Endowment Fund will take care of one child continually. Five thousand dollars will take care of five children. There is no better use to which you can put your money than to give a thousand dollars or five thousand dollars to this Home, and thus not only bless from one to five orphan children, but also be "laying up treasures in heaven, where moth and rust doth not corrupt nor thieves break through and steal."

If you are able to give a thousand dollars don't ease your conscience by giving fifty or a hundred dollars, but give as the Lord has prospered you. We trust that every preacher who reads this will place the need of our Orphans' Home before his congregation. If we raise the fifty thousand dollars, we must have the co operation and support of the ministers of the Church. We are confident that there are many in every congregation that would be glad to give to this noble institution if the matter were properly placed before them. We do not ask you to take up a collection unless you see fit to do so, but only ask that you inform the people with whom you come in contact of the needs and aims of our Orphans' Home. Some in your congregation may be able to give a thousand dollars, some a hundred and some may not be able to give more than twenty five or one dollar. Whatever the amount is, it will be gratefully received. We are making a great effort to raise ten thousand dollars by January 1st. Will you not join us in this campaign, that we may raise the required amount?

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Notes and News.

Wisconsin News.

The Monroe Convention was a good one. The attendance was about the usual number and the interest most excellent. The plan of work was somewhat changed. Hereafter the secretarial work will be done by one of the pastors, and the state missionary will be given more time for protracted meetings.

Eld. D. N. Wetzel, of Richland Center, was elected my successor as secretary, and J. C. Thurman, of Green Bay, was elected president, J. H. Berkey, of Monroe, exchanging places with him, thus becoming vice-president. Otherwise the board remains the same.

Addresses delivered before the convention were of a high order, and Monroe hospitality, which has become proverbial, made us all feel welcome and

The State Board planned to begin the year's work with four protracted meetings, as follows: Fennimore, Clinton, Platteville and one by Elder H. F. Barstow at Rib Lake. The evangelist for the year has not yet been employed.

The next convention will be held at Waupun, Sept. 20-24, 1901.

As for myself, I will settle in pastoral work after Nov. 1. I desire to thank the Wisconsin brethren for their generous hospitality, co-operation and good will during the two years I served them as state missionary. I shall be always interested in the success of their work. They have my prayers. For Bro. Wetzel and my successor I pray abundant blessing and that the brethren throughout the state may support them most heartily.

Bro. Wetzel begins a meeting with home forces

at Richland Center this week.

I learn that Prof. F. T. Galpin has resigned the pastorate of the Union Church of Waupun, and according to the original articles of union it is now our turn to furnish them a pastor. I pray that a prudent man may be found for them.

C. M. Kreidler, recently of North Tonawanda, N. Y., is expected at Milwaukee this week to take up the work there.

C. G. MCNEILL.

670 33rd St., Milwaukee.

Dedication at Hennessey, Okla.

Hennessey is an exceedingly live town on the Chicago, Rock Island and Pacific R. R. It is in Oklahoma Territory and is surrounded by as rich and beautiful land as one could wish to see.

Wheat is the staple production, although quite a good deal of corn and cotton is grown in this country. We have never before seen so many great wheat ricks or so many or so large wheat fields as we have since coming to Oklahoma. Our people were very wise in starting in with the town, and they have been very wise in building a beautiful and commodious house of worship.

The town is quite well supplied with church buildings. It has a M. E., a Baptist, a M. E. South, a Congregationalist, a Catholic and two colored churches, besides the Christian. The house just completed by our people is by far the largest and best church house in the place.

It is built in modern style; has two corner entrances, with vestibule; has a main auditorium and lecture room that are thrown together, also two robing rooms.

The baptistry, pulpit and platform, platform for organ and choir, etc., are all conveniently located. The windows are beautiful and the car-

It was our privilege to be present at the dedication of this new temple and preach the sermon. raise the money and dedicate the house.

Lord's day, Sept. 30, was an ideal day for dedi-

cation. The weather was all that could be asked for, the congregation large, the giving generous, and all the services most joyful. There was an indebtedness of \$1,300 to provide for and we raised something more than \$1,500 in cash and pledges. The pledges are in the form of bankable notes, and as they are from good, responsible parties the debt is surely provided for. Bro. J. Tom Purvis is the pastor of the church at Hennessev. He has worked hard and faithfully and to him is the church largely indebted for the success of their building enterprise.

Bro. Purvis is a good man and a hard-working preacher and pastor. The church at Hennessey should increase his salary and continue his ser-

It is remarkable how rapidly this town and the country around it is improving.

We are glad to know that primitive Christianity is being firmly planted in this rich country, and that the Christian Church already occupies a prominent place among the religious forces of the country. Give to the old gospel a fair chance and it will run and be glorified. Especially is this true of the driving west, that is rapidly filling up with some of the shrewdest and best and most enterprising neople from the middle and eastern We greatly enjoyed our visit to the Terstates. ritory and will not soon forget the great kirdness of our brethren there. L. L. CARPENTER. Wabash, Ind.

Joe Sweeney's Departure-Its Lessons.

The death of Joe Irwin Sweeney calls for more, I think, than a passing notice, and yet space will not allow all that I would like to say of the young manhood of our friend.

The measureless grief that fills the heart of Bro. and Sister Sweeney, and indeed the home where he has lived for twenty years, must be forever untold. Our young friend and brother embodied in his life many manly qualities. He was tender, considerate, generous and true in every fibre of his being. Besides having a handsome and magnificent physical form, he had large impulse and a subtle magnetism that gave spring and charm to life.

Not long before his death he revealed to his father that he had fully decided to enter the ministry, he said he could do more good in that sphere than in any other walk of life. It will ever remain a blessed thought to his father, now that Joe is gone, that Jesus Christ was to have the best of his powers.

President Butler, at the funeral service held at the home, spoke in the highest possible terms of the college life of Joe. His ability was recognized all through the college, and his absolute unselfishness and good cheer captivated all the students. His death has made many think, and I believe made them better and tenderer. His departure is a great calamity to the home and the church of which he has been a member since he was twelve years of age.

The personal Christ made Joe Sweeney what he was. His faith in the Christ began in childhood and continued to the end. It is Christ in the man that makes the man. Christ in a man is the only hope of a pure, manly life and the only hope of Christ dominating the life is the secret of glory. strength and happiness and power.

But this brief tribute must close. Farewell, Joe. We shall always remember thee kindly and lovingly. We will never forget thy smile, thy affection and noble-heartedness. May the birds ever carol over thy grave, and may the angels of love and peace guard those that loved thee so well. And when God shall come to make up his jewels may thy spirit shine among the brightest. And may the God of all grace, who hath called us unto his eternal glory through Jesus Christ, after we have suffered awhile, make us perfect, establish, strengthen, settle us. JAMES SMALL. Bedford, Ind.

Deserves

Remarkable Success of a New Treatment for Piles.

For many years it has been supposed that the only absolutely sure cure for piles was by surgical opertion, but the danger to life and the pain and expense has been so great that many thousands suffer for years rather than to submit to this last resort; or they seek the temporary relief in the many remedies claimed to relieve piles and rectal troubles, salves, ointments and similar simple remedies which give only slight and very temporary relief.

A new preparation which is painless and harmless

but which affords immediate relief and in many cases a complete cure in a very short time, is sold by druggists under the name of Pyramid Pile Cure.

It is in suppository form used at night and its regular use has cured thousands of obstinate, long standing cases, and it seems to be equally effective in all the various forms of piles, whether itching, bleeding or protruding.

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A Baltimore gentleman relates his experience with the Pyramid Pile cure in these words:

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MISSIONARY ADDRESSES

By A. McLean, Corresponding Secretary of the Foreign Christian Missionary Society. A volume of 292 pages, illustrated with half-tone portaits of about 75 missionaries. Contains fourteen addresses by the author. No other book in existence contains so much information about foreign missions. This book has been extensively sold at One Dollar, but we have recently greatly reduced the price.

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The Co-operative Work.

Now that the offering for state and district work is at hand, a few words from one who has been actively engaged in the work for two years may not be out of place. It is useless to urge the necessity of co-operation. It is the only salvation for hundreds of churches and thousands of souls.

Having given this subject considerable study, I desire to make a few suggestions. First, the ministry must be converted to this branch of our mission work. I find that they as a class take less interest in this than in any other line of church work. Seventy-five per cent. of the money raised for the support of this work in Northwestern Indiana during the last two years has been raised through the personal effort of the evangelist.

Second, we must enlarge our vision. I am astonished beyond measure when I think of the limited influence of some of our best churches, and the things by which it is limited. I desire to quote one statement from one of my former elders: "I can count 900 prefessed followers of the Master in and around this town, including five ministers. This great army, with all our boasted wealth, has been instrumental in converting twenty-one persons in the last year."

Third, we need to think more of saving others, even if we have to lose sight of self. We are more anxious to save our reputation than we are to preach the gospel to the poor.

T. J. SHUEY.

Valparaiso, Ind.

A New Assembly to be Established.

At the recent convention of the Disciples of Christ at Baltimore a movement for the establishment of a new summer resort and assembly grounds was approved and accepted. The location, nature and prospectus of this new resort are set forth in the following paragraphs from the Georgetown Republican and Baltimore Sun more definitely than we can state them.

A tract of land containing nearly 1000 acres between Indian River and Fenwick Island, fronting on the ocean, has been purchased by Scranton, Pa., capitalists, who will convert the same into a magnificent summer resort.

In order trat the beach can be easily reachel, the line of either steam or electric power will be constructed from Dageboro. The route has been

surveyed and right of way secured.

There is no finer beach on the coast. natural advantages are unsurpassed. The pleasure seekers will revel in nature's products, meloos, peaches, grapes, pears, apples, persimmons and walnus are raised in large quantities. Sweet and white potatoes, peanuts, cabbage, corn and all varieties of vegetables can be grown. Boating and sailing are unexcelled. The gradual large of the heath makes bathing a delightful alope of the beach makes bathing a delightful pleasure. Fish, such as drums, fatbacks, ocean trout, tints and crocus are caught in abundance. -Republican.

An agreement has been entered into with the company under which the latter agrees to build an auditorium and lay out 13 acres of and with flowers bids, trees and walks, and to deed, free of all cost, this land and improvements to the Disciples of Carist. The remainder of the land the company propieses platting into sites for cot tages, with boulevards and avenues. Lots 40-130 feet will range in price from \$50 upward according to location. It is also the purpose of the company to construt a railroad, eith r steam or electric, from Dagaboro, Del., to the beach and to run a steamer on Indian bay between Rehoboth and the assembly ground.

There is to be a park on the grounds, with swings, merry-go-rounds, tennis courts and a base-ball field. The beach selected is near Ocean ball field. The beach selection is a large number Vew, Del., and on the property is a large number

Such a resort for our people in the East ought to prove helpful, not only as a retreat for the summer, and for mutual edification, but also as a propaganda of the faith once delivered to the Baints among a class of people that could not

otherwise be reached. The acquisition of such a place, so elegantly furnished and equipped free of cost, is certainly a gift not to be despised, and with it a rare opportunity for the extension of the Master's work on the Atlantic Coast, and we certainly wish the brethren success in this new enterprise.

Another item in connection with the movement will be of interest to our readers. The directors of this company are desirous of giving the beach an appropriate name. To this end they will give a choice lot, valued at \$150, to the person who will suggest the same. This offer remains open until Nov. 1st, when a committee of five disinterested parties will name the successful competitor.

All communications must be sent to J. W. Browning, Sec., 305-306 Mears Building, Scranton, Pa.

In The Interest of Reforms.

Two years ago the Illinois Christian Citizenship League made an earnest fight in behalf of five reform bills in the State Legislature. We propose to renew the effort this year. We are writing all the candidates for the State Legislature on all the party tickets, asking whether or not they will support our five bills. The bills are as follows:

- 1. To stop the sale of cigarettes to boys.
- 2. To print at the bottom of the ticket in municipal elections, for license and against license. The resulting vote to be mandatory on the city
- 3. To prohibit the entrance of a minor into a saloon
- 4. To forbid the establishment of cold storage houses for malt and intoxicating liquors within two miles of a no-license town.
- 5. To turn the license fee into the county treasury instead of town treasury.

These will all be submitted to the candidates before election and from the replies we will be able to know who will help us among the members elected.

As soon as our bills are referred to the various committees in the regular order of proceeding, it will be necessary for us to petition each member from as many of his constituents as possible to vote favorably for our bills in committee. Then if the bill is carried in the committee, it will be necessary to do the same thing with every member of the House and Senate, asking for his vote to carry the bills. We do not petition with general petitions because it becomes everybody's business and nobody's business and is ineffectual, but each man is petitioned only by his own constituents. This method is effective. To do this requires an extensive and expensive correspondence, virtually covering all the towns and communities in the state before we succeed with it. I have personally seen members of the Legislature changed from opposition to our bills to hearty support of them by these petitions and therefore know it is an effectual way. We earnestly solicit the hearty co-operation of all the church people of the state of Illinois in this practical work. Are we really willing to make any effort to bring about conditions by our law-making whereby it is easier for a man to do right than to do wrong? This is the gist of our whole effort and we labor in vain unless the church forces of the state back us in the undertaking. JAMES H. SHAW, Secretary Illinois Christian Citizenship League.

Bloomington, Ill.

[The influence of such a committee properly and strongly wielded would be of incalculable good in the way of enforcing present laws, securing better ones and improving present conditions. Such a committee ought to exist in every municipality .--THE EDITOR.]



That Church Beneficiary System.

From the nature of 2ro. Pack's reference to my article on "A Church Beneficiary System" and the Editor's remarks I am not sure that I made myself understood. It did not occur to my mind that the church should run an insurance society, but so organize its fraternal and benevolent elements as to provide for its members that material protection and aid that life in this world under existing conditions makes necessary.

The fraternal and benevolent spirit exists in the church, but it has no adequate agency through which to work and it is the duty of the church to supply this agency in its own body and not make it necessary for its members to be "yoked up with unbelievers" in extra-church organizations in order to obtain ordinary brotherly care.

The teaching spirit is in the church and that this spirit might work practically the Sundayschool was organized. It is the business of the church to practically adapt the whole Christ-life in it to the conditions which exist on earth to-day. Surely the church is not to be more completely restricted to the spiritual than its Master, whose first work was always to look after the bodies of men.

One of the first things which the apostolic church did was to establish a commune and organize its charities.

Too long has the notion prevailed that men's material conditions are within a circle touched only at its circumference by the religion of Jesus Christ. The church has speculated about a thousand things beyond the possibility of human comprehension and neglected the duties which lay at its doors. To this day it is guilty of a sinful waste of time and energy in speculating about the higher criticism and revision of creeds, while practical affairs which cry aboud for attention go unheeded. But a great change is coming. A new reformation that will astonish and move the world is not far distant. F. M. CUMMINGS.

Marlboro, O., Oct. 13.

The young American lady of to day has many advantages not accorded their grandmothers nor even their mothers, in the matter of education. Especially is this true in the musical department of the many fine schools devoted entirely to the advancement of women.

There seems to be a general disposition on the part of the leading seminaries to elevate the standard of music and as a ground-work upon which to build up this department of art the best of them are equiping their schools with the highest grade of Pianos, as noticed from the fact that recently the Christian College, of Columbia, Mo., has just purchased ten Jesse French Pianos; Ward Seminary, of Nashville, Tenn., ten Starr Pianos; Judson Female Institute Marion, Ala., twenty, and Columbus Female College, Columbus, Miss., twelve, all from the same manufacturers. This speaks well for the college as also for the pianos-for when making such extensive purchases the mar-ket is usually thoroughly investigated.

Every young lady should take a course in music and before entering will do well to investigate the equipment which is furnished her.

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Evangelistic.

KENTUCKY.

Paducah, Oct. 5.—Two additions at prayer meeting; prayer meetings better attended and finances better organized for future work. I begin a meeting at Ebenezer, McLean County, Oct. 8. Pray for us.—I. H. TEEL, pastor 10th Street Church.

VIRGINIA.

Martinsville, Oct. 4.-Meeting lasted 19 days. About 50 came out from the world. Audiences were large. This was our third meeting with this Church. Go to-morrow to dedicate a church at Unionville and hold a week's meeting.—W. H.

WASHINGTON.

-We are safely harbored in our new Elma.-We are very proud of our little cottage home. and glad to say it is ours. At a meeting recently held here we had eight additions. There are 10 additions reported. "Conversions by letter" for the most part.—DANIEL TRUNDLE.

Keota, Oct. 8 .- The tabernacle meetings con tinue. Three added thus far. Immense audience last evening. Updike Webb and wife are the evangelists.—Geo. C. Ritchey, pastor.

Des Moines.—A two weeks' meeting at Morgan Valley with 17 added; seven by baptism, all heads of families.—J. W. BABCOCK.

INDIANA.

Oct. 5.—Closed a short meeting last night with

Oct. 5.—Closed a short meeting last night with the Antioch Church, Newton County; 13 added by confession.—AUSTIN HUNTER, Chicago University.
Lizton meeting began Sept 17; closed Oct. 7, with 18 added. Near \$600 recently expended on church repairs. Was assisted during second week of meeting by H O Pritchard, who ministers at New Palestine and N. Madison.—E. F. DAUGHERTY, nastor.

INDIAN TERRITORY.

South McAlester, Oct. 9.—Just closed our third meeting here in the 17 months of my pastorate. We have had considerably over 100 added to the Church. Now have one of the very best Churches in the Territory. Elected delegates to the National Convention yesterday; will leave for Kansas City Wednesday evening, going back to dear old Mis-souri to meet with old friends and brethren of that grand old commonwealth .-- J. C. HOWELL.

ALABAMA.

Athens, Oct. 9 .- Since last report we have visited numerous points in central and northern Alabama. We spent last Lord's day in Athens, and urged upon the prethren the importance of building a house of worship. At a special meeting of the congregation on last evening it was decided to build. Nearly a thousand dollars were subscribed. twelve or fifteen hundred dollar house will be built and practically for cash.—S. R. HAWKINS, state evangelist.

NEBRASKA.

Brad haw, Oct. 9.—Our meeting which began about two weeks ago is doing nicely. Ten accessions to date; all good, representative people. Bro. J. S. Beem is doing the preaching. Pray for us.

—C. C. WHITAKER.

Deweese, Oct. 11.—I closed my first year with

the Deweese church Oct. 1. It has been a very pleasant and profitable year. We started last Lord's day for another year or indefinitely. Had two confessions; the church is in the best condition. We look for better things in the future. We expect to begin a meeting at home about November 1. Pray for us.—E. W. Yocum.

No. 7 Tenth St., El Vedado, Havana, Oct. 2.— Two were baptized yesterday. Our services now are as follows: Lord's day school in our house at 9:30 A. M. every Lord's day, followed by worship including communion at 10:30 A. M.; then at 7:30 P. M. services in 63 Prado and prayer-meeting at P. M. services in 63 Frago and prayer-meeting at 7:30 r. M., Wednesday. Bro. Menges moves this week to No. 82 Escobar St., where we expect to build up a school and hold services. Thus we have three points for work. We have good attendance at all our services. Yellow fever is increasing, two cases two streets from our home. Our love to all the brethren in Kansas City.—Low-ELL C. MCPHERSON.

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DR. B. A. WILKES, Superintendent and House Physician.

ILLINOIS.

Watseka, Oct. 8.—A talented young man made the good confession Sunday at the morning service. We are getting ready for "Boys' and Girls' Rally Day for America."-B. S. FERRALL.

TEXAS.

Austin, Oct. 6.—Evangelist S. M. Martin closed last Sunday night his six weeks' protracted meeting with the Central Christian Church. There were 31 additions to the church, 15 by confession were 31 additions to the church, 15 by confession and baptism. This was good when we consider the fact that the field is well gleaned from month to month. We push the work here and do not leave as much for an evangelist as is found in some other fields. Bro. Martin's audiences were large and our people were much pleased with him. I have heard Moses E. Lard, Benjamin Franklin and other great evangelists through protracted meetings and I have never heard a man who could meetings and I have never heard a man who could preach the gospel with more power than Bro. Martin. We hope to hear him again.—J. W. LOWBER.

KANSAS.

Columbia, Oct. 6 .- One baptism here since last report. Also four baptisms and on from the Methodists that had been immersed at Weir City as the result of a few sermons there recently. Am now in a meeting at Baxter Springs; six sermons and five additions so far. Will hold a meeting here with my home church in November.—M. McFarland, pastor.

Leavenworth, Oct. 8.—Another bapt'zed here to day. Our Sunday-school raised \$500 at a special collection for the Church at Galveston,

Texas.—S W. NAY

Iola, Oct. 8 — Meeting closed last night, A. B. Moore, of Macon, Georgia, preaching. There were 62 added. There had been since May 1, 47 added at regular services. Thus 109 in five summer -G. M. WEIMER.

SOUTH DAKOTA.

Tyndall, Oct. 9.—We just closed a very successful meeting here with 66 accessions; 28 baptisms. Bro G. W. Elliott did the preaching. Bro. T. H. Meredith led the singing for five weeks, when the writer took charge until the close. met with great opposition but the truth triumphed. We have secured lots and will begin the erection of a tabernacle 28x50 feet. We have hired a hall in which to meet until the completion of the tabernacle. A letter from Bro. A. H. Segmore, Arlington, informs me of three baptisms. Two new congregations have been organized since convention, with 51 baptisms; over 100 accessions. The American Board has granted us \$300 and we expect to have a state evangelist at work soon after the National Convention .- N. B. BALDWIN, Cor. Sec.

MISSOURI.

Elsberry, Oct. 6.-Had 20 added to date.-T. A.

Union Star, Oct. 5.—Five added in two weeks Meeting just beginning. Ben F. Hill, evangelist.

—W. A. CHAPMAN, pastor.

Greenwood.—Had 22 accessions in one day; 10

men. We continue. Go next to Lees Summit, Mo. George Ferrell is the faithful pastor there. —J. V. COMBS. Go next to Lees Summit,

Marceline, Oct. 8 .- After attending state meet ing at Moberly, went to Audrain County, to my old home church at Liberty, and held a 10 days' meet-ing with one confession. Had one confession here last night.—Isom ROBERTS.

L. H. Barnum, of Nortonville, Kans., preached 11 discourses at Hickory Grove. One confession and two from the Baptist Church. Bro. Barnum

Lawson, Oct. 10.—I closed short meeting at Barry, Oct. 9, with seven additions to the church. Bro. R. L. Wilson, their regular preacher, was with me and rendered valuable assistance.—J. M. VAWTER.

Cold Water, Oct. 8 .- We have been having meeting here for the past week, with considerable interest, and still progressing. Six additions by baptism and four from sister Churches Bro. Warburton is doing the preaching .- J. W. DUNA-WAY

California, Oct. 8 .- I closed a two weeks' meeting with the church at Eldon, Miller County, last night. There were 18 additions to the church, 16 by baptism. Bro. L. D. Sprague, my chorister in this city, conducted the music.—C. C. Hill.

this city, conducted the music.—C. C. Hill.

Vandalia, Oct. 8.—Just closed a two weeks'
meeting with nine confessions at Laddonia. The
new books, "silver and Gold," just received and
used during the meeting. All were pleased with
them.—F. A. MAYHALL.

Eld. T. A. Hedges, of LaGrange, now in the
field as evangelist, has been carrying on a three
weeks' meeting for us since Sept. 16. Closed
with baptizing yesterday (Tuesday). Five conversions, four acknowledgements and nine by leter. Bro. Hedges has proven himself an untiring versions, four acknowledgements and time by lefter. Bro. Hedges has proven himself an untiring worker in the cause of Christ. He goes from Elsberry to Shelby County to the church at Cherry Box to hold a meeting. Bro. W. W. Rumsey of Keokuk, Iowa, is the pastor of our Elsberry church.—X.

Paris. - We closed a meeting at Highee, Oct. 6, which lasted over two Lord's days, resulting in 16 additions to the church; seven baptized. Bro. Ivan W. Agee, of Chapin, Ill., did the preaching; I assisted him to skirmish around some. Bro. assisted nim to skirmish around some. Bro. Agee is possessed of a fi e physique, an excellent voice, an impressive delivery and agreeable social qualities. He did a grand and effective work in Higbee. I never labored with a more companionable preacher. He is sound in doctrine and methods and a capable evangelist. Give him a call.—

C. H. STRAWN.

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"Unawares."

The beautiful lesson of the Master, recorded in Matt. 25:31-46, that what we do to each other in this life He will account as if done to Himself in person is so graphically illustrated in the following lines that I have decided to request a place for them in the CHRISTIAN-EVANGELIST. The hollowness and unreasonableness of our excuses for not aiding the blamelessly helpless are, in the light of these lines, glaringly apparent. But here are the lines. I do not know the author.

J. M. TENNISON.

They said: "The Master is coming
To honor the town to-day,
And none can tell at what house or home
The Master will choose to stay."
Then I thought, while my heart beat wildly,
What if He should come to mine?
How I would strive to entertain
And honor the Guest divine!

And straight I turned to toiling,
To make my home more neat;
I swept and polished and garnished,
And decked it with blossoms sweet.
I was troubled for fear the Master
Might come ere my task was done,
And I hastened, and worked the faster,
And watched the hurrying sun.

But right in the midst of my duties,
A woman came to my door;
She had come to tell me her sorrows,
And my comfort and aid to implore.
And I said: "I cannot listen,
Nor help you any to day;
I have greater things to attend to,"
And the pleader turned away.

But soon there came another,
A cripple thin, pale, and gray;
And said: "O, let me stop and rest
Awhile in your home, I pray!
I have traveled far since morning,
I am hungry and faint and weak;
My heart is full of misery,
And comfort and help I seek."

And I said: "I am grieved and sorry,
But I cannot keep you to-day;
I look for a great and noble Guest,"
And the cripple went away.
And the day wore onward swiftly,
And my task was nearly done;
And a prayer was ever in my heart,
That the Master to me might come.

And I thought I would spring to meet him,
And treat him with utmost care;
When a little child stood by me,
With a face so sweet and fair.
Sweet, but with marks of teardrops,
And his clothes were tattered and old;
A finger was bruised and bleeding,
And his little bare feet were cold.

And I said: "I am sorry for you;
You are sorely in need of care,
But I cannot stop to give it,
You must hasten other where."
And at the words a shadow
Swept over his blue-veined brow.
"Some one will feed and clothe you, dear;
But I am too busy now."

At last the day was ended,
And my toil was over and done;
My house was swept and garnished,
And I watched in the dusk alone.
Watched, but no footfall sounded;
No one paused at my gate;
No one entered my cottage door;
I could only pray and wait.

I waited till night had deepened,
And the Master had not come;
"He has entered some other door," I cried,
"And gladdened some other home!"

My labor had been for nothing, And I bowed my head and wept; My heart was sore with longing, Yet, spite of it all, I slept.

Then the Master stood before me,
And his face was grieved and fair;
"Three times to-day I came to your door,
And craved your pity and care;
Three times you sent me onward,
Unhelped and uncomforted;
And the blessing you might have had was lost,
And your chance to serve has fled."

"O Lord, dear Lord, forgive me!
How could I know it was Thee?"
My very soul was shamed, and bowed
In the depths of humility.
And he said: "The sin is pardoned,
But the blessing is lost to thee;
For, failing to comfort the least of mine,
Ye have failed to comfort me."

The Greater Victory.

C. H. WETHERBE.

He who accomplishes a valuable work amid much malign opposition achieves a far greater victory than does he who, doing the same work, had no opposition. Men are often praised for the excellent work which they have done in a certain sphere, and probably they deserve commendation; but it is well to inquire into the conditions under which they have performed their work. If the conditions have been favorable to the utmost freedom of person and exercise, and the labor has not been difficult in itself, then there is nothing especially praiseworthy in the performance. But it is far different with those who have wrought under adverse conditions of an obstinate and warlike character. Those who carry to completion an important work under such conditions are deserving of far greater commendation than those whose work is done under happy conditions, although the work itself may be very valuable. I think that Nehemiah and his faithful helpers scored a greater victory in rebuilding the walls of Jerusalem, amid mighty and persistent opposition, than Solomon and his men did when they erected the temple, magnificent as it was. Solomon had easy and happy conditions, while Nehemiah's conditions of service were extremely unfavorable. And then think of the extremely adverse conditions under which Christ and his few disciples pursued their work of evangelizing the world. I do not believe that the Christians of this land to-day have any adequate conception of the tremendous opposition which Christ and his small band had to meet on every hand. Almost everything, humanly speaking, was against them. One of the most gigantic and despotic political powers that the world ever saw was furiously set against them. A paganized Judaism had a deep hold on the masses. Superstition and bigotry were everywhere rampant. How unequal the contest seemed to be! How small the force on Christ's side appeared to be, as compared with the opposition forces! And yet Christ and his little band of followers went right on in their spiritual work, sending out the dynamic truth of God everywhere they went, nothing daunted by the magnitude of the opposition. Does not Christ's victory over the devil and the world seem all the greater as we look at the severely adverse conditions under which

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he waged his warfare? Verily it does; and it ought to stimulate us when we incline to repine at the opposition which we sometimes meet in our work. Why should we faint?

"In Good Standing."

The meaningless nature of the term, "In good standing," is aptly described by Church Life in the following words:

The ice cold Christian may be a member of the church "in good and regular standing." Yes, and a contributing member, too. He attends church quite regularly and sings in the choir. When he gets his "Sunday best" on he looks quite like a Christian, but how does he live?

No daily Bible reading.

No blessing asked at the table.

No family prayer.

No Bible instruction for the children.

No religious conversation in the home.

No private prayer.

No attendance at the week-day services. No attendance at the Sunday-school.

No Christ in his choice of reading matter.

No Christ in his favorite amusement.

And only a little of Christ in his head.

Well, what has he, then, which the commonest sinner has not?

1. He has his name on the church roll.

2. He has his name on the list of contributing members.

3. He has a pew or an occasional sitting

in church.

These three things and nothing more to entitle him to the glorious name of Christian

If he should suddenly die, he would be given a Christian burial, and these three things about him would be sure to be mentioned in the funeral sermon, and held out to the bereaved family as reasons for a blessed assurance that he has gone straight to glory, with an abundant entrance.

How many of our readers are described in the foregoing list of failures? We hope not many, and these should repent at once.

For Indigestion Use Horsford's Acid Phosphate.

Dr. GREGORY DOYLE, Syracuse, N. Y. says: "I have frequently prescribed it in cases of indigestion and nervous prostration, and find the result so satisfactory that I shall continue it."

The Two-year Old.

How deeply winning are the ways Of children in their infant days! The eye that scans the speaker through; Th' inquiry if "the tale be true?" The dumb show, where the word oft fails, Yet quite as much as speech avails; The pressure of the soft, fond cheek, That doth such confidence bespeak; How truly we may here behold The infant mind of "two year-old!"

In some, whilst still upon the knee, The spirit struggles to be free; Mark, too, the temper's ruffled skein, As yet held but by snaffle rein; The energy that speaks command, The action done as soon as planned; The "tug-of war" in every way That may ensure the mastery; And this perhaps we may be told, Is unregenerate "two year-old."

O mothers! watch with trembling joy The dawning of your infant boy; The mind that's formed without a plan, Will never make the "perfect man; Think not that coming years will swell The stock which is not grafted well; The sapling which receives no care Is little better than a tare; Then soon as buds of ill unfold. Suppress them in your "two year old."

--- ANON.

A Broken Thread.

It was one of the boy's duties to carry the mail from the summer hotel where he worked to the postoffice in the neighboring village. He was an honest boy, but apt to be careless at times.

One day, on his return from the office, he found that a letter had remained in the bag unnoticed when he took out the others. He took it out now and looked at it. It was directed to some town in France.

He could still mail it in time for the noon train if he ran all the way back; but it was a scorching day, the road was dusty, and he was tired. Besides there was a game of ball going on that he wanted to see. It did not look like an important letter. A thin, light thing, directed in a woman's hand! Pshaw! Women were always scribbling!

He threw it into the bag and went whistling to the bali-field.

The letter was mailed two hours later. It reached New York just an hour too late for the steamer, and was thus delayed four days.

Old Jeanne, the cook at the hotel, went about that summer crooning happily to herself, muttering and laughing when she was alone, paring the potatoes. When her mistress asked her one day why she laughed, she said:

"It's for Louis, madame-my old Louis. He comes at last. It was for that I save and save, one-two year. He is lame and sick-not like me. I come here with my boy, Jean, so that we can all make a home here. Jean is dead. Then I work here alone to bring my husband. We take ze little cabin yonder. I cook for you; Louis, he makes us a little garden. He shall have care of the poulets. We shall talk over the old times. We shall be as happy as the birds."

She went on to tell her plan. The old man was to walk from the hills to Havre. where he was to take the ship. She had sent the money for his passage in a draft. He had it now. He would be here next week. They would never be separated again.

The old man went to Havre on the day set, but he found no letter. Worn out with his journey, ill and penniless, he wandere i about the quays of the great seaport for three days, and at last was taken to a house of refuge for paupers.

The letter came at last, but it was too late. It never reached him. He died the following winter.

Jeanne worked alone for the rest of her life, in merciful ignorance that her life was so lonely and empty just because a wellmeaning boy had failed in a trifling duty.

Human lives are so closely together that the cutting of a single thread sometimes starts a rent which may extend beyond our knowledge or power to help .--Youth's Companion.

Practical Sermons from Revised Texts.

BY REV. PRACTICAL CHRISTIAN.

Subject: ONE-TENTH.

TEXT: "Thou shalt love thy neighbor one-tenth as well as thyself." Lk, 10:27.

This would be a fine place to live if we all obeyed Jesus' words and loved our neighbor. Shake hands with him every Sunday at church and wish him well through the week, but when we make a trade with him get the best end of the bargain, of course. Don't love him too much or you might spoil him. Remember that charity begins at home (and too often stays there), and he who does not provide for his own household is worse than an infidel.

Don't be such a fool as to think you must take an interest in foreigners or people outside of your own circle. And you must not think as much of anybody as yourself-just one-tenth-the tithing plan. Give one-tenth of your profits to church and charity. As the Master said to the disciples of old, "Go sell one-tenth that thou hast and give to the poor and come follow me."

Love your neighbor at least one tenth as well as yourself, for love is the fulfilling of

Let us bow our heads while we love.

How to Decrease Church Attendance.

EDITOR CHRISTIAN-EVANGELIST:-I saw two weeks since in the CHRISTIAN-EVANGEL-IST a clipping from some paper, showing how to reduce attendance at church by wearing the people "clean out" by unnecessary prolongation of services. I suggest that you put in that excellent clipping again, and put in the following which belongs to the same list:

When you offer thanks for the "cup" and "loaf," make a long prayer instead of expressing briefly the thanks of the church.

When you dismiss the congregation at the close of the prolonged discourse and make some final remarks of further exhortation, offer another long prayer.

By following these directions, along with those published in the CHRISTIAN EVANGEL-IST of a couple or three weeks ago, "empty benches" will gradually increase in number. AMRAM THUMPER.



STANDARD GOLD NO. 27

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Letters of Introduction.

[The following, clipped from one of our city dailies, aside from its humorous character, forcibly emphasizes the abuse and danger in the too familiar custom of writing letters of introduction—especially for strangers.

—EDITOR.]

"I disapprove of letters of introduction," said an elderly New Orleans business man to a Times reporter, "and I won't give one under any circumstances. They are bad form and border close on downright impertinence. What right have I, for example, to thrust a perfect stranger on my friend, John Smith, of Memphis or Chattanooga, without having at least asked Mr. Smitn's permission or ascertained whether the introduction would be mu ually agreeable? Then, again, such letters always mean either too little or too much. Most of us give them almost as freely as we give good advice, without the least idea of incurring any responsibility; yet a letter of introduction is, or ought to be, an absolute indorsement of the bearer, and the recipient would be justified in holding the writer strictly responsible for any abuse of his hospitality. I believe this view is unassailable, but I must confess I stopped writing letters of introduction myself on account of a little contretemps that has nothing to do with the proprieties of the question. It happened this way:

"A certain friend asked me to give a letter to a young Englishman, introducing him to a former business partner of mine, now living in Louisville. I didn't want to do it, but lacked moral courage to refuse; so I wrote two letters-one the introduction requested and the other a brief note to the Louisville man explaining the circumstances and saying that I didn't really know whether the Englishman was a gentleman or a horsethief. Two days later I got a telegram from my old partner saying that he had reseived a letter of introduction by mail and was at a loss what to make of it. I had put the two inclosures in the wrong envelopes and had given the Englishman the private note of repudiation."

"I suppose he read it, of course," remarked some one in the group of listeners.

"That's just what has been troubling me ever since," replied the old merchant. "I don't know whether he did or not. He presented it without turning a hair and if he knew the contents he certainly made no sign. At least that is the report of my friend, who was so surprised when he ran his eye over the epistle that he nearly fell out of his chair. All this happened four years ago and I haven't written a letter of introduction since. I wouldn't meet the Englishman again for a \$1,000 bill, because if I did I wouldn't know whether to shake hands or get ready to fight."

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John Bright.

The great English statesman, John Bright, a man who has done perhaps as much for the morals of England as any other great Englishman, said on one occasion, "I believe that there is no field of labor, no field of Christian benevolence, which has yielded a greater harvest in our national interests and character than the great institution of Sunday-schools." This is the testimony of a great man who believed it was better to train up boys and girls to be good citizens than it was to neglect them when children and to try to take care of them as men and women. Nothing in the United States is doing so much to advance the interests of Sunday-schools as the International Sunday-school Convention and the State and County Conventions which are auxiliary The next International Convention will be held in Denver, 1902. Our State (or Provincial) organization is working in the same line and is doing much to advance the interest of Sunday-schools of all denominations in our part of the country. Circulars explaining the International Sunday-school work may be had of Marion Lawrence, General Secretary, Toledo, Ohio.

Presidents of Missouri University.

Since its establishment the University of Missouri has had seven presidents and three acting presidents. The names and terms of office of each are as follows:

The first president of the university was Prof. John H. Lathrop, who served nine years. In 1849 he resigned the presidency of this institution and accepted a like position in the University of Wisconsin.

James Shannon, the second president, was inaugurated in 1850. and served six years. Dr. Shannon died in 1859.

W. W. Hudson was elected in 1856, and died in office in 1859.

Prof. G. H. Matthews, chairman of the Faculty, discharged the duties of the office until 1860, dying in 1869.

B. B. Minor was the fourth president, and during his administration the civil war interrupted the work of the school. It was reorganized in 1862.

John H. Lathrop, the first president of the school, was chairman of the Faculty from 1862 to 1865, when he was again made president. He died in 1866.

Daniel Read succeeded President Lathrop and held that office until 1876. He died in Iowa in 1878.

Dr. S. S. Laws, of New York, was inaugurated in 1876 and resigned in 1889. Dr. Laws now lives in Washington, D. C.

Dr. M. M. Fisher, as chairman of the Faculty, then acted as president until his death, February 20, 1890.

Dr. J. S. Blackwell was appointed to succeed him, and discharged the duties of that office until June 3, 1891.

R. H. Jesse, who had been elected in December of the preceding year, was installed on January 3, 1891, as the seventh president of the institution.



CAMPBELL-OWEN DEBATE

A discussion of the "Evidences of Christianity," which took place between Alexander Campbell and Robert Owen, the noted Scotch infidel. The stenographic report makes a volume of 455 pages, bound in cloth. All of Mr. Campbell's works have recently been reduced in price, and this book, which formerly sold for \$1.50, is now sent, postpaid, for

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PETE.

J. BRECKENRIDGE ELLIS.

III.—Linda May Discovers a Dog. Continued.

It was curious how strange everything looked to Linda May as she slipped along toward the front sidewalk. There was a big, black something in the side yard that in the daytime was only a trame-work covered with honeysu kle vines; but now it looked like a something on its knees with its arms reaching out to grab her. And when she looked back it did not look like Aunt Dollie's house, but like a wicked blackwindowed house that had crawled up into the yard and had swa lowed Aunt Dollie's residence and was squatting there in its place. Even the well-kept bluegrass was dark and clicking with uncouth bugs and insects. There was a bat circling overhead, and oh, how afraid she was of bats; because they are blind, and how do you know but what they will fly against you with their web feet? But she crept on, carrying the empty cigar box and thinking how she would tell Madge and Pete and Letitia and Jennie about this thrilling adventure in the

front yard at ten o'clock at night. Then all of a sudden and without any warning Linda May heard a noise-a curious noise—a noise near at hand. She wanted to run back to the house, but her legs stiffened with terror and refused to carry her one step. Her eyes had grown used to the darkness and she began to see things better. And she saw a black object in the corner of the yard, and the black object moved and then she knew that the noise she had heard came from this black object. The black object lay close to the ground as if trying to hide, but Linda May could see nothing else. She thought of calling Aunt Dollie, but her throat was as dry as a cornfield when it hasn't rained all summer. The black object began to crawl toward her with the strangest sound you ever heard, with a clink, clink, clink, clink. Linda May knew she couldn't run, but she thought maybe she could walk away. So she strained at her right foot, but it had become so heavy, it seemed fastened to the The black object came closer. ground. Clink, clink, clink! Linda May was so terrified that she dropped her box. That made the black object stop. She wished she had thrown the box at it. Maybe it would have stopped to eat up the box before coming to get her. But pretty soon it began to come closer. And then it began to make another kind of sound-sniffling, pathetic, shrill little cries. So she knew it was a dog. And the reason it went clink, clink, was because there was a tin can tied to its tail, and that is the way tin cans go under such circumstances.

Linda May was no longer afraid. The dog was a stranger to her, but she knew that no dog under such humiliating conditions would offer to do any harm. Indeed he was plainly asking her to remove the despised can. It suddenly occurred to her that here was her golden dream realized. Here was a dog at last that had come to be her dog, to belong to her, head and tail. She sank upon her knees and patted it. He was a shepherd dog, large and silky. A piece of moonlight seemed to quiver (n his nose; that was a white spot. She examined the place where the string was tied about his tail. It was a hard knot. She worked at it, while the dog lay with his nose between his forepaws, as if turned to stone. He was an abject and disgraced dog, and he had not enough selfrespect left to turn his neck and look at her when she gave his tail an extra hard tug. A dog that will not even wink when you pull his tail, but will stare moodily before him, has reached the lowest depths of shame. Y u can always get the better of a hard knot if you bring your teeth to bear upon it, but under the circumstances Linda May could only use her fingers. But at last she pulled in the right place. The string came off. The dog was free. As soon as he knew this he jumped up, wagged his tail as if to shake off the very memory of its late degradation, and leaped about the girl. Linda May patted him in an absent-minded way. She was plotting a plot. She started toward the house and the dog followed. That showed that he wanted to stay. He was not somebody else's dog. But how could Linda May hide him from Aunt Dollie? Poor Linda May! Already she was thinking of keeping this secret from aunt who loved her and did so much for her. She thought maybe Madge would take him; then whenever she visited Madge she could play with the dog. But what could she do with him until the next day?

In the back yard was a storm-cellar with a little hill over it, only Aunt Dollie wouldn't let you roll on it for fear of hurting your dress. It was never used except when a storm was coming or looked like it was coming (they generally turned out not to be storms, but Aunt Dollie took no chances on clouds and she ran to hide from all of them). Down in this storm-cellar was Linda May's play-house, if you can call it a play-house where you have to keep everything straightened up as if you were looking for company. There were no windows, but the door had a pane of glass in the top part. Besides, she kept the door opened when she played down there-what fun when the girls came to see her! Linda May decided to put the dog down in this cellar-at least if he were willing. She went around the house with him close behind her, and now she wasn't afraid of anything. She opened the door and went down the steps. He followed. Sh doubled up a rug and patted it and he lay down; she could tell that by keeping her hand on his back-it was too dark to see. He seemed to understand just what she wanted, for when she left he did not try to follow. So she



shut the door (of course there were openings where air could get in), and then she went into the house and reached her room and Aunt Dollie didn't know anything about it! Linda May was so delighted over her adventure and so sorry about keeping it from Aunt Dollie that she could hardly sleep. The next morning while her aunt was getting breakfast Linda May ran out in the front yard to get her box. And now what do you think? Do you believe she found any candy in it or that it was just an empty and disappointing box? I will tell you what she found in that box; ten cents worth of lemon drops; and you know you can get a good many lemon drops for that much money. Now what do you think about that tramp that left candy around in little girls' boxes? She concluded he must be a pretty good kind of a tramp; not a church member, perhaps, but a moral man. Only she couldn't understand why he would leave a letter in Madge's box that would make Madge's mother cry. If ever a tram; was a mystery she thought Nap was that tramp. Linda May put the candy in her school satchel, and she was anxious to go out and visit her dog, but just then the breakfast bell rang.

"Aunt Dollie," said Linda May, in a deeply subtle manner, "suppose somebody should give me a dog?"

"I wouldn't let 'em," said the other.

"But if Bro. Temples did?" That was the preacher.

"I'd tell him to keep his dog," said Miss Dollie, dryly. To Miss Dollie a preaches was just a man.

"Well—well—suppose a stray dog came here Aunt Dollie, a lame dog, and he wanted to stay; such a pretty dog, a big, black shepherd, with long, silky hair all over him and I would just want to keep him!"

"If he wouldn't go away, Linda May, I's send for the marshal."

"But, oh, Aunt Dollie! The marshal shoot stray dogs. He has to; it's his business."

Yes, I know it is," said Aunt Dollie, as is she thought it a pretty good business. That settled it with Linda May. If she could just get the dog to Madge's! But be fore that happened, she must keep he secret. Hiding the dog on anybody's premise is a difficult thing; on Miss Dollie's premise it would be almost impossible.

(TO BE CONTINUED.)

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THE PRODIGAL SON*

This is the gem among the parables, the choicest eting of the jewel of divine love. It is "a divine tome of the wandering of man and the love of d such as no literature has ever equalled, such no ear of man has ever heard elsewhere. Put the ore scale all that Confucius, or Sakya Juni, or Zoroaster, or Socrates, ever wrote or il-and they wrote and said many beautiful and ly words-and put in the other the Parable of Prodigal Son alone, with all that this single able connects and means, and can any candid rit doubt which scale would outweigh the other ternal preciousness—in divine adaptation to wants of man?" May He who uttered it aid to get therefrom its best meaning and noblest

n the two parables that preceded this, the itude of the Lord Jesus in seeking the lost is phically set forth. The straying sheep does call forth our censure, but only our pity, while the lost coin we feel no sentiment whatever. r sympathy and interest are with the poor nan who has met with its loss. The present able deals chiefly with the conduct and condiof the sinner, and awakes our interest in him. ause of the result upon himself of his departfrom God. Many fanciful interpretations e been put upon this parable, but its primary pose and meaning are unmistakable. It, too, meant to rebuke the Pharisees for their critins of Jesus, as a friend of publicans and sins. But its lesson went farther than those of preceding parables. They taught God's love the lost soul, but it also taught the soul's hunfor God's pardon and favor. Man is a child God, and sin, not the divine decree, has baned him from the divine presence and grace. en he is ready to repent, God is ready to reve him back into favor. The Pharisees, in rning the penitent publican and weeping harlot, playing the part of the elder brother in the rable, whose cold and selfish nature is vastly re repellant to God than the broken-hearted odigal.

The young man affords us a perfect picture of selves, as we turn away from God to follow own way in life. "Give me the portion of ods that falleth to me," is his demand. He has right to ask this, for the possessions are his her's until his death. But the youth is eager get hold of what he already looks upon as his n, and chafes under the restraint of his parent's thority and counsel. How often is the heart of nother grieved by the scorn of a daughter for advice, and how many a son brings sorrow to ather's soul by demanding the right to follow own impulses. And how must our waywards fill wi h gr ef the heart of our heavenly Faer, as he sees us start on the way of evil, led by ssion and blinded by conceit, knowing, as he es, the dread and certain end of our wander-

But human nature cannot be forced into virtue, d a man cannot treat his child as he does his ep or his money. With a sad heart the father ts into the hands of his boy the portion he has manded, and waits with anxious soul to see what he will make of it. "Not many days after," the ung man goes out into the world, to taste of the eets of liberty, as he doubtless would express it. his eagerness to spend his riches without other straint than his own desires, he leaves home far hind, and stops not till he is in "a far country." ascience may not speak so loud, he thinks, if

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he puts himself beyond the reach of letters from home. He deliberately attempts to cut himself off from all good influences, that he may give lust free rein. Many a young man, coming to the city from his rural or village home, repeats this experience of the prodigal, and lives a life that he would be ashamed to have reported to the loving and trusting ones whom he has left behind him. Alas! that such an one cannot see that he is degrading his manhood, destroying his opportunities, and dooming his future to bitter remorse and despair.

The story of his career is soon told. He "wasted his substance in riotous living." A half dozen words is enough to describe his rapid descent. Riches have wings, and when the cage of selfrestraint is opened they take their swift flight unbidden. For a little time this young man was the center of an admiring crowd, who dogged his steps, praised his wine, laughed at his wit, and helped to squauder his money. But the friendship of the world is false,-it clings to one but to take from him what of selfish gratification he can afford. When he can no longer entertain or minister, he is cast off. So, "when he had spent all," he found bimself friendless. To add to his distress, a great famine came upon the land. His wants became so imperative that he sought for some way, however base it might be, by which to earn bread. He found employment at last, of a kind that to a Jew would be perhaps the most dishonorable of all, that of feeding swine. Little did he think, the day he proudly left his father's house, with his fortune in his wallet, that so soon he would be glad to get this disgraceful "job." Could we but see the result of our sins from the beginning, we would not trifle with them as we do. Yet we ought to be warned, for both divine revelation and human experience assure us that the way of the transgressor is hard, and that the wages of sin is death. Hunger adds its pangs to his humiliation, and he is denied even a sufficiency of the carob pods upon which the swine are fed. Depraved, desolate and famishing, he is surely at the extremity of his wretched career. Alas! that so many prodigals are content to stay among the swine, and cultivate an appetite for the husks of animal pleasures till the memory of better things dies out of their hearts.

But this prodigal was not utterly dead to his former life of peace and purity. Intoxicated for a time by the whirl of sinful indulgence, he at last "comes to himself," and realizes his folly and wickedness. He can but contrast his present disgrace and misery with the honor and plenty

that had been his, in the days when he had loved and obeyed his indulgent father. Even the servants in his home have plenty, while he, a son, is starving. "I will arise and go to my father!" is the sudden resolution he forms, and he puts it into immediate execution. Well for him that he did not tarry, and balance reasons pro and con, or his resolution might have failed, and he have died among strangers. He formulates the confession he will make when he gets home. He will not try to excuse himself for what he has done. He will confess it all, and ask for mercy. He will not even ask to be reinstated as a son in the home, but merely that he may be allowed a humble place among the servants. Did he think for one moment that he could ever be aught but his father's child? Perhaps, for children cannot understand the parent's heart, until they themselves become parents. And so the poor boy starts home, and a long, hard journey he finds it, for he lacks the magic talisman of money, by which travel is made easy and speedy.

At last he reaches the vicinity of home, and his heart beats faster at the sight of familiar objects. But his fear and agitation increase, likewise, for he can but wonder how he will be received, as he returns, ragged and hungry, to the home he has dishonored. Soon his eyes light upon the very home for which he has been yearning, and he can hardly wait till his weary feet can bring him there. But see! who is that coming to meet him? And with outstretched arms, too, and streaming eyes! "It is father!" he cries out, and in a moment more is locked in his arms, and feels the kiss of loving pardon on his cheek. Ah! did he not know that while he was starving in a distant land, that father was weeping at the window, and longing for his return? He begins to realize now how great is his father's love, and it makes his sin seem more unspeakable. He tries to utter the confession and prayer which he had formed in his mind. He says, "Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son!" Here he pauses. He cannot ask now, as he had intended, to be made a servant. With his father's arms about his neck, and his father's kisses on his face, he knows that the old relation is restored, and that he is in his own home once more. It does not need the clean robe, and the new sandals and the ring of gold, to assure him that he is welcome. And the fatted calf is not half so sweet a feast to his famishing body as is the love of his good father to his starv-ing heart. O, that all the prodigals might be persuaded to come back to God, and taste the sweetness of sins forgiven!

Christian Endeavor.

BURRIS A. JENKINS.

TOPIC FOR OCT. 28.

DO NOT WORRY.

(Matt. 6:25-34.)

There is one great principle which Jesus has im bedded in these words of his that is altogether worth living by. It deserves to be printed in large

"IS NOT THE LIFE MORE THAN MEAT OR RAIMENT?" Here is a man or woman who worries so much over the getting of a living-a certain style of living-as to neglect the really important thing-Life! If something must be neglected, let it be the food or the raiment, few of us need fear danger to life from lack of either, and let attention be concentrated on the Life.

Suppose, for example, one worries so much about not being able to wear clothes of a certain richness as to lose equanimity; such a one is losing something important to Life. Suppose another worries so much because the house he or she lives in is not in a "swell" enough neighborhood as to lose contentment; such a one is losing an import ant element in Life. Suppose another still worries so much because the food on his table is not of a certain degree of fineness as to lose happiness; such a one is sacrificing Life to food.

The illustration of the birds and lilies has sometimes been thought by most of us, no doubt, to be inappropriate to the present subject. Of course lilies and birds can't have the same fear for lack of sustenance that humanity can have! And yet, look closely at the Savior's beautiful, poetic, and at the same time convincing, illustration; isn't there sustenance enough in the world for everything and everybody? Why should humanity worry more than flowers and singing creatures? God cares for all, will provide for all, has made enough for all. If all men would pay attention to Life, the sustenance would be forthcoming. Let the Life but send out the fragrance of the lily, and the song of the bird, and you may be very sure that neither God nor men will allow the perfume or the song to cease.

The difficulty is that we do not pay so much attention to Life as to a living. The essential thing is not the shell but the creature within, not the locket but the likeness, not the plush box but the jewel, not the clothes or the dainties or the house or the neighborhood, but the Life! "Plain living and high thinking," or as Jesus' words indicate, "Plain living and sweet singing and perfumed doing"-these are the proper attitude toward the problem. The great difficulty with most of us is that we are not content with the scale of living which God grants us, and we want something more than Life, or rather something besides Life, but infinitely less worth while than Life.

Seek first the kingdom of God-that is, seek the largest, roundest, fullest Life-and the other things will come. "You mean that wealth and fine clothes and swell neighborhood." O, wait a minute. Jesus meant no such thing. He meant that food and raiment sufficient to content us would come; because the Life that is large, round, full, will be content. Children worry little. They are content -until they begin to learn from grown-ups-are content with rag dolls, calico dresses, pebbles and sticks of wood-and of such as these little ones is the kingdom of beaven. Turn a child loose in the great world of grass, and sand, and trees, and stones, and it will find Life. Why cannot we? Because God has hidden some things from the wise and prudent and has revealed them unto babes.

Buffalo, N. Y.

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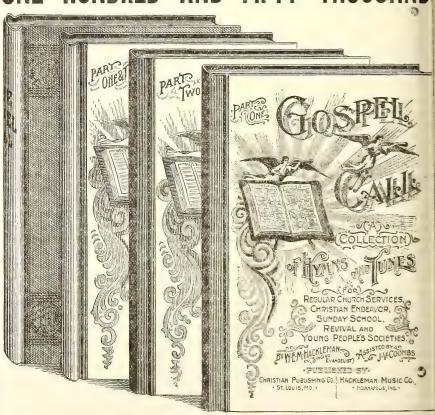
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Marriages.

FISCUS -VAIL. -At the home of the bride's rents in Albion. Ia., J. C. Encell officiating, Mr. hn Fiscus and Miss Florence Vail.

KNIGHT-MANLEY.—On Monday, Oct 1st, 100, at their new home, Oscar A. Knight and ene M. Manley, both of Worcester, Mass., pland A. Nichols officiatiog.

MOORE—FE WKES.—Oct. 3rd, at the home of bride's parents in Browns, Ill., by Eld. C. Iwards, Mr. Frank L. Moore, of Vincennes, d., and Miss Maud L Fewkes, of Browns.

PEAVEY—SAMPSON—On Thursday, Oct. 4, 900, at the parsonage, George H. Peavey and nma G. Sampson, buth of Word ster, Mass., bland A. Nichols officiating.

SNYDER—HARRINGTON.—On Tuesday, Sepmber 18, 1900, at the home of the cride, Milton Soyder and Lillian R. Harrington, both of orcester, Mass, Roland A. Nichols officiating.

WALTER—GOODSON.—At Chilicothe, Mo., ppt. 30, 1900, O. L. Sumner, officiating Mr. Har y S. Walter, of Warrensburg, Mo., and Misseatrice A. Goodson, of Chillicothe, Mr.

Obituaries.

BLALOCK

Nannie M. Taylor was born Ost. 2, 1859, in exas County, Mo., and died in Lamar, Mo., on he 41st anniversary of her birth. She united ith the Cumberland Presbyterian (hurch in 877, and two years later, under the preaching of ro. W. J. Frost, she united with the Christian hurch, of which she ever remained a faithful ember. She was married to W. W. Blalock at ik Creek, Mo., March 30, 1882, and for eighteen ears served nobly the part of a preacher's wife, he was the mother of five children, one of whom, ttle Helen, was buried July 16, 1899, and nother, a beautiful baby boy, was buried in its nother's arms. Three children, two sons and a aughter, survive her. Brother DeJarnett, of heldon, La, conducted the funeral at the church here so often she had met with the saints as a corshiper, and the vast throng assembled showed hetr appreciation of her earnest work with them, and their sympathy with the bereaved husband, heir minister. At the grave, Bro. DeJarnett aid this beautiful and well-deserved tribute to the memory. He said: "If to day every hand thom Sister Blalock has befriended should cast a cose upon her grave, she would sleep to-night eneath a wilderness of flowers." Sister Nannie's fe was indeed a life of sacrifice for others. When the Savior comes to make up his jewels neithinks the brightest of all diadems will adorn the brow of the faithful preacher's wife.

J. M. B.

NOEL.

Mrs. Nannie Noel, nee Glascock, was born Jan., 1874. and died Sept. 22, 1900, aged 26 years, months and 19 days. Sister Nannie united with the Church of Christ in Holliday, Mo., about welve years ago, since which she has "walked the God" in a most exemplary Christian life, he was united in marriage to Bro. Jeff. Noel, Aug. 6, 1899, and leaves him to mourn the loss of a most evoted wife. She also leaves to mourn their loss a her departure, her father and mother, and two isters and four brothers and a host of friends, ut they sorrow not as those who have no hope. All her life was spent near Holliday, Mo, till after er marriage, when she moved to Madison, Mo. he led prayer-meeting on the Wednesday night efore she died. Her funeral, conducted by the triter at Holliday, was attended by a large concurse of relatives and friends.

Paris, Mo.

C. H. STRAWN.

PICKERILL.

Bro. Thomas L. Pickerill was born in Brown Jounty, O., Jan. 12, 1835; died at his home in Creston, Ia., June 16, 1900. Bro. Pickerill was a sithful m mber of the Christian Church from the ime he was 15 years old. His faithfulness and is earnest devotion to the cause of primitive hristianity will be remembered by many readers f the paper. He was a genial, hopeful Christian, cattering sunshine everywhere. The church here as sustained a great loss in parting with Bro. lickerill, and he will be held in grateful remembrance by all who knew him. The funeral serview were conducted by the writer, and it was a sad

but sweet pleasure to talk of his beautiful life. Surely he has fallen asleep in Jesus.

Creston, Iowa.

D. F. SNIDER.

MCALPIN.

Orianna Wigton McAlpin was born in Malcolm, Ia., Feb 14, 1874, and died at her home in Fort Dodge, Ia., Sp. 22, 1900; was married to A. McAlpin, April 19, 1892. Her husband and three small children survive to mourn her loss. She was baptized by Brother Kerstein in Hastings, Neb. Her life was pure and her death one of perfect trust in Jesus.

"We'll not forget thee, we who stay
To work a little longer here;
And when o'erwearied by the toil
Of life our weary limbs shall be,
We'll come, and one by one lie down
Upon dear Mother Earth with thee."

EFFIE M. DAUPHIN.

SABBATH OR LORD'S DAY

By D. R. DUNGAN, author of "On the Rock," "Moses, the Man of God." etc. It is a powerful argument against Adventism, and the observance of the Sabbath, or seventh day of the week, as the day of rest and worship. Dr. Dungan is a man well versed in the Scriptures, and gifted with sound sense and good judgment. He is a strong and convincing writer. This work should be placed in the hands of those who have been disturbed by the teachings of Adventists.

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In fact, it may be made an exceedingly enjoyable occasion. This is not a theory but a demonstrated fact. If you desire corroboration, ask any of those who attended the Kansas City Convention via the CHRISTIAN-EVANGELIST Special.

The Burlington Route is noted for its fine equipment, and hence, when it is said that it placed two of its very best chair cars at the disposal of the CHRISTIAN-EVANGELIST and its friends, it will readily be seen that nothing was left to be desired in that direction.

Both cars were crowded before the convention city was reached. The fast train which carried the excursion party left Union Station, St. Louis, promptly at 9:02 A.M. The morning was bright, but not more so than the spirits of the members of the party, which came from all points of the North, East and South.

As the train glided along the smooth track which parallels the Mississippi River to Hannibal and then turns directly west across Missouri, delighted comments from the members of the party concerning the beautiful river and the no less beautiful country, were frequent and hearty. Very many realized as they had never done before the majesty of the "Father of Waters" and were convinced that the title of "Imperial Missouri" was not misapplied to the fifth state in the Union. Good reading was furnished in the shape of the CHRISTIAN-EVANGELIST fresh from the presses of the Christian Publishing Co., visiting was indulged n and the air was made melodious with the old familiar hymns. The Burlington "railroad lunch" service, by means of which one i enabled to gratfy his appetite, whether great or small, was much appreciated |by all members of the party and added greatly to the comfort of the occasion.

The sides fof the chair cars bore large muslin streamers on which was inscribed this legend, "The Christian-Evangelist, St. Louis, Mo." and at nearly all the important stations waiting delegates made their way to join the party. As the crowd increased so also the enthusiasm grew. At Liberty, Mo., the train was held up by "White Caps," whose motto "Reception Committee" shone forth in blazing letters.

The party at once surrendered and threw themselves on the mercy of their captors. Instead of a calamity this reception committee turned out to be the "kaws" of great assistance to the party. They took charge of the delegates and piloted them to the First Christian Church at 11th and Locust St., where the headquarters of the convention are established and where delegates were assigned to boarding houses or hotels, as they preferred. It was a pleasant trip from the first "How are you?" of the morning until the hearty singing of "America" by the members of the excursion party as the train rolled into Union Depot at Kansas City exactly on schedule time.

Not an accident or unpleasant incident of any

Not an accident or unpleasant incident of any kind occurred to mar the enjoyment of the occasion and it is quite certain that all will wait impatiently for the next CHRISTIAN-EVANGELIST Special.

W. D. CREE

Hawkeye-tems.

As it is nearest to the CHRISTIAN EVANGELIST and as the "pocket" is always the first consideration, we will begin these Iowa notes with a brief mention of our interests in the "Pocket City."

We have in Keokuk a goodly number of people—about 400—well distributed from the monument to the Indian Chief, whose name the city bears, in the beautiful park, overlooking the Government Canal and river, to the equally interesting point which affords a fine Missouri view, beyond the confluence of the rivers. If Keokuk accords as warm a reception to each of our people as it did to the man who tried to find them, very little of it will escape our influence.

We have a fine church building, admirably located. Bro. Sanderson is very popular and presents a worthy example, in the length of his pastorate. He is very ably seconded in his work by the veteran preacher, James Connoran, who is still quite active and not inclined to be shelved. There seems to be little to prevent substantial growth in Keokuk.

Passing the eight miles of canal, built and maintained by the government, at a cost of

\$5,000,000 and an annual expense of \$30,000, athe town of Nauvoo, of Mormon fame, which certainly "beautiful for situation," we reach Famadison, where the Christian-Evangelist saw "day of small things," in the hands of Dan Bates. It is said that sixty per cent. of the pollation is Catholic. Our people have had a var experience and are still without a church home meeting in the court-room—but have purchas and nearly paid for a very desirable lot and ho to build next year. Bro. E. E. Lowe has recentaken up the work and, together with his peop is hopeful of the future.

If any of our people are passing this way warm weather, they will find it pleasant to trave with our gonial Bro. Capt. Peel, of the Steam Eloise, an elder in the Burlington church and mature member of the CHRISTIAN-EVANGELI family. (The captain will owe us a ride for this

Burlington is decidedly Trinitarian, bei built on three hills—North, West and South. T most of our people are on South Hill, where to church is located. It does very well for a South Hill location, but we have quite a number of mei bers on West Hill and a few on North Hill, f whom it is inconvenient. Bro. N. G. Br. who rapidly learning the field and getting the condence and esteem of the people. There is but on problem which seems to a visitor to be difficult solution—that of location. It was suggested Bro. Brown to build up three congregations und a common management, one on each hill. The is an abundance of material and a fine opportuity to "provoke one another to good works."

It is quite apparent to one who visits the churches, and learns something of their condition and experiences, that the great need of the day not so much popular evangelism as a gospel systematic organization of the forces we have The suggestion of the Editor in the Christian Evangelist of Sept. 13th, with reference to thurches in Missouri, could be very profitably followed in Iowa.

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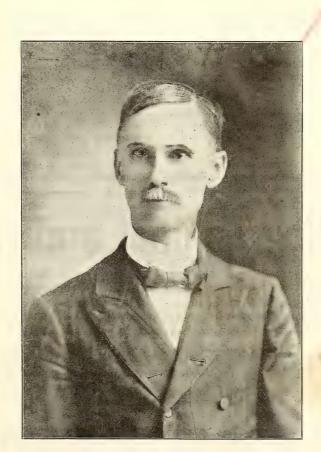
October 25, 1900

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W. W. HOPKINS. (See Page 1352)

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The next best thing to attending the General Convention is to read about it in the CHRISTIAN-EVANGELIST.

The CHRISTIAN-EVANGELIST containing the essence of the convention proceedings was distributed at the convention hall bright and early Wednesday morning.

A series of interesting letters from Bro. Chas. R. Scoville begins in this week's issue of this paper. Bro. Scoville is making an extended tour of Europe, and his letters may be counted on as very interesting notes concerning his trip. You will enjoy them; so would your friends who do not now receive the paper. In this connection we will say that the CHRISTIAN-EVANGELIST will be sent on 'trial for the remainder of this year for only twenty five cents. If ordered at once we will send all back numbers for October.

Minneapolis is to receive the up-lift of our General Convention next year. We have a word of suggestion to the committee on hall and arrangements, as follows: Use the columns of our religious papers to tell the brotherhood what is being done and interest them in making the convention a great success-we like to help in such work-but please do not forget the value of good literature and its great part in our missionary work when arranging for the sessions of the conventions. It is a greatly desired convenience to have the displays of literature under the same

This is a good time to interest your friends and acquaintances in the helpful pages of the CHRIS-TIAN-EVANGELIST. We offer it on trial for the remainder of the year for only twenty-five cents. If they read it for that length of time they will very probably subscribe for it regularly January 1st, and of course that is what we are after. If a thorough canvass has not been made of your neighborhood will you not see that it is done at

once? This is a rare opportunity to increase th knowledge and interest of our churches in th work for which we are organized.

Within a few weeks we will begin the publicatio in the CHRISTIAN-EVANGELIST of a serial story b Walter S. Smith, of Greenfield, Ind. It will, w believe, be found both interesting and instructive Our pages will be fairly exulting in good thing for months to come and admirers of good litera ture can scarcely afford to miss the feast. We are affording a solld foundation on which ou friends may safely build a large club of reader for the year 1901. We will send the CHRISTIAN EVANGELIST to new subscribers until January 1: 1902, for only one dollar and fifty cents, or fo twenty-five cents we will send it on trial unt January 1st, 1901. We will send samples for distribution if you will promise to make a canvass

We have left a half dozen Dewey watches American Waltham movement, cases made o steel from the hull of the battleship Maine. Th steel in these cases is oxydized and makes a nea and attractive appearance. The watches ar good time-pieces and are valuable souvenire o one of the greatest naval tragedies of moder. times. They are guaranteed for one year. We hav disposed of a very great number and have only few left as stated. They are gentlemen's siznone of the ladles' watches remain. Five dollar. will pay one year's subscription (new or old) to the CHRISTIAN-EVANGELIST and secure one of thes valuable and handsome time-pieces. Sent prompt ly by registered mail. Send order at oace; if i arrives after all the watches are gone the money will be returned to you.

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CHRISTIAN PUBLISHING COMPANY, ST. LOUIS, MO MANA

Vol. xxxvii.

St. Louis, Mo., Thursday, October 25, 1900.

No. 43

CURRENT EVENTS.

At a meeting of the miners' representaives at Scranton, the attitude of President litchell was more favorable to the acceptnce of the operators' terms than had been nticipated and the sentiment of the meetng gradually fell in line with his view. Mr. Mitchell commended the methods of the oft coal miners, who hold an annual meeting vith their operators and "like prudent, sensible men" agree together on a scale of wages or the year. By the resolutions which the onvention adopted, the miners agree to eturn to work if all operators will grant a O per cent. increase until April 1, and if he sliding scale is abolished in the Schuylkill nd Lehigh districts. Arbitration is reuested in case these conditions are not met. Most, but not all, of the operators have greed upon these terms. The making of he agreement until April 1 suggests that t is the purpose of the anthracite and ituminous miners to unite their interests, or upon that date the latter make their lew agreement for the ensuing year. With he miners of both hard and soft coal in greement, their leaders will be in a position, f they feel it necessary, to call the greatest trike in history.

Invitations have been sent to representalives of the Spanish-speaking republics of Central and South America to meet at Madrid in a congress for the discussion of comnercial and industrial questions. Spain is rying to regain a peaceful sway through rade over that vast territory which she cailed to rule by force. In the competition or the control of South American markets, Spain has many and great advantages. She as fixed her language, her literature, her social customs, her methods of trade and her modes of thought upon the Latin republics and these give her a natural ascendency among those peoples. The commercial congress in Madrid will make the most of these points and will endeavor further to make the Spanish Americans forget the former cruelty of Spain when she was their mistress and craftily to play upon their fears of American expansion.

The exchanging of diplomatic notes is a serious and time-consuming habit to which all the Powers have lately fallen victims. Following the failure of Germany's first note about the Chinese question to elicit favorable responses, came the second German note, to which substantially favorable replies have now been received from all the Powers, that of Great Britain being the last to arrive but not the least cordial. A

French note has also been dispatched, in which six items are suggested for consideration. The reply of Secretary Hay is friendly and recognizes the substantial agreement of intention between France and the United States, but withholds judgment in regard to some of the details. The following points are included in the plan of settlement outlined in the French note: (1) The punishment of those responsible for the massacres; (2) the prohibition of the importing of arms; (3) the payment of adequate indemnities to states, societies and individuals for losses in connection with the late disorders; (4) the maintenance of permanent legation guards by all the Powers; (5) the disarmament of the Taku fortress; (6) the establishment of military stations on the road between Tien-Tsin and Pekin, to be held by the Powers as a further protection to their legations.

China is entirely ready and anxious to begin peace negotiations and has indicated her willingness by submitting plans for peace. The five points of the Chinese note resemble those of the French proposals. But while allowing the Powers to require guarantees for the payment of indemnity and the preservation of order, China requires the immediate withdrawal of the foreign troops. While negotiations are still in progress, Pao Ting Fu has been taken by the English, German, French and Italian allies. The recail of the German Minister, Baron Sternberg, from Pekin has been attributed by some to the fact that he favored a policy of conciliation, whereas the Kaiser and von Bulow favored a more rigorous policy, as indicated in the first German note. The Anglo-German agreement is the most reassuring piece of diplomacy which the week has brought forth. These two Powers agree explicitly that neither of them shall attempt to acquire Chinese territory as the result of the present complications and that they will unite to resist the efforts of any Power which shall make such an attempt. America has formally agreed to this arrange-

While the Powers are trading notes, China has apparently come to the conclusion that, as regards the punishment of the guilty, it is best to anticipate their formal demands. It is probably a direct effect of the second German note that the Chinese government has, by imperial edict, fixed the penalties for seven of those who led or encouraged the Boxers. Three are to be decapitated, three imprisoned for life, and Prince Tuan banished to the Siberian border. It is highly significant that the Pow-

ers have agreed with Germany that their several ministers shall judge whether the penalties are sufficient and see that they are actually inflicted. Minister Conger, at the request of Secretary Hay, has sent in a list of names of several Chine e officials who are notoriously implicated in the work of the Boxers. The list includes the seven who have already been sentenced and a rout ten more. The Chinese imperial court, in anticipation of the entrance of the foreigners into Pao Ting Fu, has withdrawn to Cheo Cheng. There is an indirect report that a body of European troops (probably British) has already arrived there. The joint expedition, composed of about 7,000 British, German, French and Italian troops, left Tien-Tsin for Pao Ting Fu late last week. The United States consistently maintains that the expedition is unnecessary and will delay the opening of peace negotiations.

On Monday of this week, John Sherman, lately Secretary of State, died at his home in Washington. The most appropriate trib ute is found in the President's proclamation: "Few among our citizens have risen to greater or more deserved eminence in the national councils than he. The story of his public life and services is, as it were, the history of the country for half a century. In the Congress of the United States he ranked among the foremost in the House, and later in the Senate. He was twice a member of the executive Cabinet, first as Secretary of the Treasury, and afterwards as Secretary of State. Whether in debate during the dark hours of our civil war or as the director of the country's finances during the period of rehabilitation, or as a trusted counselor in framing the nation's laws for over forty years, or as the exponent of its foreign policy, his course was ever marked by devotion to the best interests of his beloved land, and by able and conscientious effort to uphold its dignity and honor. His countrymen will long revere his memory, and see in him a type of the patriotism. the uprightness and the zeal that go to molding and strengthening a nation."

At his own request, Count Hohenlohe has been succeeded as Chancellor of the German Empire by Count von Bulow, who has been until now Minister of Foreign Affairs. The retirement of the aged Chancellor, who is eighty-one years old, may perhaps be due to his unwillingness to assume the responsibility for the Kaiser's Chinese policy. The German Emperor is in reality his own Chancellor in a large degree and whoever holds that office must either agree with the Emperor or be subservient. Count von Bulow

is believed to be in full sympathy with the Kaiser's views on the subject of naval expansion and to have quite as little of the conciliatory temper. He is opposed to the Agrarian party and will, therefore, oppose those measures, supported chiefly by this party, which place restrictions upon foreign trade. He believes in maintaining warm commercial relations with all nations and especially with the United States. The new Chancellor is a younger man by thirty-one years than the former one and his experience so far has been confined almost wholly to foreign affairs.

Mr. Quay is again making a fight for the senatorship in Pennsylvania and this time, unfortunately, with a better prospect of success. Pending the election of the new legislature which will fill the vacancy in the Senate, he is stumping the state in the good old fashioned way and imploring the dear public to vote for the men who will vote for He is very genial and ingratiating now. He is not trying to "boss,' but is content to beg for support and is friendly to every promising candidate for the legis-Apparently he is winning back some of his old supporters who were frightened by the storm of a year ago and the bank scandal. His chief hope, however, lies in the absence of any united opposition. Mr. Wanamaker, who was the center of the opposition last year, has not yet recovered from a severe surgical operation, and no other opposing candidate has been found upon whom the anti-Quay elements can unite. Still there is enough scattered opposition to make Mr. Quay's nomination dubioue. A Republican landslide in Pennsylvania will probably carry him into the Senate, but less than that will give him trouble.

Many and varied as are the follies of John Al-xander Dowie and his disciples, they are not to be compared with the follies of some of those who are seeking by violence to prevent the spread of "Zion" both in this country and in England. At Mansfield, O., the representatives of this phase of divine healing have been prevented from entering the town to make converts, and the officers of the law have proceeded most lawlessly against the Dowieites. Manager Dowie himself is at present in Great Britain where his propaganda is being opposed in all sorts of legitimate and illegitimate ways. "Shadowed by Scotland Yard detectives, plotted against by physicians, reviled by the newspapers, repreached by clergymen and mobbed by riotous students," he is having a hard time of it, even without the hostile action of Parliament, which some have threatened. Mr. Dowie defies parliament in unparliamentary language. It seems strange that in this year of grace there are so many people who have not yet discovered that violent and lawless opposition and quasi-martyrdom lend wings to error quite as effectively as to truth.

In recommending a book of "Readings from the Bible" for use as supplementary reading in the Chicago public schools, the

committee of the school board has done a. wise and sensib e thing. We would not be willing to admit that any part of the Bible ought to be excluded on the ground that it contains "sectarian teaching"-of which school boards are usually so much afraidbut some parts are obviously better than others for reading to school children and often the teacher is not fitted to make the wisest choice. The committee which has recommended this book is composed of both Protestants and Catholics, and of men who are not professedly religious as well as those who are. It remains for the school board to adopt the recommendation of its committee. The only weak point in the arrangement is that it makes the book "supplementary reading," that is, leaves it optional with each teacher to use it or not. If it is a good thing-and we agree that it is-it ought not to be left in the power of the individual teacher to nullify the action of the board.

In answering a question as to whom he regards the three ablest orators in each of the two great parties, William E. Curtis of the Chicago Record says he considers Benjamin Harrison the ablest orator in this country. After him, among Republicans, come Senators Frye and Depew. On the Democra ic side he mentions Mr. Bryan, Bourke Cockran and Senator Daniel, of Virginia.

A German editor, Maximilian Harden, editor and proprietor of "Zukunft" (The Present) has again been sentenced to six months' imprisonment in a fortress for speaking disrespectfully of the government. The objectionable article was called "The Battle with the Dragons." This is Harden's second offense. Last year he served six months for an article entitled 'Poodle Majesty," wherein he likened Emperor William to a poodle. The articles were suppressed as soon as they appeared and we have not had an opportunity to see teem, but the last-mentioned bears its contents clearly enough in its title. It strikes us as being a singularly inapt comparison, that between the Kaiser and a lap-dog. The former has his faults, to be sure, and he makes so little effort to hide them that they sometimes, like a cloud, obscure his virtues. But both his virtues and his vices are those of a bigger beast shan a poodle. Poodles, for instance, are generally indolent, whereas the Kaiser is one of the most energetic men in Europe. If Editor Harden reflects calmly upon his misdemeanor (as he will have ample time to do) he ought to regret that, since he must suffer, it is not to be for some more accurate and intelligent caricature than that of the "Poodle-Prince.

The government of Austria-Hungary has recalled its ambassador from the Vatican and there is nothing yet to indicate any intention of sending a new representative to the papal court. In the days when the Pope was a temporal prince with a considerable part of Italy for his dominion, it was reasonable enough for the other monarchs to send representatives to his court. But with the passing of the temporal dominion all

excuse for that arrangement vanished. Still the custom has persisted more or less as a matter of tradition, habit and superstition. but it is tending more and more toward desuetude of the most innocuous type. Last year France recalled her ambassador, and now Austria Hungary, a far more staunchly Catholic country than France, is doing the same thing. Only recently the Austrian public schools were removed from clerical control, and certain laws have lately been passed countenancing civil marriages in Hungary, both of waich actions were somewhat bitterly resented in Rome. It is believed that the recall of the ambassador was occasioned by the temporary coolness growing out of this situation.

KANSAS CITY CONVENTION.

In our last issue we reported the Convention of the Christian Woman's Board of Missions, together with a brief reference to the services on Lord's day. The program of the American Christian Missionary Society began on Saturday evening with two very inspiring addresses, delivered to packed audiences in Armory Hall. W. K. Homan, late editor of the Christian Courier, Dillas, Texas, presided over this and all subsequent sessions of the convention of this society. He proved to be a chairman of fine tact, good knowledge of parliamentary law, and made an excellent presiding officer. The first address of the evening was by John E. Pounds, of Cleveland, on "The Christian Endeavor Era." It was brilliant, epigrammatic, fresh, pungent, pointed. The second address was delivered by President E. Benjamin Andrews, of the University of Nebraska, on "The Place of the Church College in the American System of Education." It was a very able address. It was characteristic of the breadth of a man of letters and of wide experience in educational work that, al though president of a state university, he gave splendid and unanswerable reasons for the maintenance and endowment of colleges under the auspices of the various religious bodies. It is not always the case that those who are connected with church colleges or religious institutions can recognize the place which state universities hold in our educational system; but men of breadth of view in both state and religious institutions recognize no clashing of interests in the two kinds of colleges but consider them as cooperative educational agencies, each of which has its rightful place in our great educational system.

MONDAY.

The Monday morning session opened with a Bible study by Jabez Hall, who on this and the following morning presented an outline view of the Epistle to Ephesians. These two lectures were illuminating and inspiring. The president's address on "Greater America, the New Century, and the Paramount Issue," was delivered without manuscript, and was received with great applause by the convention. It was an able addresss, emphasizing the greatness of our country, the greatness of the opportunities of the new century and the greatness of the parameters.

mount issue now pending, namely, Shall the great forces of this mighty nation and of the new century be dominated by Christ for the welfare of humanity, or by the evil one?

Corresponding Secretary Benjamin L. Smith then presented his statement of the annual report, the substance of which we have already printed. This was followed by "Voices From Many Fields," by which the secretary desired that the convention should hear some of the appeals that come to the Board continually for help. The east and the west, the north and the south, presented their appeals through men who are working in these fields and who are acquainted with their needs. C. C. Smith reported for the Board of Negro Education and Evangelization. This work, as stated in last week's paper, has been transferred to the Christian Woman's Board of Missions. It is probable that this transfer will carry with it Brother Smith, who seems to be inseparably connected with it, and who has given the problem more thought, perhaps, than any other man among us. We confidently expect an enlargement of this work under the management of the C. W. B. M. I. J. Cahill, of Dayton, delivered an address on "Puerto Rico," pointing out the condition and needs of that new island possession. The session at the Hall closed with a prayer meeting. Meanwhile a business session of the convention was held from eleven to twelve at the church, corner of Sixteenth Street and Forest Avenue, where Brother Kokendoffer is pastor. The only business dispatched at this session was hearing and acting upon the report of the committee appointed one year ago on the subject of education. To this committee had been referred an application from the Board of Education for a secretary. The report recommended that the Board of Education be dissolved, and that, instead, a National Education Society be formed, co-ordinate with the American Christian Missionary Society, and holding its meetings in connection with it, or with our National Congress, or at such other time and place as might be determined upon. It further recommended the appointment of a committee of seven, which would have the power to devise a plan of organization for such society, and to call a convention of the friends of education at such time and place as it might deem proper. This change met with universal favor, and it is believed will mark the beginning of a new era in our educational work.

The afternoon of Monday gave us three strong addresses. "How Shall we Fire the Hearts of our Ministry with the Home Missionary Passion?" was the theme of a most thoughtful address by J. E. Lynn, pastor of the church at Springfield, Ill. "The Educational Hour" was occupied by Professor J. D. Forrest, of Bulter College, with a very able and thorough discussion of the educational problem. Like President Andrews, he advocated the necessity of maintaining our religious institutions, showing that they filled a place that could not otherwise be filled. At the same time there was nothing in his address which antagonized state universities. "Our German Neighbors" was

the theme of a very earness address by our German preacher of Cleveland, R. H. Timme. His plea for an evangelist among the Germans was referred to the committee on recommendations of the Board, and resulted in a recommendation that the Board appoint such an evangelist as early as practicable.

The evening ression, after devotional exercises, was also marked by two strong, practical addresses. The one on "The Most Popular Thing of the Reformation," by William Ross Lloyd, of Richmond, Ky., being a strong presentation of the claims of Church Extension, and the other on "The Urgency of the Plea for Home Missions," by C. J. Tanner, of Minneapolis. This was one of the best addresses of the convention, indicating the reasons why we should push the work of evangelizing America with all possible zeal.

THESDAY.

After the second lecture by President Hall on the Epistle to the Ephesians, A. J. Marshall, City Evangelist of St. Louis, delivered a strong address on "City Evangelization-the Overs adowing Problem of the Twentieth Century." F. W. Norton discussed very clearly and forcibly "The Adaptability of Our Movement to City Evangelization Work," and "The Relation of City Evangeliza ion to the Salva ion of Our Country and the World," was strikingly presented by C. G. Brelos. These addresses made it apparent that the problem of the city stands in the forefront of the evangelization of this country and of the world. G. W. Muckley presented an outline of his report of the Board of Church Extension, which more than realized the amount which had been planned for up to the close of the present century. He gave as the watchword, "A Half Million for Church Extension by 1905." A poem, written by Mrs. Wilkinson, of Hastings, Neb., was then read by Miss Worth ngton, and proved one of the "hits" of the convention. It was entitled "Boggess' Ride into the Cherokee Strip," and it celebrated in striking verse that ride under the auspices of the Church Extension Board. It has been promised for the CHRISTIAN-EVANGELIST. At this point in the forenoon session a business executive session was called in another building, but the following additional addresses were given at the hall, "Ministerial Relief; What Is It?" by Howard Cale. Bro. Cale makes an able and convincing plea for this fund, and he is a worthy successor of our beloved and lamented A. M. Atkinson. There was also an address on "Indifferentism; A Plea for Home Missions," by Wallace Tharp. It was a matter of regret that these latter addresses were not heard by those of us who were compelled to attend the executive session. The chief business of the forenoon business session was deciding the place of the next convention. San Francisco, Pittsburg, Buffalo and Minneapolis, all presented their claims for the next convention. The committee on nominations, and time and place, recommended Minneapolis, and after a spirited contest, in which the devices of parliamentary law were exhausted, Minneapolis came out winner, and a recommendation to make it unanimous was carried. The personnel of the various Boards remains practically unchanged. I. J. Spencer, of Louisville, was selected as the presiding officer of the next convention. A motion prevailed providing that after the present year the presiding officer of the convention and the vice-presidents are to be elected by ballet.

In the afternoon at the session at Armory Hall there was a conference on Sta'e Missions, conducted by S. H. Bartlett, and an address on "The Appeals that Come to the Board of Home Missions," by J. H. McNeill, and also an address on "The Initiative in our Mission Work," by J. M. Rudy, pastor of the church at Cedar Rapids. Those of us in attendance at the executive session, which was continued on Tuesday afternoon at Forest Avenue Christian Church, were not privileged to hear these addresses, but they were spoken of in terms of high praise. Most of the time in the business session was occupied with the discussion on one or two of the recommendations of the committee on the report of the Board. The "points of order" that were raised, the amendments and the amendments of the amendments, and the substitutes, with motions to "strike out," "lay on the table," and the "previous question" were quite bewildering. Evidently a little knowledge of parliamentary law is a dangerous thing. Drink deep of Cushing and Roberts or else remain in blissful ignorance of parliamentary rules. We are compelled to say that valuable time seemed to us to be wasted on matters of little moment so far as their practical effect is concerned.

We are almost disposed to call Tuesday evening the culminating session of the convention in its enthusiasm. The splendid address of Mrs. Louise Kelly on "Boys and Girls' Rally Day," and that of Chancellor William Bayard Craig on "The Adaptability of our Plea to America," lifted the audience to a high pitch of enthusiasm. Bro. Craig was at his best, and when he is at his best, there is no one better. In our freedom from ecclesiastical tyranny and from the dominion of human creed, in our appeal to man's rational nature, as well as to his conscience, in our emphasis of the subject of Christian unity, and in the practical results of our evangelistic work, our plea finds a hearty response in the American people. This evening closed the sessions of the American Christian Missionary Society.

FOREIGN SOCIETY.

On Wednesday morning the Foreign Christian Missionary Society assembled, and after a Bible Study conducted by C. A. Young, on the Book of Jonah, from which practical lessons were drawn, the venerable president of the Foreign Society, C. L. Loos, took the gavel and called to order the twenty-fifth annual convention of the society. After a statement of the annual report by Secretary F. M. Rains, in his enthusiastic way, A. McLean read an historic address covering twenty-five years of history. The substance of this address we have already printed. This was followed by a very interesting

feature, namely, the introduction of foreign missionaries, in which Brother McLean was master of ceremonies. As one by one these heroes of the cross were presented to the Convention, they were received by the waving of handkerchiefs and applause. Missionaries from India, China and Japan each saluted the Convention in the language of the countries they represent, followed in most cases, with a few words of hearty greeting. Following these missionaries, Brother Mc-Allister, who recently came among us from the Congregationalists, and a Dr. Nelson, who is pastor of an independent church in a suburb of St. Louis, were introduced to the Convention and spoke briefly, expressing their appreciation of the fellowship they had enjoyed in the Convention. At 11:15, J. M. Van Horn, of Ohio, delivered a very able address on "The Gospel's Unceasing Aggressiveness." Few addresses of the Convention, if any, made a deeper impression upon the people than this one. A. M. Harvuot made a stirring address on "Children's Day," abounding in valuable hints as to how to make it a success. Every one felt at the close of this forenoon's session that the Foreign Society had scored a great success in its opening session. In the afternoon the addresses were on "The Spiritual Expansion of Christendom," by S. T. Willis, of New York; "Stewardship," by L. M. Sniff, of Indiana; on "Adoniram Judson," by Albert Buxton, of Texas. The latter was the only address of the forenoon the writer was permitted to hear in full. It was a fine address in spirit, in literary excellence and in adaptation to the purposes of a missionary convention. It was too late in the afternoon when W. T. Moore, of Columbia, began to read his poem prepared in honor of the twenty-fifth anniversary of the Society, on "Heroes and Heroes." He only read selections from it, however, but the entire poem, printed in excellent style, was on sale at the Convention, and we hope many of our readers provided themselves with a copy. It was worthy of the occasion, and of the author, and will remain among his most enduring literary productions.

The report of the nominating committee omitted the name of C. L. Loos for President as heretofore, and presented the name of A. McLean. This, it is understood, was at the earness request of Bro. Loos. Bro. McLean will not discontinue his present duties, but will perform them as President of the Society. It might have been wiser to have had a President of the Convention different from the Chairman of the Executive Committee, as in the Home Society, but if these two positions are to be filled by one man, as they have been heretofore in the Foreign Society, no one is more competent than Bro. McLean. He is thoroughly conversant with the foreign work, and his heart is in it. At the close of the evening session, which was the close of the sessions of the Foreign Society, resolutions were offered and adopted, expressing the high appreciation of the Convention of the services of Bro. Loos as President of the Society, and our Christian affection for him. He has given us an example of active Christian service at a time of life when most men consider themselves out of active service. Bro. Loos, even yet, has no thought of retiring from active service, but his influence will be given, as heretofore, for the advancement of the work.

The closing session of the Foreign Society on Wednesday evening was occupied by addresses by returned missionaries: James Ware, E. S. Stevens, H. H. Guy, F. E. Meigs and Miss Josepha Franklin. Their hearts were too full of the work to say a tithe of what they desired in the limited time given them, but what they said was sufficient to show the value of their work and its success.

On Thursday the Convention was broken up into sections as follows: I. Christian Endeavor; II. Education; III. Pastors and Evangelists; IV. Conference on Benevolence; V. Sunday-schools. These all had good programs which we learned were carried out successfully. We cannot here report them in detail. We should be glad if any one attending these sessions could give at least an outline of the chief ideas or result4. We looked in on the Endeavor and Sunday-school sections but spent most of the time at the conference on benevolence. There was a fine audience at the latter, an excellent program with stirring addresses, and a deep interest manifested in the benevolent work being accomplished and planned for. Mrs. Meier, of this city, who with her husband had just arrived from a protracted European tour, reached the Convention in time to throw her enthusiasm into this conference.

CLOSING SESSION.

The closing service on Thursday evening was a Thanksgiving and Consecration service. Devotional services were conducted by H. A. Denton, of Missouri, and B. L. Smith, presiding, called on a number of brethren for brief addresses, after which the Convention adjourned to meet in Minneapolis in October next.

Thus ended the fifty-first annual convocation of the Disciples of Christ. In numbers present it excelled all previous conventions except, of course, the Jubilee Convention, at Cincinnati. There were probably five thousand persons in attendance. The chief drawback to the convention was the lack of a suitable hall. The Armory Hall, in which we met, was never intended for an auditorium and is not adapted for that purpose. Besides, it was too small to accommodate the audiences which desired to hear. We have out-grown church buildings for the use of our conventions, and must henceforth make a suitable hall an essential condition of accepting any invitation from any city. The newspapers of Kansas City disappointed us somewhat in the meagerness of their reports of the Convention. It can hardly be claimed that it was the demands upon their space of other interests more important which prevented them from giving fuller notices of the Convention proceedings. It is probably the result of a failure on the part of the editors of these papers to appreciate the magnitude of the Convention, the number of people it represented, and the importance of the work it is doing. The brethren in Kansas City did their part well, and a failure to secure a suitable hall was no fault of theirs. In spite of the unsuitable hall, however, and some confusion attendant thereupon, the Convention was great in numbers, in enthusiasm, in earnestness, in missionary zeal, and in unbounded hopefulness for the future. Its real value is to be seen, however, in the increase of the results of the ensuing year's work over those of the past year.

CONVENTION PERSONNEL AND COMMENT.

The oldest man in attendance at the Convention was the venerable Dr. Hill, of Mississippi, who was present, we believe, at every session of the Convention, day and night. He is upwards of ninety years of age and yet takes a deep interest in all the work of the Church.

Perhaps the most patriarchal looking man in the Convention was Dr. W. T. Moore, whom one of the papers characterized as "a patriarch with flowing white beard and an immensely long Prince Albert coat."

C. L. Loos, although asking to be relieved of the presidency of the Foreign Society, shows no signs of waning energy or enthusiasm for the work. He has learned the art of carrying his years lightly, and growing old not only gracefully but usefully.

It was good to see Governor Drake present in the Convention, and looking much improved. He is one of the pillars, not only of Drake University, but of all our missionary interests.

Kansas City has one of the most remarkable High Schools we have ever visited. The Central High School, of which Prof. White is the principal, has about sixteen hundred young men and women in it. Once a week they have an entertainment, and on two occasions they were addressed by representatives of our Convention. The editor of this paper addressed them on Friday morning, the 12th, and on the following Thursday morning they were addressed by Professor Willett, of the University of Chicago. This school had a graduating class last year of two hundred and eighty-seven, which is said to be the largest graduating class in any High School in the United States. Professor White has long been at the head of the school. Prof. A. F. Smith, who has charge of the English Department, is an old-time friend of the editor of this paper, having been associated with him editorially in the early history of the paper.

President Charles Carlton, of Bonham College, Bonham, Texas, was the only representative present of the first National Convention held fifty-one years ago. He is more than an octogenarian, but is still remarkably active and well preserved.

It has been many years since the genial face of Chaplain J. B. McCleery, of the United States Army, was present in ore of our Conventions. He has grown venerable in appearance, but still looks hale and strong, and has lost none of his interest in the cause with which he has been so long identified.

B. F. Manire, of Mississippi, Tennessee

and Florida, is another of the young old men in attendance at the Convention and who was deeply interested in all its proceedings.

One of the pleasing features connected with our General Conventions is the meetings of college students and alumni of our various colleges. These were held this year as usual. We can speak from personal knowledge of but one of these, that of Eureka College, including the old students of Abingdon. There were about seventy-five present and it proved to be one of the most delightful reunions we have ever attended, and one of the most enjoyable in the history of the reunions of the students of this institution. The banquet was dispensed with, and the time was taken up with short, reminiscent talks of those present, with many an anecdote and incident out of the long past, which brought sometimes laughter and sometimes tears. President Hieronymus, N. S. Haynes, W. F. Richardson, Geo. A. Miller, President A. P. Aten, of Christian College, Harper, Kas., Mrs. T. R. Bryan, Professor Armstrong, R. A. Lovett and others were among those who spoke. The last-named speaker was an old Abingdon student, and kept the meeting in a roar of laughter with his references to humorous incidents of the past, and bits of his own personal experience. He is now a lawyer in Salina, Kas. There were a dozen or more graduates from Abingdon College present and one of these presided at the re-

Geo. T. Smith, of Winfield, Kas., once a missionary under the Foreign Society in Japan, and who has a grievance with the Executive Committee of that Society, which has been adjusted several times, tried to bring his case once more before the Foreign Board. As he was ruled out of order there, he brought a series of resolutions before the Convention which were declared to be out of order. He then read another resolution asking for a committee of arbitration, but the president replied that his case had been arbitrated once before at his own request, and in his own way, and that the result had been accepted by him, and that his request was, therefore, out of order. He appealed from this decision of the chair, and the Convention by unanimous vote, with the exception of one solitary negative, sustained the chair in its decision. Being thus defeated before the Convention, he went into the civil court and brought suit against C. L. Loos, President of the Society, and A. McLean, Corresponding Secretary, for \$35,000 damages, and had subpœnas served on them. This action on the part of one who has been our representative in the foreign field is a matter of great surprise and of pain, too, to those who have believed in the sincerity and honesty of Brother Smith. In view of the fact that his case has been repeatedly adjudicated, and once by formal arbitration, his action is rendered wholly unjustifiable, and his suit will, of course, be thrown out of court. We have never made any mention of this matter before, and would not now had not the Kansas City papers given large space to it as a sensational matter, and that the probability is

that the Associated Press will carry it throughout the country, and the brethren will not understand the meaning of it. One who refuses to abide by the decision of his brethren to whom he has appealed for justice, and who thus breaks covenant with them, divorces himself from the confidence and sympathy of his brethren until he repents of his wrong-doing.

J. B. Haston, pastor of the church at Galveston, made a statement to the Convention concerning the awful havoc wrought in that city by the flood and hurricane, which touched every heart. Out of a membership of about one hundred and forty they were able to gather about twenty after the storm. The most awful thing in the calamity, he said, was the feeling to which so many gave way, that God had forgotten them. Galveston, he assured us, would be rebuilt and more substantially than ever before. In response to his appeal, which was in great good (aste, upwards of \$500 was raised by a collection taken on the spot, and by an offering made after the communion service at the hall on Lord's day. This amount, it is estimated, will repair the church and put it in condition for use. Brother Haston has himself lost everything, and while he was too modest, of course, to make any appeal for himself, the brethren should remember him, nevertheless, and see that he is fitted up as well as he was before. We shall be glad to co-operate with the brethren in replenishing his library with anything we have in stock.

hour of Prayer.

SAVING OUR STATE AND NEIGHBORHOOD.

(Matt. 9:35; Acts 9:31; 18:7-11.)

(Uniform Midweek Prayer-meeting Topic, Oct. .)
CENTRAL TRUTH. The gospel works like leaven:
individual touching individual, neighborhood
touching neighborhood, and state touching state,
and is designed thus to leaven the whole world.

Jesus had come into the world to preach a universal gospel, adapted to all men, and to all ages. His aim was nothing short of universal conquest, and yet we read in the passage cited above that He "went about all the cities and villages, teaching in their synagogues and preaching the gospel of the kingdom, and healing all manner of disease and all manner of sickness." With an aim world-wide and age-lasting, He, nevertheless, visited particular cities and villages in the neighborhood where he was, availing himself of their synagogues for teaching and preaching the gospel of the kingdom. In connection with this work of teaching he cared for men's bodies as well, "healing all manner of disease and all manner of sickness." The latter was not the end which he had in view, but was a means to an end, and was used both as a means of expressing the divine compassion toward men, and of opening the door of opportunity for the preaching of the gospel.

There is no patent since Christ's day that supercedes the necessity of personal visitation to the cities and to the villages, with the old message of God's redeeming love in Christ. There was divine wisdom as well as good common sense in the method adopted of using the synagogues of the Jews and preaching to the chosen people first this message of the kingdom. This was following the line of least resistance. The Jews had greater preparation for receiving this message than any other people. It was the part of wisdom, therefore, to begin the work among those best prepared to receive it. We do well to observe this principle in all our mission work in both the home and foreign fields.

When the apostles began the work of preaching the gospel under the great commission, after the resurrection of Christ, they seem to have observed the same method of beginning at the center and working out in widening circles. Jesus had told them that when the Hily Spirit had come upon them, they should be his witnesses, "both in Jerusalem, and in all Judea and Samaria and unto the uttermost part of the earth." (Acts 1:8.) And now we read in Acts 9:31, after the conversion of Saul, "so the church throughout all Judea and Galilee and Samaria had peace, being edified; and, walking in the fear of the Lord, and in the comfort of the Holy Ghost, was multiplied." The church, beginning at Jerusalem, in Judea, had extended north into Galilee and Samaria, finding a better preparation for the gospel even among Samaritans who had a knowledge of the Jewish law and of the prophecies than among other Gentiles.

The further working out of this method of spreading the gospel is illustrated in the passage cited from Acts, eighteenth chapter. Paul, having offered the gospel to the Jews, who seemed to despise it, departed from them, saying, "From henceforth I will go unto the Gentiles." The record continues: "And he departed thence and went into the house of a certain man named Titus Justus, one that worshipped God, whose house joined hard to the synagogue." Thus the gospel went from province to province, from house to house, from neighborhood to neighborhood, from Jew to Gentile, all the while seeking the hearts most ready to receive it. When Paul grew discouraged, the Lord, appearing to him in a vision, assured him that he had many people in Corinth who were ready to receive the truth when they should hear it, and so "he dwelt there a year and six months, teaching the word of God among them." If there had not been a readiness to receive the gospel on the part of many in Corinth, Paul would have gone to some other city with his message. God offers men salvation, but He does not torce it upon them. If they do not accept the offer of the gospel, He would have His messengers turn to those who are ready to accept it.

All this seems to accentuate the value of our local, neighborhood and state work. There are people within easy reach of our local churches in neighborhoods destitute of preaching, which can be reached by individual c ngregations; there are districts more remote, that require the co-operation of churches; there are cities whose spiritual needs are so great that it requires the unit-

ed effort of the churches of a whole state to operate effectively upon them. We are not to neglect these home fields because they are home fields, but should naturally give them the first opportunity of accepting the gospel, that they may co operate in the work of world-wide evangelization. To the extent that we weaken our state co-operations, we weaken the general work and lessen our capacity for reaching the heathen nations. There is great practical wisdom, therefore, in building up the home churches, in strengthening weak and struggling congregations and enlisting them in co operative service, and in planting new churches in neighborhoods and communities where but little work is required to accomplish the end.

The time is at hand when most of the states lift their annual offerings for the work of state missions. This work is fundamental in all our missionary plans. It is to be hoped, therefore, that no pains will be spared to impress its value upon the churches and to raise a liberal offering for the needy and destitute portions of the various states which are calling for assistance. Nor let us forget to pray for the missionaries and evangelists working under the auspices of our state organizations, who, in isolated fields and often under very discouraging circumstances, are seeking to establish the kingdom of God.

PRAYER.

We thank Thee, our heavenly Father, for the leavening power of the gospel of Thy grace; that when planted in human hearts its influence is seen on the life and character. We thank Thee that Thou hast entrusted us with this glorious message of salvation through Christ. May we be faithful in carrying it to others-our children, our neighbors and all those around about us who are ready to receive it-and even to those who are afar off. Help us to be faithful to the obligations we owe to our home-land, and to the destitute fields within our own states. that the gospel, firmly planted in this fertile soil and bringing forth an abundant harvest, may be sent hence to distant, perishing nations. Above all may we be so filled with Thy spirit that all who come in contact with us may be brought into touch with the power of the gospel, that thus Thy name may be glorified, through Jesus Christ, our Lord. Amen!

Editor's Easy Chair

There are a few things we need to cultivate in order that the gospel which we hold and teach, and presumably embody in our lives, may make a better impression upon the world. One of these is good manners, by which we mean a conscientious regard for the rights of others. One of the speakers at our late convention was moved to say in the beginning of his speech, "Remember the rights of a speaker." We are sorry to say that this was not always done. The speaker is entitled to an attentive, respectful hearing. He has prepared his address with a view to its being heard. This is impossible in a large hall unless the people keep quiet. A great many people unthoughtedly violated this rule of good behavior. The construction of the hall made it difficult not to violate the rights of the speakers, but it should have been done, nevertheless, even at the cost of social enjoyment. It ought to be sufficiently self-evident that visiting in the rear part of a hall, or other building in which religious services are being conducted or in which public speaking is going on, is a grave impropriety which cannot be indulged in without violating not only the rights of the speakers, but the rights of all those who wish to hear. This violation of good manners is not intentional, but is the result of thoughtlessness, persons doing it being often unconscious of the interruption and disorder which they are causing. It is possible, however, to cultivate good behavior at conventions as one of the fine arts.

There is another matter closely akin to the above, but even of graver importance. A devoted Christian missionary from the foreign field who was present at the convention at Kansas City came to us at the close of the communion service, held at one of the churches, and besought us to urge upon the Disciples of Christ generally an improvement of their behavior in the house of God. The apparent lack of reverence in the audience assembled to break bread in memory of Christ's death so grated upon her feelings that she was compelled to go out of the building for a little quiet communion with God, to prepare her spirit for the proper observance of this institution. Before the announcement of the first hymn there was the hum of voices throughout the building, not loud and boisterous, of course, but sufficiently audible to disturb religious meditation. After the announcement of the hymn and the beginning of the public service, there was, of course, the utmost decorum. It is the time intervening between entering the church and the beginning of the public worship where the lack of reverence among us is so frequently manifested. Often while the solemn tones of the organ voluntary are calling the people to worship, this subdued conversation goes on, to the great disturbance of those who feel the need of these few moments of quiet to prepare their hearts for public worship. Preachers would do well to call the attention of their congregations to this subject, and to seek to cultivate in them the spirit and habit of reverence in the house of God.

The matter of applause in our conventions needs a little study. There is a lack of discrimination here which often jars upon good taste. A soloist is invited to sing a song. It is, of course, a religious song, and, presumably, is intended as a part of the worship. A good soloist who can lift all hearts nearer to God by the sentiments and the sweet melody of the hymn, assists materially in the public worship; but if it is a part of the worship, ought it to be followed by the clapping of hands, as if it were a mere musical performance? Why, then, may we not with equal propriety applaud an earnest and eloquent prayer or sermon? It may be difficult to draw the line between what should be applauded and what should be received without applause, but everyone knows that

there is such a line to be drawn, and that what is offered as public worship to God should not be applauded by men's hands. Sometimes, too, a mistake, or slip of the tongue, is applauded quite as demonstratively as the loftiest sentiment. ought to be some way of distinguishing between what is merely humorous, and vhat we desire to endorse as a principle or policy. We are not inveighing against applauling in our conventions, but we submit that there is a little more discrimination needed than is often observed. All these things which we have mentioned above seem to us to be worthy of our attention, looking, as they do, in the direction of that good order and decorum which the very spirit of our religion

"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

William W. Hopkins.

It has seemed altogether proper that since our Bro. W. W. Hopkins severs his editorial connection with the CHRISTIAN-EVANGELIST with this number, after a faithful service of six years as assistant editor, we should give our readers a view of his face, which we do this week on the first page of our paper. Brother Hopkins is an Indianian by birth, and was reared on a farm. He taught school when yet in his sixteenth year, and entered the Northwestern Christian University at Indianapolis (now Butler College), where he was both room-mate and class-mate of Geo. E. Flower, of sainted memory. Ill health compelled him to leave college near the close of his junior year. He began his minis erial labors in Minnesota in the summer of 1869. From there he went to Wisconsin, where he did some missionary work for five years, preaching the gospel and supporting himself mainly by teaching. While in this field, he was married to his present wife, Miss Losina Adams, a descendant of John Quincy Adams. He returned to Indiana from this field on account of sickness and financial reverses in his father's family, and later went with his parents to Kansas, whither they migrated in search of a new home. He labored in that state as evangelist and pastor for a time, and came to St. Louis in 1885 in connection with a business enterprise. He became a temporary supply for the Second Christian Church, then at Eighth and Mound streets, and remained with them as pastor for many years. Six years ago he became associated with the CHRISTIAN-EVANGELIST, having previously written for its pages frequently under the title of the "St. Louis Pen." Our readers will be glad to know that he will continue to furnish a St. Louis letter for our columns.

We have found Brother Hopkins to be a true yoke-fellow, amiable, industrious, and loyal to his convictions of truth. His ability as a writer is well known to our readers. Our best wishes go with him into whatever field of labor he may enter.

OUTWITTING FATE.

L. H. STINE.

While sitting in a conference of ministers and educators, the other day, in the city of Bloomington, a conference called in the interest of a higher education among our ministers, my mind was turned to the embarrassing problem that confronts my ministerial friend who took his academic degree from a college not many months ago, but who is without money and opportunity to pursue graduate studies in one of the great universities. He would gladly pursue such studies, for he sorely feels the need of them and appreciates the value they would be to him; but on account of the sport of potent circumstances, he is debarred from the privileges of the university. Shall my friend, therefore, become the wretched follower of a hope forlorn? Is a young man of ability and promise, like my friend, doomed to the fate of thinking and of speaking from a level lower than that of his more highly favored brother whom fortune greets with superior smiles? Must be deplore his helpless doom, and must he be the fickle ball fo wind and wave, stern fate and time, to play upon? By no means. He is not doomed to walk on a lower plane; he can control his fate. With his high soul aloft, looking beyond both clouds and tomb for a shining mark, he will laugh at fate and will shut it out.

What can my friend do to outwit the plots of frivolous circumstances, to the end that he may become a preacher of accomplished learning, and of vivid, appropriate and persuasive speech? Much every way. He should look hopefully toward the higher things and should have confidence in the integrity of his mind which is the essence of heroism. He may become the architect of a brilliant intellectual fortune, and may carry his ministry to the highest point of efficiency and success. It is in the interest of my friend's higher education that I write this article; an education whose costly pearls he is compelled to gather without the stately walls of a great university.

The first step my friend should take toward the goal of higher learning, in my judgment, would be the committing to memory of the four Gospels, the epistles of Paul and the epistle to the Hebrews in the Greek language. This much of the New Testament at least. Should the labor of committing the Greek Testament to memory appear an Herculean task, let him not be deterred therefrom, for the reward of the struggle will be of priceless value and will yield the largest returns. Frederick W. Robertson committed to memory the Greek epistles of Paul while dressing of mornings. With a Greek lexicon, Winer's grammar of the New Testament and Burton's Moods and Tenses, without spending a dollar on commentaries, except it should be on such as comment critically on the Greek text, my friend will have a sufficient outfit for the intelligible consignment of the Greek Testament to his memory, the warder of his brain. Gifted with a retentive memory and endowed with a genius for toil, as my friend is, he will find a delightful possibility in such a patient

endeavor. The intellectual culture produced by the presence of the Greek Testament in his mind and the consciousness of the literary and spiritual authority accruing to him from so signal an achievement will be a rich reward for his heroic deed. In addition, the Old Testament would supply each day with a perpetual source of rational pleasure. He would lose his mind in the brilliant imagery of Job, the most splendid creation of Hebrew poetry, and he would plunge headlong into the literature of Solomon and Sirach, and the lyrics of David and the odes of Isaiah would he rapturously seize as delicious pleasures.

Placing the Bible in the midst thereof, my friend should put Shakspere on one side and Tennyson on the other. Now he is under the tuition of two masters. He has found his teachers. Hardly will he listen henceforth to ordinary men. I trust he will be content no longer with the instruction of lesser lights.

Shakspere will teach him the value of his memory; how to use the shapeless mass of materials that lie about him, whether of myth, or fable, or tradition; how to draw continually from all the fountains of knowledge, for Shakspere owed debts in all directions, and, notwithstanding his admonition against the habit of borrowing and lending, was the largest borrower in the history of English literature; and also how to radiate the truth and to bring every intellectual jewel in his office and every fine sentiment to the people who wait for light and inspiration; how to create and how to clothe the creature of legend or of thought with form and sentiment. Shakspere will teach him how to harp on many strings. He will save him from peculiarity of opinion, or of oratorical conduct, from eccentric and importunate topics. Shakspere will not permit my friend to become sectional, or provincial, or national, for he will show him how to include the world in his horizon. He will teach him the art of weighing the relative value of truth, and how to speak greatly on great matters and subordinately on questions of minor importance. Shakspere will open his eyes to the splendor that plays over the visible world and will teach him how to discern the larger meaning of oak, or rose, or peach, or hill, or sea, or star. What should my friend do with Shakspere? Transmit him to the table of his memory; work him into the texture and fiber of his soul.

Tennyson will teach my friend how to express himself on the platform clearly, beautifully and nobly. Daily will he bring his heart into contact with the breadth of human sympathy. He will show him how to be strong and steadfast and great in faith in an age of doubt, and how to give expression to immortal love. He will point out to him the difference between a simple faith that lives and works and grows, and the creeds of men that are antiquated, superannuated, and outgrown by the progress of ideas. He will teach him how to cheer, to sweeten and to elevate human life, and how to apply the balm of hope to the sinful and the sorrowful, that will lift the suffering man above

himself and will make him a wiser, a better and a happier man. Daily will Tennyson illustrate before his eyes the art of approaching and of telling the truth. In Memoriam and the Idylls of the King he should commit to memory, with as much more of Tennyson's writings as possible.

Another name belongs to this faculty of masters, it is the name of Byron. Byron will teach my friend how to use his gift of liberty; how to apply his energy and how to comprehend life's purpose and aim. Byron will show him how to give magnificent expression to the sentiment of history and how to realize the conception of humanity in the multitudes, for he is the greatest modern preacher of "liberty, equality and frater-Byron will show him how to grasp the material universe and how to identify himself with it, and through the creation with God of whom lily, or raven, or cedar, or pendant rock, or mountain, or sea, or sun, is a holy symbol, a sign between God and man. Though wearied out by the emptiness of life, Byron will teach him the vanity of raising the cup of ignoble pleasures to one's lips. He will bring him into contact with impulses not wholly literary, and will open his eyes to the present century and will exhibit artistic creations that throb with the life of the current year of grace. As long as the combat of faith deepens, my friend also a struggling combatant in the arena of strife, will need Byron's impetuous vehemence and the stormy play of passion that mounts and swells and thunders in the tenpest of his verse. Let him commit Childe Harold to memory, and let him learn the diction of Byron and his use and swing and sweep of language.

Other voices with the authority and show of truth occasionally will inflict new pains of inferiority upon my friend as he fearlessly seeks the higher learning, and will remind him of what ills of want, of toil, of envy and of tears assail him. Wordsworth will teach him the things that are really essential in nature; how to assuage, to reconcile, to console the afflicted, and to add sunshine to the noonday, by making the happy ones happier; how to inspire young men and young women to see, to think and to feel; how the mutual adjustment of the external world and the internal mind is able to transmute the "simple produce of the day" into a paradise; how to enlarge the understanding, to widen the spiritual vision and to move the sympathies of the heart. Wordsworth will teach him the art of idealizing the vast creation around-an animate presence intermingling with our works and "breathing grandeur upon the very humblest face of human life.'

Bryant will conduct my friend often upon the theatre of nature where Wordsworth displayed the majesty of simple feelings and humble hearts, where is played in endless round the drama of life. Burns will teach him tenderness, warmth and pathos. Coleridge and Keats will develop his imaginative quality, while Longfellow will convince him how beautifulit is to love and will teach him the power of a deed to overtake a flighty purpose.

Along with the pursuit of these sublime studies at the feet of the masters, the whole sphere of reading pours its crystal stream of history, of science, of myth, of legend, of religion, of theology, of philosophy, of criticism, of poetry, of travel and of fiction into the expanding mind of my friend. All things now belong to him against whom, unfavored by fortune, the doors of the great university stood closed. With the Greek Testament in his memory-stamping the Greek image of Christianity upon his mind; with the sunny gems of Hebrew literature impearling the flower of his thought; with the produce of the great English masters wrought into the structure of his mind and summoning into council the vital thoughts of ages past, my friend has secured an intellectual and spiritual equipment with which to perform the function of a preacher when he rises in his pulpit, which is his throne, that venerable Harvard cannot give him.

Were my friend preparing himself to teach geometry, or chemistry, or technical theology, these masters would not serve his purpose, though yet for culture they would be indispensable; but the gospel of grace concerns life,-life at the hearthstone; life behind the plow and with the reaping hook in hand; life at the forge and in the mine and behind the counting-desk; life in its pains and life in its pleasures; life in its defeats and life in its victories; life in its temptations and life in its deliverances; life in its dark despair and life in its shining hopes; life in its midnight of adversity and life in its noonday of prosperity. Through whose voice can my friend more effectively speak to the human heart on themes so great with clearness, power and persuasiveness, than through the voice of the great masters who learned in suffering what they teach in song?

The poets are the teachers of mankind, and to find the truth, and in its adequate environment, one must interrogate the brave poets who look up Godward and speak the truth as it should be told, and keep back nothing. Having learned the language of Tennyson, my friend can deliver his message to the peasant and the king and both will listen to his story and will understand him. Tennyson speaks the language of the heart in every key, and a message with the drapery of his discourse about it will wing its way straight to the heart. This is the reason the language of Jesus was direct and powerful—it was gracious—the language of the poet.

My friend will now be able to avoid the common ruts of life that catch many of us and instead of taking the husk for the grain, he will be found taking the initiative and beginning life anew. He will never become a slave to the opinion, or whim, or conceit, or freak, or caprice, of any man; he will keep pace with the energy and march of sublime events, and will be prepared to meet the issues of his time and to answer the questions of his day.

It must be steadily borne in mind that such a course of study for intellectual and spiritual training is by no means intended to qualify my friend for technical work in the ology, or Biblical criticism, much less for that ambitious enterprise of exploring the archives in search of the genesis of the history and doctrine of the Disciples—as he must visit the university a few weeks for such pretentious, if not momentous, work; but to prepare him to stand in the presence of the people and before princes and judges of the earth and, with skilful tongue and unaffected grace, to proclaim the message of immortal love with beauty of diction and vividness and persuasiveness of language.

Does my friend deplore the dull prospect of theological training? If so, let me assure him that, in the course of his reading. he will get quite enough of the sweet pabulum of theology for his intellectual and spiritual support; and further let me assure him that, for his spiritual nourishment and for his intellectual support as a preacher whose function it is to deliver a message of love, to translate doubt into faith and despair into hope, the influence of the Greek Testament in his heart, the embellishment of his mind with the wisdom and discipline of the Hebrew classics and the imbuement of his brain with the elegant literature and the invisible and powerful influence of Wordsworth and Byron, of Tennyson and Shakspere will supply him with more nutritious food than all the theologians that ever wrote Augustine to Anselm, and from Aquinas to Schleiermacher.

Let my friend be of good cheer and let him hope to the end. His hours are lucky. His bold heart has stormed at the gates of fortune, and has conquered its supreme desires. He has outwitted fate.

Quincy, Ill.

HELPFUL HINTS TO BEGIN-NERS IN BIBLE STUDY.

BY PETER AINSLIE.

You can know just as much about the Bible as you want to know. It is a revelation of the mind of God and in it he has revealed to us as much of his own mind as the human mind is capable of grasping. The acceptance of all its truths combines to make a full-orbed mind—just such as God wants every human being to have. It holds the most precious secrets, and these will be given up to every one who searches its pages with diligence and prayer. No book is so charming and no theme so uplifting as that of this one and best book. God is its author, truth its theme and salvation its end.

1. In its study every one should have a suitable Bible—not one too costly for every-day reading, nor too small print, so that you can read it only by the sunlight, but one of good print, well bound, medium size, containing maps and other helps, and if possible the Revised Version. In fact, if you must choose between the Revised Version and the helps, get the Revised Version and get your helps elsewhere. If you already have a Teacher's Bible, it will be only an additional cost of twenty-five cents to one dollar to procure a well-bound copy of the Revised Version of the New Testament, or

two dollars for the whole Bible, or more, according to the style of binding, but by all means use for your daily reading and study the Revised Version.

- 2. Do not be afraid to use your Bible and give no thought about keeping it clean, although it is supposed that it will not be soiled unnecessarily. It is the truth you are after and not the paper that makes the pages. That paper is no holier than any other paper, and for a trifle you can get another Bible when that one has become too soiled for use, but the information from those pages is what the soul is athirst forsuch information as was said of it and it "Thy word is truth," and "It shall only: stand forever." Practice carrying your Bible to church, especially to the prayermeeting and the Sunday services, and make use of it there as opportunity may offer itself. Make it a living companion.
- 3. Read it often and you will have laid hold of that promise which is, "Blessed is he that readeth," but especially study it as you would your mathematics or Latin. The command is, "Search the Scriptures," just as one who is working a problem in mathematics or translating a sentence in Latin, or, having lost something, every piece of furniture in the room must be removed to find that which is lost. God's word no more quickly gives up its secrets than other lines of study. Emerson rightly said: "This world belongs to the energetic," and it is so with the study of God's word. It belongs to those who combine their energies and surrendered wills to its mastery.
- 4. If one is so situated, it is well to have a certain time for the study of the word; but if circumstances be against this, be determined to get some time for study, and be sure to get it, for your life depends upon it. It is your spiritual food and the soul must have it. It is significant that in the oldest book of the Bible-at the very beginning of writing-Job should have said of God: "I have estremed the words of his mouth more necessary than my daily food;" and Jeremiah said: "Thy words were found and I did eat them." The Christian's failure to grow is due either to the lack of appetite for the Bible or if, having the appetite, he does not take the time to gratify it. This is supreme. The soul should be fed as regularly and as continually as the body.
- 5. Memorize as much of the Bible as possible and say it to your own self frequently. Argue with yourself for a holier life on this basis. Do not memorize the Scriptures simply for prayer-meeting talks or to meet others in argument, but do this for your own salvation. Plant the word right in your heart and, like a careful florist, keep it growing. It is the greatest bulwark against sin. "Thy word have I hid in my heart that I might not sin against thee," said the psalmist. This is the divine remedy and it cannot fail. Take the Sermon on the Mount for an example. This can be easily gotten to memory and the daily re peating of it, even in part, brings God more largely into human life. For a long time

I have practiced saying this as soon as I retire at night and with equal diligence I practice saying it immediately on awaking in the morning. I have found this to be an incomparable mental purifier. It may appear as a trifling practice to bring into one's life, and it is a small matter, but it has brought great blessing to me.

- 6. Find out the purpose of each book in the Bible and the circumstances surrounding its composition. No Scripture can be fully understood without inquiring: By whom was it written and to whom? When was it written and where and why? These questions are necessary for us in order to understand anything men may write, and they are no less necessary in understanding what God has written, for the same laws of interpretation that apply to a clear understanding of other ancient books apply to the Bible. Not only in the Old Testament, but many of the epistles are far from comprehension without a strict adherence to these rules. The books of the Bible, especially the epistles, should be so studied that one would be able to give a general outline of the book, perhaps getting to memory verbatim some special verses, but making it all very brief, and mark the verses that you have come to love and that have become to you living sentences. Refer to these frequently and usually in the connection with which they were used.
- 7. Make a careful study of those lands which have been made so sacred to us because of Bible history. Not only study the map, but practice map drawing until you are able to make a general location of the places mentioned in the Scriptures, especially those mentioned in the New Testament, otherwise those names of cities and countries and rivers and mountains will have no meaning to us. This part of Bible study is too frequently neglected. It is very important. It locates facts and so makes them more real.
- 8. Remember that the first law of Bible study, which in fact is the law of all other branches of knowledge, is to practice what you learn. You know that this is an essential rule in the study of grammar, mathematics and everything else and it claims the very first place in Bible study. The promise is very simple: "If a man shall do his will he shall know of the doctrine." Without doing you cannot know. Everything that the Bible commands you must try to practice, just as you do in obedience to the laws of grammar and rhetoric in the hope of being able to speak and write in purer English. This is vital and Bible study is of no practical value unless we enter wholehearted into the practice of all we learn. In this way, and this way alone, are the secrets of God open to the human heart. "You shall know the truth and the truth shall make you free."
- 9. You must not expect to master the Bible in a year nor several years. You did not do that in the study of Latin, which was written by men. God is the author of the Bible and the highest knowledge lies hidden in its pages. It is a life-long study,

every day the word getting sweeter and the great world it opens getting larger and more beautiful, until, like Kepler, we shall exclaim: "O, Almighty God, I am thinking thy thoughts af er thee!"

10. Never forget at any time in your reading that the Bible is the living word of the living God, so always be reverential, for the Almighty Father is looking over your shoulder as you read and study and flinging new truths across your pathway and opening new pictures before your vision, and after awhile you begin to realize that God and you are friends. All this will have come to you through your diligent and reverential realing of the word and your constant practice of it.

In the study of the Bible the very flowers of God blossom around you and you smell their fragrance, and the art galleries of heaven have their doors thrown open before you and you wonder whether you shall enter, but already you will have become annexed to the heavenly kingdom, for "the kingdom of God is within you;" and so the purpose in the Bible has been met in your life, for the Man of the Book has become the living Jesus in your heart. I know of none other purpose of the Bible than this.

Baltimore, Md.

PREACHERLESS CHURCHESS AND CHURCHLESS PREACHERS.

BY J. W. LOWBER.

I believe the following causes largely account for preacherless churches:

- 1. Many of our churches do not understand the true position in the church of pastor-elder, who labors in word and doctrine. In the apostolic church the territory of the local church was the territory of the city. We read of the church in Jerusalem and of the church in Antioch. The Antiochan church at that time, according to Eusebius, had one hundred thousand members. Of course, it had a number of places of meeting, and consequently a plurality of pastors or elders who labored in word and doctrine. The pastor should never be separated from the eldership. If this were better understood many of our pastorless churches would feel more the nocesaity of having pastors to feed the flock of God.
- 2. There are too many unconverted and restless people in our churches. We have gone ahead of all others in our scriptural and practical method of evangelization. From this fact, our increase in the past decade has been marvelous. In many of our churches you will find that the children above eight years old have been baptized. We sometimes come very near to infant baptism. When a person is prepared in mind and heart, I believe in baptizing, even the same hour of the night; but as a people we should be a little cautious and not baptize persons before they are ready. In Texas we number three members where the Presbyterians have one, but in the capital of our state and in some of our leading cities they number three to our one. Their suc cess in pastoral work largely accounts for

this. We are far ahead of them in the evangelistic field, and I am certain that we are now gaining in the cities.

- 3. Many churches have not wisely trained their members to Christian liberality. We are not as liberal as were the ancient Jews. We are strict in reference to some ordinances and neglect others. God has ordained that those who preach the gospel should live of the gospel. Our churches should not neglect this ordinance. The contributing is part of the fellowship, and disciples who neglect this are certainly not in good fellowship.
- 4. Many of our churches fail to distinguish between pastor and evangelist. Of course, a pastor may do evangelistic work, and an evangelist may do pastoral work, but that is not what I mean. It is a fact that many of our churches try to employ every good evangelist for their pastor. The really successful pastor is turned off and the evangelist is put in his place. In a short time the evangelist finds that the work does not suit him and he goes into the field. The result is a pastorless church.
- 5. Some pastors leave churches for which they preach without using their influence in securing a successor. They even leave factions in the church. This is wrong. Preachers should be above envy. They certainly should not be like the cow which gave a good pail of milk and then kicked it over. Preachers should be loyal to their divine mission.

We have considered the question of preacherless churches, and will now give some attention to churchless preachers. I believe the following to be the principal causes of so many churchless preachers:

- 1. Our colleges do not sufficiently train young preachers for pastoral work. Much attention should certainly be given to the training of those who are to be the elders ordained to labor in word and doctrine. The great eastern theological seminaries have chairs devoted to pastoral theology, and in this way preachers are trained to feed the flock of God. They may not always give the sincere milk of the word, but they are certainly well qualified for pastoral work. Our people can learn something from others along this line. No pastor can succeed who does not preach from house to house.
- 2. Many of our preachers are too restless and are not satisfied to let well enough alone. I have known preachers who were doing well, but changed for what they thought to be a larger field, and the larger field ruined them. Some of them are yet churchless preachers. When there is a vacancy in a city church nearly all the applicants are already well located. They simply want to do better, and will not let well enough alone.
- 3. Some of our churches persuade young men to prepare for the ministry when these young men are not at all adapted to the work. Some time ago I met a young man who had graduated in one of our leading institutions, but failed as a preacher and became an infidel. As a business man he might have been an active Christian worker

in his local congregation. I thank God that I have baptized a number of young men who have become preachers, but I want no young man to enter the ministry unless it is of his own free will and accord.

4. Many of our young preachers are not becoming well enough educated for the ministry of the 20th century. Of course, some may do great good with a limited education but considering the educational tendencies of the present age, our young preachers will certainly have to reach for a higher standard.

5. I believe we should have a bureau of information connected with our state boards. Of course the corresponding secretary should be a member of it. It would greatly assist him, for the work now falls on him alone. Of course, this bureau could only be advisory and could not in any way interfere with the freedom of either the preacher or local church. The tendency in this age is extended liberty in both church and state, and I have no fear that anything will contravene the liberty of our local churches. Both church and state are now in more danger from anarchy than from despotism. It is certainly our duty to do what we can for our prea herless churches and churchless preachers. Both parties deserve great sympathy.

Austin, Texas.

ROGER WILLIAMS AND RE-LIGIOUS LIBERTY.—IV.

W. H. ROGERS.

Roger Williams has been termed a "picturesque figure in early American history" by one of John Milton's biographers.

He was the protege of Sir Edward Coke, the distinguished English lawyer.

Williams learned to hate the encroachments of arbitrary power when he saw his illustrious friend and protector sent to the Tower for resisting the royal prerogative.

Though Coke was a great lawyer, he was of a somewhat rancorous disposition, from whom Roger Williams might learn independence of action, but not suavity of manner.

John Quincy Adams characterized Roger Williams as "conscientiously contentious."

From some one else he received the sobriquet of "Arch Individualist." A disturber he was, but such a disturber seems to have been needed in those days when no one could sit as a deputy in the General Court who did not hold to the orthodox creed. Henry Dunster, the first president of Harvard College, was compelled to resign his position because he conscientiously refused to bring his chili to baptism.

Here is a man, thoroughly possessed by a twentieth century idea, running up against seventeenth century customs.

We do not marvel that he was so impatient, but that he was so patient.

More than once Mr. Williams' persecutors came to him apologetically.

John Cotton, "the unmitted pope," besought Williams, after the sentence of banishment was passed, not to withdraw his favor and affection, though Cotton was one of the leaders against Williams. John Winthrop, the first governor of the Massachusetts Bay colony, wrote to Williams afterwards: "Sir, we have often tried your patience but could never conquer it." Again, it seems that popular opinion, so far as it dared to express itself, was with Roger Williams, for John Cotton states, "Williams' positions were so well taken as to threaten the authorities with serious embarrassment, and to force the court to retrace their steps, and desist from that proceeding."

Godliness was a feature of Williams' character so prominent, and yet so genuine, that friends and opponents looked up to him with fear and respect, and the court sought by every possible means to avoid the sentence of banishment for fear of the people.

John Cotton further sought to soften the austerity of the sentence by saying that Mr. Williams was not banished, he was simply "enlarged" out of Massachusetts.

Certainly the banishment resulted in Williams' enlargement. A grand idea always enlarges a man, and if his environment is too small, if the creed, or the church, or the state is too circumscribed, then the man who is possessed by that enlarging idea must simply get out.

As Rev. Mr. Merriman says: "The sentence of the court was not recognized by the British Parliament." "Mr. Winthrop wanted it revoked." "Cromwell authorized him to trample it under foot," and gave "safe conduct for him to go through all the colonies at all times."

When Williams went to Rhode Island, he made such an honorable and satisfactory contract with the Indians as made the Indians his friends, and would have made Williams himself rich in lands and worldly goods for all time.

But such a consummation did not happen to fall in with the mission for which Roger Williams was raised up, namely, the founding of a free state. And so Roger Williams died a poor man, but the statues both in Providence, R. I., and in Washington, D. C., commemorate his memory as one of the founders, or, as some would say, the Father of Religious Liberty in America.

It must be remembered that one reason for the troubles in which he became involved was that he denied the right of the King of England to cede away the lands of the Indians to the American colonists. Williams had great power over the Indians to pacify them, and in the case of the Pequot war, he was the instrument in the hands of God for saving the lives of his former Massachusetts persecutors from destruction at the hands of the Indians.

Williams has often been spoken of as the founder of the Baptist Church in America. His connection with the Baptist Church was a minor incident. He soon withdrew ecclesi astical fellowship, though he continued to preach and remained in closest spiritual fel lowship with the church and with his successor, Rev. Chas. Brown, the pastor.

Like many another great religious leader, neither his work nor his sympathy could be confined to any single denomination.

Great men and great movements reach beyond all denominational limits.

The Baptists have little more reason to claim Roger Williams than the Methodists or

Congregationalists, for his movement was not only inter-denominational, but international and universal in its scope.

As one grows into the intensity and the largeness of the love of Christ, his denomination becomes simply the platform on which he stands, and from which he labors to build up the universal kingdom. Dwight C. Moody was, and F. E. Clark is, connected with the Congregational Church only in a formal way, for the sake of convenience, order and example, but they in reality belong to no denomination.

Roger Williams did not feel the need of even that formal connection. It is thought that some lingering confusion of mind concerning apostolic succession led him to separate himself from any local church or ecclesiastical affiliation. It certainly was not factions, opposition, or any such discreditable motive that guided him.

It has often been the case that the Church has been too narrow, too cold and formal, for the progress of a great reforn, or for some great advance movement; and men filled with the Spirit of Christ have not found the Church large enough for the expansion of that Spirit of Christ.

It is sad when the Church becomes too small and conventional for the sympathies and activities of her Divine Guest. The Holy Spirit is less jealous of any particular form of organization, though it be one of its own appointment, than it is of the opportunity to work through any form of organization which shall most effectually do the work needed to be done at a given time or at a given place.

The forms of the Church must not be so unyielding as to repress the ever-abounding and ever-pliable life of the Church. Men seem to think they are loyal to Christ when they are holding on tenaciously to forms from which all life has departed, but he is most loyal to Christ who is fullest of the life of Christ, not most tenacious of the forms of Christ.

In these letters I have conceded the assertions made concerning Roger Williams as a u an of crotchets, ultra imperious and somewhat given to tangents.

It should be stated that many of his bicgraphers refuse to admit these assertions. Indeed most of the dozen biographies which I have consulted with more or less care allow nothing of the kind. Oscar S. Straus says that "though he was a positive, active, aggressive man, yet the wrath and enmity he provoked he never shared; the sweetness of his temperament remained unruffled through all his trials; spitefuloess and revenge were foreign to his character; he was ever ready to return good for evil." It is known that in some important exigencies he did make concessions to his opponents.

Still further, we may well concede that Roger Williams' persecutors were in many instances as conscientious and God-fearing, and as devoted to the welfare of humanity, as Roger Williams himself. There was rife at the time a spirit of insubordination which would not yield to anything but s ern civil and ecclesiastical control. Even men like Williams, and movements like his, needed some curbing, and developed more healthily for the repression by civil and ecclesiastical authority. Liberty grows best under restraint, and the fetters which bind should not be snapped too suddenly. Why reproach our Puritan ancestors for not bounding at once into the spirit of toleration and moderation that has come to us by two hundred years of growth? As Haw-thorne says: "Let us thank God for having given us such ancestors; and let each successive generation thank him not less fervently for being one step further from them in the march of ages.'

East Milton, Sept. 19.

Our Budget.

- -"Echoes of Convention" next week.
- -Now for another year of progress.
- —From the mountain-tops to the casting out of devils.
- Let us gather up the fragments of the Kansas City Convention—the most precious fragments for the benefit of those who were not there.
- —If you were present at the National Convention send us in not more than about one hundred words, the best or most helpful feature or sentiment of the convention as you heard it. Do this at once, and in this way help to publish the good things for those who could not be present. Use a postal-card if you prefer.
- —In this issue of the CHRISTIAN-EVANGELIST is repeated for the last time the two great book offers of the Christian Publishing Company—the "Biographical and Historical Library" of ten volumes for \$5.00, and the "Home Library" of fifteen volumes for \$5.00. Both these effers expire October 31st, and those who intend to take advantage of them should not delay a day longer. Both these offers have been very successful. Some of our patrons have ordered both sets. All purchasers have been delighted with the books. For full description of these sets see advertisements elsewhere.
- -The article on Bible Study this week under the auspices of the Bethany Reading Courses' management is by Bro. Ainslie, of Baltimore, Md., and will be found fresh and invigorating. Bro. Ainslie is a vigorous writer and has an inspiring theme and has written worthy of himself and of the occasion in this article. This series of articles promises to be the best that have yet appeared for the management of the Bethany Reading Courses and their influence for good will be incalculable They ought to call into existence many new reading circles Every Endeavor Society that has not a reading circle ought to look into this matter and begin the work at once. Dr. J. Z Tyler, of Meveland, Ohio, will be glad to farnish you with explanatory literature
- -We are giad to report the relief of the First Christian Church in Lincoln, Neb., from the great burden of debt which has so long rested upon it and hindered its work. Elsewhere in this paper will be found a letter from the pastor, T. J. Thompson, giving the facts and figures in the case. And the local paper of the church for October is filled with encouraging conditions. There is probably no more important work in the United States at present than the Lincoln work; its success means far more than the mere success of a local congrega tion; it means incalculable good to the cause throughout the state. No church was probably ever confronted with graver financial problems and conditions, and now that it has succeeded it ought to bring hope to other languishing churches. Faith and perseverance will get the victory.
- -According to the Herald and Presbyter seventy-nine Presbyteries have expressed themselves as favoring a change or revision of their creed. While this count includes over half their Presbyteries yet they express so many shades of thought on the subject that it is not likely that any radical steps will be taken in the immediate future on the subject. The situation seems to stand about as follows: One-third of the Presbyteries oppose any action; one-third favor moderate revision, while the remaining third are divided in their views. It seems, however, from this count, that the trend of thought in that great religious body is toward revision and with no visible signs of a reaction of sentiment in the movement revision is one of the inevitable futurities of that Church.

- —W. E. Harlow, of Parsons, Kan., is assisting E. T. McFarland, pastor of the Fourth Christian Church, this city, in a protracted meeting. The meeting has been in progress two weeks and 32 additions are reported to date. Bro. Harlow is a a plain, straightforward gospel preacher. His sermone abound in apt illustrations and scriptural quotations. He gets at the facts in his theme and strikes for the hearts of his hearers. The common people can understand readily. St. Louis is a peculiarly hard field at best for evangelistic work and the Fourth Church is located in one of the peculiarly difficult fields, but the constant presentation of the gospel after Bro. Harlow's earnest fashion is making its mark.
- -On last Sunday at 3 P. M., W. E. Harlow gave an interesting lecture on Christian Science at the Fourth Christian Church, this city, to a full house The first part of the lecture was devoted to an exhibition of the vagaries and absurdities in Mrs. Eddy's famous book on Christian Science. The latter part of the lecture was devoted to an elucidation of Hudson's theory of psychical phenomena, and was exceedingly interesting and profitable. Bro. Harlow has given this matter much study and is well prepared to lecture on the subject. He has gathered up a large book of facts from his own observation and personal investigations, and clearly illustrates the duality of the human mind in control of the physical body. Christian Science, he says and shows, is neither Christian nor scientific, but having stumbled onto the law of suggestion is enabled thereby to perform some cures, and to this he attributes, and that correctly, its success. In his lecture Bro. Harlow shows that suggestive therapeutics is available for many valuable uses by any who will inform themselves on the subject without resort to greatly advertised charlatans who seek to rob the people. The lecture put all the phenomena of mental science where they belong-in the field of science. He takes off the religious mask which some have thrown over it and gives you the facts upon their merits. It will do any church or community good to hear Bro. Harlow's lecture on Christian
- —Brethren visiting St. Louis, desiring to secure board, will find a pleasant place with Mrs. J. D. Dillard, 1128 Leonard Ave., this city. It is near two car lines and about two blocks from Central Church. Rates reasonable. Address the above number.
- —It is reported that a woman has invented a machine to measure a man's capacity for affection. If so, we pity the average young American, but we tremble for matrimony. But happily the practical success of the machine has not yet been guaranteed or even demonstrated.
- —The plan of taking up one study at a time in the Bethany C. E. Reading Courses, is proving very popular. The English rible is now the subject of study; the plea and history of the Disciples will be taken up January 1, and world-wide missions will be taken up April 1. Readers may enroll at any time. W. B. Clemmer, of Clarinda, Ia., says: "The Bethany C. E. Reading Courses are the most timely movement in our brother-hood of recent years. It must go and grow."
- —T. H. Blenus, the pastor of the Adams St. Christian Church, of Jacksonville, Fla., is contributing weekly articles to the fimes-Union of that city, the leading paper of the state. The following are among the recent articles contributed by Bro. Blenus: "Time-Wasting," "Institutions Peculiarly American," "Impure Literature," "The Relation of Our Literature to Our Morals," "The Educated Man," "The Lord's Day and Primitive Christianity," "The Preacher's Attiliade in Politics," "Gold Worshipping."

Scrofula

This root of many evils-

Glandular tumors, abscesses, pimples and other cutaneous eruptions, sore ears, inflamed eyelids, rickets, dyspepsia, catarrh, readiness to catch cold and inability to get rid of it easily, paleness, nervousness and other ailments including the consumptive tendency—

Can be completely and permanently removed, no matter how young or old the sufferer.

Hood's Sarsaparilla was given the daughter of Silas Vernooy, Wawarsing, N. Y., who had broken out with scrofula sores all over her face and head. The first bottle helped her and when she had taken six the sores were all healed and her face was smooth. He writes that she has never shown any sign of the scrofula returning.

Hood's Sarsaparilla

Promises to cure and keeps the promise. Ask your druggist for it today and accept no substitute.

—J. F. Berkey, pastor of the Church of Christ in Monroe, Wis., is taking a very active part in politics this campaign. He is working for the Prohibition party. It is pretty hard to find a preacher among the Disciples of Christ who is not a Prohibitionist and it requires no strain on the conscience for them to work for the only political party that stands squarely and solely on a moral issue.

-On last Friday evening the Endeavor Societies of the Church of Christ in St. Louis held their union quarterly meeting in the First Church. The meeting was well attended, all of the churches being represented. Bro. Burns presided and Bro. Pittman led the song service. After devotional exercises the meeting listened to reports of the Kansas City Convention by the editor and by Bro. McAllister. These reports were then followed by an address from C. E. Hill, our State Superintendent of Christian Endeavor in Missouri. Bro. Hill is pastor of the Church of Christ in Pleasant Hill, Mo, and was present by invitation of the St. Louis C. E. Societies. The meeting of the Endeavorers on Friday night was followed by another of the Juniors at the Central Church on Saturday afternoon, which was also attended by Bro. Hill. Both meetings were profitable and greatly

-Now that the national conventions are over and have added enthusiasm to the churches it is time to arrange for Rally Day in our Bibleschools for Home Missions. This day ought to be to Home Missions what Children's Day is to Foreign Missions, but this will not be without great interest in the work and more energy on the part of preachers, churches and schools in preparing for it. The fruits of the next Rally Day will go largely to the first year of the next century and it ought to be worthy of the occasion. There will be a great effort on the part of all religious bodies to begin the new century with new energies and larger offeringe, and we, as a factor in the religious world, cannot afford to be in the rear. With such a plea as we have our banner ought to lead the procession in all good works in the opening year of the 20th century of the Christian Era. Let Rally Day be generally and generously observed throughout all the churches.

-D. W. Campbell, of Camberland, Ia., writes that he can put a good young preacher, with small family or single, with good references, into a very pleasant work with two churches four miles apart, one in a town of from 800 to 1,000, the other in the country. Half time at each place, salary from \$600 to \$700. Address him with stamp.

-J. Z. Tyler, of Cleveland, Ohio, is writing a series of articles in the Christian Monthly on "Recollection of my Richmand Pastorate." The Christian Monthly, published in Richmond, Va., is, by the way, a new magazine of marked ability, edited and published by Julian C. Anderson. The articles of Dr. Tyler are therefore peculiarly fitting for such a magazine, as well as peculiarly interesting.

-Dr. H. L. Willett, Errett Gates, D. B. and W. D. MacClintock, A. M., of the Disciples Divinity House of the University of Chicago, have prepared a course of lectures, each for the purpose of carrying to the churches and colleges of the Disciples of Christ the course of instruction given in the University of Chicago by members of the Church of Christ. Such course is designed to cover one week, with one lecture a day, or half a week with two lectures a day. All correspondence concerning terms and dates for either of the courses should be addressed to Errett Gates, Disciples Divinity House, University of Chicago Either course would be a spiritual uplift to any congregation.

-J. W. Lowber, of Austin, Tex., very much regrets that he did not know until it was too late that he was appointed to preach on Sunday morning at Independence, at the Kansas City Convention. He would have considered it both a pleasure and an honor to preach for ex-President Cave and to occupy the pulpit so long occupied by Alexander Procter, the sage of Missouri.

-The following note speaks for itself. It has the spirit of life and progress in it. It would be well for the cause if all our preachers could say as much.

"We are strictly missionary in word and deed and I ventilate the mission work wherever I labor and we have paid all our apportionments."-ELD. H. H. RAMA, Maitland, Mo.

-J. H. Allen, President of the Allen-West Commission Co., one of the largest firms of cotton brokers in this country, has issued a circular letter to the patrons of the company in the South, in which he takes occasion to boldly declare himself on current political issues. He had received many inquiries as to how he intended to vote, and having declared himself in favor of expansion and bimetallism, he adds:

As we greatly differ with both the old parties on their main issues, we expect to vote the Prohibition ticket, for we think the great imperial power that is ruining this country and others is King Alcohol. Both the old parties bow down and worship him and dare not in their platforms say a word against him, though they both know he is costing mo e lives and money and bringing more sorrow, distress and poverty into the world than any other one thing. And when a timid Conthan any other one thing. And when a timid Congress passes a law against him, the executive will not enforce it for fear of offending the liquor-But both the old liquor parties will learn there is a moral element in this country with which they will have to reckon. We think it is a crime against God and man to sell the heathen abroad and the ignorant at home strong drink or opium, and an enlightened government ought to forbid the traffic, for nothing but truth and right-eousness will finally triumph. So we will vote for the right, even if it is now in the minority. The writer, the president of this company, is alone responsible for these views.

Some of our readers no doubt will differ from the opinions expressed above, but they will all honor the man who believes that "nothing but truth and righteousness will finally triumph" and who prefers to be in a minority with the right, rather than with a majority in the wrong.

-From a letter from Bro. J. F. Callahan, of Noble, Ohio, we quote the following interesting information:

I am quite well-rugged; but dread our lake breezes and climatic changes of the winter season, so have about completed arrangements to go to Eastern Kentucky with R. B. Neal to help preach, stir up and build up. Our son Errett went Sept. 2d (as electrician) with a company to Bering Sea to lay a cable from St. Michaels to Cape Nome. The boat—Origaba—was wrecked on a rocky reef with water rising in hold and the instruments, passengers and part of cable were removed by lighter to St. M. (six miles). By last report it was doubtful about saving the boat and the "Senator" may bring passengers, etc., home to a ait spring and more favorable weather for ca ble laying.

Personal Mention.

J. A. L. Romig reports 22 additions to date in their meeting now progressing in St. Paul, Minn.

W. F. Folks has changed his field of labor from Petosky, Mich, to Clarksburg, Ind.

G. A. Ragan, of Irving Park, Chicago, could be secured on reasonable terms to hold a meeting during January.

The church at Sullivan, Ill., has extended a call to Baxter Waters, formerly pastor at Central Church, St. Louis.

All personal communications for W. W. Hopkins should hereafter be addressed to Kirkwood, St. Louis County, Mo, instead of this office.

Ben F. Hill reports 55 additions to date in his meeting at Union Star, Mo. The meeting was to close on last Sunday night that he might meet his next engagement.

On account of conflict in dates J. M. Lowe can be had for a short meeting before beginning his work at Waukegan, Ill., Nov. 18. His present address is 1209 31st St., Des Moines, Ia.

L. C. Swan, pastor of the Church of Christ in Mt. Ayr, Iowa, reports \$1,261.94 raised for all purposes. An excellent church rally was recently held and the outlook for the future is bright.

C. P. Evans, of Arapahoe, Neb., announces himself ready to respond to calls for evangelistic work. He states that he can go anywhere in Nebraska, Iowa, Missouri or Kansas.

M. J. Chandler sends a good report of the church in Elinburg, Ill. Everything is flourishing under the pastoral care of J.S. Rose, who is greatly appreciated for his work's sake.

A. L. Ferguson, of Augusta, Ill., says they expect to dedicate their remodeled church building some time in December next. The cost of repairs changes, etc., will be about \$3,000.

A. I. Myhr, corresponding secretary for the state work in Tennessee, called upon us on his re-turn South. His home is in Nashville, but like all other active state secretaries he belongs to the

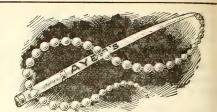
After a three months' visit among old friends in Newton, Iowa, Morton L. Rose returns to his home in Eugene, Oregon, via Kansas City Con-vention and a week's visit with his mother in Newton, Kansas.

The church at Kearney, Neb., has given J. C. Lemon a call to serve the church there. Bro. Lemon just returned a few weeks ago from his trip in Europe and Paris Exposition. Reports work moving forward nicely.

C. A. Young, editor Christian Century, Chicago, was in the city on last Saturday and gave us a pleasant call. Between the Century and Bible Institute work Bro. Young finds no time for empty moments.

W. T. Brooks reports four additions at Ladoga, Ind., lately, including the baptism of a man over sixty years of age. He is in a meeting at Butler, Ky., with O. P. McMahan. W. T. Brooks has been employed for another year at Ladoga, Ind., with increased favors.

S. M. Martin, who is in this city for awhile at-S. M. Martin, who is in this city for awaits actending medical lectures at Barnes Medical College, preached at the Mt. Cabanne Christien Church on the last two Sundays to the great delight of those who heard him. Bro. Martin never light of those who heard him. Bro. Martin never fails to interest an audience by his vigorous, intellectual method.



That lazy liver of yours needs a whip. Aver's Pills will stir it without stinging.

All druggists. 25 cents a box.

J. C. AYER COMPANY,

Practical Chemists,

Lowell, Mass.

Ayer's Sarsaparilla Ayer's Pills Ayer's Ague Cure

Ayer's Hair Vigor Ayer's Cherry Pectoral Ayer's Comatone

Chas M. Sharpe has recently located with the church in Kansas City, Kan. He was formerly at Lawrence, Kan., where he did a good work:

J. T. Boone, pastor of the First Christian Church at Jacksonville, Fla, accompanied by C. W. Zaring, of his congregation, was in attendance at the Kansas City Convention. Bro. Boone will return to his church after a month's vacation.

C. M. Kreidler began his work in Milwaukee, Wis., Oct. 1, and at last reports there had been six additions to the church. The prospect for a successful work is bright. C. M. Kreidler went from North Tonawanda, N. Y., and his Milwaukee address is 342 Greenbush St.

S. D. Dutcher, of Mexico, Mo., is assisting S. B. Moore, pastor Compton Heights Christian Church, this city, in a protrated meeting which began on last Sunday. Bro. Dutcher and Bro. Moore will make a strong team and we shall expect to hear of a good meeting. The Compton Heights Church is in a field where evangelistic work is not only needed but where good and permanent results may be expected.

D. L. Dunkleberger, of Marion, Ia., states that according to ag eemert with the church he is at liberty to hold a meeting in November or December and would be glad to hear from churches any where wanting a meeting. He says that owing to the financial condition of the church there he may be compelled to give up his work in Marion. Owing to the indebtedness of the church it may have to employ a man who can work on a smaller salary. For further information address D. L. Dunkleberger, Marion, Ia.

R. L. Cartwright, pastor of the Christian Church in Dover, Ky, paid his respects to this office on his return from the Kansas City Convention. Bro. Cartwright is not only a reader of the Christian-Evangelist but sees that it goes to others for their adjoint on and configuration. for their edification and comfort. It is somewhat unusual for a preacher returning from a convention by way of this office to extend his subscription for the CHRISTIAN-EVANGELIST on a cash basis, but this is what Bro. C. did in his call We commend the church that sees that its pastor attends a convention with cash for expenses, missions and good literature.

CHANGES.

S. M. Martin, 3231 Washington to 3654 Laclede Ave., St. Louis, Mo. J. F. Newton, 1125 N. Grand to 3636 Finney Ave., St. Louis, Mo.

N. E. Cory, Barry to Mt. Sterling, Ill. John Treloar, Corydon, Ind., to Austin, Minn. E. W. Brickert, Sullivan, Ill., to Des Moines, Ia.

J. S. Pierce, Elk Creek to Lakeport, Cal. T. D. Secrest, Coleman to Marfa, Tex. Chas. M. Watson, Indianapolis, Ind., to Bellaire,

R. R. Hamlin, Palestine to Plano, Tex.

D. F. Snider, Creston to Oskaloosa, Ia. T. R. Shepherd, Angola, Ind., to Bowling Green,

Chas. E. Underwood, Pennville to Irvington, Ind.

All Preachers, Lawyers, Surgeons, Doctors, Dentists and Churches should buy their furniture, office fixtures, implements and books through the PROFESSIONAL CO-OPERATIVE SOCIETY. you money. Drop a card to 518 Sarah St., St. Louis, Mo., for particulars.

A Parting Word.

My relation to the CHRISTIAN-EVANGELIST as assistant editor closes with the present issue. The six years of service in this capacity has so greatly endeared me to the office, the editorial staff, the great family of readers and to all with whom I have had such pleasant associations in and about the Christian Publishing Co. House, that the parting will not be without pain; but this will be greatly modified by very pleasant memories. During all these years no unpleasantness has occurred to mar the pleasant relations which have existed toward all with whom I have come in contact by word or pen, or with whom I have been associated as a co-laborer in the production of over three hundred numbers of the CHRISTIAN-EVANGELIST. I am therefore leaving the work with good will toward all and malice toward none.

The Christian-Evangelist is a great religious journal and I shall always count it an honor to have been associated with its editor as an assistant in this work. As stated at the first I entered upon this work with no reforms in the spirit, plan, or purpose of the Christian-Evangelist to advocate, but simply to be an assistant to the editor. My chief desire was to assist in realizing his ideal of a religious journal and trust that, in some degree at least, my efforts have not been in vain. I have made mistakes, but these have been so kindly borne as to make me the greater debtor to all for their fo: bearance.

While the ideal of the editor of the Christian-Evangelist has not been realized, he has sought to improve the paper each year and in this respect the Christian-Evangelist will continue to grow. Our separation from the editorial staff will in no wise hinder its growth and usefulness. What we have been doing will be taken up by more efficient hands and the great work will go on until its mission be accomplished. The man who is to succeed me in this office, Dr. W. E. Garrison, is not a stranger to our readers and needs no introduction from me. You are already familiar with his name and pen, and in this work he has my heartiest commendation to you.

Not being so situated as to accept of the pastoral care of a church anywhere at present I have accepted a position in the Professional Co-operative Society of America, believing that I can be of service to my fellowmen therein, and thereby as well to make provision in part for the wants of my household. But of the nature and purpose of this Society I shall tell you later. It will be sufficient at this time for me to assure you that it is not my intention to quit the ministry of the gospel. I shall continue to preach as copportunity comes. Therefore with the kindliest of feelings toward all and praying that love, mercy and truth be richly multiplied in all our hearts, I beg to remain, Most fraternally yours in Christ,

W. W. HOPKINS.

Your Last Opportunity.

Elsewhere in this issue of the CHRISTIAN-EVANGELIST will be found repeated for the last time advertisements of "The Biographical and Historical Library" and "The Home Library." These offers expire with the close of October. This is our last chance to direct the attention of our patrons to these wonderful offers, and the days remaining in which the offers may be accepted are very few.

About five weeks ago the offer of "The Biographical and Historical Library" was first made.

The offer immediately made a hit. Frankly, we

received more orders for the Library than we expected. We are rejoiced to know that there is such a widespread interest in the history of our reformation, as that history is told in the lives of the men who were pioneers in the movement. The purchasers of the Library have been, without exception, delighted with the books. We have received many letters of thanks. A fair specimen is the following, written by Geo. C. Ritchey, Keota, Ia.:

Dear Brethren:—The books arrived all right. They are fine! I cannot see how you can sell them so cheaply—\$5.00 fcr ten well-bound volumes of history and biography.

If you have so far neglected to send your order, it is not yet too late, provided you send at once. If your letter is post-marked on or before October 31, we will fill the order.

At the beginning of the present month we made the offer of our great "Home Library"—fifteen volumes for \$5.00. This offer, also, has been received with favor, as it deserved. Many orders have been received and purchasers have been delighted with their bargain. We chose the name "Home Library" because this set of books contains something for every member of the family—fiction, history, science, poetry, religion.

If your order has not already been sent us, we urge you to turn to the descriptive advertisements of these two sets, and carefully note what it is we are offering. The time is very short, and if you wish these volumes at this low price, you must not delay.

THE CHRISTIAN PUBLISHING COMPANY. St. Louis, Mo.

THE HOME LIBRARY

FIFTEEN VOLUMES

**FOR \$5.00

The long winter evenings will soon be here. Have you laid in a supply of good literature for the entertainment and profit of the family this winter? We have just prepared a list of fifteen splendid volumes, which we have styled "The Home Library," and which we offer for Five Dol'ars—the greatest book bargain ever offered by any publishing house. The following is the list of books, which aggregate about 4,500 pages:

FIERY TRIALS.

The story of an infidel's family.

THE MAN IN THE BOOK.

A unique life of Jesus.

WONDROUS WORKS OF CHRIST.

A study of Jesus' miracles.

LIFE OF GEN. W. T. SHERMAN.

The General's personal memoirs.

THIRTEEN.

A volume of bright stories.

PRISON LIFE IN DIXIE.

A true narrative of adventure.

CHRISTIAN MISSIONS.

A book of information.

A KNIGHT TEMPLAR ABROAD.

A story of European travel.

NEHUSHTAN.

Rome's rottenness revealed.

MY GOOD POEMS.

Amnew volume of verse.

A BOOK OF GEMS.

From Benj. Franklin's writings.

DUKE CHRISTOPHER.

A story of the Reformation.

BARTHOLET MILON.

A sequel to "Duke Christopher."

UP HILL.

A tale of college life.

KNOW THYSELF. Essays on fundamental themes.

These are not damaged or shelf-worn books, but are all in first-class condition. Not cheap, paper-covered trash, but all (with one exception) fine, cloth-bound volumes. At regular prices these fifteen volumes would cost \$17.30. Send in your order without delay, because THIS OFFER EXPIRES NOVEMBER 1. Books will be sent by express, carefully packed. Cash must accompany all orders. Do not neglect this great opportunity.

CHRISTIAN PUBLISHING COMPANY, ST. LOUIS, MO. SANGE

Correspondence.

On Old Ocean.

The last alarm had sounded, hurried farewells had been given when at exactly five o'clock Saturday morning, August 25, our good ship left her moorings at the Hoboken pier and, amid the shuffle of ropes and planks, the loud commands of officers, the sound of Nation's music—national airs by the band—the laughter and tears of friends and lovers, waving of kerchiefs and salute of whistles, sailed down the New York harbor. Alas for some a sad farewell.

We had provided ourselves with silk flags which we propose to car; y throughout our journey of 17,000 miles, and while others waved farewell with hands and kerchiefs, I said, "Boys, here's to Columbia, the Gem of the Ocean." And as I saw a new meaning in those words, I felt a new pride and added, "steam ahead."

But a few moments later and I felt vastly different. I was standing alone; my mind had reverted to my old home and I thought again of the parting sermon delivered on Sunday at Newville, Ind., where I accepted Christ, preached one of my first sermons and baptized my first convert; then of the reception that last night at home by the Butler Church; then of mother and a group of dear friends at the midnight hour waiting for the train that was to carry me out into the night and away from them possibly forever. Scores of letters had been received and hundreds of good-byes spoken, but up to this time no tears shed. But when the time for the train was almost at hand that blessed mother instinct gave way, and with her head upon my shoulder in heavy sobs she gave vent to the pent-up feelings we both had tried to conceal. Truly a boy's best friend is his mother. I wanted to speak but found I could not control my voice. The heart strings were straining and I realized more than ever that-

> "There are moments when silence, Prolonged and unbroken, Is more expressive by far Than any word spoken"—

and words gave way to more expressive silence. But on this the curtain must fall and in recognition of the kirdness shown, I must mention the grand far well reception tendered me by the Pittsburg Central and Allegheny First Church in the parlors of the latter. Many, many more prayers were pledged and the well wishes of all given me, and as they sang—

"Smite death's threatening wave before you, Keep love's banner floating o'er you," etc.,

I could only think as I looked at the great audience how utterly unworthy we are of all He bestows upon us in the journey of this blessed life.

As we left the room for the depot all stood and sang "Jesus, Savior, Pilo' Me," and it was of this I was thinking when our boat passed Bartholdi's Statue of Liberty Enlightening the World, and I was delighted to think that I was soon to see the home of the French people who presented us this mighty work of art impersonating the ideal—the freedom and equality of the masses and the kingship of the common people—the greatest legacy of the last century.

At eight A. M. we passed Saudy Hook, and here the pilot who had thus far directed our ship's course through busy harbor, was transferred to the pilot boat awaiting him.

A rope ladder was let down the side of the boat, a small yawl came alongside manned by two sturdy sailors; the pilot quickly descended the ladder and dropped into the boat and at the same time a bucket was let down containing the last mail for home and friends. This event marked our entrance upon the great ocean.

We all repaired to the dining room and took

breakfast and then tried to regain the sleep we had lost the night before. We were called for luncheon at one P. M., and at four P. M. all rushed on deck quickly to see the four or five whales that were spouting and splashing near the boat and the only ones seen during the entire journey, except one near Plymouth, England. We saw a large school of porpoise near the boat the second day and also several times during the journey. These large fish, from three to four feet long, would jump entirely out of the water, coming out of the crest of a high wave and dipping in at the bottom of the trough, thus giving us an excellent view of their apparently happy life.

Our party of ten consists of Prof. M. E. Bogarte, Roy L. Pièrce, Jacob Lowenstine, Jno. L. Brandt, Mr. and Mrs. Chas. Bowden, all of Valparaiso, Ind. (the last two were married just before starting, hence we are all on a Bridal Tour and really I erjoy it), J. F. Findley, of Indianapolis, L. E. Brown, of Frankfort, Dr. B F. Slusher, of Decatur, Ill., and your scribe. In all four preachers, bride and groom, one doctor, one professor, one insurance agent and one Jewish merchant—a fine combination, indeed.

Our good ship, the Pennsylvania, of the Hamburg-American Line, is one of the largest and best vessels afloat, and inasmuch as many of your readers will never take an ocean voyage, a few facts concerning this vessel may be interesting.

The Pennsylvania is a twin-screw steamer and was built at Belfast, Ireland, in 1896. She is 585 feet long, and from keel to top of smoke-stack, 110 feet. She has a capacity of 12,256 tons and a passenger capacity of 2,266-301 first-class, 129 second-class and 1,836 deck and steerage; there are 98 state-rooms and 310 births. She draws 32 feet of water and is steered by electricity. She has five boilers, three double ends and two single, with eight steam chests, with a stroke of over four feet. She uses 100 tons of coal per day, or 140 barrels a minute, and this requires twenty-four stokers, eight at a shift, which makes three shifts. The shaft running from the engine to the screw is a solid piece of steel, 260 feet long and 16 inches in diameter. The screws make about 76 revolutions per minute. The Hamburg-American Line owns 75 steamers, of which 22 are screws with a total tonnage of 425,396. We have on board 476 passengers, 78 first-class 63 secondclass, 131 steerage and 204 of the officers and crew. The sailors only receive \$15 per month, the 24 firemen only \$19, the first mate \$50 and the captain \$75 and one-half of one per cent. of the value of the cargo. The waiters, stewards, stewardesses, etc., only receive what the passengers give them in tips.

Nearly all the employees of this line are Germans, and when asked why Americans were not employed, Capt. Spleidt, an old tar of twenty-five seasons, answered, "We can get men cheaper anywhere than in America." This shows that American workmen have better labor at more remunerative wages than any other men on the globe.

Our meals on board are excellent. We have a light breakfast at 7:30 A. M., then bouillon served on deck at 10 A. M., lunch at 12:30, consisting of four courses, then bouillon at 3 P. M. on deck, and a fine dinner of six or seven courses at 7 P. M.

About 5 P. M. the first day out, we ran into a dense fog, and immediately the great fog-horn, or rather whistle, began its tremendous blasts, blowing automatically every minute and about ten seconds each time, this was kept up all night and a part of three days, the fog occasionally lifting. We passed one vessel at night, we could hear it blowing its fog alarm far out in the dark and fog from us.

The third day out when we were off Newfound-

land we encountered a rough gale and sea. The waves pitched and tossed and foamed, surging against the great ship and throwing spray on deck. One of our party attempted to go downstairs and met his meal coming up.

Another told the story of the little Jew boy who ran to his father in great affright, saying: "Papa! the boat's sinking!" and the parent replied: "Vell, let'er sink; ve don't own 'er!" Two of our party had to run to the rail with "stomach trouble." When one returned I tried to console him by telling him of the fellow under like circumstances, who was asked if the moon was up, and he answered: "Yes it is, if I swallowed it!"

But our poor "bridegroom" had to leave the table hastily, and when he returned (I mean what was left of him did) he was as pale as death. Some one said, "Mr. B. is your stomach weak?" and he gave the old answer, "I don't know—ain't I throwing 'er as far as the rest of 'em?"

During the night the stormy winds abated, and by the middle of the next afternoon the waves were near their normal proportions.

The multitudinous forms of the surging billows, in every imaginable shape and position, rising like mountains, then one hundred peaks breaking, dashing, splashing, foaming; now indigo blue, now most beautiful emerald green, then the dark and purple spots, etc.—space forbids a full description of this than which there is no scene more beautiful.

It has been said that if the ocean were to dry up the course of vessels could be traced by the beer bottles. But while there was much beer and wine consumed on our German boat, there were none drunken, and I heard no swearing or carousing whatever.

We had no religious service the first Sunday. The captain was detained at his post because of the dense fog and could not arrange for the services. But the last Sunday it was my great pleasure at his request to conduct a service which we turned into a C E. or social meeting, in which people of many denominations and several nationalities took part.

At 4 P. M., Monday, Sept. 3rd, we sighted the light-house off Scilly Isle, and only those who have had the experience can appreciate the thrill of joy at the first sight of land. Long before we could see the land the news had been flashed to the entire civilized world of our safe arrival. We touched first at Plymouth, England, at 5 o'clock the next morning, then steamed across the channel to Cherbourg, France, a first-class fortified town and naval prefecture, a city of about 40,000, with a military harbor and a defense of seven fortifications. Here also is a cannon from the fleet of Trouville, which lay for a century and a half at the bottom of the s-a. Here we reluctantly left Capt Spleidt and his good ship and her noble passengers of many vocations. Many of these we had learned to love. We were soon at the wharf, where we passed our first custom-house with fear and trembling (needlessly) and were soon whirling away on a special train for Paris and the Exposition, of which I will write CHARLES REIGN SCOVILLE

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B. B. Tyler's Letter.

DEAR BRO. TYLER.—A few days ago an elder of he Christian Catholic (?) Church used these words: I know that B. B. Tyler was right when he said, the eldership is an unscriptural affair.'" This, he aid, you stated concerning the eldership in the harch of Christ (Disciples), and from your state nent tried to show that our idea of the eldership is yrong, and tried to show that the idea of the hristian Catholic (?) Church (Dowieites) is right. challenged the interpretation of your words. I hink the quotation was taken from some article on wrote.

Will you kindly tell me in what connection you sed the expression? I suppose that you spoke oncerning the abuse which is found in some concerning the abuse which is found in some concerning.

I cannot consent to be held responsible for the ords, "the eldership is an unscriptural affair." That eldership? I would like to inquire. It is robable that there can be formed an "eldership" hat is "an unscriptural affair." I have no doubt hat the "eldership" of "the Christian Catholic hurch" is such an "affair." It is worth while to pen the New Testament and look into this subject. First of all, we are impressed by the fact that here is so little on the subject of organization in he New Testament. This seems to have been a latter of builttle importance in the minds of the hen who first proclaimed the good news.

In the second place, so far as we have information, Jesus did not command his representatives to rganize churches. He commanded them to preach he gospel. This they did. As a result men turnd to the Lord, and gathered themselves together a congregations. The first place was given to the vargelization of men. This was the important latter. The organization of the converts was a latter of subordinate interest.

Unless one's views on the subject of church rder tend to subvert some fundamental principle f the gospel they are not to be made a reason or refusing cordial Christian fellowship. A nan may be a Congregationalist, a Presbyterian ran Episcopalian on the subject of church order nd organization, and be a brother in Christ in good standing. Any one who loves the Christ and trives to follow him is my brother. He may not hink as I think as to the best ecclesiastical policy—he may even be wrong on that subject—but he smy brother if he believes in and is obedient to esus as Lord. The bond of fellowship is a common devotion to the one Lord and not of agreement in doctrinal or political views. This point is important.

I am impressed also by the fact that there is no account—not even an intimation—of a church organization, on Pentecost, in the city of Jerusalem. The word was preached on that day, and three thousand persons accepted Jesus as Lord. This acceptance they signified by being baptized. This is all there is of Pentecost

The first hint at organization is found in the sixth chapter of the book of Acts. There arose a difficulty in the Jerusalem church about the distribution of alms Toe Grecians murmured against the Hebrews because their willows were neglected in "the daily ministrations." At the suggestion of the apostles seven men "full of the Holy Spirit and of faith" were appointed "over this business." Were the seven men elders? The New Testament does not so affirm. Were they dead ins? They are not so named in the Scripture narrative. As to the name of these functionaries, or officials, the Scriptures are silent. In such a case it is not well for us to be dogmatic.

Elders in the Church of Christ are first mentioned in the eleventh chapter of Acts. The brethren in Antioch sent relief to their suffering friends in Judea—they sent it to the elders by the hands of Barnabas and Saul. It is evident that the elders, in this case, had the general oversight of the believers in Jerusalem and in Judea. When

06660066600666006666 The Praise Hymnal.... (ullet"I have been much concerned for years on account of the deplorable need of sane, devotional and musical singing in our churches to replace irious, grotesque and unmusical jigs—so often introduced in excite—whose conspicuous traits are frenzied repetitions, devoid of sense the delirious, grotesque and unmusical jigs-and akin to plantation melodies, but, composed by unmusical, noisy revival (singers, and empty of even the music of their negro patterns. At the same •) time, the older devotional hymn-books sadly needed the introduction of some modern steam and electricity, while retaining their devotion, religion, "In the Praise Hymnal I have found the desideratum. IT IS THE BEST, AND NEARLY PERFECT. It is a church sin not to use it, if possible. ALBERT BUXTON, Chancellor, Add-Ran Univer., Waco, Tex." •) We have other books of merit for the S. S., Gospel Meeting, Choir and all possible musical needs. Let us know your musical wants, Remember our Christmas publications excel in quality and variety. FILLMORE BROTHERS, Publishers, 119 W. 6th Street, Cincinnati, O. 40 Bible House, New York

the apostles found that they needed men to assist them in the distributi n of alms they appointed such assistants. It is probable that when they saw that they needed assistants in looking after the spiritual interests of the new converts they appointed men to serve in this capacity. Such persons are called elders in the eleventh of Acts. In this way the "eldership" arose in the Apostolic Church. This office is as enduring as are the spiritual wants of men.

Paul uses the words "elder" and "bishop" interchangeably. An "elder" in his style of speech, is a "bishop" and a "bishop" is an "elder." But the bishops were required "to feed the Church of God." They are, therefore, "pastors." Peter required the elders to "tend the flock of God." Ad dressing the "eldership" of the Ephesian congregation, Paul said, "the Holy Spirit hath made you overseers" in the church. It is expressly said in the New Testament that the elders are to bear rule. The writer of the Epistle to the Hebrews says:

"Remember them that had the rule over you, which spake to you the word of God."

Note the fact that those who bore rule were persons who preached the word. It is evident that the eldership of the church in apostolic times was composed of men who preached the gospel and instructed believers. Paul says that the "elder" MUST "be apt to teach."

The Presbyterian view is that there are two classes of elders, namely, teaching elders and ruling elders. The only text that comes to my mind apparently in favor of this view is the following: "Let the elders that rule well be counted worthy of double honour, especially those who labour in the word and in teaching" But does this language sustain the Presbyterian view? I think not. It seems to me to mean that when a man is able to so preach the word as to enlist disciples, this is laboring in the word, and then is able to indoctrinate them, that is, labor in teaching, he is worthy of double honor. And why not? Does he not do double work? Such men we have had and now have. The name of the beloved Geo. E. Flower comes to me in this connection. Bro. Flower was one of our most successful evangelists, and as a pastor, in his day, he had few, if any, equals. He was worthy of double honor.

I find no intimation in my study of the New Testament of Diocesan Episcopacy. An elder or bishop was limited in his official functions to the local congregation. He did not rule over a number of churches. His rule was limited to a single congregation of disciples. Diocesan Episcopacy came up at a later period.

So far from one bishop or elder over a number

of churches, there were a number of elders in a single congregation. The size of the churches in New Testament times explains the plurality of elders in each. The church in Jerusalem had probably fifteen or twenty thousand members—hence elders plural—in that church. I think that a careful study of the New Testament will satisfy you that a similar reason exists in every case where a plurality of elders is named. Common sense says, where one elder, bishop, pastor, teacher is needed, have one elder, bishop, pastor. Where more than one is needed have more than one, if the material is at hand, and the New Testament says the same thing. As a matter of fact common sense and the New Testament are always in harmony.

You did right to call in question the Dowieite interpretation of my words. I cannot imagine in what connection I used the language quoted by the Dowieite "elder." I am strongly inclined to say that I never in any connection said, "the eldership is an unscriptural affair." I could not have said this without qualification.

While this subject, as I have said, is of subordinate importance, it is at the same time worthy of earnest consideration. May what I have said in this letter stir you up, and others also, to a reexamination of the Scriptur s with a view to discovering certainly what they teach on church order and organization. And do not fear that you will find out that some of us hold unscriptural views. If we hold such views we ought to know it and abandon them. The Lord give us independence and courage.

B. B. T.

Eugene Divinity School.

Twenty-six students are already enrolled. The total enrollment will be between thirty and forty. Fuller and better courses are offered this year than ever before. Four of the class of 1900 are doing graduate work.

Dean Sanderson has just returned from a tour of the old world and the Holy Land. Consequently he is better prepared than ever for his work.

As an evangelistic force the school is already making itself felt. About twenty-five places in Oregon were supplied regularly by the students and faculty last year. New fields will be opened this year.

In connection with the U. of O. Y. M. C. A. over \$350 was raised for the India Famine Fund last spring and summer. This fall plans have been made looking toward the guaranteeing of support for some of India's half million orphans.

JOHN J. HANDSAKER.

Eugene, Ore.

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Rapid text-book work in Greek, Evidences, Homiletics, Philosophy and History. Terms, \$1.00 per month. Diploma on finishing. Circulars per request free. Write Prof. C. J. Burton, Christian University, Canton, Mo.

New York Letter.

On Tuesday evening, Oct. 2, the Church of the Disciples on 169th Street held its annual congrega ional meeting, which was most delightful in every particular. Last year it was decided to have a supper for the congregation at 7 o'clock and to have the annual business meeting to follow at eight. It was such a pleasant meeting it was thought best to make this a regular 'eature of the annual meeting in the future. So on the 2nd at 7 o'clock the lecture room was full of beautifully arranged tables, over which the ladies presided with grace and dignity. After a pleasant social hour the meeting went into executive session at which all the various organizations presented written reports. All of these reports were interesting and also encouraging to the whole church. Not only was the social feature a delightful one, but the whole church was enabled by means of the reports to pass in review the whole work of the year and gather up whatever loose threads there might happen to b. Several times we heard the casual remark, "We had no idea that so much had been done in the past year." Suffice it to say all are much encouraged at the prospects, as they are pleased with the record of the past. To our mind one of the most helpful of all the parts of this service was the roll call, to which every member was expected to respond with some appropriate religious sentiment. Many of those compelled to be absent were represented by such a sentiment sent in to be read for them by another. It was a happy meeting, full of sweetest fellowship and peace and withal inspiring. I would commend the holding of a similar meeting in each of our churches annually for if properly managed it will do much good.

Last week many names were selected by the committee on recommendation for the Hall of Fame in the New York University. A point to be noted is the fact that none save American citizens could be chosen for a place of honor. But the committee has memorialized the University Senate asking that another hall adjoining the present one be established for the tablets of famous Americans of foreign birth. No doubt this will be done. Let me suggest that the Disciples of Christ all over the country modestly but strongly present the name of Alexander Campbell for a niche in this temple of fame. No American has done more to enrich the religious thought of our times, or more to correct the abuses of sectarian zealots. No man's influence on the religious tendencies of this age exceeds, or even equals, that of the Sage of Bethany. We who are Disciples of Christ delight to do him honor, and so will all who love the simplicity and power of the gospel when once they realize Mr. Campbell's true place in the religious forces of America. If those who appreciate the greatness of his work would only speak out forcibly in the hearing of this committee, I doubt not that the result would be effective in the further spread of his teachings among men. Will you do it?

Among the most delightful experiences of a great national religious convention is that of its Christian fellowship. Coming over to Kansas City I felt quite lonely on the way, having gotten a late start from New York. But at Jefferson City Bro. J. P. Pinkerton, bishop of the capital city of Missouri, came aboard and on to Kansas City we had a most delightful interview. Among the questions discussed was one chapter of W. E. Garrison's new book, "Alexander Campbell's Theology." I will not say here what we said, but suffice it to say we enjoyed reading and thinking over some of its well-written pages. The New York Letter will have something further about this book after it has been read through. The

Kansas City Convention is now in full blast and all in attendance seem happy in the work.

* *

Coming to Kansas City from New York over the Royal Blue Line, the B. & O., the B. & O. S.W., and thence over the Missouri Pacific, one can but be deeply impressed with the immensity and all but limitless resources of this great country. The Lord in his goodness never so favored any people as he has this nation. Will he not therefore require of this people an account correspondingly good? No thoughtful man will say God has given this immeasurable wealth and power into our hands for our good alone. Has he not blessed us that we might be a blessing to others? Is not America chosen of God to become a prophet-nation, so to speak, to all the other nations of the world. Does not all history point plainly to this fact? Hence, let us redeem America; first for America's sake and secondly for the sake of the whole world. It is refreshing and inspiring to a thoughtful mind to go half way across the continent, recalling on the way the historic associations of the cities and sections passed, and di cover, if possible, the great currents of thought and life flowing steadily on under the hand of Providence, to the accomplishment of his will.

*

One of the most important changes made in the working forces of our missionary operations was the placing of the work of Negro Education and Evangelization in the hands of the Christian Woman's Board of Missions. It is thought the women can do more effective service along this particular line than the men. And while the women all may not think so, it is confidently believed by most of them that they will prove this to be, in the end, one of the very best branches of their most excellent service.

* *

Some of the familiar faces at our national gatherings are sadly missed here. Among those most keenly felt by the writer, and doubtless by all, are the faces of Bro. B. B. Tyler and Sister Tyler. The sympathy of the whole convention goes out to them A younger generation of men, strong, noble and true, are rapidly coming into the front ranks to fill the honored places of the great and good men who one by one are passing on to their heavenly rewards.

S. T. WILLIS.

1281 Union Ave.

Texas Letter.

The first Sunday of October was our tenth anniversary as pastor and people in the Central Church of this city, and as is our custom we observed it as such, and spent the morning service in reviewing the work of the year, including also a brief review of the entire ten years, and closing with a glance into the future, and laying plans for the work which we hope to do.

During the year just closing, from Oct., 1899, to Oct., 1900, the figures are briefly as follows: Sermons, 120; additions, 199; marriages, 31; funerals, 31; money for current expenses, \$3,333.31; building fund, \$1,485.55; missions, \$637.75; total \$8,141.03. Eleven of our number died during the year. My work in connection with the editorial and business management of the Christian Courler, our state paper, a sixteen-page weekly, added to my pastorate, has forced me to give up pastoral visiting and this work has been turned over to other hands.

The summary for the ten vears of joint labor is: Sermons, 1,365; additions, 1,864; marriages, 247; funerals, 277; money for all purposes, \$131,947.-09.

This report represents a good part of one's life—ten years—and it represents much difficult

but joyful labor for the Master, and I am s grateful to Him for the honor of such a service It has been poor, I know, but it was the best could do, and as such it has been cast at his fest and his blessings asked upon it.

How swiftly the time flies! It seems more like ten months then ten years since I left the church at S dalia, Mo, and on account of poor health came into the good Southland in the hope of prolonging my life and usefulness, and I thank Good every day that this precious hope has been realized. From the day of my arrival here until this day I have been busy in the Master's business—busier then ever before and my work has been heavier and more difficult, and yet I have constantly improved in health, and to-day weigh almost a half hundred pounds more than when I came, and am doing double the work I did in Missouri. Let God be praised for his marvelous goodness to the children of men!

J. W. Marshall has recently closed a good meeting at Summer's Mill with 21 additions. These brave brethren lost their house in the floods of last spring, but they will build another.

William Johnson's meeting at South Sulphur was short but successful. This is a new point for us. A church of 20 members was organized, and the outlook is good.

F. T. Denson; on account of throat trouble, has had to give up preaching, at least for a while. We regret to know this, and hope that this good and useful preacher may soon be ready for his work again.

A. C. Aten and G. W. Taylor have held a fine meeting at Kingeland with 43 additions. The prospect for a new house there is good.

Tom Smith and E. M. Douthit have been doing some work in Cleburne, one of the most important towns in the state, and every indication is that we will soon have a strong church there Charles Freeman, the pastor, is rejoicing over the prospects.

M. M. DAVIS.

833 Live Oak St., Dallas, Tex.

Don't Know How

TO SELECT FOOD TO REBUILD ON.

"To find that a lack of knowledge of how to properly feed one's self caused me to serve ten long years as a miserable dyspeptic, is rather humiliating. I was a sufferer for that length of time and had become a shadow of my natural self. I was taking medicine all the time and dieting the best I knew how.

"One day I heard of Grape Nuts food, in which the starch was predigested by natural processes and that the food rebuilt the brain and nerve centers. I knew that if my nervous system could be made strong and perfect, I could digest food all right, so I started in on Grape-Nuts, with very little confidence, for I had been disheartened for a long time.

"To my surprise and delight, I found I was improving after living on Grape Nuts a little while, and in three months I had gained 12 pounds and was feeling like a new person. For the past two years I have not had the slightest symptom of indigestion, and am now perfectly well.

"I made a discovery that will be of importance to many mothers. When my infant was two months old, I began to give it softened Grape-Nuts. Baby was being fed on the bottle and not doing well, but after starting on Grape-Nuts food and the water poured over it, the child began to improve rapidly, is now a year old and very fat and healthy and has never been sick. Is unusually bright,—has been saying words ever since it was six months old. I know from experience that there is something in Grape-Nuts that brightess up any one, infant or adult, both physically and mentally."

Washington (D. C.) Letter.

One hundred and fifty-two delegates assembled at the Harlem Avenue Church, Baltimore, to attend the annual convention of the Disciples of Maryland, Delaware and the District of Columbia. The program of Preachers' Day consisted of an ntroductory sermon by F. D. Power on "Purposes of the Disciples," and addresses as follows: "The Doctrine of the Second Coming of Christ," by Ira W. Kimmel; "The Opportunity of the Church in Social Life," by M. H. H. Lee; "The place of the Disciples of Christ Among the Religious Forces of Co-day," by W. S. Hoye and "Practical Problems Among the Disciples of Christ," by J. A. Hopkins.

The reports of the churches showed an improvement over previous veers. The twenty-three hurches in the co-operation had gained 586 aditions, have a membership of 4,376 and contribted \$915 37 for Foreign Missions, \$670.78 for Iome Missions, \$1,685.45 for State Missions, 511.37 for local missions and \$33,085.76 for all urposes. Of the twenty-three churches reportng twenty-one had sent offerings to the Forign and State Boards and sixteen to the Amerian Christian Missionary Society. The Disciples n our district give an average of 86 cents per nember for missions. If the other states had one as well we should not be far from the mark f a million for missions. The Ninth St. Church, Vashington, now leads in membership, having 793 prolled; also reported the largest number of aditions (112) and the largest contributions for all urposes (\$6,440). The Vermont Avenue Church ave the largest amount for missions. The H treet Church gives the largest amount per memer and won the Sunday-school prize banner. The Whitney Avenue Church showed the greatest roportionate increase. Thus, the Washington hurches set a good pace and the others followed

The twenty-one Sunday-schools report a memership of 2,843, with 234 conversions, \$1,775.59 aised for missions and \$3,365.13 for all pur-

There are ten auxiliaries of the T.C. W. B. M. vith 546 members who gave \$874.91.

The four evangelists, W. J. Wright, D. N. Austin, H. J. Dudley and M. H. H. Lee, employed by the State Board reported 138 additions for the

It was decided to continue the appropriations to he H Street Church, of Washington, and the Fulon Avenue Church of Baltimore. In addition, he churches on the Eastern Shore and in Western Maryland and those of our colored brethren are to receive assistance. The sum of \$2,000 was apportioned for the coming year.

An interesting feature of the meeting was the introduction of Dallas West, the John the Baptist of our work on the Eastern Shore, his mother, aged 88, his wife, daughter and granddaughter and son, John W., one of the state evangelists of Virginia. J. A. Hopkins told of how the boy John learned the Lord's prayer at the public school, how the recital of this prayer led to the conversion of his mother and father, of his father's struggle into the light, his reception by James Vernon into our brotherhood and the growth of our cause upon the Eastern shore through his

The most important business transacted by the convention was that relating to the establishment of a new seaside resort on the Atlantic Coast. The location near Ocean View, Delaware, was selected by a committee of which F. D. Power was chairman. A company has been formed under the laws of Delaware with capital stock of \$50,000 to carry out the project originally proposed by our convention. Bro. J. K. Johler, of Scranton, Pa., is president of the company and R. R. Bulgin, pastor of the Scranton Church, general manager.



These brethren have purchased nearly one thousand acres of land, embracing four miles of water front. The proposition of the company to donate to our convention 10 acres of ground, build an auditorium, etc., in return for our good will in aiding in the sale of lots, was accepted. It is the purpose of the company to build a railroad from Dagsboro, Delaware, to the Beach and to run a steamer on Indian Bay between Rehoboth and the assembly grounds. The first assembly will be held next summer. It is thought that in twenty-five years our people will have a resort as great as that of the Methodist brethren at Ocean

The newly organized congregation at Martinsburg, W. Va., was admitted to our co-operation. They now number twenty; have purchased a lot for \$800, have \$1,200 on their building fund and have the promise of about \$1,000 from the Church Extension Board. W. S. Hoye, of Beaver Creek, was chosen president of the convention and will preside at its sessions next year at Jerusalem, Harford Co., Md.

The presence of Bro. G. L. Wharton and Sister Mary Graybiel was a benediction.

J. A. Hopkins takes up the work at Rockville and Redlane, Md., and is continued as correspond-

J. H. Troy has begun his work as assistant to Peter Ainslie, of the Calhoun St. Church, Baltimore, and has charge of the St. Paul Street mis-

One of the most spiritual and helpful of the addresses was that of Carey Morgan, of Richmond, Va., on "The Children and The Church."

EDWARD B. BAGRY.

631 Eighth St., N. E.

For Sick Headache Take Horsford's Acid Phosphate.

Dr. H. J. WELLS, Nashville, Tenn., says: "It acts like a charm in all cases of sick headache and nervous debility.]

The Boys and Girls' Rally Day.

Boys and Girls' Rally Day for America impresses me as one of the coming great days of our brotherhood. It seems to me strange that the plan was not sooner wrought out and put into effect. In working without this day we have certainly been without the thing which, above all others, will stir up the minds of our young people on the necessity of earnest work in the home field.

It is axiomatic that the stronger we are at home the more able we are to do work in every way. If we desire to do the work God has given us, it therefore becomes a duty incumbent upon us to make the most of every God-given means to impress upon the mind both of the present and the coming generation the great necessity of more consecrated and zealous effort in the home field. We have done wall, it is true. But we have not done our best. Nothing short of the best should satisfy us.

Boys and Girls' Rally Day fills a long-felt want. It presents just the opportunity needed. In it the children receive first impressions as to the home work. These impressions, carefully nartured, will in the coming days insure a generation of men and women with hearts aflame with zeal for the work in needy American fields. And this is the thing just now desired.

The lack of knowledge is one prolific source of

the lack of interest in all missionary enterprises. The more the knowledge, the more intense the zeal. Boys and Girls' Rally Day furnishes the knowledge which produces the zeal. It is the open door on the home work. Shall we go in?

God has intrusted to our care the minds and hearts of the children; what better lessons can they learn than the love for the souls of men and the love of country as taught in the Rally Day exercises? It is to be hoped all our churches will avail themselves of the opportunity offered in the observance of this day to teach the children lessons of liberality; to enable them to make a splendid offering to the home work and at the same time to inculcate the valuable lesson of our duty time to incure solution.

to our God and our country.

H. CHARLES COMBS.

Macon, Ga.

Shall We Criticise Good Men?

It is quite common to excuse the fallacies of men because they are good. Because men are good is no reason that they are right.

Conscientiousness will not save us. A man in Trenton gave the governor poison through mistake. He thought he gave him something that would help him. Because he was conscientious did not excuse him. He was guilty of manslaughter. A traveling man in Montana told a woman when the train stopped to get off, as that was Bozeman, her station. She stepped off into a snow-drift. The train had stopped to clear away the snow. She was found frozen to death. He was conscientious but wrong. Martin Luther and John Calvin were honest and good but wrong. John Wesley was pious, prayerful and good. People refrained from combating him because he was a good man. If Wesley had been refuted where he was wrong, we might have instead of good Methodists, good Christians.

If Mr. Drummond is wrong Brother Haggard is right in setting Drummond on the track. Wrong teaching by a good man is more dangerous than wrong teaching by a bad man. When you pass judgment on the teachings of a man pass that judgment on what he says, not what he is. Morally I am not sure but that Cornelius presented a better manhood than Peter, but Peter had truth on his side and Cornelius must accept it or die a sinner. I have heard people say: "Well, this man's life is superior to that of his critic." Is that any argument? If so, sectarianism is equal to the plea of the Christian Church. They have character but need the truth.

When some of our great men teach unscriptural doctrine, it is not argument to say: "Well, they are spiritual and deserve much respect." Again, when some people want to inculcate some of their wild theories they fall behind the fortification of spirituality. Should some of the false teachings of these good men have been squarely met and boldly exposed without any apology, we would be further along the line of advancement.

"Are these things true?" should be the question. If they do not contain the stamp of truth, they should be hustled out of sight as so much rubbish and cast upon the dumping ground of the past. Mr. Drummond has taught many fallacies, as Dr. Gordon and Gladstone have shown. His goodness should not screen him.

J. V. COOMES.

[The title of the foregoing article raises a false issue. The article to which this criticism refers has nothing in it against criticizing errors in the writings of good men. It was a kindly admonition to do it in a way that would not injure the cause these men loved and served. True, goodness of character does not guarantee infallibility of judgment; but a good man is more apt to be right on matters religious than a man of bad character. But it would be a very great blunder to conclude that we have no right to call in question the theological teaching of men of pure character. This would stop all progress in religious thought. This was not the meaning of the brother to whose article reference is made in the foregoing. Truth demands that error be called in question and refuted wherever it manifests itself. We think the point was well made, however, that we should be cautious not to do injustice to the motives of men whom we criticize.

This being mutually admitted, we desire to call Brother C's attention to a mode of reasoning not uncommon but very misleading, namely, that based on the analogy of natural and moral law. Poison kills just the same whether given intentionally or by mistake. Snow freezes just the same whether one steps into it on purpose or by mistake. What then? Shall we conclude that a man who makes an honest mistake in seeking to

do the will of God suffers the same consequence as if he had knowingly violated it? This would be a most illogical and unscriptural conclusion, based on a false analogy between physical and moral law. Every student of moral science understands that the moral quality of an act resides in the intention; hence a man intending to commit murder, but missing his aim, is a murderer nevertheless in the sight of God; but one intending to save life, and causing death, is not a murderer. It is the intention or purpose in each case that governs. This much is true, however, of the analogy: It is a man's business to know physical law and conform to it. It is also the supreme business of every rational being to ascertain what the will of God is concerning him to the best of his ability and conform thereto.

Referring to the expression, "Well, this man's life is superior to that of his critic," Brother C. asks: "Is that any argument?" If true, it would go to show only this much—that the critic would far better be looking after his own character than after his neighbor's theology. It is a serious defect when men attach more importance to orthodoxy, or right thinking, than they do to character. If what our correspondent calls "sectarianism" has superior character to put over against our superior logic and doctrine, we might as well surrender now as later, for character is what tells in the long run. Brother C. does not, perhaps, intend to admit that, but his argument runs dangerously in that direction. Let us beware of assuming that our religious neighbors have all the "sectarianism," and that we have all the "truth." An attitude of greater humility will put us in better condition for receiving the truth that we do not possess. We should be sorry to believe that there are any men among us so hypocritical as to desire to propagate their false teaching under the guise of "spirituality." If there are such, however, we agree with our brother that their false teaching should be "squarely met and boldly exposed." By all means let us tear off the mask of pretended piety from these propagators of "wild theories" and show them to the world in their true colors. It was only concerning confessedly good men that the brother whose article is criticized urged considerate treatment. Hypocrites deserve no such consideration at our hands. They should be mercilessly exposed. -EDITOR.]

Irish Notes and News.

I have just returned, through a gracious providence, from a trip to my native home in Ireland. My brother Matthew, of Union City, Ind., and I traveled together. We went as far as Paris and saw the awful and powerful presentation of the Passion Play at Oberammergau, in Bavaria. While at the old home in Ireland I baptized my dear old father, who has been a strong, staunch, sturdy Presbyterian all his life. The occasion was sacred and joyful beyond what I can express in words. It was a triumph of will and a triumph of the truth as it is in Christ Jesus.

Seven years ago in the same little clear waters of the River Bann, I baptized my sainted mother. A year after she "went home," to be with Christ and many loved ones. My life is made richer and happier and better by this rare and holy experience.

I preached while in England one Sunday at Gloster, where Bro. Edwin Spring is pastor. He is constantly reaping from his labors. The night I preached there were nine persons made the confession. They came to the front as the converts do in America. It was a happy meeting and all the congregation rejoiced. I do not think we have a better church in England than the one at Gloster.

Matthew preached on the same Sunday for Bro. E. M. Todd, of the West London Tabernacle. He reported good meetings and a splendid time. It

was delightful to meet again in their home, Sister M. D. Todd and Earl and Flora. Miss Flora has grown to be a young lady now and all are in splendid health and spirits. I had a very pleasant visit with Bros. Paul Moore and Durban in the Commonwealth office. They showed us all kindness and gave us a hearty welcome. The Commonwealth office, including editors and hands, is, I think, the busiest place I saw in my trip. The front page of the paper is suggestive. There is the picture of the rising oun, chasing away the shadows and shining upon an open Bible, with the words "Let there be light." Also "For the advocacy of good and right and truth." A scriptural quotation is added which reads: "He wrought good and right and truth before the Lord . . . with all his heart and prospered."

I had a pleasant visit with some of our brethren in our Liverpool Church. Bro. Bicknell, the pastor, is in love with the work and workers and the brethren are all in love with him. Liverpool never was, perhaps, in as prosperous a condition as it is now. Gloster, London and Liverpool congregations remember Brother Willet and his wirk. Bro. Romig accomplished a good work in England. He showed, as no one else did, that England has vast possibilities for evargelistic work as we carry it on in America. The English are a sincere, sturdy, hearty race of people and know a good thing when they see it, if they don't rush for it as fast as Americans.

The work in Bedford is pl-asant and prosperous. Bro. Z. T. Sweeney laid the corner stone of our new \$25,000 stone church which will be enclosed in about two months, a few days ago, and he and his brother John filled the pulp t in my absence. Praise God from whom all blessings flow.

JAMES SMALL.

Showed the Minister

AND GOT HIM IN LINE.

"In a minister's family in Los Angeles where I was visiting some time ago, the wife complained of serious indigestion and dyspepsia. She admitted that she used coffee and said she more than half believed that was the trouble. I told her that I knew it was the trouble, for I had gone through with the experience myself and had only been cured when I left off coffee and took up Postum Food Coffee.

"She said she had tried the Postum, both for herself and her husband, but they did not like it. With her permission, I made Postum next morning myself, and boiled it full fifteen minutes after the real boiling of the pot began. Then when it was served, it was a rich, deep brown color and had the true flavor and food value that every Postum maker knows. It is all folly to talk about trying to make Postum with one or two minutes' steep

ing.

"You can't get something good for nothing. It must be boiled, boiled, boiled, and to keep it from boiling over, use small lump of butter, perhaps twice the size of a pea. That morning the minister and his wife liked Postum so well that their whole lives were changed on the question of diet, and they abandoned coffee at once and for all time.

"Now after a hard day's work, they are comforted, refreshed, and rested by a cup of well-made Postum for supper. They are both enthusiastic in its praise. The wife has entirely recovered from her dyspepsia. I will not go into the details of my own case, except to say that I was a desperate sufferer with dyspepsia and discovered by leaving off coffee that coffee was the cause of it. I quickly got well when I took up Postum Food Coffee. I earnestly hope many more coffee drinkers may get their eyes open." Name and address given by Postum Cereal Co., Ltd., Battle Creek, Mich.

Galveston Letter.

On behalf of the stricken church, I thank the od brethren for what they have done, and for at they shall yet do for us. Among all the eat, grand and sweet things said and done at e great Kansas City Convention, I am persuaded at the tenderest of them all was this sacred nistry to the bereaved and the destitute, the lping hand extended the sister church that could t of herself rise again. It was unspeakably autiful, brethren and sisters,-that wonderful mmunion at the Armory, the offering for Galston, the prayer, the tears, the solicitude for r welfare, the kind inquiries after dear wife and bles, the love, the encouragement throughout of it. The beloved Paul is yet moving among churches to gather sustenance for the poor nts in Jerusalem. Many churches will very on send offerings for Galveston. Galveston will ow as never before. It is hoped the amount reved will enable us to place this good work of American Christian Missionary Society on a re progressive footing than ever.

A good tent has been donated, to enable us to be advantage of the opportunity for evangeling the workmen strangers in the city, while ring for our poor. Other gifts of supplies have en made; these will be reported later.

Just a word to Ladies' Aid Societies and others o desire to send supplies. If possible to you, ad bedding and house linen. This is the greatneed at present, although clothing can be ed. Send to me, freight prepaid.

Many unacknowledged communications must be swered later. JESSE B. HASTON.

Galveston.

he Passion Play—and Theatricals in General.

The brother who in last week's CHRISTIAN-ANGELIST seeks to furnish some "facts about Itics" upon the Passion Play is not personal in at he has to say; and this is well, for controrsy between brethren is unseemly, and the lumns of our best papers seem haply to be growing bre and more free from that. Our brother wisely ncedes that there is the "Christian critic," alough others may be found so inconsistent as to cry the Passion Play, while having "no trouble out attending theatres" in general. When he fers to "the thousands of Americans that have tended the play," he will doubtless concede also at there are tens of thousands of Christians who buld not attend the Passion Play on the Lord's y or on any other day (quite apart from its-to me-seeming sacrilegiousness), for the reason at they believe such attendance to be plainly on e side of helping to make theatre-goers ssibly among church members even, taking the ore or less frequent and the occasional attenints upon the theatre, they outnumber the total stainers from theatre going; but there are very any who are persuaded that the theatre is past forming and that church members should it entirely loose from this worldly indulgence. the church does not set up and maintain such a andard it will never be done. As an instance whas a matter-of-course pastime theatre-going in the world at large, I cite the following case: y twelve year-old boy-who has never attended ie theatre—came home from school a few days 30 saying that his teacher had proposed to the holars of their room that they all attend the ay of Rip Van Winkle, to be given by Joseph efferson and his company in one of the popular leatres-a theatre, by the way, that frequently ives performances on Sunday. This proposition teacher made without any slightest hint that me of the parents might not be agreeable to neir children's, going to the theatre. It is the

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writer's humble opinion, in view of the thorough worldliness of the theatre, that the church and its minls.ry should educate away from it.

W. P. KEELER.

Chicago.

KENTUCKY

The West Side Church of Christ, Chicago.

The West Side Church of Christ was organized in October, 1873, under the name "Central Christian Church."

The first pastor of the church was Geo. C. Mullins, afterward chaplain in the U.S. Army and now residing in Los Angeles, Cal. After him the following preachers in the order named have served the congregation: A. J. White, A. J. Laughlin, J. H. Wright, B. W. Johnson, F. M. Kirkham, J. W. Allen, J. H. O. Smith, Bruce Brown. Like Israel in the wilderness the congregation has led a wandering life. Since the organization of the church the congregation has met in seven different localities. It has been literally a bat le, a long, hard battle for life. To fight this battle through to victory has required faith and hope and courage in no common decree. Often to go forward seemed like leading a forlorn hope. But this brave little band of Disciples never faltered but moved steadily on in the face of all difficulties and discouragements.

Ground was broken for the present building in the spring of '92 and in November following the congregation began to hold its meetings in the lecture room of the building. Sunday, Nov. 4, its wanderings over, the congregation meets for the first time in its auditorium.

The church property, house and lot, has cost in the neighborhood of \$40,000. The building is of brick with heavy stone trimmings. The lecture-room has a seating capacity of 800. The auditorium, with gallery extending around the entire room, has about 1,200 sittings.

The present membership is 550, well organized in all departments of Christian work with a flourishing Sunday-school, excellent Christian Endeavor Societies, Senior and Intermediate, King's Daughters, Ludies' Aid, C. W. B. M. Auxiliary and Bible Study Guild.

The church building is admirably located in one of the best residence districts of the West Side and the congregation, united and harmonious, has a bright future before it along all lines of aggressive Christian work. The dedicatory services take place Sunday, Nov. 4, with Z. T. Sweeney as chief speaker. At 3 o'clock in the afternoon a union communion service of all our Chicago

churches will be held, Dr. H. L. Willett delivering the address.

We extend a hearty invitation to all our friends and brethren in the city and out of it to be with us in these meetings.

The church will entertain all visitors who desire to remain over from ore service to another.

Great interest always attaches to the safe arrival into port of a vessel that comes in from a stormy sea.

J. W. ALLEN.

903 Adams St , Chicago.

Virginia News Notes.

R. W. Lilly has just entered upon his second year with his group of churches in Craig Co. He has seven points to meet and will be kept very busy. He held a meeting recently for the Bluefield church with several additions, and one on Pott's Creek with 20 accessions. The work prospers in his hands.

C. E. Elmore has been called to the work in the Southeastern as my successor. Hope he will accept.

W. H. Book is beginning to stir things in the South Piedmont. Had more than 50 additions during his recent meeting at Martinsville where he is pastor.

J. H. Gillespie has been called for his third year to the church at Pembroke and its attending group. Jim is one of our strong preachers. He knows the Book, believes it and preaches it with force.

Our state convention comes off Nov. 13-16 at Richmond, Va. Let all attend who can and enjoy the good things that there are in store for us. Let us make this the best convention in the history of our work in Virglnia.

The Southeastern District is planning to put an evangelist in the field. This is the ripest field in the whole state. Hope the state and district boards will co-operate in this work.

The state has lest one of her best preachers in W. S. Bullard. He goes to Texarkana, Tex.

Tazewell College is on a b om this year. New buildings are badly needed to accommodate the students. The Virginia brotherhood needs a good college and Tazewell is the place for it. They have a first class faculty this year and we look for good results.

J. C. REYNOLDS.

Simmonsville, Va.



Notes and News.

Lincoln (Neb.) Letter.

On Oct. 7th the First Christian Church of this city held a special service of rejoicing. The pastor announced that the mountain of indebtedness which had so long impeded the progress of the congregation, had been "removed and cast into the sea." Releases were exhibited, showing that judgments aggregating about \$5,000 have been settled. Last March this congregation was successful in a suit involving \$13,000; and now concessions have been made and sufficient money raised to clear away the remaining debts. The church will either buy or build a suitable home in the near future. There have been 89 additions since Jan. 1, 1899. The present pastor has been called again for an indefinite period. Our present membership is over 350. Hope fills all our hearts. Rejoice with us.

T. J. THOMPSON, Pastor.

A High Day for Tower Hill.

EDITOR CHRISTIAN-EVANGELIST:-Yesterday was a high day for the Church of Christ in Tower Hill, Ill. It was the day upon which they dedicated their new house of worship, and the other churches in the place omitted their usual services in order to meet and rejoice with them. From town and country they gathered in until the house could hold no more and the people lingered about the doors and windows.

The house is a beautiful and comfortable one, prettily furnished and equipped. The report of the building committee showed that there were needed \$250 to meet all obligations. At the close of the morning service this amount was raised, and the congregation starts out with bright prospects and high hopes, under the pastorate of Bro. J. O. Henry. For the elegant new house the chief credit is due to Bro. John T. Killam, whose zeal and activity knew no intermission, and whose liberality was manifest. B. J. RADFORD.

Eureka, Ill.

"Boys and Girls' Rally Day for America."

The Day. The Chattanooga Convention decided that the Lord's day before Thanksgiving Day in November is Boys and Girls' Relly Day for

The Offering. The convention ordered that the offerings of the schools be divided as follows: "One-fifth to the Board of Church Extension, twofifths to the State Board of Missions of the state from whence it comes, and twe-fifths to the Acting Board of the American Christian Missionary Society; all money to be sent to Benj. L. Smith, Y. M. C. A. Building, Cincinnati, Ohio, where the division will be made.

The Purpose. The purpose of this day is to educate our young people in Home Missions, both State and General, and to secure their help in the great work of winning America to Christ.

The Exercise. A splendid Concert Exercise has been prepared by C. M. Fillmore, with music by J. H. Fillmore and C. M. Fillmore, and it will be sent free to all schools who will ask for it We expect large orders for this exercise. Write Benj. L. Smith, Y. M. C. A. Building, Cincinnati, O., for the number you will need.

How Observe the Day. Begin now to plan for it; make it the most enthusiastic day of the year. Let it be a harvest home festival. Let it be Thanksgiving Day. Let it be Rally Day for the winter campaign. Let it be a day for God and home and native land.

How Decorate the School Room. The American ag should be freely used, and the autumn fruits, , lants and flowers.

Mottoes for the Church Walls. "America for

Christ," "For God and Home and Native Land," "As goes America, so goes the World," "America is the Basis of Supplies," "Three Hundred Dollars will Support a Home Missionary a Whole Year," "Five Dollars will Bring a Soul to Christ in the Home Mission Field," "This Offering is for State and General Home Missions," "Let us Help Win (insert name of state) to Christ," "Our State Board Supports - Missionaries, Our Sunday-Schools can Easily Double the Number," "Let us Make and Keep Home Missions and Foreign Missions Equal in our Love, our Prayers and our Offerings," "America is the Ripest Mission Field in the World."

To Whom the Money Should be Sent. To Benj. L. Smith, Y. M. C. A. Building, Cincinnati, O., where it will be divided and forwarded according to the action of the Chattanooga Convention.

Iowa Notes.

Dr. F. M. Kirkham preached at University Church Oct. 14th.

Rally Day at Prairie City Oct. 14th. C. E. Wells is doing good work.

Enrollment at Drake, in every department, exceeds that of any previous fall term.

Selection is beginning to build a house for the

Albia, Pleasantville and Swan are endeavoring to complete their church buildings before winter.

Bluff Creek, once a strong country congregation, but much weakened by deaths and removals, intends to revive and work and grow.

News from everywhere in Iowa will be noted in these notes.

B. L. Kline, who has returned from Montana, will preach at Englewood next Sunday.

J. D. Corbett at Knoxville next Sunday.

Knoxville invites Bro. Walston, of Missouri, to hold a meeting with a view to an engagement as

Annual Harvest Home Services at Central Church Oct. 14th, with decorations of grains, grasses, fruits and flowers. Sermon on "The Parable of the Seed."

The Delphic, "the official Student Magazine of Drake University," is now published weekly. Rescn Jones editor-in-chief.

A cablegram from London, received last Saturday, says I. N. McCaeh is weak but improving. He will be detained about a month yet before he can come home. He is cared for by George Jewett, of Des Moines, and Bro. Todd, once pastor of University Place Church, now living in London.

W. B. Clemmer will begin his work as pastor at Bondurant the first of November.

H. O. Breeden gave a lecture last Tuesday morning at Drake Chapel on "Shadows." father and mother were present.

J. M. Lowe at University Church, Sunday, Octo-

J. Ira Jones sends out a neat little card which ys, "There will be a reunion and grand rally of the Church of Christ at Ontario, on November 4. The writer of these notes preached at Ontario, then called New Philadelphia, in the sixties.

ALLEN HICKEY.

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through it; Macbeth's is clear. Tough, clear glass is worth fine work: and a perfect chimney of fine tough glass is worth a hundred such as you

milky, dusty; you can't see

hear pop, clash on the least provocation. Our "Index" describes a// lamps and their proper chimneys. With it you can always order the right size and shape of chimney for any lamp. We mail it FREE to any one who writes for it.

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R. J. WEMYSS, General Immigration and Industrial Agen LOUISVILLE, KY.



The Army Canteens.

DITOR CHRISTIAN-EVANGELIST: -The canteens sing our soldiers are something that ought to done away with. It is very little the siliers derive from that branch, and besides it courages them to do a great many things they wild not do otherwise If the advocates of the cteen could be among the soldiers and see for t mselves what happens every day, they would y readily see the uselessness and the evil infince of the army canteen. It encourages the gliers to spend their money long before they it, and teaches them the very principle of one. I have often seen the soldiers on pay day nothing but a lot of canteen vouchers for fir pay. Why? Because during the month y were induced to draw the vouchers. They ald not go to town and thereby are persuaded to to the canteen. On each pay day they are aged to pay to the canteen the amount. They "they will only let a soldier draw one-fifth of pay during the month in canteen vouchers," that is untrue, for they will issue all they , for it is more money in the casteen funds, just where the canteen funds go to the soldier er knows. If the soldier goes to the canteen buy anything he has to pay blg prices, while an cer gets it for just what it costs the canteen. seems to the soldiers that if any one should get goods at just what it costs it should be themives, because the officers' pay is from ten to enty times that of a private.

The records of the canteen law in the past does show any good, and I cannot see why they i't repeal the law or make an amendment that uld improve it, for as long as it is continued as s now it will be the cause of many unnecessary

believe if it were left to the soldiers they ald soon do away with all the canteens in exence to-day. Of course, there are quite a numthe boys in the army that don't realize and n't yet know the evils that exist in the canteens, t in years to come these will be able to see elr evil effects.

I see that there are a great many Christians coughout the United States fighting the canteen w, and I hope in time to come it will be a thing the past. Sincerely yours.

> JOHN G. WALLER, Co "I" 1st Infantry.

Ft. Leavenworth, Kan., Oct. 15.

Zachary-Carlin Debate.

The Zachary-Carlin six days' debate at Drake eek, Ark., on the "Origin, Doctrine and Prace of Christian and Baptist Churches," closed toher 13th, with several hundred people in at-

There was much interest in the discussiom from e b ginning to the close, and it is believed great od was done for the cause of truth.

Brother Zachary is from Lexington, Ky., and aducted his part of the debate in an able and ntlemanly war and won the esteem of all rightinking and fair-minded people.

Prof. Allie Duncan was his moderator and Dug arper, a Baptist preacher, moderator for Carlin. 18 president moderator was changed two or three mes dur ng the debate.

In the process of the discussion, Brother chary showed that John's baptism was not aristian baptism, because, (1) it was not precedby faith in a crucified, buried, risen and exalted wior; (2) it was not or lained by Christ, was, erefore, no more Christian than the Jewish feast unleavened bread; (3) it was not administer I with the Christian ceremony: "Into the name of e Father and of the Son and of the Holy Spirit," id (4) because Jesus afterwards instituted the baptism rightly called Christian. Matt. 28:18-20; Acts 19:1-5. Under the force of these arguments Carlin got mad and raised a chair before a large audience to strike Bro. Zachary. This created a momentary excitement, but was soon quelled by cool heads, and the debate moved on smoothly. Bro. Zachary told Carlin that his chair business was the physical, heartfelt religion working out of him, and since Carlin could not defend his religion with the word of God, he resorted to the use of a chair. Carlin's conduct materially injured the Baptist cause. He is a most vituperative and unscrupulous debater, dealing chiefly in abuse and misrepresentation. Such a man will always injure the Baptist cause and kill his own influence in debate with a considerate and careful preacher like Bro. Zachary.

The church at Drake Creek gave Bro. Zachary \$50 and bade him God-speed in his able defense of the truth. Four years ago he met A. H. Antry, a missionary Baptist, in debate in this county and as a result there have been many conversions to the LUCILE POWELL.

Oct. 15, 1900.

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Evangelistic.

INDIANA.

Marion, Oct. 15.—We had two baptisms at our last service in the old chursh house yesterday. We dedicate our tabernacle next Lord's day, the 21st.—E. L. FRAZIER.

WASHINGTON.

Garfield, Oct. 15 .- Three additions yesterday by letter. We took up a collection for the brethren at Alvin, Tex., amounting to \$5.50, to help them rebuild their house of worship, and sent it to-day. -R. M. MESSICK.

COLORADO.

Colorado Springs, Oct. 15 .- Still the revival interest continues in our regular services. Ten additions yesterday; three by confession, six by letter and one brought in who has been without a church home for ten years.—F. N. Calvin.

ILLINOIS.

Clay City, Oct. 17.—Last Sunday the church here had its annual rally and roll call. The various departments gave favorable reports and the prospects for the future are encouraging; 16 have been added to the membership since Jan. 1, 1900. At the close of the service the writer was extended a call to continue another year as pastor .-WALTER KLINE.

OHIO.

Lisbon, Oct. 15.—The church here took an of-fering of \$22 for the Galveston sufferers. We sent it via B. L. Smith.—Geo. Fowler. Chillicothe, Oct. 15.—One addition here yester-

Chilicothe, Oct. 15.—The addition here yester-day.—J. L. SMITH.
Findlay, Oct. 15.—Three added yesterday.
Large audiences Fine interest. Am recalled as pastor. Three months before close of first two years' engagement. Was "stormed" by church on 8th. Mrs. Growden presented a handsome rocker.
Work moves on.—A. M. GROWDEN.

NEBRASKA.

Arapahoe, Oct. 15 .- Two added here yesterday one by statement and one by letter .- E. G. MER-RILL.

Bradshaw, Oct. 15.—Our meeting here goes nicely. Interest increasing every night. Bro. Whittaker is a splendid pastor and a fine personal worker. He is loved by outsiders as well as his own brethren. Meeting three weeks old, 20 added. The work at Tekamah is also progressing nicely, Bro Smith is doing nobly. The hall where they meet is crowded at every service. One added since the meeting closed, making a membership of 112. They begin the new building this week. Pray for us.—J. S. BEEM.

KENTUCKY.

Olive Hill, Oct. 15 .- This is a growing moun-Olive Hill, Oct. 15.—Inis is a growing mountain town on the C. & O Ry. Fire clay deposits are the finest on earth and practically inexhaustible. I planted a young congregation here in February. Have been visiting them often as I can. We have a house, no debt on it. Reached here Saturday night. In spite of lodge meetings and a church over a support I had a good and increase. nere saturday night. In spite of lodge meetings and a church oyster supper I bad a good audience. Dr. C. L. Hudgen and wife made the "good confession" and were baptized "the same hour of the night." The Doctor is one of the most prominent physicians in the state and a most influential man. Vesterday (Sunday) had two additions and a form of the state and a most influential man. Yesterday (Sunday) had two additions; one from Missionary Baptist, one confession, an old man. Will continue a few nights.—R. B. NEAL.

Iowa Falls, Oct. 15.—One confession yesterday; Sunday-school on the up grade. \$6.50 more for Church Extension.—W. F. McCormick.

Cumberland.—Just closed a meeting here with 11 additions, nine immersions. R. Sheeler Campulations.

11 additions, nine immersions. R. Sheeler Campbell, of Hedrick, Iowa, did the preaching for me. D. W. CAMPBELL
Green, Oct. 11.—Our meeting just closed. Ogburn and Hughes led the meeting. Bro. Ogburn is a good preacher and did the Church at this place good. Bro. Hughes needs no mention among our people.—G. A. HESS, pastor.
Tama, Oct. 10.—Three additions to the church here last Lord's day; one by confersion. We are preparing for a meeting to begin Nov. 11 and will probably run the rest of the century The writer will do the preaching and Bro. J. Will Landrum will lead the song services. Pray for us, brethren.—F. L. Davis.

KANSAS.

Columbus, Oct. 15.—Seven additions last night; 16 so far at Baxter Springs. My son Claude, pastor at Modale, Ia., is assisting me. Hope to revive the Baxter Church, which has been dormant since 1895; 112 additions now in my work since I came to Columbus, 18 months ago, 74 of them here at home; about 50 at regular services.—M. McFarland.

Westmoreland, Oct. 11.—We closed a four weeks' meeting Oct. 6, with a high tide of enthu siasm and seven additions, making in all 29 additions during the meeting and 43 since January 1.

Bro. J. M. Lowe assisted us the last three weeks. His preaching is characterized by his tender yet forceful presentation of the "inner life" which is 'hid with Christ in God" and his daily life exemplifies and enforces his preaching. Bro. E. W. Kerr had charge of the music and his splendid solos were highly appreciated and aided materially in the success of the meeting. No church will make a mistake in calling Bros. Lowe and Kerr for a meeting.—C. C. BENTLEY.

MISSOURI.

Ham's Prairie, Oct. 11.-Nineteen added.-J.

H. SRYAN, Montgomery City.

Buffalo, Oct. 16.—Just closed a two weeks' meeting at Prairie Grove Church with 10 additions. All by primary obedience.—S. E. HEN-DRICKSON.

Grand Pass, Oct. 16.—Just closed a three weeks' meeting at Bethlehem, Salize Co, result-16.-Just closed a three

ing in 54 additions. Among them the best people of the community.—J. I. Orrison.

Nevada, Oct. 15.—One confession at Rinehart yesterday, which makes three since last report. Will commence protracted meeting with the church at Rinehart Thursday evening, November 8th.—S.

Clarksville, Oct. 17.—Bro. Herb Corwine, son of J. B. Corwine, just closed two weeks' meeting at Callao, Mo, with 15 additions, mostly confessions. In addition to visible results he did much to infuse new life and zeal into congregation. Bro. Corwine

new life and zeal into congregation. Bro. Corwine is a growing power in the Church; like his father, clings to old Jerusalem gospel, preaching it in its simplicity with telling effect.—J. P. MYERS.

Lees Summit, Oct. 13.—Recently Bro. R. E. Prunty closed a meeting at Rothville, Mo., with 19 additions. He is a delightful man with whom to labor. Bro. J. V. Coombs has just held a short meeting at Creavened which received in 20 additions. meeting at Greenwood, which resulted in 30 additions to the congregation. He and his singer, Prof. De Loss Smith, are now with us at Lees Summit. We expect a great meeting. This is Summit. We expect a great meeting. This is my fifth year here. We are only 20 miles from Kansas City and are very sorry that our protracted meeting overshadowed the National Convention.— G. W. TERRELL.

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ges, the charcoal being mixed with noney.

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result from their continued use, but on the contre great benefit.

A Buffalo physician in speaking of the benefits charcoal, says: "I advise Stuart's Absorbent Lenges to all patients suffering from gas in the sto ach and bowels, and to clear the c mplexion a purify the breath, mouth and throat; I also belie the liver is greatly benefited by the dally use them; they cost but twenty-five cents a box at d stores, and although in some sense a patent pre-ration yet I believe I get more and better charc in Stuart's Absorbent Lozenges than in any of a ordidary charcoal tablets."

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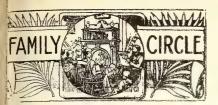
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Light from Darkness

LISA A FLETCHER.

Fadeth the day into the night, Falleth the dark, the shadow, the blight, Out of the skies Mist-glooms arise

Darkening the way, hiding the light.

Out of the midnight and the rain Out of the palpitant heart of pain A voice most sweet The words repeat, "Sorrow and loss are not in vain."

Sweetly the angels hovering near, Softly dropping the pitying tear, Point far above To heaven and love, Where brightly the dawning doth appear.

Daydawn of glory in the East, Sorrow and pain and grief surceased, For the suffering soul There is a goal, Light upon light for aye increased. Manchester, N. H.

The Holy and Common.

C. H. WETHERBE.

It is asserted by some leaders of Christian ought that there ought to be no particular stinction made between what are called cred and secular things. They affirm at, properly speaking, all things should be garded as being sacred in the estimation Christians. At one time I was somewhat clined to accept this view, but now I am rsuaded that a real distinction should be ade between holy things and common

It is quite evident that God makes this stinction. We see it maintained throughit the Bible. The idea of consecration perdes the Bible, which means that common id secular possessions are to be set apart id consecrated to the Lord and to holy es. Things which are intrinsically unholy ay be made holy by their conversion to oly purposes. The secular may become cred by its specific devotion to divine rvice and exclusively religious dispensaon. It has been said that the division of ings into sacred and secular classes was le work of certain pietists in olden times; hile it may be true that prominent emphas was placed on such division and distincon by a certain order of religionists, yet ich a thing has nothing to do with what he Bible says about the question.

I have just been reading the following assage in Ezek. 44:23, R. V.: "They shall each my people the difference between the oly and the common and cause them to disern between the unclean and the clean." nd this difference was divinely maintained ll through the times which are covered by he writings of the Bible. Many things which were in themselves good, were rearded as being unholy because they were ot dedicated to the Lord. They were not et apart to God's specific service. Some ien were called, in a peculiar sense, "holy



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men," not that they were any better than some other men, but because they were consecrated to some specially holy service for God, as in the case of the prophets. In Peter's second epistle the term "holy prophets" is used. There is no reason to think that those prophets were more specifically or essentially holy than some of their brethren who were not prophets.

The difference consisted in the fact that the prophets were set apart for the special work of prophesying for the Lord, while others were not. There is, then, a reason for speaking of some persons and things as being holy and of other persons and things as being common or secular.

What is needed is a much more extended conversion of secular things to sacred uses. We are secularizing many things which ought to be made holy.

A Good Story.

The late Dr. M. D. Hoge, of Richmond, Va., tells of two Christian men who "fell out." One heard that the other was talking against him, and he went to him, and said:

"Will you be kind enough to tell my faults to my face, that I may profit by your Christian candor, and try to get rid of them?"

"Yes, sir," replied the other, "I will do it." They went aside, and the former said:

"Before you commence telling what you think wrong in me, will you please bow down with me, and let us pray over it, that my eyes may be opened to see my faults as you will tell them? You lead in the prayer."

It was done, and when the prayer was over, the man who had sought the interview said:

"Now proceed with what you have to complain of in me."

But the other replied: "After praying over it, it looks so little that it is not worth while talking about. The truth is, I feel now that in going around talking against you, I have been serving the devil myself, and I have need that you pray for me and forgive me the wrong I have done you."

Doctor Hoge tells the story very well, and here and there in almost every community is a man or woman who might profit by it.-Religious Herald.

Practical Sermons from Revised Texts.

BY REV. PRACTICAL CHRISTIAN.

Subject: Greatness.

TEXT: "He that would be greatest among you shall make servants of the rest" Mk. 10:43

Great men are those who can command service. The truly great man has not only a number of servants about his house, but has dozens or hundreds of servants working in his factory or business earning money for him. That is the way to get.

When we study the Bible carefully we find perfect harmony in all of Jesus' teaching. Note the following: "It is more blessed to get than to give." "Lay up for your selves treasures on the earth." "He that would be greatest among you shall make servants of the rest." By obeying all of his commands we will grow rich and have an easy time here and get an upholstered seat in heaven.

At the last supper when Jesus wanted his feet washed he commanded Peter to get a basin and towel and wash them. And after it was done he said: "If I, then, your Lord and Master, have commanded you to wash my feet, ye ought also to be able to have other people wash your feet, for I have given you an example." Thus the Lord illustrates his teachings by his life.

Let us all cultivate greatness and get as high up in the world and as near heaven as possible.

When Pride is Sinful.

When is pride sinful? When it becomes the excess of the underlying virtue. Wrongful pride is the undue exaltation of self. It is regarding one's self from a mistaken point of view in reference to one's ability, characteristics or disposition. It is centering thought upon self to the exclusion of others, their interests and the obligation which one sustains to them more than is consistent with duty to them. In other words, it is selfish, and whatever is selfish is so far sinful. The false notions which thus are begotten about ourselves lead to false adjustments of our lives to the lives of others. - Congregationalist.

Beyond.

BY G. S. JUDD.

What will I do when life's deep shadows lengthen, And night her sable curtain drops around? When cords that bind me to the unseen strengthen And draw me to that silent solitude profound?

What knowledge have I of the land immortal,
Where spirits wander freed from forms of clay?
What path leads outward from the narrow portal,
Through which I enter when I'm called away?

Can I look upward when the stars shine o'er us, When these dim eyes are in the valley laid? And can I hear the spheres sing in their chorus When I am sleeping in the willow's shade?

With sight, and touch, all sense denied me,
A: d all my guides to human conduct gone,
How will my former strength and aids deride me,
How like a helpless infant left alone!

Are there no footprints in the ambient ether,
That I may follow as I onward roam,
Is there no guide to lead me whither
I may find rest, and friends, and home?

Is there no passport, charm or token, No watchword, shibboleth or sign, Wh·n all connection with this life is broken, Wi'l give me entrance to a home divine?

When age enfeebles, weariness oppresses,
When cheer and friends, ambition, all are gone,
When like a tired child I long for love's caresses,
Have I no hope, no trust, to lean upon?

Ah yes! there is a hope, a trust immortal,
That when my hour of solitude shall come,
I shall find conduct safely through death's portal
To rest and friends, to sinlessness and home.

For God, who called me into conscious being By incarnation of his love for me, Bids me nor doubt, but trust to his clear seeing For all the good which I have failed to see.

So, as the birds, when evening twilight falleth, Twitter and call, and trustful sink to rest, I will respond and trust to him who calleth, "And sleep and wake and evermore be blest. Everett, Wash., October, 1900.

Raising Children.

Parents should be firm but gentle with their children. The worst mi take possible is to lose your temper in dealing with them. Never correct them by whipping when your anger is aroused, else you may regret it. If you must punish your child, wait until you have calmly considered the matter, and then do not give him any more than you think the occasion merits. Having punished him, do not pet him afterward unless you want to have a second ordeal follow quickly on the heels of the first. Let him know that you love him, that it pains you to have to correct him and that you hope never to have ' it to do again; but do not let him think that he is the injured party.

A great many parents make the mistake of not being companionable to their children. Don't you know that your child is going to have a confidant of some sort? Wouldn't you prefer to have him confide in you, thus enabling you to give proper direction to his life? If you are cold and distant and do not take time from your business or home affairs to make of your child a bosom friend, is he likely to unburden all of his little sorrows and joys, hopes and fears, to you? He will not think it worth the while, and you will be exceedingly fortunate if he does not begin to deceive you early in life. Show me a father who is a boy with his boys, or a mother who is a girl with ber girls, and I'll promise to point out to you in later years a household not marred by any of the vices which destroy so many happy homes in these busy times.-The Sunny South.

The Secret of Beautiful Rooms.

A window with a large sheet of plate glass gives from its great space the effect of perpetual openness and out of-doors coolness. A soft divided curtain to be drawn across the sash from either side can moderate this effect when it becomes oppressive. A large unbroken sheet of glass interrupts the decorative scheme of the room and breaks the rhythm. For inexpensive curtains in a sitting room, library or dining room, the Calcutta lattice net is the most artistic and inexpensive material offered. In all tones of color from cream white and ecru to golden orange and forest green, the melting shades harmonize with any scheme of decoration. They cost from fifty to seventy-five cents a yard according to the finish, either with fringe or selvage. In a bedroom there is nothing which equals in fitness the white muslin sash curtain with the pretty chintz or printed India cotton within hanging full and straight at either side. Good Housekeeping for October.

How Long is Eternity?

It is impossible for the human mind to conceive of an adequate measurement for eternity, or for infinite space. We refer to this when we desire to express anything that cannot be measured. Elihu Burritt says, "To attempt to measure the influence of Sunday-schools would be like applying a two-foot rule to infinite space, or the measurement of a moment to eternity." This is the opinion of one great man concerning this great agency for good-the Sundayschool. We presume the comparison is just. There are many thousands and millions in our own country who agree with Mr. Burritt. The International Sunday-school Convention is setting itself to this problem and is laboring night and day to advance the Sunday-school interests of this country, because the Sunday-school is the hope of the nation. Mr. Marion Lawrance, General Secretary of the International Convention, residing at Toledo, O., will send circulars to any desiring them, explaining this great movement.

Living in the Past.

It is never wise to live in the past. There are, indeed, some uses of our past which are helpful, and which bring blessing. We should remember our past lost condition to keep us humble and faithful. We should remember past mercies, that we may have confidence in new needs or trials in the future. We should remember past comforts,

that there may be stars in our sky wh night comes again. But while there at these true uses of memory, we should gua against living in the past. We should draw our life inspirations not from memory, be from hope; not from what is gone, bu from what is yet to come. Forgetting the thin which are behind, we should reach forward unto those things which are before.—J. Miller.

Where Doctor Hoyt Could Hav Stopped.

Dr. Thomas A. Hoyt, the pastor of the Chambers-Wylie Memorial Church, of the adelphia, was recently entertaining the dent Patton, of Princeton, General John Gordon, and other eminent men, at dinner the guests were speaking in strong praisof a sermon the minister had just preached and those who were versed in theology we discussing the doctrinal points he had brought out.

Doctor Hoyt's young son was sitting the table, and President Patton, turning him, said:

"My boy, what did you think of yo father's sermon? I saw you listening i tently to it;" at which praise Mrs. Ho smiled cordially, and all listened to be what sort of a reply the lad would make.

"I guess it was very good," said the be but there were three mighty fine plac where he could have stopped."—Saturd Evening Post.

A Cowboy's Religion.

A converted cowboy once gave this ve sensible idea of what religion is: "Lots folks that would really like to do rig think that servin' the Lord means shout themselves hoarse praisin' his name. No I'll tell you how I look at that. I'm work here for Jim. Now, if I'd sit around t house here, tellin' what a good fellow J is, and singin' songs to him, and gettin' in the night to serenade him, I'd be do just what lots of Christians do; but wouldn't suit Jim, and I'd get fired might quick. But when I buckle on my straps a hustle among the hills and see that Jir herd is all right, and not sufferin' for wat and feed, or bein' off the range and brand by cattle thieves, then I'm servin' Jim as wants to be served."-Selected.

You have read of the cures by Hood's Sarsa rilla, and you should have perfect confidence its merit. It will do you good.



Look Up.

W. H. B.

O burdened hearts, cease thy repining, Above the clouds the sun is shining. What if the world is clothed in night; The stars above are shining bright. What though his base the mists enfold, The mountain's crest is bothed in gold. What though the world's vain pleasures cloy The child of God still hath a joy That, though the world be plunged in night, Can flood the soul with heavenly light. Salt Lake City, Oct. 6, 1900.

The Happy Home.

Grinding poverty is a lingering calamity, nd over-wealth, though in a different way, not much better. The happiness of the vorld is stored away, as it is in heaven, where moth and rust can not corrupt nor hieves break through and steal. It is not n the hovels, amid vermin and corruption, or in the stately mansions, which are packdfull of rivalries, anxieties and vexations -it is in those homes which the industry of oth the husband and the wife is required o maintain. There dwells the real happiess of love and duty-the husband workng cheerfully for the highest reward a man an have-his wife and children; and the rife putting love into her busy industry for im and them. The husband can find neithr work nor amusement more agreeable han his help to bear off from the wife such f the heavy work of the home as he can, to ook after the tidiness and healthfulness of he dwelling and its grounds, and to give leasant little surprises such as his ingenuty can suggest to both wife and children. he wife is at the happiest when skillfully toring away her jellies and jams and appeizers, when planning this little frock and xclaiming in mock petulance at the dirt nd dilapidation of the little knee-breeches nd stockings. That is the fact—it is no ttempt to reconcile people to their lot-it s the fact that these are the conditions of he highest human happiness. Below, in qualor, poverty, and the cause of them, vhich is nearly always some moral defect, here is no place for happiness. Above, in ffluence, amid many servants and the comnand of the caterers, there is no opportunity or occasion for the pleasantest of all activities. One passion alone can be gratiied-pride-all the rest soon becomes a wearisome monotony. Every person of wealth who reads this paragraph will sigh, 'That is perfectly true—it is a horrible monotony." Pride is eclipsed and wounded every day in the year. The gay bird is stoned from below and hawked at from above. Most of us men and women who have to work may take pleasure in growl ing at it. The fact is that, in our hearts, we are proud of it, and take to ourselves a sense of merit because of it, and would find deprivation of it to be the greatest calamity. The wife who is conscious that she has done what she could to make the home-coming pleasant, and the husband who is conscious that he has done his best to make the home comfortable and respectable, will meet at the evening table in possession of all the conditions of happiness that are possible to man.—The Interior.

Stay on the Farm.

A recent writer urges boys to go on the farm. He prophesies that the farm will soon return to favor, as it will to greater profit. He suggests that the life of the farmer is far more peaceful and independent than the lot of the average city man. Conditions are annually growing more uncertain and difficult in the cities. Then, too, a dollar earned at home is worth two earned abroad. The writer refers to Lancaster County, Pa., showing the money made and saved by the farming community. There are in the county thirty-seven thousand men, and there are twenty-two million dollars out at interest in tne county, hundreds of millions in homes, besides one horse to every male adult, and household comforts galore.—American Boy.

The Curse of the Saloon.

The diabolical business of making drunkards of children is the pastime of the American liquor dealer, except where the sword of the law is lifted above his head by the strong arm of the law and order societies. . . What is it that breaks down our Sabbaths and our Sunday laws, and gives over our great cities to the domination of the depraved and criminal classes? liquor interest. What is it that leads so many thousands of our young men who ought to be pillars in the church into lives of dissipation? The evil passions of their hearts, supplemented by the thousands of miles of open saloons in our cities, and aided by the example of good people who assert their rights and liberties at the expense of others. What is it that hurts the spiritual life of so many? In part, the drink habit. What is it that weakens the force of the church in its testimony against the chief enemy of Christ in the world? The fact that we are not wholly free from alliance with that enemy. What is it that is beating the Decalogue into fragments? The drink habit allies itself with every vice; it dethrones God from the heart; it dishonors father and mother; it desecrates the weekly rest day; it is the ally of licentiousness; it is a great support to that covetousness which is idolatry. - John Henry Barrows in the Pittsburg Christian Advocate



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PETE.

IV .- Linda May Hides Her Dog.

J. BRECKENRIDGE ELLIS.

When you have a dog, you must feed him. It's the same way with birds in cages. That's the trouble. It was out of the question to expect to get any of the breakfast scraps to the dog hidden in the storm-cellar. Linda May knew that Miss Dollie made a mental inventory of every scrap just as soon as it became a scrap. Not that the old lady was the least stingy, but she hated waste to such a degree that she would eat more than she wanted rather than see anything thrown away. Of course her chickens would eat 'most anything, but they drew the line at pickles. While Linda May was eating her breakfast, she kept wondering how she could get provisions to Lucifer. That was what she had decided to call the dog. She had seen the name some where, and she thought it sounded pleasant. Of course she had no idea that Lucifer was just another name for the devil; had she known this, she would have called the dog something else. She asked for a biscuit, and in a few seconds she reached over and took another. Aunt Dollie stared at Linda May's plate to see what she was doing with the first. The first was nowhere to be seen. In fact, it was in Linda May's lap, under her apron; but Aunt Dollie supposed it had got inside of Linda May by some fearful cramming process. "Linda May!" she cried, "drink quick!"

"What for?" said Linda May, turning very red. Miss Dollie supposed she was suffocating and ran around and gave her a few slaps on the back to help the biscuit down to its supposed destination. She hit harder than she intended, in her excitement, and that made Linda May lose her breath, sure enough, and that made Miss Dollie pat her harder than ever. When the aunt took her seat, she kept her eyes fastened upon the child, while she told her how wrong and unladylike it was to gulp down her food in such extraordinary haste. "I don't see how you did it," she kept repeating. Linda May felt guilty and miserable, but she had to feed Lucifer. So she slipped down in the stormcellar, just before starting for school. She gave him the biscuit, which he caught in the middle with his front teeth, and which he threw down his mouth with one gulp. Then he looked at Linda May with all his might and showed as plain as plain could be that he didn't consider what he had had as even a beginning. He had a way of looking out of his great brown eyes that said: "Of course I know you are a nice girl, used to good society, and you wouldn't insult me by trying to feed me on a crumb. I see you have a basket with you, and I smell ham in it, and I expect you to place it upon the ground at my feet." After that Linda May could

do nothing but give Lucifer the dinner she had intended to enjoy at noon. So she went to school with nothing but her books, her fresh handkerchief and her ten cents' worth of lemon drops.

At the morning recess, she and Madge and Pete and Letitia came together in the vard as by a common impulse. Linda May told her adventures. Madge and Pete said they had found lemon drops in their box. So had Letitia in hers! They had brought them to school. They compared them, but they found they were all just alike. What a funny tramp to put candy in all their boxes!

"Did he sleep in your barn, last night?" asked Linda May.

"I didn't ask him," said Pete. That meant that she didn't want to discuss the tramp. Linda May felt that Nap was Pete's tramp, so she did not press the point. "I tell you what I want," she said, "I want you and Madge to take Lucifer and keep him, and then I can come to your house and play with him." None of them knew what Lucifer meant, so they thought it a fine name.

"We have cats," said Madge, "I don't know if mamma will take dogs, too. But I'll ask her and you come home with me after school and find out."

"I will have to go home," said Linda May,
"I know Aunt Dollie won't let me go to your
house two days hand running. You come to
see me."

"Oh," said Madge, "you can't do anything at your house."

"No," said Pete, "there's no fun there."

"I will be there," said Linda May, timidly.
"Girls," said Letitia, "you are very impolite, I think. Linda May, I will come to see you, if mamma will let me."

"Well," said Pete, arguing the point, "is there a barn at Linda May's? Is there a swing? Can you sit on the grass? Can you sit out on the front porch? Can you eat between meals?"

"There is a hill over the storm-cellar," said Madge, "can you roll on that hill?"

"I know all that," said Linda May, quite humbly, "I understand what you mean. But Aunt Dollie won't let me go to your house until you visit me."

"Well, I'll come around and tell you if we can keep Lucifer," said Madge, "and I guess it will be some fun slipping him away, anyhow."

Just as soon as school let out Linda May ran home, eager to see Lucifer. But as she entered the yard a lady drove up and stopped. She got out and so did her little girl. They had come to visit Miss Dollie and Linda May had to go in the parlor and talk to the little girl. The little girl was one of that kind who won't talk, or smile, or play, until they have been with you about an hour, and then they thaw out and want to bang on the piano all the time because they haven't one at home. Linda May knew what she wanted, so she tried to get her to go to the piano right away; but the girl just shook her head; she hadn't been there long enough.

Miss Dollie looked out of the window and cried, "Oh, you've brought your dog with you!"

"Did he come?" asked the lady in gre surprise, "La, I told him to stay at home "And he's scratching," cried Miss Dollie,

great excitement, "Come quick! He scratching a hole right in my blue-grass!"
"He's likely after a mink" said the let

"He's likely after a mink," said the lad who didn't seem much interested.

"There is not a mink on my premises said Miss Dollie. "Come, put him in n storm-cellar, while you are here."

The dog was one of those "bird-dogs with long legs and almost hairless bodie that locked undressed all the time.

"Oh, don't put him in the storm cella cried Linda May, wringing her hands,

But they paid no attention to her. Ho they ever got him in the cellar (he didn want to go) without finding that there w already a dog in the excavation, is marvel. But marvels often happen. Who the door was closed on him, they went toe amine the hole that had been scratched. least Miss Dollie did; the visitor was sti uninterested, and Linda May was wondering what Lucifer would do. Not a sound, how ever, came from the storm-cellar. But fat in the form of a big black cat, was about bring trouble upon the house of Miss Doll Dudley. Miss Dollie brought it upon he self. Seeing the black cat trying to his behind the honeysuckle vine, she crie "There's that stray cat again, Linda May Chase him! Chase him! What with don't and cats prowling about and scratching t my earth, I lead a -"

She never finished that sentence. Lind May give one "Shoo" at the cat, and the ca ran s raight through the air-hole in th storm-cellar. Now, ever since the bird-do had been shut up in the cellar, Lucifer ha stood glaring at him with his teeth bared the gums. The bird-dog returned the star They seemed turned to stone. In fact eac knew that if he moved so much as a musclthe other would fly at him. They made a cur ous, low noise deep down in their chests the sounded like a man snoring. Suddenly the black cat leaped through the air and l right between them. The dogs gave a wil yelp, the cat an agonized yowl. Hisse howls, barks, mews, the scratching co claws, the sound of things falling! The the pane of glass was broken and out can cat and bird-dog together, with Lucifer clos behind. They ran so fast that their hin legs outran their front, and they rolled ove and bounced straight for the house. Throug the front door they swept, the cat a few fee ahead, the bird-dog and Lucifer after it neck to neck. They crashed through th parlor, sending the chairs dancing off acros the room, and knocking over the little tabl with the pitcher of ice-water and the silve company goblet (that couldn't break, any way). Presently out they came and the ca skinned up the cherry-tree while the bird-do planted himself at its base and licked hi nose every once in a while so he could smel better. Lucifer trotted over to Linda May and wagged his tail at her. He was trying to tell her that he liked the bird-dog prett well, after all. What do you suppose Aun Dollie thought?

[TO BE CONTINUED.]

Sunday - School.

W. F. RICHARDSON.

THE UNJUST STEWARD.*

In the parables preceding this, Jesus had reuked he Pharisees for their criticism of him as he friend of sinners. They especially found ault with him because he ate with the publicans, r collectors of the Roman taxes, a class of men bhorred by every zealous Jew. Now that he had astified himself in seeking these lost ones, depite their evil conduct, there might be need that hey, in turn, should be made to see their true havacter, and be brought to repentance. Luke ells us that this parable was spoken to his disciles, but we remember that Jesus had at least ne publican-Matthew-among his chosen folowers, and that many more were drawn about im by the kindness with which he had treated hem, in contrast with the bitter hatred maniested toward them by the multitude. It would ptly describe the wealth of this class to call it he "unrighteous mammon," for much of it was rotten by extortion and fraud.

The trusted steward of a rich man, according o the parable, got to wasting his master's goods, intil his extravagance could no longer be conealed or tolerated. It is not said that he had tolen, but evidently his misuse of that entrusted o him was equivalent to theft; for the reckless se of that which is not one's own betrays a disposition which only lacks occasion to become actual theft. The after conduct of the steward shows his lack of honesty. He is informed by his employer that he is to be removed from his posi tion, and is bidden to balance his accounts with the various tenants of his master, and turn over his office to his successor. His distress is very natural. "I have not strength to endure hard labor," he says, and thus implies that no man will accept him for another position of trust, such as he has abused. "I am ashamed to beg," he adds, for how could he who had been accustomed to order other men humble himself so much as to ask alms of them? He soon makes up his mind what to do, and that is nothing more or less than to use his wits, as men would say, where honest effort is unavailing. So he calls to him each of the debtors of his employer, with whom he himself had agreed upon terms of lease or service, and reduces the amount of his liability, executing a new bond, or altering the former one. He gives them to understand that they are now indebted to him for such reduction, and they tacitly agree to give him a home with them when he has lost his place as steward. It is not long till his former employer learns of the transaction and he commends the "wisdom," or shrewdness rather, of the servant who had outwitted him. There is no commendation intended of the moral quality of the act, for it was essentially dishonest, and the employer who lost by it could not approve it in this sense. But he expressed admiration of the foresight and cunning of his servant, just as one whose house had been robbed might admire the skill with which the burglar effected his entrance and accomplished the robbery.

From this story of deceit and fraud the Master draws a lesson of benevolence and spiritual wisdom. As he enjoins upon his disciples to be wise as serpents and harmless as doves, so does he by this parable teach his followers to be prudent and foreseeing, while shunning the dishonesty of the unfaithful steward. He would have the ministers of righteousness as careful in their use of life's opportunities, with a view of the reward they seek, as are the ministers of the world's sordid ambitions in their efforts after earthly riches.

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The key to the interpretation of this parable is found in the 8th verse, "For the children of this world are in their generation wiser than the children of light." For the purposes for which they live their zeal and pruderce often put to shame the lukewarm Christian. In the struggle for increthey show a parience and persistence in strange contrast with the seeming indifference of many professed followers of Christ. If the Church would manifest everywhere the enthusiasm for righteousness that the world does for riches, pleasure and power, who can doubt that the kingdom of God would speedily be triumphant?

"Make to yourselves friends by means of the mammon of unrighteousness; that, when it shall fail they may receive you into the eternal tabernacles." Thus reads the revised version of Jesus' words. It is possible to so use the perishable possessions of earth as to make them count as heavenly riches. Cornelius did so use them when his prayers and alms came up for a memorial before God. Paul enjoins upon every rich man to make just this use of his wealth. He says: "Charge them that are rich in this world that they be not high minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good; that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold of eternal life." Even the unrighteous mammon may become a help to righteousness, as the vessel, by adjusting of its sail, and proper use of its rudder, makes the west wind drive it toward the setting sun.

But the charity of the Christian is to be prompted by a far higher motive than the shrewd bargain of the unjust steward. He looked no higher than the motto, "One good turn deserves another." He expected his reward in kind and showed the favor to his master's debtors, not from any kindness toward them, but solely that he might "feather his own nest." Christian charity springs from a diviner source. Pity for the unfortunate prompts the disciple of Jesus to give, hoping for nothing again so far as earthly reward is concerned. And the heavenly reward to which he looks is rather the sweet approval of his Savior and his God than the increased amount of joy that shall be measured out to him for his gifts on earth. The true Christian makes his whole life one of giving and loving, while the man of wholly earthly aims makes his one of getting and enjoying. The spirit of Christ is in direct antagonism to that of the world. "Know ye not that the friendship of the world is enmity to God? Whosoever therefore will be a friend of the world is the enemy of God." It has been truly said that "to the spiritual nothing is secular, and to the secular nothing is spiritual." He who lives the life of a true Christian must perforce so use his possessions as to make friendships in heaven. God and Christ, the angels and all good men, must love the one who lives for the good he can do, and spends his all with a view to the eternal interests and happiness of his race. There is naught selfish in this, but only the inevitable law of cause and effect.

The lesson of this parable is emphasized by the Master, in some words which we would do well to lay to heart. Now that he has drawn his lesson from the prudence of the unfaithful steward, he would have his disciples understand that in no other feature of his conduct are they to imitate him. He was unfaithful, and that fact utterly condemns him, so far as the moral quality of his stewardship was concerned. He was unfaithful in the use of another's wealth, and therefore should have none of his own to manage. The servant of God who despises or neglects his obligations to his Master will never be entrusted with heavenly riches, as his own. The unfaithful steward will not be promoted from stewardship to proprietorship. God must rule the life, and riches be made subservient to the good of man and the glory of the Master, or else the scul becomes but a slave to sordid motives and all its divine beauty and power are lost. "Ye cannot serve God and mammon."

A High Day.

Boys and Girls' Rally Day for Home Missions should be a high day for our Bible schools. There are many reasons for this that cannot be given in a brief note. The children are ready and willing; all that is needed is some one to direct them. Just a little urging on the part of the officers and teachers of the school will inspire the children to do their utmost to raise their special amounts in their envelopes.

Then the need of this work and of the means that can be raised in this way is so great. "The overflowing scourge" of sin in all its numerous and hideous forms is passing over our land; intemperance and immorality are seeking to drag our young down to degradation and death. The boys and girls of our schools must help save their companions from these awful plagues. Brethren, help in this time of need. Help to place missionaries in every corner of our great and growing cities, as well as in our villages. Help to place our plea before the people in the present crisis of crumbling creeds and falling away from religious standards. Who knows but what thou art come into the kingdom for such a time as this? W. S. LOWE.

Topeka, Kan.

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BURRIS A. JENKINS.

TOPIC FOR NOV. 4.

ARE YOU DOING YOUR!BEST?

(Matt. 25:14-30.)

There are not only those who are burying one talent in the ground, but also those who are burying five talents, and even ten. There are many people of great abilities who, through indolence or fear of not getting credit, or envy of rivals, or other selfish considerations, are refusing to make the most of themselves. These shall be far more culpable than the man of but one talent.

But there are a great many more in the onetalent class who refuse to do their best. Those who possess a fair share of talent, say two or five, are usually aware of their capabilities and are excited to action by this knowledge. But those who can boast but small share, or cannot boast at all, are much more likely to settle down to inactivity. They say: "The world is a hard master. It expects much, while I can do but little. I will hide away in a corner where I cannot be seen. What's the use to try?"

And yet, on the other hand, there are some onetalent persons who say: "I am as good a singer, or as good a speaker, or as good a clerk, or as good a salesman as the so-called five-talent and ten-talent people, therefore I'll not serve in the capacity in which I am asked to serve." So the one-talent person, in the stubborn conviction that he is a greater person than he is, buries his ability in the napkin of sulkiness. How many a church and Endeavor Society is cursed with a plenitude of such! How many a business enterprise is handicapped with employees of that stamp!

You may be very sure that the proper amount of opportunity will be given you, in proportion to your ability. If you are a ten-talent man or woman you'll be given a ten-talent job. If you are a two-talent worker, you'll be called upon for two-talent undertakings until you have gained five or ten talents. The thing to do, then, is what you are called to do and the future opportunities will look out for themselves. If you are asked to sing to a small audience, sing! And sing your best! If you are told to perform an obscure work, do it with all your might and there'll be a big work waiting at the end. The bane of all enterprises is the little spirit of those who shirk their part of the work because it is not the whole thing.

If our work is to wash windows, let it be done so thoroughly that no ray of light is stopped by a single fly-speck; if to sweep the floor, let no thimble-full of trash be left under the stairway or in the corner; if to polish up the handle of the big front door, let it be polished till it shall shine and show your face. No matter what the job is, let it be done with all one's might.

After all, the size and importance of things is only relative. Who are we that we should say a thing is great or small? In proportion to the faithfulness of the worker, is the importance of the work.

> "Who does his best does well. Angels can no more.'

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What Our Leaders say About Boys' and Girls Rally Day.

This is a great day. It is a great opportunity o push forward the glorious gospel of our Reeemer .- A. M. HOOTMAN, Tonawanda, N. Y.

We should make it a great day. 1. The needs f the home field demand it. 2 We can make it great day .- R. G. WHITE, Harrison, O

Make it a great day: Because the cause needs he money; because the children need the educaion and because America needs salvation .- J. E. YNN, Springfield, Ill.

1. Because the A. C. M. S. knows how to use he m ney. 2. Because the A. C. M. S. seeks to eed, not fleece, the flocks in the various states. W. BEDALL, Southern Illinois.

It will serve as a good opportunity for calling he attention of the young people to our home ields and emphasizing in their thoughts the great eeds of these fields. - N. S. HAYNES, Eureka, Ill.

Boys and Girls' Rally Day should be made a reat success as a feature of education for the boys and girls, and also to help swell the receipts or our missions .- D. A. WICKIZER, Beatrice, Neb.

Christian citizenship ought to be taught to hildren. "That righteousness exalteth a nation, while sin is a reproach to any people" can be best taught in a Boys and Girls' Rally Day for America. - GEO T. SMITH, Winfield, Kan.

This should be made a great day because of the splendid opportunity for educating the young in the importance of home work. Hitherto we have neglected, most grossly neglected, this urgent duty .- F. H. SIMPSON, Massillon, O.

I am in favor of making Rally Day a "great day" because our boys and girls for their own good should be enlisted in Home Mission work. because they can give the cause great help and because it needs their help.—GEO. DARSIE, Frank-

We should make Rally Day a great day. 1. The work is a good one. 2. It is one God wants us to do. 3. We owe it to him. 4. All the beneficiaries sorely need it. 5. It will bless the giver. 6. It will set the pace for all our anniversaries .- A. J. THOMSON, New Albany, Ind.

Boys and Girls' Rally Day for America should be a great day, because America is a great country, and the boys and girls should be taught to help love it and help save it. What better can they do than to help win America for Christ?-S. H. BARTLETT, Cleveland, O.

Why have Children's Day for America? 1. To win our home land for Christ. 2. To teach our boys and girls the magnitude of their own cou , try. 3. To plant in their young hearts the seeds of true patriotism. 4. To insure, for the future, our nation's life and perpetuate the highest ideals of civilization .- O. L. COOK, State Evangelist,

The Sunday-school Rally Day for America should be a "high day" among the Disciples of Christ because (1) of its educational features. The young people of our churches should have information concerning the home field; (2) we love the mother society and want to participate in her joy in the successful evangelization of America.-CHAS. S. LONG, Lock Haven, Pa.

Her Son's Statement.

St. Louis, Mo., Oct. 15, 1900.-Mr. Frank Hamilton, residing at 2718 S 7th St, this city, states that his mother has been entirely cured of impure blood and "That Tired Feeling," by Hood's Sarsaparilla. It is regarded in this family as the greatest medicine in the world.

Marriages.

BARNES-WRIGHT.—Married at the home of the bride's parents near Savannah, Mo., Oct. 10, 1900, Ira E Barnes and Mary E. Wright. A. R. Hunt officiating.

CARTER-FOSTER .- Sept. 12, 1900, at the home of the bride, Council Bluffs, Ia., were married Mr. S. J. Carter and Miss Edith Fost r, Rev. W. H. Cable, of Trinity M. E. Church, Council Bluffs, efficiating. Mr. Carter is pastor of Christian Church, Olin, Ia.

CONNER-YOUNG -At the residence of the bride's parents, by C. M. Young, father of the bride, at Coldbrook, Ill., Oct. 3, 1900, Mr. Chester Ellison Conner, of Chariton, Iowa and Miss Lena May Young.

Obituaries.

CHEATHAM.

Died, at her home near Lafayette, Ky., Oct. 13, 1900, Mrs. Mary C. Cheatham, aged 74 years. She was a Virginian by birth, but came to Kentucky in 1859. She was a devoted member of the church for fifty-nine years, and one of the best of earth. She leaves a host of relatives and friends to mourn her. God bless her memory.

J. W. MITCHELL.

Hopkinsville, Ky., Oct. 15, 1900.

DOWARD.

Alfred, son of Bro. and Sister Oscar Doward, of Mt. Morris, Ill., aged seven months and one day. Services conducted by the writer. Text D. F. SEYSTER.

Mt. Morris, Oct. 6, 1900.

LEAK.

Mrs. Urbana Leak was born in Baltimore, Md., and died at her home in Hannibal, Mo, Oct. 7, 1900, aged 59 years. Rejoicing in the companionship of hesband and children at the evening meal she was suddenly stricken down and the spirit was freed in five hours. She was a consecrated Christian and her delight was to be in the house of the Lord. Her life was full of duties which she rejoiced to discharge as a religious mother and wife. Like Mary, she did what she could. Husband and children will have a precious memory of her busy, hopeful and trustful life.

LEVI MARSHALL. Oct. 16, 1900.

MCALPIN.

Orianna Wigton McAlpin was born in Malcom. Iowa, February 14, 1874, and died at her home in Fort Dodge, I wa, September 22, 1900. Was married to A. McAlpin, April 19, 1892. Her husband and three small children survive to mourn her loss. She was baptized by Brother Kerstein in Hastings, Nebraska. Her life, with its gentle deeds and sweet memories, shall live to bless and purify.

> "We'll not forget thee, we who stay To work a little longer here; And when o'erwearied by the toil Of life our heavy limbs shall be, We'll come, and one by one lie down Upon dear Mother Earth with thee."
> E. M. D.

MORGAN.

Edeth M. Morgan departed this life Oct. the 8th after a brief illness of one week. She was born June 22, 1890, in Pasco, Wash., on the banks of the beautiful Columbia River. She confessed her Savior at the tender age of nine years. She was a lover of Pilgrim's Progress and the New Testament. She was also devoted to church and Sunday-school and prayer meeting, was kind and obedient, made friends with all whom she met. She had a heart full of sympathy for the oppressed, was cheerful, at all times had a smile for all she met. She was not confined to the bed the night before her death. She went to the cupboard, got a cracker and passed it around to the ones of the family who were not at church, likewise a cup of water, in immitation of the communion, which was at about the same hour being observed at the Second Church. Verily she set an example before her departure that we shall not forget till we meet again up yonder. Cause of death: dropsy (acute).

L. M. Morgan.

PHELAN

Rena Phelan died at her home in Hannibal, Mo., Oct. 13, 1900, aged 18 years, 5 months. She was a model young woman, mode-t, kind and always considerate of the feelings of others. The com-

A COMMON TROUBLE

Thousands Suffer From it Without Knowing its Real Character.

No trouble is more common or more misunder stood than nervous dyspepsia. People having it think their nerves are to blame, are surprised that they are not cured by nerve medicines and spring remedies; the real seat of mischief is lost sight of; the stomach is the organ to be looked after.

Nervous dyspeptics often do not have any pain whatever in the stomach, nor perhaps any of the usual symptoms of stomach weakness. dyspepsia shows itself not in the stomach so much as in nearly every other organ; in some cases the heart palpitates and is irregular; in others the kidneys are affected; in others, the bowels are troubled, with loss of flesh and appetite, with the accumulation of gas, sour risings and hear burn.

Mr. A. W. Sharper, of No 61 Prospect St., Indianapolis, Ind., writes as follows: "A motive of pure gratitude prompts me to write these few lines regarding the new valuable medicine, Stuart's Dyspepsia Tablets. I have been a sufferer from nervous dyspepsia for the last four years, have used various patent medicine and other remedies without any favorable results. They sometimes give temporary relief until the effects of the medicine wore off. I attribute this to my sedentary habits, being a bookkeeper, with little physical exercise, but I am glad to state that the tablets have overcome all these obstacles, for I have gained in flesh,

sleep better and am better in every way. The above is written, not for notoriety, but is based on actual facts."

Respectfully yours, A. W. Sharper, 61 Prospect St., Indianapolis, Ind.

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munity has been blessed by her brief but Christfilled life. She was an earnest, active member of the church and Sunday school. She was in her third year without missing a Lord's day at Sun-day school. In the delirium of fever, that was her anxiety. She lived "in deeds not years." Her widowed mother and brothers and sister have the sympathy of multitudes in their bereavement. Many young people will be assisted in their spiritual vision by the light of her life.

LEVI MARSHALL.

Hannibal, Oct. 16, 1900.

SHEPPARD.

Mrs. S. C Sheppard was born in Copley Center near Akron, O., and died at her home near Han-nibal, Oct 1, 1900, aged 62 years. She was a faithful member of the church and she had so fully imbibed the spirit of her Savior that her chief concern was for the welfare of others. She was always looking on the bright side of life and in her long illness complained but little and found much in her experience in which to rejoice. gave a spirit of cheer to all who conversed with her. She was a devoted wife and wise and helpful mother. She leaves busband and two sons who have a rich legacy left to them in the example of her noble e. Levi Marsfall. Hannibal, Mo., Oct 16, 1900



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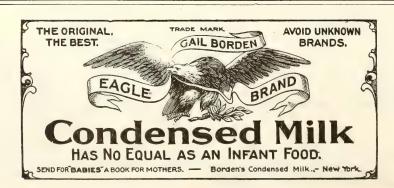
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She: A mathematician has figured it out that a man sixty years old has spent three years of his life buttoning his collar.

He: Is that so? I wonder how many years of her life a woman forty-five has wasted putting her hat on straight?



Book Notes.

With this issue we give the last call to the who intend purchasing either the "Biographic and Historical Library" or the "Home Library These offers expire with October. Any order reaching us in an envelope postmarked on or be fore October 31, will be filled. Full description of these two sets of books will be found elsewher

We are receiving a great many complimentar words concerning our new General Catalogue. B common agreement, it is by far the finest cate logue ever issued by any of our publishing houses It is a booklet of 100 pages, profusely illustrated It is sent, FREE, to all who ask for it.

The new edition of the "Christian Worker" i now ready, and we are again prepared to promptl fill all orders for this book-pre-eminently th best ministers' manual ever published.

The Christian Lesson Commentary for 1901, by W. W. Dowling, is now ready for delivery. It is a volume of 429 pages, handsomely and substan tially bound and profusely illustrated. For many years the CHRISTIAN LESSON COMMENTARY has stood at the head of all Sunday-school annuals-the favorite help of the best teachers and workers. The volume for 1901 is better than ever before. It is an indispensable aid for the superintendent, teacher and advanced pupil. Price,

Of all the literature of the Disciples of Carist there has been issued no volume of more permanent value than "The Old Faith Re-stated." The underlying thought of this book, as its title indicates, is to present a fresh and independent restatement of the great truths and principles of Christianity as they are apprehended, held and advocated by representative men of the Current Reformation to-day. The volume was edited by J H. Garrison, a d the men chosen to assist him in the re-statement were J. W. McGarvey, G. W. Longan, J. S. Lamar, J. J. Haley, I. B. Grubbs, H. W. Everest, J. B. Briney, D. R. Dangan, A. L. Hobbs, W. K. Pendleton, J. M. Trible, Geo. Plattenburg, B. B. Tyler, A. McLean, F. D. Power and B. W. Johnson. The XVII chapters make a book of 456 pages. Included in the book are full-page half-tone portraits of the authors, with brief biographical sketches. The price of the book is

We have in course of preparation a "Special Christmas Catalogue," which will be illustrated, and will contain descriptive price-list of books, Bibles, etc., especially suitable for Christmas gifts. This catalogue will be sent to the readers of the CHRISTIAN-EVANGELIST about December 1. We believe it will be to the advantage of our patrons to defer making Christmas purchases until they examine our catalogue. It will contain a number of surprising offers.

Religion in Missouri University.

A religious census was taken in the Missourl University, when the enrollment had reached 800, with the following results: Of the 800 students the number belonging to or preferring the Christian Church is 178; the different Methodist bodies, 148; the several Presbyterian bodies, 147; the Baptist, 120; Episcopalian 47; Catholic, 19; Congregationalist, 13; Jewish, 13; Lutheran, 7; Unitarian, 5; Church of God, 1; Universalist, 1; and 101 without preference.

This clearly shows the strength of the Christian Church in Missouri and the great need of the Bible work in connection with the state university. It also indicates that Christianity is very strong among the students.

GRISTIAN VANGELIST.

A WEEKLY FAMILY AND RELIGIOUS JOURNAL.

ol. xxxvii

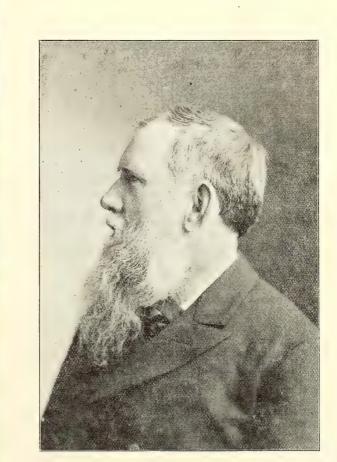
November I, 1900

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BURKE A. HINSDALE, Ph. D., LL. D. (See Page 1389)

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ol. xxxvii.

St. Louis, Mo., Thursday, November 1, 1900.

No. 44.

CURRENT EVENTS.

The strike of the coal miners is virtually an end. The larger operators having all ceded to the most important demands of e union, namely, the abolition of the slidg scale and a net advance of 10 per cent. wages, to be partly made up by a decrease the price of powder, the strike has been clared off so far as those operators are ncerned who have accepted the terms. he sliding scale was originally established the request of the miners and some prect that its restoration will be asked for fore long. Unquestionably the victory in is contest rests with the miners, and they we won because they deserved to win. Not aly was their cause just, but their methods procedure have been on the whole admirble. The strike was accompanied by far ss disorder than we had a right to expect, ad the president of the miners' union has own himself to be a wise and skillful ader. He has signally triumphed over the rongest temptation of his position, the emptation to demand more than there was ny prospect of getting. He did not insist pon an explicit recognition of the union nd he encouraged the miners to be content ith a small gain for the present rather nan risk a longer strike, with its consequent affering, its probable disorder and loss of

ublic sympathy.

Concerning the Chinese matter, the chief aterest of the week has been absorbed in ratching for indications of the attitude which the Powers will assume toward the inglo-German agreement. The United States s hearty in its support of the purpose which he agreement carries upon its face, i. e., to revent the dismemberment of the Chinese Inpire and to maintain the open door to oreign trade. There are those who suspect hat the real motive of agreement was that Ingland and Germany, each recognizing he other as her most dangerous rival in Central China, might not get into an emparrassing squabble over the Yangste valley before the eyes of all the Powers. The ttitude of France and Russia toward the greement is friendly but not exuberant. They approve the idea of maintaining the erritorial integrity and take no noticeable offense at the apparent menace contained in he third and fourth provisions. Meanwhile, he beginning of peace negotiations is deaved and the rebellion in Southern China is inchecked. The Boxers, so far from being overawed by the opposition, have issued a new and bitter anti-foreign proclamation. The statement comes officially (but not necessarily truthfully) from Chinese sources

that the Emperor and his court will return to Pekin within a month.

There is no reason to despair of China. Things may move slowly in the Orient, but in due time, if the civilized world faints not, China will take her place among the Christian nations of the world. Sir Robert Hart's view of the situation is probably too pessimistic, but it will take time to accomplish the desired reforms in the celestial kingdom. In dealing with the peoples of the East, we may well remember the lines of Kipling:

"It is not good for the Christian man To worry the Aryan brown; For the white man riles, and the brown man smiles, And it weareth the Christian down. And the end of the fight is a tombstone white With the name of the late deceased, And the epitaph clear, "A foot lieth here Who tried to hustle the East."

Mr. Bryan's visit to New York week before last was an event of much importance in the campaign. He addressed four enthusiastic audiences aggregating probably 60,000. His hearty endorsement of Croker with the cry, "Great is Tammany and Croker is its prophet," surprised many who remember the cool relations between the candidate and New York's champion corruptionist four years ago. The following are some of the newspaper comments from both sides. The New York Journal (Dem.) says:

The citadel of Democracy has welcomed Democracy's leader. Wherever the advancing empire may have sapped the old American ideals, it is plain that the republic does not lack defenders in New York. Mr. Bryan told his audience modestly: "I am not vain enough to believe that any large part of your enthusiasm is intended as a personal tribute to the candidate, for in a cause like this the individual counts for nothing except as he may be the instrument used by the people to carry out their own will." That was Mr. Bryan's only mistake. The individual counts for everything in this case. It means much to the American people whether we have a jellyfish for a president or a man of character, strength and convictions—a man to whom "plain duty" in December remains plain duty in March. We have tried the jellyfish-now let us have the man.

The Baltimore News (Independent Dem.)

Mr. Bryan has missed a great opportunity. His appearance in New York was his last chance to restore, in the public mind, something of the impression he had made in his Indianapolis speech. This chance he has completely thrown away. No one can read his speech and come away with the conviction that this man really feels the tremendous importance of the issue upon the decision of which he declares that the continuance of free government depends.

It is scarcely worth while to quote the comments of the Republican press. They uniformly insisted that the ovation was largely manufactured by Croker and declared that, by the alliance with Tammany, Mr. Bryan has forfeited his claim to be considered the champion of purity in politics. The Baltimore Herald (independent, anti-Bryan) makes these comments:

There was everything in the speech to please and flatter the unthinking crowd. There was nothing to arouse the confidence of thoughtful voters. Concerning that most vital of all campaign issues-free silver, in which the merchants and manufacturers of New York are so deeply interested—there was not a word. Not even a hint that Mr. Bryan, if elected, would relax from his dangerous insistence that he would do his best to place the government on a silver basis. There has been no more flagrant instance of campaign dodging in our political history. And yet the particular boast of his partisans is that Bryan is "an honest man."

In regard to the advantages of the present method of campaigning, whereby the rival candidates rush about the country making speeches at the rate of a dozen a day, there is much to be said both pro and con. It ought to be a season of political education, in which the voters will be helped to cast an intelligent and discriminating ballot. But more often it is merely an occasion for senseless and ear-splitting enthusiasm. The spellbinder who is most in demand is not he who can give the soundest instruction in the issues of the campaign, but he who can most effectively gibe at the other party, who can entertain the crowd, who can deliver the liveliest repartee. Even candidates for the highest offices in the nation pursue the same method, either from personal preference or because they know they will not "take" without that cheap appeal to the lightest (if not the worst) motives of a crowd which likes to be tickled. There are those who believe that both Mr. Bryan and Governor Roosevelt have weakened rather than strengthened their positions by assuming the role and, to a degree, the methods of the common political spellbinder.

The welcome of the City Imperial Volunteers lately returned from South Africa to London, was the occasion of a wild outburst of mingled patriotic fever and hooliganism. According to the press accounts, London's millions turned out en masse to welcome the returning soldiers. Royalty and nobility honored them with messages and with their presence at the parade. The crowds became so dense that many were killed and many more crippled; and at night, when the police were even more powerless than they had

been during the day, the celebration degenerated into a bacchanalian orgy which filled Fleet Street and the Strand with a mass of hilarious brawlers. The press reports of this revel may be exaggerated, but no one who knows the capacity of an English crowd of the lower class for booze-begotten joy and the good natured quarrelsomeness that goes with it, will consider the accounts at all improbable.

Mr. Kruger has sailed from South Africa and will land at Marseilles. It is given out that he will make a sojourn in Europe in the interest of his "health." It is also rumored quite unofficially that he will attempt to enlist the European Powers in the struggle against Great Britain in the interest of the late South African republics. Probably a statesman of Mr. Kruger's acumen will appreciate the futility of attempting to secure intervention after the war is over. To be sure there are still many Boers under arms. One account puts the number as high as 15,000 in bands of about 300. Nevertheless, the war is over, whatever disturbances may remain. There is no reason why Mr. Kruger should not have an honorable reception in Europe, considering the prominent place which he has occupied and the many admirable qualities which he possesses.

It is always a matter of congratulation whenever any of our infant industries win triumphs in foreign markets. Within the last few days American competition in the steel trade has compelled the British steel rail combine to lower its prices. Too many of the big orders have recently been going to American mills; one from the Dutch East Indies for 10,000 tons, another for 2,000 tons for the Irish railway and one for 4,500 tons for the London and Brighton railway. There is no question but that our infant industries are doing quite well.

It will be noticed that in most of the election forecasts Kentucky is placed in the doubtful list. Whether or not it is really doubtful depends upon the way in which the Goebel election law is administered. The Kentucky legislature spent nearly two months in special session trying to enact a new election law. The result is a law, which, though far from satisfactory to the anti-Goebel contingent, is better than the former measure. The worst feature of it is that it does not go into effect until after the presidential election. Consequently the election will be held under the Goebel law, as the obstructionists and time-killers who prevented the earlier passage of the new law doubtless intended that it should be. Under this law, all the judges and other officers of election will be Democrats. The situation presents an awful temptation. There are few states in which any party could be safely trusted to conduct an election and count the ballots with no oversight by the opposite party to insure a straight count. The actual vote in Kentucky is doubtful; the returns will depend upon the ability and inclination of the party now dominant to resist this temptation.

Among the learned men of the nineteenth century, there was probably not one, who, for sheer erudition, for depth of research and breadth of general information, excelled Professor Max Muller, who died a few days ago at his home in Oxford. A German by birth and education, an Englishman by long residence, and a cosmopolitan in the breadth of his interests and his knowledge, he united within himself qualities not often found together. To the artistic literary instinct which he inherited from his father, who was a poet, he added a genius for music and a thorough knowledge of music which led him in his youth to look forward to a career as a professional musician. With his German birth and training, he inherited the teutonic capacity for intellectual drudgery and became, while yet a young man, an authority on the grammar and literature of Sanskrit and all matters pertaining to philology. It was in the pursuance of studies in this line that he came to Oxford and was induced to remain there, ultimately becoming professor of philology. One does not appreciate the variety of his powers until one thinks of him as not only the editor of the vast and learned series of translations of "The Sacred Books of the East," but as also the author of "Memories; a Musical Romance," a tender and beautiful story.

IN WHAT SHALL WE GLORY?

There is, perhaps, no truer test of character, whether of an individual man or of any body of men, than the nature of the things in which they glory. Many of our readers have just returned from the great national gathering of the Disciples of Christ in Kansas City. Perhaps some of us felt the disposition while there, viewing the vast multitude of Disciples gathered from all parts of the country, to glory in numbers. Frequent reference was made to the fact of our rapid growth, and to our present numerical strength. This was natural, and, within proper limits, entirely legitimate. We would be less than human, rather than more, not to be grateful for the tokens of divine favor manifested in our rapid growth. Still, it would be a great mistake for us to glory in mere numbers. There are many organizations that far outnumber us, and the existence of some of these is, to say the least, of doubtful benefit in the advancement of the kingdom of God. Let us not glory in numbers.

We have many men of fine ability and of noble character. We would feel willing to compare them with any equal number of men in any religious body in their efficiency as preachers of the gospel, as Christian scholars, as writers and authors. We appreciate them and admire them. We would be ungrateful and unappreciative not to do so. But it would be a great mistake for us to glory in men. Men may come and men may go, but that in which men should glory must go on forever. Let us never forget to honor the men whom God has placed as leaders in our great movement, nor fail to listen to their admonitions and instructions; but let us not glory in men.

There is a large amount of wealth repl sented by the Disciples of Christ in the country. This is not true of us to the sai extent, perhaps, that it is of some older a ligious bodies, more largely represented that section of the country where the lar est wealth is concentrated. Nevertheles we have an abundance of wealth in the po session of our membership, and, along wi this wealth, men and women of social cul ure and prestige. The kingdom of God h need for both wealth and social influence and we ought to be grateful for these bles ings. But it would be a great sign of wea ness if we should glory in wealth, or in s cial position, or influence. These are mere passing phases of life, having an incident but not a vital relation to the success of ar righteous cause. God forbid that we shou gl ry in uncertain riches, or in the fickl ness of social position.

Perhaps some one is ready to say that w have a knowledge of the Bible, a clearne of apprehension of its divine contents, i which we may justly glory. But let us no glory in knowledge, not even in the knowledge or intellectual apprehension of the literary record of God's revelation whice we call the Bible. We may well seek to increase our understanding of that wonderful volume and of its inspired revelation, but it would be a fatal mistake if we should regard our intellectual resources, even as the biblical matters, a ground for glorying. Let us not glory in knowledge, or in any other cour own poor human attainments.

Paul, the great thinker and theologian of the first century, gave the true ground o glorying when he said: "But far be it from me to glory, save in the cross of our Lor Jesus Christ, through which the world hat been crucified unto me, and I unto th world." By "the cross of our Lord Jesu Christ" the apostle means the whole redemy tive truth revealed in Jesus Christ. H means that revelation of God which has fo its climax the cross of Christ, unveiling th heart of God, and manifesting His love for sinning world, and His willingness to accep even sinners who would come to Him by th way of the cross in a penitent, obedien faith. The great apostle had seen th transforming power of this doctrine of sal vation through the cross of Christ, and h said, "I will glory in this and in nothing else." "For neither is circumcision any thing, nor uncircumcision, but a new crea ture." He would glory in no ordinance, o statute, or pedigree, or doctrine, or system or anything else which had not the power t make out of sinful man "a new creature.

We cannot keep this great truth to steadily in view. There is constant dange of our glorying in matters that are wholly subordinate or incidental. But now, as old, there is but one thing in which these who call themselves Christians may glory namely, "the cross of our Lord Jesus Christ. Only through that can the world be crucified unto us, and we unto the world. It this sign we conquer. Turning away from this central, fundamental, vital truth, of God manifest in Christ, suffering for the world.

salvation, we have no gospel left that has in it any power to lift the world out of its moral degradation up into the light and life of God.

CONVENTION PERSONNEL AND COMMENT.

We give a few paragraphs here that were crowded out last week, relative to the Kansas City Convention.

Among other things that may be said of the Kansas City Convention is this, that it was very strongly anti-saloon and prohibition in its sentiments. Every utterance against this national curse met with enthusiastic applause. The resolution pledging the members of the convention to use their efforts to suppress the liquor traffic, was received with applause and passed without a dissenting voice. There is, perhaps, no religious body on this continent that has taken a more advanced stand than the Disciples of Christ against the liquor traffic, which has proved to be such a desolating curse to so many homes and hearts, and which threatens such peril to our national life. We are glad that this is so. It is in perfect harmony with that supreme emphasis which, as a religious body, we have ever sought to lay on the ethical side of our religious life. A Christianity which does not find expression in pure ethics cannot be the religion of Christ, who is the supreme moral Teacher of all the ages.

While the brethren in Kansas City did not pledge themselves to free entertainment of the delegates, but only to provide suitable accommodations at reasonable prices for those who attended, yet many of the brethren, perhaps most of them, threw open their houses to the delegates and entertained them freely. It was the good fortune of the editor of this paper, together with his wife and niece, to be entertained in the hospitable home of W. F. Richardson, pastor of the First Church, where several other delegates were also entertained. It added no little to the enjoyment of our stay in Kansas City to have the privilege of intimate association with Brother and Sister Richardson and their charming family.

"We are turning from books written about the Bible, and away from theories of inspiration and even the alleged results of critical investigation, to study the Bible itself."— Burris A. Jenkins at Convention.

In other words, the time has come to quit our profitless controversy about mere words and technical terms and critical processes, and come directly to the study of the Bible itself in the best light we can get from all sources. Let us cease making such a show of tools with which we work, and exhibit to the people rather the product of our honest researches in a clearer presentation of the teachings of the inspired volume. It is not uncommon, when people become enamoured with any new rules of interpretation and methods of investigation, to make these so prominent as to call attention away from the end which they are to serve. It was not unnatural that this should have been the case with the critical method known as

the Higher Criticism. There is reason to believe, however that among well-informed people this period has been passed, and that henceforth we shall hear less about the legitimacy and necessity of certain literary and historical methods of criticism, and more concerning the contents of that inspired word which it is the object of all true investigation to make plain to the common mind.

The social feature of our conventions is becoming more prominent each year. This seems almost a necessity. The only thing to guard is allowing it to become so prominent as to encroach seriously upon the time of the convention. A reception was tendered by Mrs. D. O. Smart on one afternoon to the foreign missionaries of the Christian Woman's Board of Missions. Mr. and Mrs. T. P. Haley on one of the evenings. from five to seven, gave a reception to all the foreign missionaries and their friends. Both of these receptions were largely attended. Mrs. Dr. Ridge entertained a large company of friends at "The Baltimore" for dinner, where they enjoyed a pleasant social occasion. Mrs. Bacon gave a reception in honor of Professor C. L. Loos, which was attended by a large number of the Bethany alumni and friends. Besides these there were smaller gatherings of congenial spirits innumerable, who took occasion to spend an hour together as they could find opportunity during the convention. We have already mentioned the college reunions, which were greatly enjoyed by the older boys and girls as well as the younger. The social feature, while not the main purpose of these conventions, is not by any means unimportant in the development and unification of the life of the brotherhood.

The statistical report of G. A. Hoffmann contained many interesting figures. In 1850 the United States had a population of 25,-000,000. Our membership at the same time was 118,000. The present population of the United States is 75,000,000 or three times as many as there were in 1850. In 1900 we have 1,150,000 or nearly ten times as many as fifty years ago. While some of the religious bodies have only kept pace with the increase of the population, and others have gained as high as six times, our own increase leads them all.) Following is the financial feature of this statistical report, showing the receipts of the various interests during the year past:

| F. C. M. S | \$180,016.00 114,240.00 |
|--|----------------------------|
| A. C. M. S \$ 63,628.00 Board of Church Extension 57,118.00 | 111,010.00 |
| Received and expended by | |
| State Society 114,368.00 | 235,114.00 |
| Miscellaneous Missions | 10,000.00 |
| | \$539,370.00 |
| EDUCATIONAL AND OTHER BENEVOLE | ENCES. |
| Buildings and Endowment of Schools | \$250,000 00 |
| Homes for Orphans, Widows, Etc | 28,000 00 |
| Ministerial Relief | 6,269.00 |
| Total | \$284,269. |
| LOCAL CHURCH WORK. | |
| Ministerial Support \$3,125 000.00 | |
| Incidental Church Expenses 730,000.00 | |
| Church Buildings 650,000.00 | |
| Church and Rible School | |

This is a gain of \$24,4043 over last year, and indicates that the benevolent spirit

Totals for all purposes \$5,714,638.00

335,000.00 \$4,840,000.00

among the Disciples of Christ is growing everywhere.

The colleges were well represented in this Convention, as was meet, not only by their graduates, but by members of their faculties. President J. W. McGarvey, of the Bible College of Kentucky University, and Prof. C. L. Loos of the same institution, were present, while Butler was represented by Prof. J. D. Forrest, Dean Jabez Hall, Dean of the Bible College, and probably other members of the faculty. Eureka College was represented by President Hieronymus; Drake, by Chancellor William Bayard Craig, Dean A. M. Haggard, Prof. Clinton Lockhart, and by its founder, General Drake. Bethany was there in the person of President Kersey; Christian University by President Dungan, and perhaps others. Daughters College by President J. B. Jones; Caristian College by Mrs. W. T. Moore, principal; Central Christian College by President J. W. Ellis; the Missouri Bible College by W. T. Moore; the Disciples' Divinity House, University of Chicago, by Dean H. L. Willett and Errett Gates; the Bible Chair work at University of Virginia by Charles A. Young.

hour of Prayer.

BURDEN BEARING.

(Gal. 6:1.6; Rom. 15:1-7.)

(Uniform Midweek Prayer-meting Topic, Nov. 7.)
CENTRAL TRUTH: No man liveth unto himself and no man dieth unto himself; we must be sharers of each other's burdens, the strong helping the weak, in order to meet the obligations we owe to one another, and to fulfill Christ's law.

Christianity is pre-eminently a social religion. True, its first con ern is that of the individual's relations to God, but after that it has to do with man's relations to his fellowmen. Nearly all the Christian virtues have their root and reason in these human relationships. Such virtues as honesty, righteousness, truthfulness, patience, unselfishness, charity, chastity, brotherly love, etc., find their opportunity for exercise in the relations of our social life. Isolated from his fellow-beings, man would have little opportunity for cultivating these virtues.

It is a proof of the divinity there is in the Bible and especially in the religion of Christ, that they put themselves always on the side of the weak to plead their cause. This is the more remarkable from the fact that when the Bible was written, and when Christianity had its origin, power and might were almost deified, while the dependent classes of society were despised and neglected. Christianity assumes that the strong will take care of themselves, but it is concerned about the weak and over-burdened. Moreover, it recognizes the fact that the strong need the weak, as an opportunity for developing their unselfishness, quite as much as the weak need the strong. There is this two-fold motive, therefore, which the inspired writers have in view in inculcating the duty of caring for the poor and assisting the weak.

There is something very tender and touching in this admonition of the great apostle in behalf of a class of people so largely repre-

sented in our churches now, as then: "Brethren, even if a man be overtaken in any trespass, ye which are spiritual, restore such an one in a spirit of meekness; looking to thyself, lest thou also be tempted." There is no other way, perhaps, in which the presence or absence of a genuine Christian spirit is manifested more clearly than in the way we treat a brother who has been overtaken in any trespass, or who has erred in judgment concerning some doctrine of the Scriptures. The spiritual always seek to "restore such an one in a spirit of meekness," not unmindful of the fact that they themselves are not infallible; whereas, the unspiritual member will assume an attitude of hostility and denunciation far removed from the spirit of meekness or of brotherly love. It is exceedingly instructive to note how tenderly Christ dealt with the errors of His disciples, bearing with their infirmities patiently, pointing out their mistakes by indicating the larger truth. The smoking flax he did not quench; the bruised reed he did not break. He came into the world not to condemn men, but to save them.

When the apostle says: "Bear ye one another's burdens, and so fulfill the law of Christ," we recognize the statement at once as the very out-breathing of the spirit of Christ. Christ's whole life was but an illustration of this truth. There are burdened hearts all about us which we may lighten and cheer by words of sympathy and deeds of kindness. There is nothing that lightens the burden of the human heart like human sympathy, unless it be divine sympathy, and these two are so blended that the one argues the presence of the other.

The "law of Christ" referred to here is not a statutory enactment, but it is the very principle of Christ's life—the principle of the cross—the law of self-sacrifice. It is Christ's ideal of life as illustrated by Him during His earthly ministry. Let no one deceive himself with the idea that he is fulfilling the law of Christ, and is a Christian, if he is living simply for himself and bearing no part of the burdens of his fellowmen.

It was a new ideal of life, a new standard of righteousness, indicated by the apostle, when he said to the brethren at Rome: "Now we that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let each one of us please his neighbor for that which is good, unto edifying." What authority does the apostle give for this new and strange doctrine of life? Whence this oughtness on the part of the strong to bear the infirmities of the weak and to seek to please others rather than themselves? The apostle answers: "For Christ also pleased not himself; but, as it is written, the reproaches of them that reproached thee fell upon me." Christ's example was deemed sufficient to indicate the law of life for the Christian. He was always bearing the infirmities of the weak and always lifting burdens from weary hearts. He never thought of pleasing himself. He turned away from the glory, honor, power, and riches of the world, that He might tread the lowly path of self-denial and self-sacrifice in the service of his fellowmen. If we admire and love

our Lord for this supreme unselfishness, ought we not to cultivate, and manifest in our own lives, the same grace? Instead, therefore, of indulging so much in the spirit of criticism and fault-finding, we would do well to encourage and help those who are weak, and to lift the burdens from hearts that are weary. Only thus can we fulfil the law of Christ.

PRAYER.

Our Father in heaven, we thank Thee that when we were weak, and without strength, Thou didst send Thine only begotten Son to bear our burdens, even our sins in his own body on the cross. We thank Thee for His unselfish life and we pray that we may be inspired by His teaching and example to bear the infirmities of the weak, to deal gently with the erring, and so fulfill the divine ideal. Forgive us, we pray Thee, for selfishness in the past, and help us to live more Christly lives in the future. In His name. Amen!

Editor's Easy Chair

"Just for to day." It is the refrain of a tender solo we heard in church yesterday that lingers with us. The song so sweetly sung asked not grace for the long vistas of the future, not even for to morrow, but "just for to-day." This seems to be wise and in perfect harmony with the teaching of our Lord who taught his disciples to pray for "daily bread." When we are assailed by temptations and are conscious of our own weakness, one day at a time is about all our faith can compass. It is a good way to conquer an evil habit whose power has fastened itself upon us, to ask God for strength to resist it, just for one day. This victory achieved, one feels stronger to renew the conflict on the morrow. A succession of daily victories gives strength of faith and courage at last to put the evil habit under one's feet forever. It is a good way, too, when one is bearing a burden of sorrow or suffering which seems too heavy, for him to seek strength from the heavenly Father, "just for to day." His grace will be suffi-cient for us. When burdens of labor and responsibility press heavily upon us, it is not good to look too far ahead and think of all there is to be done, and of all the problems there are to be solved, yet in the futu e. Rather let us ask wisdom and grace for the day's work just ahead of us. day's work just ahead of us. "Sufficient unto the day is the evil thereof." Let us not burden it with the evil of other days, past or future.

What surprises await the great body of American people within the next week! If we are to believe the daily papers, each of the two leading political parties confidently expects a great victory on Tuesday next. Indeed, according to statements from the leaders of both sides, it is to be a perfect "landslide" in favor of the party to which the leaders respectively belong. We have observed that men who read the party organs of one party exclusively are most confident that their party is going to carry everything before it! Claiming everything has become a part of the game of politics, however, and the forecasts of party leaders are no longer taken seriously by men who keep their heads during political campaigns. Many of the leaders who now appear so confident of the success of their party will tell you, after the election is over, that they foresaw defeat several weeks before the election occurred, but felt it their duty to keep up a brave front to the end! Very few people will admit that they were greatly surprised at the results of the election. Men prefer, as a rule, to admit lack of can dor, rather than lack of political sagacity and far sightedness. Occupying the serene height of non partisanship we could tell our readers just how [we think] the election is going, but we are not going to do it. do not care to torment the defeated candidates before their time. Besides it is only a week to wait, and then they will find out for themselves.

We are, however, prepared to assure our readers of one fact, and that is that the government will go right on doing business at the old stand, as usual. The Stars and Stripes will continue to float in the breeze, and will look as beautiful to patriotic eyes as in the past. Nor is there the slightest danger that the flag will be hauled down from any place where it ought to float as the emblem of freedom and the ensign of hope. Alas! too, monopolies will continue. for some time to come, to declare the largest possible dividends without regard to the rights of other people. Political "bosses," too, will continue their nefarious business, and municipal misgovernment in all our great cities will cry to heaven for reform. The liquor-power will maintain its defiant attitude toward Christian civilization, and politicians will continue to pay homage at its shrine. All these reforms and others await measures far more radical than anything that is to be decided by the present election. Education, evangelization, the extension of the kingdom of God-only these can remove such dark blots as we have named from the face of our civilization. Behind the ballot are the home, the school, the church, and these must do their work well before the ballot becomes the potent power it ought to be in lifting burdens from the necks of the people.

There is another fact, too, that we can assure our readers of, and it is one for which we cannot be too grateful, namely, that whatever disappointments to individuals or to parties may be involved in the results of the pending election, there will be instant and universal acquiescence in the decision of the people at the polls, whenever that decision is known. This is something to be grateful for. Until people reach the state of enlightenment and of self-control which enables them to submit to defeat at the polls without insurrection and violence, they are not capable of self-government. has never been but one exception to the rule of acquiescence to the will of the majority in our national history, and that grew out of conditions so unique, and now, happily, no longer in existence, as to render its repetition in the future wholly improbable. is a spectacle which the civilized world has always looked upon with admiration, that of men taking up power and laying it down again at the will of the people, expressed through the ballot box. The one thing we all feel certain about is that no matter whether Mr. McKinley or Mr. Bryan shall receive a majority of the electoral votes of the states of this Union, the defeated party and its candidates will accept the decision as final, and all the governmental processes will continue peacefully and smoothly, as heretofore.

Questions and Answers.

I find an abundance of food for thought in the perusal of your Question and An wer Department. Will you kindly answer me the following questions:

- 1. What remedy have you to propose for the difficulty of keeping up the finances of the local church, where the burden generally falls upon a few?
- 2. What do you think of the plan we are thinking of adopting in our local church of opening an account with the bank, depositing collections with the bank, pay our bills by chaques, and have the bank notify us of any overdraft, so that we can go to the church members for money, not to pay the preacher or the jonitor, but to meet overdrafts in the bank?

An Elder.

- 1. Two things are necessary in order to keep the financial condition of the church as good as that of a well conducted bank. The first of these is that the nembership of the church be converted and have the spirit of liberality and love for the cause of Christ implanted in their hearts. The second is proper training in the duty of regular, systematic and proportionate giving. There is great lack in most of our churches on the second point, passing by for the present the first condition named. It is not sufficiently impressed upon the minds of the members when they first enter the church and begin their Christian life that it is a part of their Christian duty to bear their proportionate part in all the expenses necessary for the successful on-going of the church. Many members have very loose, not to say immoral, ideas on this question of financial responsibility to the church. They must be taught on this subject as on every other subject until they have as much conscience on the subject of finances as, for instance, on the subject of baptism. In addition to this there should be some simple, practical method by which all the members may be reached with a request for a subscription to the annual expenses of the church.
- 2. The success of this plan will depend largely on how much pride the members of the congregation have in maintaining the financial credit of their church in the eyes of the community. There is danger that a large proportion of the members will feel that they are in no way responsible for the debt that has been created and will ignore it. It is very difficult to distribute among the members a sense of responsibility for the financial obligations of the church. Nothing but constant teaching will accomplish this, and even this will succeed only among those who are sincerely trying to be Christians and want to do what is right. We shall be glad to hear from our correspendent later as to how his bank plan has succeeded in bringing the members to

I notice what you say in your issue of October 4 concerning the continuation of apostles in the church. Do I understand you right that there are no apostles since the first Twelve died? If so, how will you harmonize this with the Scripture that says that when

Christ ascended He "led captivity captive and gave gifts unto men," and that He gave "some to be apostles," etc., "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ till we all come unto the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ?"

Mrs. G. A. Reynolds.

Granada, Miss.

Yes, we said there were no successors to the original apostles, because they are still in authority. Their testimony concerning Chr st, their teaching, their exhortation, inspired as they were by the spirit of God, have come down to us in the New Testament, and they are still sitting upon their twelve apostolic thrones judging the tribes of spiritual Israel. There is, therefore, no conflict between this position and the Scripture quoted. Through the ministry of the apostles, continued to us by the agency of the Holy Spirit which dwelt in them, the church is growing into the unity of the faith and of the knowledge of the Son of God, and will continue so to do until it comes into a full grown man; "unto the measure of the stature of the fullness of Christ."

Is it proper for us to baptize in the name of the Father, Son and Holy Spirit, seeing that the apostles baptized in the name of Jesus only (Acts 2:38), and seeing that baptism is a burial in the death of Christ, and not in the death of the Father or the Holy Spirit?

H. C. Varner.

According to the commission given by Christ to His apostles, which is our authority for baptizing at all, we are authorized to baptize believers "into the name of the Father and of the Son and of the Holy Spirit," and we do this in the name or by the authority of Christ. The passage referred to in Acts does not differ from the commission. Peter tells the people who asked what they should do to "Repent and be baptized every one of you upon the name of Jesus Christ," etc. The baptismal formula is not here given. They were simply told that this repentance and baptism was enjoined upon them by the authority of Christ just as the commission declares. The Revised Version (see Matt. 28:19) renders the commission, "baptizing them into the name of the Father and of the Son and of the Holy Ghost." This word "into" denotes transition or change of relationship. It does not indicate the authority by which the act is done, as that is shown in the preface to the commission-"all authority hath been given unto me in heaven and on earth. Go ye, therefore," etc. The baptism, therefore, is by the authority, or upon the name of Christ, and "into the name of the Father,"

A man marries a woman who he understands left her former husband for "gospel reasons;" he discovers after living with her several years that the real cause of separation was not fornication, but his drunkenness and cruelty to her; it is probable that fornication was committed before she left him; and it is

certain that he was guilty after she left him. She remained single for seventeen years, during which time he "took up with" two different women, and finally disappeared from view, either dying or removing to some distant part of the country. After she had lost sight of him for a long time and knew nothing of him, she was married a recond time. These parties are both prominent members of the Church of Christ, and in the effort for higher attainments in the divine life, this matter is giving them trouble. What should they do?

There has been, apparently, no intentional wrong-doing in this case on the part of either the present husband or wife. The only thing for them to do, as Christians, is to maintain the relation of husband and wife which they have assumed, sacredly. Any attempt to undo what has been done would result in far greater wrong that any irregularity in their marriage growing out of an imperfect knowledge of the facts. They have no need to be troubled in conscience, but should seek to live loyally to their marriage vows.

If a young woman marries a man believing him to be honest and straightforward, and finds out after marriage that he is dishonest and has deceived her, is she at liberty to seek a divorce, and, should she marry again, would she do wrong in so doing?

M. E.

When the voung woman married the man in question, she took him "for better or for worse," and if he turned out worse, that is her misfortune, but it is also her opportunity. Probably she can bring to bear upon him an influence to reform his life stronger than any that has ever been exerted. Let her, at least, make an effort to save him before she seeks separation from him. Young married people must not grow dissatisfied when they begin to find out each other's faults. Rather let them seek to correct their faults and to help each other to a better life. Marriage is one of the ways which God has established for making men and women better and purer. We would always advise a young woman to undertake her work of reforming the young man before marriage, but if she takes the chances of marrying first, she must not abandon the work of reformation. According to Paul, the unsanctified husband is sanctified by the Christian wife and the relationship is thus made sacred. It is better for individuals to bear some hardships of this kind than for society to be demoralized and degraded by thoughtless marriages and easy divorces.

What do you think of the custom sometimes engaged in by professed Christians, in this remote section, of betting "treats" about little things? Isn't this gambling on a small scale?

Inquirer.

Of course it is, and we would regret to believe that there are many professed Christians who would engage in this species of gambling, not to say anything of the abominable custom of "treating," which, in connection with intemperance, is one of the greatest sources of drunkenness. Christians should have no fellowship with these unfruitful works of darkness.

HOW TO STUDY THE HISTORI-CAL BOOKS OF THE OLD TESTAMENT.

A. M. CHAMBERLAIN.

Here is a question of method. Fortunately it is not a question of the best method, else, in deciding that, the study might be entirely lost sight of. This article only aims to be suggestive to people inspired with a desire to know with accuracy something of the great "Old Revelation" of God to men. No method of fixing in memory accurate knowledge is surer than that of tabulating it, if we construct our own tables. Mental mastery is a sort of intellectual cabinetmaking, and at this I wish to set you, for the time.

We are to deal with seventeen writings and four thousand years of history. In spite of inaccuracies, we will follow the chronology of Bishop Ussher, because his inaccuracies are not vital, and for the most part, exist, so far as they can be proved to exist at all, in the early, obscure portion of the records.

- 1. Let the student now take a sheet of foolscap, and turning it sidewise, through the center of its length draw a line twelve inches long. This will stand for our four thousand years of time.
- 2. Make a mark upon this line every inch and a half. These spaces will stand for periods of five hundred years. We shall remember these dividing points and their relations a great deal better if we connect each one with a prominent name or event close at hand. As we can do no better we shall write at the first division from the left, Enoch, at the second, Noah, at the third, The Flood, at the fourth, Abraham, at the fifth, Red Sea, at the sixth, Solomon, at the seventh, Restoration. At the end of the line write Jesus. At the beginning, Adam. Under each name, the proper date figure for that point, and we have an outline of concrete chronology upon which to hang our study of the Old Testament records.
- 3. An inch and a half from the top of the sheet draw another line parallel with the first, and we shall be ready to begin our "Study of the Historical Books of the Old Testament." You already know that these are seventeen in number, and you know them by name in the order of their occurrence in our Bibles. We are now going to arrange them on our scale of chronology.
- 4. Examination shows that eleven of the books will cover the scale to a point beyond the last division mark, with the exception of one narrow space for which we have among these no book at all. This leaves six books which are either repetitions or only related in a collateral or subordinate manner to the real chain of historical happenings. These six collateral books are Leviticus, Deuteronomy, Ruth, First and Second Chronicles and Esther.
- 5. Of the eleven books which really give a fairly connected history, the first is Genesis. We are going to draw a cross line at the point in our scale where its record closes. This is about half way between Abraham and the Red Sea. We will draw the

- line clear across the foolscap sheet and above the upper line we will write GENESIS; under that "Beginning" and just above the line 2250. This will not prevent our remembering that this "Beginning" reaches far back into the mist and chaos which antedate human history. It will be proper for you to stop right here and say, "What a wonderful book. How scanty a record. What scattered sun rays penetrating that cloudy morning of the world." This, I shall leave you to continue at your pleasure. You will stop for a moment, however, to look up the number of chapters which hold all that precedes the call of Abram.
- 6. Run a dotted line from one parallel to the other at the point marked Abraham, and to the left of this indicate the number of chap ers mentioned above. Now, you may stop at your will and study the appearance of your table. Between times, as you look at this old record, read doubtless more than once, you will run lines down from the middle line of chronology to the bottom of the foolscap sheet at the five hundred year points in Genesis, and, in the compartments thus made, you will note for each successive period the prominent names and events which you wish to remember. If there is a passage which you think you ought to memorize, note it as well, but be discriminating in this. In the last compartment which belongs to Genesis, write the prominent characters and be sure to note the last thing recorded in the book. If you have done this carefully, I am pretty sure that you will know something of Genesis which you did not know before.
- 7. Now take up Exodus, "The Way Out," with its record of 250 years in round numbers, and chart it in similar fashion. Note in the compartment below the line of chronology about a half dozen prominent subdivisions of the record of Exodus. I will suggest for this book, the following: 1. The Bondage in Egypt. 2. The Early Life and Call of Moses. 3. The Ten Plagues. 4. The Deliverance at the Red Sea. 5. The Law Given at Sinai. 6. The Building of the Tabernacle. There are some other things that you will want to remember when you have become somewhat familiar with these, such as the details of the ten plagues, incidents on the way to Sinai, and the location and exact language of the ten commandments.
- 8. Now we are arrived at the book called Leviticus, which is not a history in any strict sense of the word, but is a compilation of laws based on that which was given to Moses at Sinai, and properly belongs in this period of Exodus and Numbers. Write the name in the compartment under Exodus between the two parallel lines and proceed with the historical record of Numbers.
- 9. You will find by brief examination that this book covers practically the forty years spent in the wanderings in the wilderness, and you will draw a line across the foolscap sheet that will fairly represent such a lapse of time on the scale. It will be rather narrow and you will have to do some fine writing. In the upper compartment

- write Numbers and under that "Wilderness" and lowest, 40. Now, in the lowest compartment place notes that will call up in order the most prominent happenings of this forty years of wandering. You can use your choice and have from seven to fifteen or twenty, but, whether you take few or many, after you have chosen them, remember them as belonging to "Numbers."
- 10. Here is Deuteronomy, which is, like Leviticus, in large measure extra-historical, and you will write its name in the middle compartment under Numbers, with the one or two historical items which it really adds to the other records noted in parentheses following.
- 11. We have next to consider the two books known as Joshua and Judges, which, with the first eight chapters of First Samuel, deal with a period of about four hundred years following immediately upon the entrance of the children of Israel into Canaan. This makes so distinct an epoch that we will do best to group all these items in the upper compartment with the figure-400 underneath, the period being in reality a little short of four hundred years. As we shall see that two forty-year periods are to follow before we reach the epoch of Solomon at the 1000 B. C. mark, we shall need to accommodate matters by not making our 400year space of full actual width by scale. It is frequently necessary in tabulating in this fashion to make small spaces a little larger than they properly should be in order to have them large enough to hold the matter in intelligible shape and this must be rectified by a corresponding reduction in some of the larger spaces. Were the scale twice or three times as large this would be unnecessary, and you may desire to enlarge it with accurate spacing after this first examination is completed. That will prove a good review. As there are three books to be served with notes in the space below the line of chronology, we shall have to divide it into three parts. You will note down the prominent records of Joshua and Judges, seven or eight each, and five or six for the eight chapters of Samuel, each in separate divisions, and then you will place "Ruth," another of the collateral records, in the middle compartment, with any notes you desire.
- 12. Six books of the main history remain for study and treatment, together with three that may be dealt with as collateral, but it will be noticed that we have already begun a practice which we shall find it wise to continue, viz., that of breaking the books up at their ratural topical division points instead of insisting on the arbitrary divisions which have gained place in the past.
- 13. The remainder of the book called First Samuel will be our next section for study. It covers a period of substantially forty years, which fact you will properly record. We shall find its epoch to be "The Kingdom under Saul," and to indicate that, it will be well to write the name of Saul at the bottom of the middle compartment just above the line of chronology. There is no part of the Old Testament record thicker set

with striking incidents than this; and you will want to remember some ten or twelve items, at least, that are the promicent occurrences of this section. The time period on the scale is narrow, and all that you will find room for, will be a number and initials for each event. You must be careful to remember, as you write them, what each set of initials stands for.

- 14. You will now treat the book of Second Samuel, "The Reign of David," a forty-year period, in similar fashion.
- 15. After that, the first eleven chapters of First Kings, another forty-year period, covering "The Reign of Solomon." This last space for the forty years of Solomon's Reign should lie about half on either side of the thousand-year B. C. point on the scale of chronology.
- 16. And now we come to the most vexed part of the Old Testament history when the divided kingdom presents its confusion of records to the inspection of the student. This epoch is a little less than four hundred years ("-400" we will mark it in our table) and involves all that remains of the books of the Kings. The northern Kingdom, Israel, endured for two-thirds of this time, in round numbers 260 years, and the southern Kingdom, Judah, outlasted the northern in round numbers 130 years. To indicate this, start a line about three-quarters of an inch above the line of chronology at the close of the Reign of Solomon, and run it parallel with the line of chronology for a distance sufficient to represent the 260 years of the northern Kingdom. Divide the lower compartment into two sections, the upper for notes on the northern Kingdom, which should include at least the names of the most prominent kings, and the lower for the notes on the southern Kingdom, involving at least the names of the kings who are called "good kings." The upper Kingdom's notes will also contain what you wish to remember of the prophets, Elijah and Elisha.
- 17. We shall treat the two books of Chronicles as we have treated the collateral records, though they are really not of that class, but repeat in detail the history of the kingdom, prefaced by a genealogy and sketch of the early history of the nation. Because so much of it is a repetition we will write the names across the middle compartments which stand for the time of the kingdom from Saul on, and will run a long arrow back from the beginning of the words to the very beginning of human history.
- 18. We now come to a period known as "The Babylonian Captivity" (spoken of as of seventy years' duration, but which in reality lasted but about fifty years from the close of the records of "the Kings") for which we have no data in the books counted as the historical books. You will fill this fifty years' space by writing in the upper section in parenthesis (Daniel, I—VI.), under that, in parenthesis (70), and under that 50 for the time really left without historical record. In counting the seventy years of the Captivity, the Hebrews counted

the last eighteen years when the monarchical administration was tottering to its final downfall. In the lower compartment you will annotate the first half of Daniel as suits you.

- 19. Complete your table of Old Testament history by marking off a hundred-year space for the books of "The Restoration," Ezra and Nehemiah. You will write Esther in the middle compartment of this epoch as collateral thereto, and divide the lower compartment into two sections, one for your mnemonic notes on Ezra and the other for those on Nehemiah.
- 20. There is left in your table a space representing four hundred years, which is the period preceding the coming of Christ for which there is no record that is accounted inspired. What we know of the period is gathered from Josephus, the books of the Maccabees, and from outside historians in scanty references. You might write these facts in the middle compartment of this section, if you choose, and such notes on the history of that time as seem most important in parentheses in the lower compartment and your table will be fairly finished.

If a company of from a half dozen to a dozen will do this work in weekly sections, (it naturally divides itself into eleven sections) comparing your individual results each week and spending the last two weeks in general review, I think no one of you will count the quarter as ill spent.

Alliance, O.

THE CHINESE ENIGMA.

BY WM. REMFRY HUNT.

Missionary in Ch'u Cheo District, China.

China has riveted the eyes of the civilized world. In the manner of her declaration of war against civilization, she has outclassed the most barbaric races. The position is an anomalous one. It is fraught with grave possibilities. The last great and hoary heathen colossus has dared to set the world back and isolate the nations. It is, however, too late in the day of human history for the world to exist "half savage and half civilized." In the last terrible and, we predict, final clash between the civilizations of the old and the new world, the issue is not in doubt.

The effect which the crisis has already had upon the relations of governments with each other is indicative of the fact that the functions of those governments in demanding protection and liberty for their nationals will be maintained. China has acted with almost unpardonable duplicity. Claiming supreme political power over the 18 provinces and the numerous dependencies, she has pleaded inability to suppress the secret societies or revolutionary clans.

The "Boxer" movement is not a new organization. Its history lies hid in the archives of Buddhistic and Taoistic priesthood. It has existed through the present Manchu dynasty. It is a religio-political rising. Favored and financed with imperial aid, the movement took on new impetus after the memorable reactionary movement in Pekin

some two years since. It was in this coup d'etat that the bitter hatred and anti-foreign venom of the Empress Dowager was openly expressed.

The "Boxers" are a fanatical and murderous rabble. They are the militia of the Chinese. On their banners are inscribed the characters "Yih Ho Chuan," which in plain English means "United Volunteer Band." Being a corrupt government itself, the Chinese Court can but yield to the pressure brought to bear upon it by the secret societies who demand, under threat of rebellion, blackmail from the imperial treasury.

Prince Tuan mobilized these bloodthirsty and savage hordes. Their banners were unfurled all through Manchuria. The revolt spread like a prairie fire through Chili, Shansi and Shantung. Its aim was antiforeign, anti-modern, anti-government and anti-Christain. Under Prince Tuan, Kang Yih and Yung Lu, the revolution assumed portentous dimensions. The Prince took a diplomatic rush and proclaimed his puppet, Poo Chuin, as the de facto Emperor of the Chinese. Kwangsu had been forced to abdicate. The plot was laid, the dark scheme worked, and in less than three months all China, from Pekin to Hong Kong and from Shanghai to Szechuen, was in the throes of an unprecedented political and anarchical convulsion.

The astute Empress Dowager began to fear the movement had already transgressed its bounds. To attempt to stop it, however, would have been to turn its fury upon the palace. Tsze Hsi Ang had to not only sanction with imperial edicts the anti-foreign crusade, but to enrich with gold and commissariat the hordes of both Manchu "Boxer" and imperial troops.

The anti foreign edicts were sent far and wide by imperial courier. The vermilion pencil (Emperor-Usurper Tuan's decree) ordered the edicts to be rushed to every fu hien and small city in the provinces, at the express rate of 200 miles per diem. This was carried out. In three short months the provinces were swept clean of missionaries, miners, railway agents, telegraph offices, foreign naval and military schools and everything savoring of modern and scientific improvements.

During most of this time anarchy, rapine, pillage, disorder, and the general regime of insurrectionary devastation were laying waste the fairest and richest districts. It was in the provinces of Shansi, Chili and Honan that the missionaries suffered most. The fiendish atrocities (details of which are unfit for reiteration) perpetrated upon the highest and noblest womanhood of the century in the hellish frenzy of the demon-possessed ruffians, whose barbarous hate claimed in cold-blooded murder more than one hundred and sixty missionaries-not to mention thousands of native Christians, who are regarded as incendiaries-is a heinous crime against every canon of humanity and a tragic disavowal of international obligations.

The causes which lie at the base of the trouble, and which have with such scientific

certainty produced the crisis, have had their origin, and still have their evolution from within the Imperial Court. It is so plain upon the tables. Facts are evidences. The Blue books will be a revelation. It will clear the air of the flimsy and flippant charge laid at the doors of missionary effort re the instigation and irritating of the outbreak.

China is responsible for her own break-up. She has demonstrated her inability for selfgovernment. The "open door" has been shut in the face of the world. The envoys, ministers and statesmen of the West have been treated with outrageous and murderous insults. Treaty rights have been trampled under foot, and missions hounded from her borders. The Mandarinate and highest officials connived at these unparalleled crimes, and in many cases aided and abetted the perpetrators of the same. At the heathen tribunal of Yu Hien, of Shansi, some sixteen American and British missionaries were de capitated and their bodies thrown outside the city walls to be devoured by the scavenger dogs. This is only one of the mildest of instances.

It seems as if the remaining fragments of the Pekin government must either choose the peaceful program of reform, or have its disturbing elements melted in the furnace of war. It looks as if there were no other alternative.

The allied armies are evacuating Pekin. Punitive expeditions plan to reach Pao ting fu and even Tai yuen fu. They may even waste and destroy the cities; but the lesson needed will not thus be taught or impressed upon the Chinese. Retribution may come from without, but reform, if it is to be reform, au permanence, must be inspired from within.

In this arena of an arrested civilization it is true that missions have contributed not a little to the upheaval. Missions sounded the bugle blast of reform! Missions educated the masses! Enlightenment of the millions meant revolutionary changes. The desire for emancipation from pagan servitude began to assert itself. Again, the wonderful awakening that has come to China in and through material avenues has had a peculiar and disturbing effect upon the foundations of Chinese life and society.

Into the compound of superstitions in the Chinese mind also have been forced the strangest innovations. The "foreign devil" came to stay. In asking the Chinese to forsake their ancestral customs, rites, idols, age-venerated creeds and dearest and cherished, though pagan, religious ceremonies, the missions have brought upon them the derision and fiercest hate of the priesthood whose craft is in danger.

This antagonism of civilization is the resultant creation of Western ideals and realizations. It is a demonstration of the problem of dynamics in the moral as well as the physical world. It is an illustration of the transforming life of a higher over a lower state. It stands as a protest against that quiescent inertia of the state, and without "Krupp guns" is ever winning new victories and achieving fresh successes. This is the program of missionics.

Christianity has quickened the industries of the East, enriched its variety, enlarged its volume and widened its markets. A recent writer on missions said: "Missionaries are the architects of a new civilization.' Another, a critic, wrote: "The missionaries deserve a vote of thanks from the commercial world. Every dollar put into the newly opened avenues means an enlarged return of profitable trade."

The great commercial agencies are not slow to recognize this. The Steam Navigation Company's agents on the Yangtse River, the China coasting trade and the Oriental and Occidental lines alike, take missionary passengers at rates of 20 per cent. discount on the ordinary charges.

Missions have, it is true, undermined and almost dethroned idolatry, but they are clean and free from the charge of instigating the uprising. The rising is among the people. This is a graver crisis than a mere conflict with a government. It is among the masses an insurrectionary movement, bo h antidynastic and anti-governmental. The real nature of the event is just dawning upon the minds of the Chinse masses.

It is a momentous politico protestant movement, in which four hundred millions of the human race are wildly struggling to throw off the bonds of servitude, the tyranny of illegal taxation, the terrors of officialdom, the demands of bribery, the corrupt injustice of the Yamen, the unmistakable greed of the Powers—after territorial expansion and annexation—these things have fanned the frenzy of the masses and unloosed the demons of pagan hate and produced the greatest collision of the century.

Current opinion comes to the conclusion that until the Chinese court is compelled by force to aid in restoring order, there will be no decided move on the part of the government or vicerojs to suppress the rebellion. Nor would it be a difficult thing for the insurrection to get utterly beyond China's power to suppress, even should it finally desire to do so.

At the great public meeting recently held in Shanghai, representing some twenty leading British, American, German and Swedish missions, some resolutions were framed and cabled home. They put the case in a nutshell. They are thus summarized:

- Causes of disorder and massacres anti-foreign and anti-progressive, aided by corrupt administration of Chinese officialdom. Agitate for reform.
- 2. Plot to exterminate foreigners, originated and favored by Prince Tuan, Dowager Empress and highest Manchu officials and Chinese governors. Secure justice.
- 3. No settlement can be satisfactory or lasting which is not thorough, and which does not secure alike the legitimate interests of Western nations and the real good of the Chinese people. Premature peace will be disastrous.
- 4. Following the settlement there should be a universal proclamation of its terms throughout every city and province in the empire, and that not only by mere edicts, but by such acts as will leave no doubt of its

reality in the minds of the Chinese masses. Settlement must be thorough if it is to be permanent.

The situation, and the probable outcome of it, is very forcibly stated in a recent issue of the New York Journal of Commerce. It says: "The right of occupancy of the earth rests at bottom upon the use made of it, and the people who do not properly or adequately use the earth must give way to those who will, and the people who will not form a government must yield to the people who can form a government or have one ready to establish. . . . The whole world has now grown together so closely that it can no longer exist half civilized and half savage. As to the savages who profess nothing that we recognize as a government, we know how to deal with them; we establish governments over them. With the savages who profess to possess a civilization, and who have a government which appears to go through all the motions of a supreme political power, the problem is not quite so simple, but it is essentially the same. They have got to establish a civilized government over themselves or have one established over them."

WHAT SHOULD BE THE SCOPE OF THE BENEVOLENT ASSO-CIATION OF THE CHRIS-TIAN CHURCHES?*

CARLOS C. ROWLISON.

The primary object of the Church as an organization is not to feed the hungry, nor to nurse and heal the sick, nor to educate the ignorant, nor even to champion social reforms. Its primary object is to reveal the nature of God and to induce men to live Godlike lives. It once built hospitals; but it has found it possible to have many more and much better hospitals by inspiring men as citizens to build them. It once provided for the education of a community; but this is much better done now by those who, filled with the divine impulse to dispel the darkness of ignorance, have developed an educational system independent of the Church. Hence in general it may be said that, while the Church furnishes the ESSENTIAL MOTIVE for every form of benevolence, yet its duty as an institution in the community is not to build up and superintend all manner of eleamosynary and educational organizations. Yet should there be any important reform or benevolence which no other institution can foster or perfect, it is clearly the Church's duty to undertake it. Thus she champions the overthrow of the liquor traffic: thus she provides for helpless men, women and children; thus she organizes and supports social settlements. So far as it is possible to turn over such enterprises to other institutions, the Church should do so.

Is there any room for an association within the Church whose end must ALWAYS be for benevolences? Certainly there is. For the Church has, and always will have, those who in a peculiar way are dependent upon her, as they are upon no other institution. These are those who have undertaken as their

^{*}Read at Conference on Benevolences at Kansas Chy.

life-work the service of the Church, or those who are dependent upon these servants of the Church, and those who, for other peculiar reasons, have a natural claim upon the Church such as they have upon no other institution. Therefore, the scope of a Church's benevolence is:

1. To provide for the support of its ministry-whether it is still active, or is retired by age or infirmity.

2. To provide for those who are dependent upon this ministry.

3. To care for the helpless WHO CAN BE REDEEMED by this care.

These are self-evident propositions, and in so far as they are not otherwise provided for they cover the scope of such an association as is gathered here to-day. Let us consider each item so rewhat in detail.

1. To provide for the support of its ministry-IF RETIRED BY AGE OR OTHER IN-FIRMITY. The ministry is not entered for the purpose of making a living. It is not a money making office. And while it is worth to a community all the money it costs to sustain it, yet it is supported, and properly, by the benevolences of the people over whom the ministry is exercised. It is only the extension of the principle which gives the pastor a stipulated salary that also provides a fund for the support of the disabled minister who is in need of such benevolence. This is so evident that I shall not argue it. The same principle may easily be applied to the support of indigent men and women who, for som- reason, have failed to make provision for the weakness of age or other infirmity, yet who have been specially devoted to the Church. Many a man not a minister has, by his untiring efforts and sacrifices, brought the Church to victory, who ought to be ministered to by the Church in the time of its prosperity and his indigence. With our present form of organization, most of this peculiar relief is committed to the Board of Ministerial Relief.

2. To impress the truth of my second proposition, it needs only re-statement. It is the duty of the Church to provide for those who are dependent upon her ministry for their livelihood. Helpless children, dependent parents, or o her unfortunates, must be cared for.

3. In the third place, it is the Church's duty to care for the helpless who by THIS CARE MAY BE REDEEMED. This function of the Benevolent Association is essentially missionary. No missionary enterprise is more fruitful. Here are the children of poor and friendless parents who have died while their children are helpless; how shall they be provided for? By the state, which says that no child shall be allowed to starve or to go naked, but whose motive can scarcely be higher; or by the Church, whose motive is that they must not only be fed and clothed, but, above all else, that they must be taught of God and disciplined in love, and have supplied to them as far as may be that parental affection of which they have been robbed by disaster? Church has found many times that these misfortunes have been her opportunity in her effort to save the rising generation from

the sins of its parents. It is thus our foreign missionaries are led to open orphanages and accept famine as a divine opportunity. It is thus that the Benevolent Association of the Christian Church has opened its Orphans' Home, and sought to find hungry parental hearts to adopt the homeless little ones. It should, therefore, be clearly understood by the Church that this particular feature of the Benevolent Association is not merely an act of mercy, but is pre-eminently an act of good Church business in accomplishing the purpose for which it exists, namely, the redemption of the world. Since the Church has not been looking upon the care of the orphans and homeless as a missionary enterprise so much as an act of mercy toward the helpless, I wish to emphasize more fully the importance of this attitude toward the work. It is sometimes argued that the fact that an asylum is provided for the offspring has loosened for, many, the social rule of chastity. It is doubtful if there is much truth in this objection. If there are more illegitimate children than formerly, the causes lie much deeper in our social organizations and beliefs, and such an excuse as this is only a make-shift. Assuming then that natural parents will continue to cast off illegitimate children for some one else to care for, is it not an act of the highest importance for the redemption of society and for the salvation of individual souls that these children be surrounded from their infancy with holy Chris ian influences, and, if possible, be adopted by loving hearts into holy families? You and I, who have lived in the atmosphere of Christian restraint and discipline all our lives, still feel that our children must be brought up with the utmost care. If this is true of such children, how much more do these who have in them the inherited tendencies to evil, the bad blood of decased parentage, and are shamed from their infancy with the taint of illegitimacy, need the most watchful care and the protection of loving hearts. A great doctrine of our day is popularly stated: "An ounce of prevention is worth a pound of cure"-"formation, not re-formation." that the child must be helped to grow naturally into a pure, true man, rather than to make him over after he has undermined his physical health and destroyed his moral vigor in vice and sin. And so a hundred dollars spent in caring for the orphan children in the day of their dependency is worth more, as an evangelizing enterprise, than several times that much in rescue mission work and city evangel zation.

If this is true regarding the work which we should do for illegitimate children, how much more should we care for the children of poor but honorable parents who by disease and death are left homeless in the world. If they are left to drift without protection and constraint, many of them will die an untimely death and those who survive only too often fall far below the plane of life to which their parents had risen.

One thing, therefore, to be included in the scope of our Benevolent Association is surely its phase as a missionary enterprise.

Indeed, in advocating the necessity for such an association, much more emphasis should be put upon this characteristic of i's work. To keep a little body from hunger or cold is an act of mercy, but to act solely from this motive is to treat a child as though it were merely an animal. Even dogs may have cold bodies and hungry stomachs. Poor poodle, how he shivers! Isn't it awful? No, it isn't awful. If the wretched whelp could but get out and earn his living as he was created to do he would be warm enough. The mere hunger and cold of a child, though important, are decidedly minor matters. To starve its soul by neglect, to permit it to grow up ignorant and undisciplined in an age streaming with light and knowledge, is a reproach to us. To let that boy remain in the vicious atmosphere and vile society of the slums, a terror to society and a soul damned from its infancy, when he might breathe the pure air of the farm and sit by the hearthstone of a loving Christian family and become a protection to society and an undying son of God, is a disgrace to Christianity, and one of the first duties of the church is to rescue him from his surroundings.

One thing the Benevolent Association is doing, and must do more and more, is to provide homes for homeless children among the cultured and prosperous. We send missionaries to China and Porto Rico and we send out our state evangelists, and this is all well. But when God undertook to save the world he did not hire some one to do it for him,-he came in the person of his Son and by infinite sacrifice and personal service saved the lost. So also must we do. And there are thousands of Christian homes represented at this convention which are spoiling with narrowness and selfishness, that God is calling to open their doors to give light and happiness and redemption to these homeless children.

The gift without the giver is bare. Who gives himself with his alms, feeds three, Himself, his hungering neighbor, and Me.

It must therefore be more and more the work of the Benevolent Association to hunt out these empty homes and to fill them with the patter of little feet, with the prattle of little lips, with the love of children's hearts. What is more desolate than a childless home? Nothing but an orphan's heart. Our beloved Association must lend a mighty influence for the dissipation of this desolation by placing many more parentless children in childless homes.

The Benevolent Association has made a remarkable record during the few years of its existence. Its experience has taught it pretty clearly what the scope of its work is When it controls homes for aged to be. preachers and their families, together with other feeble Disciples, when it has Orphans' Homes in all the states where we are strongest, and an efficient corps of workers connected with each who shall be placing constantly homeless children in childless homes, it will then be equipped to do the work which a great religious people ought to do for those dependent on them, and will also become one of the most effective of our missionary enterprises. That the churches and pastors of the country heartily and enthusiastically support this association is certainly the very least that we can expect from them.

Indianapolis, Ind., Oct. 9, 1900.

Our Budget.

- -National election next week.
- -But do not let this little matter interfere with your annual offering for State Missions.
- -November is the month set apart for the offering for State Missions, beginning with the first Lord's day.
- -A number of good churches have neglected the offering for State Missions, to the serious detriment of every department of our missionary work. This ought not so to be.
- -If any church feels itself so exhausted by the election that it is unable to attend to this offering on the first Lord's day, let it fix upon some later day in November in order to press this matter upon the minds of its members.
- -St. Louis just now is experiencing a revival of interest in all the churches. W. E. Harlow's meeting at the Fourth Church has resulted in fiftytwo additions to date, mostly by confession, and will continue over next Lord's day. The community is profoundly stirred. The meeting of S. D. Dutcher with the Compton Heights congregation is also progressing well, but we have not learned the number of additions up to date. The other churches are having increased audiences, enlarged Sunday schools and an awakened interest.
- -One hundred Thanksgiving dinners for the poor will be provided by the Christian Endeavorers of St. Paul, Minn. The suggestion comes in time to be adopted by many elsewhere. An Endeavor can't be in better business than carrying happiness to the poor and afflicted.
- The Disciples Club of New York holds monthly meeting during the fall, winter and spring and an annual dinner in place of the March meeting. Their list of speakers includes names of many to whose utterances the thinking world listens with respect: Rev. J. Wilbur Chapman, Mrs. Maud Ballington Booth, Rev. F. D Power, Edwin Markham, Rev. Peter Ainslie, Rev. Edward Everett Hale, Rev. W. J. Wright.
- -Remember that the offering to be made on the Boys and Girls' Rally Day for America is to be divided among the different departments of our Home Missionary work: Church Extension, the general evangelization of America, and the mission board of your own state.
- -The rains have fallen in India, but it must not therefore be assumed that the famine is over or the need of relief past. The rain is a promise of a ha vest. But mean while people cannot be fed and clothed by a promise which does not ma ture for some months. In 1877, when India was swept by a great famine, the number of deaths for the year was five and a quarter millions more than the ordinary death rate and there were fewer births than usual by two million. That famine therefore reduced the population of India by seven millions. The famine of 1897 was worse, and that of 1900 was still worse. A populati n of ninety million is affected by the present famine, or fifty per cent. more than in '77 or '97. The British government has done much in relief, and private charity has done much, but aid is still needed until the crops which are now being planted can mature.
- -The call to the preachers of Indiana in behalf of "The Twentieth Century Movement" in that state, which will be found elsewhere, is one that will be sure to attract the attention of our Indiana preachers. The movement is one that promises great good for the cause of that state, and the success of the work in one state means the benefit of the cause in every other state. We will watch with interest this movement in Indiana.

- -The article entitled "How to Study the Historical Books of the Old Testament." by A. M. Chamberlain, is the fourth in the series of supplementary readings in the Bethany Reading Course. It is still not too late to take up the work of the reading course for this quarter. J. Z. Tyler, Cleveland, O., will tell you all about it.
- -If any one of our readers has a copy of The Independent (New York) of Jan. 4, 1900, and will send it to B. B Tyler, 1042 Logan Ave., Denver, Col., he will confer a favor.
- -W. Remfry Hunt, whose article on "The Chinese Enigma" will be found among our contributed articles, is well-known to our readers as a missionary of long experience in China and as the author of the important little volume, "Facts About China." Mr. Hunt writes to us from Shanghai under date of Sept. 20:
- "We are still refugees in Shanghai. The crisis is at its height. The danger is not yet past. The Yangtse Valley is bordering on anarchy."
- -Last Lord's day St. Louis was favored with an unusually large number of visiting preachers. A. C. Smither, of Los Angeles, Cal., occupied the pulpit of Mt. Cabanne Church, morning and evening, preaching to large and interested audiences. He and his wife were on their way back from Kentucky, whither they went to visit friends after the National Convention, to their home on the Coast. F. G. Tyrrell, of Chicago, having some engagements to lecture in Southeast Missouri, spent Lord's day in the city, worshiping with the Central Church in the morning and preaching for it at night. Needless to say, the church and his many friends were delighted to hear him once more. He was also accompanied by his wife. Bro. Kersey, president of Bethany College, who has been spending several days in the city, worshiped with the Central on Lord's day morning and evening, where he also addressed the prayer-meeting on Wednesday evening preceding. D. R. Daugan, of Canton, was also present in the city, having been called to preach at the funeral of one of the members of the Mount Cabanne Church. These, with the two visiting brethren mentioned holding protracted meetings, made quite an addition to our preaching force in the city. We had a delightful meeting of these visiting brathren with our pastors at the office of the CHRISTIAN-EVAN-GELIST on Monday morning, and after the usual reports stirring talks were made by Brethren Smither, Tyrrell, Kersey, Harlow and Dungan. The se brethren all spoke words of hopefulness and cheer concerning the progress of the work in th ir various fields of labor.
- -The Boys and Girls' Rally Day for America is the first offering that will be reported in the new century. It ought to be a great offering. With such a plea as we have our home missionary work ought to be in the very forefront, and to this end our National Convention at Kansa. City passed the following resolution:
- "We recommend that Boys and Girls' Rally Day for America be especially emphasized, and that all possible efforts be made that the receipts of this day may soon be as large as the receipts of Childr n's Day for Foreign Missions.

We urge every school that has not ordered supplies for this great day to order at once from Benj L. Smith, Y. M. C. A. Building, Cincinnati, Ohio. The day should be made a glad day in all our schools, appealing to the sentiment of patriotism and to the sentiment of thanksgiving, and should be made a rall, day for the winter campaign. No wise superintendent will neglect this splendid opportunity of helping his school and at the same time helping forward the good work of Home Missions. We heartily commend it.

- -J. L. Newcomer, of Hagerstown, Md., has written a tract on "How to Get Rid of the Saloon." His contention is that we shall never overthrow the saloon as long as we have government by party, and that "before anything can be done in the direction of destroying the saloon, the government by party must be done away with and government by the people established." The remedy he proposes is that of direct legislation. He does not believe, however, that the adoption of direct legislation would immediately result in the destruction of the saloon. "All we claim for direct legislation on the liquor question is that it would make possible the de truction of the saloon whenever the people desired its destruction. This is at present impossible. No matter how much the people may desire the destruction of the saloon, they have no more power to accomplish its destruction than they have to regulate the laws of Russia. Direct legislation would give the power to the people and thus make possible what is now impossible." Those who wish to read further literature on this subject can secure the tract above mentioned and other literature by addressing R. S. Thompson, Springfield, O
- -The American National Red Cross, of which Miss Clara Barton is president, has issued an appeal to the manufacturers of, and dealers in, lumber, hardware, builders' materials and household goods, and to the business men in general of the United States, in which it states that the following summary of articles will be required to shelter about 8,000 people in the most ordinary, one-story, weather-proof houses:

SUMMARY.

Rough Lumber, Sprace or Pine: 35,000 pieces 2x10, 16 feet long.

4,000 pieces 6x6, 16 feet long.

3,500 pieces 4x6, 16 fee long.

5.500 pieces 4x4, 16 feet long.

6,500 pieces 2x4, 16 feet long.

125,000 pieces 1x12, 12 feet long. 80,000 pieces 1x3, 12 feet long.

25,000 pieces 2x8, 16 feet long.

10,000 pieces 2x4. 16 feet long.

90,000 pieces 1x6, 16 feet long.

Tongue 1 and Grooved Flooring: 90,000 pieces 1x6, 16 feet long.

4,000 window frames and sash, 2 ft 10x6 ft. 6.

4 000 door frames and doors, 2 ft, 8x6 ft, 6.

4,000 hinges, 3 inch and screws.

4,000 hooks and staples.

50,000 bricks for chimneys 7,000 squares of felt roofing, 3-ply.

50 kegs 8 penny nails

17 keg + 20-penny nails.

Carpenter's tools for 100 carpenters.

Bedsteads, bedding, chairs, tables, stoves, crockery, cutlery and sewing machines sufficient to furnish about 700 four-room houses in a modest, comfortable manner.

The above appeal is made "for the purpose of awakening the sympathies of the American people, and further app aling to their bountiful instlucts to rescue these sufferers from the hardships still confronting them." The CHRISTIAN EVANGELIST hopes that this appeal to the American people will be generously responded to, so that there shall be no unnecessary suffering on the part of the unfortunate victims of the Galveston hurricane and

-The following dispatch from the Globe-Democrat of St. Louis, will carry sad news to many, both in and out of Indiana.

Rev. Henry Russell Pritchard, the oldest Christian minister in the United States died suddenly at Chesterfield, Ind Mr. Pritchard was born near Georgetown, Ky., in January, 1819. In 1829 he moved to Newcort, Ky., where he remained until he was 21 years of age He united with the Mathodist Church when a young man, and remained a member until 1840, when he became a member of the Christian Church. He had lived in Indiana since 1854. He was the intimate associate of Alexander Campbell and learned many principles of the faith that he preached for more than half a century from its founder.

—J. Preston Lewis, of Petersburg, Va., sends a tract of 27 pages which he has prepared on a form of baptism. He calls it, "How God Says ptism is Performed." Any one seeking a clear position of the arguments from the word and om the meaning of the act will find it here.

—In the present issue of the Christian-Evan-LIST we are beginning a new serial story entid "Struggling Toward the Light," by Walter S. ith, of Greenfield, Ind., the first chapter of ich will be found in the Family Circle. Read You will find it worth while.

—B Q. Denham, pastor of the West 56th St. urch, New York City, sends us a report of his st year's work in the m:tropolis. The figures ll be found in next week's New York Letter. O. Denham says:

Our "forward steps" for the year, in respect of w work, were: Opening of our Chinese Sundayhool, inauguration of a "proportionate giving" an, the publication of our church organ, "FORARD," every week, and circulating it through the air, and the raising of \$1,124 on past deficits Baster-time.

-Apropos of the University of New York's all of Fame, the niches of which are to be partly led in accordance with a recent vote of a jury eminent men, some reflections occur to us. ey may not be startlingly original, but they are ggested very vividly by this list of the truly eat. First, not all famous men are great. me is often a mere gift. At least the ability become famous not infrequently occurs inpendently of ability to do anything else of uch consequence. Ability to become famous sy constitute a certain sort of greatness; but, ken by itself, it isn't worth the marble bust hich keeps it famous. Whether there is such thing as luck or not, many men owe their fame circumstances over which they have no control, ther than to their greatness. Second, not all reat men are famous. As the ability to become mous may exist unsupported by much merit of ther sorts, so a man may be great in almost very respect except in the faculty of getting imself talked about. Third, not all men who re supposed to be both great and famous are eally well known to the general public. Probably ew, even among well informed people, read arough the list of the famous, as decided by the iry, without stopping once or more to ask themelves, who was this or that man?

-We have received a clipping from the Atlanta onstitution of the 2d ult., containing an article Mrs. Decima Campbell Barclay, entitled "Jefferon's First Successor at Monticello." It is a reply to narticle which appeared some time ago in a New ork magazine on "The Home of Jefferson," in bich it was stated that Dr. Barclay, who purhased Monticello and became its first accupant fter Jefferson's death, being a "bitter political nemy of the dead president," had "vindictively ut down all the trees Jefferson had planted with uch great care," etc. The article of Mrs. Barclay, esides showing the utter falsity of this state ent, contains an interesting historical sketch of he Barclay family in Ireland and since their reloval to this country. It shows that our first nissionary to Jerusalem, Dr. James T. Barclay, ad descended from an eminent family, whose rep esentatives had held very responsible positions oth in the old and the new world. The article tates that "when Dr. and Mrs. Barclay took posseslon of Monticello, the house was furnished just s Mr. Jefferson had left it. They found in the reat man's bed-chamber his table and books in ndistarbed position, his lamp upon the table, and herbarium filled with rare flowers and his own ron bedstead immovably attached to the wall." he article further states that "the venerable, rhite-haired, sweet-faced, gentle old lady, the wife of D. James T. Barclay, and first mistress of Monticello, after the death of the illustrious Jef ferson, who is in full possession of her mental faculties," is the authority of the writer for the facts stated in her article, and "for the assurance that Dr. Barclay never cut down a tree at Monticello that Mr. Jefferson had planted, or that was rare, or of any value whatever, but he himself planted many trees on the 'little mountain' which he loved as he had always loved and admired the memory of its former owner." The article states further that "soon after leaving Monticello, Dr. Barclay was possessed with a strong desire to go as a missionary to China under the auspices of the Presbyterian Board of Missions, and his wife, Mrs. Barclay, was also so imbued with the missionary spirit that she sent all of her jewels to Dr Converse of Richmond, to be sold for the missionary cause." Circumstances prevented his going, at that time, and later, as is well known, he became the first missionary sent by the Disciples of Christ to any foreign field. He was sent to Jerusalem, where he remained a number of years, made val uable discoveries, and wrote the book so widely known, entitled, "The City of the Great King."

—The following statement, made by W. E. Curtis in a recent number of the Chicago Record, is worthy of the very serious consideration of every American citizen.

Washing on is rapidly becoming the center of America The apostolic legation In addition to the ancient Jesuit catholicism in America is located here. university, which was established at Georgetown during colonial days, we have now what is known as the Catholic University of Washington, a more extensive and wealthy institution, whose faculty represents the liberal element in the Church. ear ago an enormous monastery of the Order of St. Francis was occupied by several hundred monks, and is now the headquarters of the greatst foreign missionary agency of the Catholic Church, the Franciscan Brotherhood. All their missionary work for the continents of America, Asia and Africa is directed from here. astery, one of the most imposing ecclesiastical edifices in this nation and which cost over \$100,-000, is situated a mile or two beyond the Catholic University, near the Soldiers' Home. There is a good deal of mystery about the institution, which gives it additional interest. The monks are sel-dom seen except when they come or go through the little village of Brookland, which is their railway station.

Burke A. Hinsdale, Ph. D., LL. D.

Burke A. Hinsdale, son of Albert and Clarinda E. Hinsdale, was born March 31, 1837, in Wadsworth, Ohio, and, like most of the successful educators of the country, commenced at the bottom round of the academic ladder. Professor Hinsdale began teaching in a district school in Summit County of his native State; afterwards he became principal of an academy, President of Hiram College from 1870 to 1882, Superintendent of Cleveland Public Schools from 1882 to 1886, and then Professor of the Science and the Art of Teaching in the University of Michigan in 1888, the duties of which office he continues to discharge with marked ability. Professor Hinsdale has had conferred upon him by Bethany and Williams Colleges the degree of A. M., by Ohio State University the degree of Ph. D., and by the Ohio University the degree of LL. D. He is a member of the National Educational Association, the National Council of Education, and the Michiigan State Teachers' Association and Schoolmasters' Club. For the year 1897 he was President of the Council, and has served as president of some of the other departments for the N. E. A. He is now President of the Michigan State Teachers' Association. He was also a member of the Committee of Twelve on Rural Schools and of the Committee on College Entrance Requirements. Besides his own chosen field of education, he has also cultivated with much thoroughness parts of

Nothing Tastes Good

And eating is simply perfunctory—done because it must be.

This is the common complaint of the dyspeptic.

If eating sparingly would cure dyspepsia, few would suffer from it long.

The only way to cure dyspepsia, which is difficult digestion, is to give vigor and tone to the stomach and the whole digestive system.

Hood's Sarsaparilla cured the niece of Frank Fay, 106 N. St., South Boston, Mass., who writes that she had been a great sufferer from dyspepsia for six years; had been without appetite and had been troubled with sour stomach and headache. She had tried many other medicines in vain. Two bottles of Hood's Sarsaparilla made her well.

Hood's Sarsaparilla

Promises to cure and keeps the promise. Don't wait till you are worse, but buy a bottle today.

the field of American history; he is a member of the American Historical Association, the Historical and Archæological Society of Ohio, and an Honorary Member of the Historical Society of Virginia, has also served as president of various educational and religious societies. For many years Professor Hinsdals carried on in Ohio a religious ministry in connection with his regular educational work, served as an assistant or contributing editor of various periodicals, and has had a large experience as a lecturer on educational, religious, moral, political, literary, and other subjects. He has contributed extensively to the pamphlet literature of the country. Partial lists of Professor Binsdale's historical articles and pamphl to may be found in the annual reports of the Historical Association, especially for the year 1889. His earliest books were on religious subjects. His best known books are "President Garfield and Education," "Schools and Studies," "The Old Northwest," "The American Government," "How to Study and Teach History," "Teaching the Language-Arts," "Jesus as a Teacher," "Studies in Education," "The History and Civil Government of Ocio," (in connection with his daughter, Mary L. Hinsdale), and "The Art of Study" Professor Hinsdale edited President Garfield's Works, two volumes. President Angell has endorsed "The Old Northwest" as one of the most useful, exhaustive, and scholarly works upon the subject ever given to the public, and Judge T. M. Cooley "The American Government" as very carefully prepared by one who is master of the subject. Professor Moses Coit Tyler expresses himself as being the debtor to the author of "How to Study and Teach History" in a high degree All of the works mentioned have been strongly commended by the m st competent authorities. Prof. Hinsdale is most happy in his marital relations and has a family of three daughters. An elaborate history of the University of Michigan by him will soon be in the press. It belongs to the great series called 'Universities and their Sons.'

Alexander Campbell's Theology, by W. E. Garrison, the most recent book issued by the Christian Publishing Company, is already receiving high commendation from many of our leading men and best thinkers. It is a handsome volume of 302 pages, worthy in every respect a place in the library of every preacher and thinking Disciple. Price. \$1.00. Christian Pub. Co., St. Louis.

Personal Mention.

Sumner T. Martin will begin a meeting with Howard Cramblett at South Omahs, Neb., Nov. 11.

Dr. W. T. Moore will begin a meeting for C. S. Brooks, at New London, Mo., Nov. 11.

- J. D. Johnson, of Canton, O., informs us that Bro. Updike will begin a meeting with his church
- I. N. Grisso will soon close his work with the First Church at La Porte, Ind. He may be corresponded with at that address.

George P. Taubman, pastor of the church at Portsmouth, O., is again in his pulpit after a period of enforced idleness on account of sickness.

In the list of bequests to Church Extension in our issue of Oct. 18, the name of Marcie Waughs, \$300, should be Marcie Waughop, Henry, Ill.

D. L. Dunkleberger closes his work at Marion, Ia., but says that the church does not want to correspond with preachers at present.

Clyde C. Callahan has accepted a call to Greenfield, O., where he is already at work. The church is now in its new building and the outlook is bright.

- S. W. Crutcher would like to hold a meeting in November or December, and will engage one Sunday a month for 1901 with some church not too far from Harrisonville, Mo.
- B. H. Crossfield, of Owensboro, Ky., has a lecture on "Six Pilgrim Parsons in Palestine," which is highly recommended for brilliant description and humorous narrative.

Prof. John Joyce, singing evangelist, of Athens, Ohio, will assist J. J. Higgs in a meeting at Onarga, Ill., beginning Nov. 11th. After close of this meeting he is free to engage for the balance of the winter. Write him at Athens, Ohio,

Mrs. E. J. Lampton, of Louisiana, Mo., former president of the C. W. B. M. in Missouri, was taken dangerously ill on her return from the National Convention in Kansas City. She is now improving.

S. S. McGill has closed two years of successful work at Kingman, Kan., and will enter the evangelistic field after Nov. 11. Churches desiring his services may address him at Kingman. M. B. Ingle will take the church at Kingman.

Cal Ogburn has been nominated on the prohibition ticket for delegate to Congress from Arizona, but has declined in order to carry out his plan of doing evangelistic work in the east. His first meeting will be at Madrid, Ia.

I. N. McCash, of the University Place Church, Des Moines, who has been dangerously ill with typhoid in a London hospital, is reported by cablegram to be improving. The last message received by his wife reads: "Fever broken; very much better."

Paul H. Castle has resigned his work at Virden, Ill, to take effect Jan. 1., and will be ready at that time to enter another field. During his pastorate of a year and a half the church has grown from 125 to 200. The church has in view a good man to succeed Bro. Castle.

Albert Buxton, of Hillsboro, Tex., reports that he has recently had a "double ministry" in each of three families: a wedding and the burial of the bridegroom within a week, the burial of a father and child within a month, and the burial of a son and baptism of the father within a fortnight.

The church at Greeley, Is., has extended to D. H. Bays a unanimous call to remain another year at an incre-sed salary. Many outside of the church have volunteered to contribute to the salary—a very substantial token of their interest. Lawrence Wright will soon begin a meeting there.

Jeu Hawk writes us from Portland under date of October 20th that he intends to sail, November 3, for Hong Kong, China, by way of Vancouver, B. C., on the steamer "Empress of Japan." He expects to practice medicine for the support of himself and family, conduct a free clinic for the poor, and to preach the primitive gospel of Christ to those who come for treatment and whenever he can obtain a tearing. Bro. Jeu has proved himself a man of integrity, Christian character and ability, and we wish him success in his new field of labor, in helping to make that New China which is to be.

F. D. Power, paster of Vermont Ave. Christian Church, Washington, D. C., recently delivered his twenty fifth anniversary sermon, recounting some of the scenes and experiences in the life of the of the scenes and experiences in the life? the nation and of the church within that period. "Nowhere on earth," he said, "does one seem to get so old in so short a time as in Washington." He began his ministry there in 1875 when General Grant was in the middle of his second term. He and the famous men associated with him at the close of the war passed in procession, and then close of the war passed in procession, and after came President Hayes and his cabinet, and after that Garfield, with the tragic scenes associated with his brief administration, then Arthur and his following appeared upon the scene. Of the Forty-s venth Congress, of which Brother Power was chaplain, but five remain on the roll of the House, out of 325. Then came President Cleve land, and the changes which his administration brought in Washington life. Cleveland was fellowed by Harrison and Harrison in turn again by Cleveland, and then came Mr. McKinley and four years of remarkable history in our national life. While Washington has almost doubled its population in that period, the congregation has quadrupled its membership in this quarter of a century, while the membership in the city has increased twelvefold. "From one church we have grown to four and from 150 to a membership of 1,800. this church 1,346 have been added and \$200,000 has been contributed to the Lord's work. Seven thousand, five hundred services have been beld; the pastor has preached 4,000 sermons, and made 35,000 visits." May the honored pastor live yet many years to be the faithful leader of our forces in the national capital.

CHANGES.

T. D. Garvin, Clarksville, Tenn., to Los Angeles,

Oscar Sweeney, El Dorado Springs, Md., to Marganola, Col.

S. W. Crutcher, Pine Bluff to Harrisonville, Mo. D. M. Elam, Pleasant Grove to 425 Eagle St.,

Rochester, Minn.
B. H. Allen, Algonac to Jasper, Mich.
Hattress H. Shick, Marshall to Coles, Ill.

A. J. Bush, Alvin to Hubbard, Tex. Wm D. Rice, Nicholasville, Ky, to Phœuix, Ariz. Kreidler, N. Tonawanda, N. Y., to Mil-M.

J. A. Walters, Philadelphia to Highmore, S. D.
T. S. Tinsley. Owingsville, Ky., to Chicago, Ill.
Cal Ogburn, Phoenix, Ariz., to Madrld, Ia.

G. K. Berry, Ionia, Mich., to Charleston, Ill. Simpson Ely, Brookfield to Liberty, Mo. E. F. Boggess, Salida, Col., to Des Moines, Ia. A. D. Veatch, Mt. Sterling, Ill., to Des Moines,

A. C. McKeever, Garden City, Kan., to Fresno,

American Bible Society and the Revised Version

A good many of us would like to see the American Bible Society issue the Bible in the Revised Version. I understand the Constitution of the Bible Society forbids the issue of any version other than the King James. If this is so, would it not be wise, in this session, to pass a resolution suggesting a proper change of the Constitution, so that this great Society may circulate the New Version? SUMNER T. MARTIN.

[The foregoing note was handed to us at the National Convention at Kansas City, but there was no opportunity at that time to bring it before the Committee on Resolutions. We desire, however, to say that if there be a provision in the Constitution of the American Bible Society which prevents it from issuing any other version of the Bible than that of King James, it should undoubtedly be changed. This is conservatism gone to The Revised Version has now been before the Christian public for sixteen years and its superiority over the King James Version is attested by the scholarship of the world. Why, then, should the American Bible Society continue to publish exclusively an inferior version when it has a superior one at its disposal? There should be pressure brought to bear on the Society in some way to effect the necessary change in its Con-stitution to enable it to issue the Revised Version, and better still, the Revised Version with "the readings and renderings preferred by the American Committee."—EDITOR.]



Run your eye up and down the advertising columns and notice the number of medicines that are advertised and the promises they make.

Most of them guarantee to

cure almost everything.

You are bewildered between the good and the bad, the real and the humbugs.

Well, if you bite at every weed you find in the fields, you will run across trouble sooner or later.

Aver's medicines were made in the good old days when promise and performance went hand in hand.

They're as good today.

I. C. AYER COMPANY, Practical Chemists, Lowell, Mass.

Ayer's Sarsaparilla Ayer's Pills Ayer's Ague Cure Ayer's Hair Vigor Ayer's Cherry Pectoral Ayer's Comatone

A Library for Bro. Haston.

EDITOR CHRISTIAN-EVANGELIST: - I have just read your suggestion that we restore the library of Bro. Haston. I am willing to help. I mail Bro. Haston to day one volume out of my library-"Trial and Death of Jesus Christ," by Jas. Stalker. Let every preacher send a volume from his library and our brother will soon have a goodly supply of books. I suggest that the titles be published so that duplicate volumes may not be sent.

W. T. HILTON.

Omaha, Neb.

Dedication at Havensville, Kan.

Our new house of worship was dedicated on Oct. 21, by W. S. Priest, of Atchison. Though the weather was bad, we raised of the amount called for (\$500) all but \$120 and that was guaranteed by the trustees. The building is a nest modern structure consisting of auditorium and lecture room seating together about 350.

W. M. MAYFIELD.

Havensville, Kan., Oct. 24.

Twentieth Century Movement.

CALL TO THE PREACHERS OF INDIANA.

DEAR BRETHREN:-We are at the very door of he Twentieth Christian Century. We are concious of great victories for righteousness in the past. We remember the wonderful advancement of the century just closing. And yet we are nindful that the spirit of the Master is by no neans the all-pervading influence in the world. Figantic evils have entrenched themselves. Maerialism engrosses the hearts of the people. The ense of the presence of God has been lost even o many of those who are in the churches. Too ften indeed the ministry has shown a spirit of rivalry and worldly ambition that has dishonored our Lord. In our own state the evangelization of the isolated districts is very largely neglected. The churches are doing but little to educate and squip a thoroughly qualified ministry. There is not a united movement of the Lord's army for the redemption of all the waste places of our be-

Still, it seems to us that we are on the eve of a great religious awakening. While our churches are not actively co-operating as they should do, nevertheless they are at peace with themselves, and, under a strong ministry, have themselves become strong. The ministry of the state is congenial and is ready for a united movement. We are all conscious of our shortcomings; we are all eager for a deeper consciousness of the presence of God; we are all anxious to move our forces as one army that we may convince the world that Christ is sent of God.

Assured that you will cheerfully assist in any plans for advancement, we most heartily invite you, with all the ministers and churches of the state, to join us in a Twentieth Century Movement for the furtherance of our Master's kingdom in Indiana. There is great need for a united effort to evangelize the neglected parts of our state; a crying need is the complete and effective organization of our state forces; a great opportunity is offered, and a widespread demand is upon us, to make strenuous endeavors toward the equipment of an institution to prepare men for the Christian ministry. Surely these are occasions enough to demand a united movement.

We believe that this Movement should begin with a gathering of the ministers of the state for Prayer and Conference, that by w ling our hearts together in the fires of a common meeting for consecration and counsel the Lord may the mary effectual v work through us. Being intensely convinced that such a meeting is essential, we have the efore determined to call together the preachers of the state. It is sincerely hoped that every one will respond.

We have thought November 20, 21, an opportune time for holding such a meeting, and Indianapolis the most accessible place for all. Free enter tainment will be provided for all visiting preach ers. The first session will be held at the Central Christian Church, Delaware and Walnut Streets, Tuesday, Nov. 20, at 2:30 P. M. Let every one be present to join in the very first song and prayer. When you decide to attend, please drop a card to Carlos C. Rowlison, 707 E. Thirtsenth St., Indianapolis, that entertainment may be provided.

This call is sent out by the unanimous vote of the Christian Ministers' Association of Indianapolis, and by the following brethren who have authorized their names attached to it: A. J. Frank, Columbus; Ira Billman, Evansville; O. E. Palmer, New Albany; E. A. Cantrell, Washington; L. E. Sellers, Terre Haute; W. J. Russell, Rushville; P. J. Rice, South Bend; W. D. Starr, Noblesville; E. L. Frazier, Marion; J. O. Rose, Lebanon; E. Finley Mahan, Shelbyville; Chas. S. Medbucy, Angola; J. F. Floyd, Kokomo; T. J. Clark, Bloomington; Wallace Tharp, Crawfordaville; J. H. McNeill, Muncie; Geo. Darsie, Jr., Connersville; W. T. Groom, Wabash.

Philadelphia Ministerial Association.

The pastors of the Christian churches of Philadelphia met at the home of the undersigned Monday morning, Oct. 22, 1900, and effected the organization of a ministerial association of the Disc ples. G. P. Rutledge, pastor of the Third Christian Church, W. Phil., was chosen as presiding officer of the association, and R. A. Smith, paster Kensington Christian Church, secretary. The meetings of the association will be held at 10 A. M., Mondays, at the Central Y. M. C. A. Building, corner 15th and Chestnut Sts. Brethren visiting in Philadelphia or passing through the city at that time are most cordially invited to attend these R. A. SMITH.

"Footsteps of the Pioneers."

With good taste and great care and at consid erable expense, Bro. C. C. Redgrave, of Maroa, Ill., has gotten up a stereopticon lecture on the "Footsteps of the Pioneers," setting forth the rise and progress of the churches of Christin America. We have been having him among some of our churches in this section and it arouses great enthusiasm. There is nothing like it and its educational benefits are incalcu able.

In the opinion of the writer, we need in all our churches a revival of first principles.

Carrollton, Mo. E. H. KELLAR.

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THE ENDEAVOR SOCIETY, THE PRAYER-MEETING. * THE MISSIONARY-MEETING. **A**

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Correspondence.

English Topics.

IN THE THROES OF AN ELECTION.

Here we in the United Kingdom of Great Britain and Ireland are once more flung into the crucible of a general election. As I write we are in the very midst of the conflict at the polls. Many of the readers of this letter may have been born in the Old Country and will have a lively recollection of the doings throughout this land during a political election, but nobody who has not seen England can form an idea of the meaning of such a time without some explanation. In America you make all the elections throughout the land on one day and you shut the saloons. On the contrary, with us the old systems prevail. The polling lasts several weeks. Some places vote on one day and all the returns for that day come before the public next morning, creating a mixture of surprise, excitement, delight and disappointment. Some are dancing with delight that oozes out of their toes because words fail to express their gratification. Others hang down their faces in disgust. All the public-houses, as we call the saloons, are open, and they are just so many dens of devilry. Drinking is accelerated and disorders are provoked. For about a month this goes on through the country. Here then is one of those matters of vital national interest in which our reformers plead for a vast alteration by the adoption of the American system. To that we shall have to come. At the same time I must beg my kind American readers not to imagine that I intend by this frank exposure to intimate that America has all the advantage in electoral arrangements. We have much less political corruption here than you are afflicted with. Our troubles are rather social than political. Yours are political rather than social, as far as I can understand. Wonderful purgation has taken place in our public life. What we want is reform of the old abuses in the electioneering details. It is our astonishing conservatism which keeps up a lot of silly time-honored anomalies. On the other hand in political ethics we are in advance of you. Therefore each of these two great nations has something to learn from the other.

THE PARTY PROSPECTS.

By the time the letter appears the crisis will he over and the immediate issues will be settled. I believe that the Tory Government which has appealed to the country will remain in power, but with a much reduced majority. The British people are almost universally convinced that the Boer war was rendered inevitable by the Boers themselves, and that the conflict was forced on England. I myself became convinced of that, though unwillingly, as I was a determined friend to the Boers. I learned that they were all in the wrong, and have not hesitated to declare honestly what I painfully learned. This is the national state of miad also. Well, I only make this allusion to the matter because it explains the way the tide is rolling in the election. On the morning when I am writing these lines the returns show that the Liberals have slightly gained, and that the current of opinion is turning against the Tories. This was sure to be the case, because it is felt by all classes and parties that though the Government could not prevent the war, they should have shown more wise prevision and have made more careful provision. Through their lack of foresight thousands of precious lives have been lost. Again, there are future issues which are casting their shadows beforehand at this juncture. We are to have many a struggle in Parliament about religious adjustments between Church and State. There is a fierce current of indignation against ritualism.

The High Church clergy have gone too far towards Rome to be able to retreat without shame and humiliation, and High Churchmen are very arrogant and proud. But it really does seem at last that the Evangelicals or Low Churchmen will not any longer submit to the domination of the ritualizing section. There is likely to be a tremendous ecclesiastical struggle of which all the world will hear with thrilling interest. Thousands of us here are longing and praying for the time when we shall witness the emancipation of the Church of England from the State thraldom. We want to see religion free, as it is in America. Here again you have set the pattern and so have all our colonies. But the vested interests involved are so complicated and so stupendous that we cannot expect disestablishment and disestablishment in a hurry. Then there will come a parliamentary war about the drink traffic. This will be simpler, but will be equally agitating. Selfishness will be even more profoundly excited. So there are hot times in store. England will not be at all a sleepy place to live in during the first years of the 20th century. You American friends will find plenty of interest in the affairs of Old England for many a year to come. And if I am spared to write these letters there will be some realistic romances of national life to record. I want to see the mutual interests of these two magnificent nations more and more developed. We are sister peoples. We shall need each other.

THE NEO-IMPERIALISM.

A new shade of party color is appearing The Liberals are winning some seats in this general election on a fresh plea, never enunciated in political programs before. Imperialism is the new watchword. Such men as Dr. Conan Doyle and Rudyard Kipling have done much by their stirring proclamations to promote the imperialistic feeling. I note in all the American papers which reach me that Imperialism is more and more affecting the American mind also. But there seems to be an important difference between American and English Imperialism. The English Imperialists are not Expansionists, but the American Imperialists are supposed to be identical with the Expansionists. Here the Imperialists are simply demanding the unity, the consolidation and strengthening of the empire. None of them advocate the addition of another square mile of territory. But they will hear of no paltering with secession. This is ex actly parallel with the position taken by the North against the South in the great American civil war. But you Imperialists are for expansion. Is it not so? I gather this from one paper after an-

OUR NEXT PRIME MINISTER.

It is not possible that Lord Salisbury can much longer be Premier. He is the most popular man in all the land. It is difficult to say why. The Queen likes him. The Lords like him. The Commons like him. The rich like him. The trading classes like him. The workingmen like him. The paupers in the workhouses like him. For years I have wondered why. In vain I have sought a reason. This acme of political popularity is a tremendous paradox. It is a problem in psychology. For Lord Salisbury is an ideal type of the arrogant and overbearing aristocrat. He has no sympathetic faculty. He jeered, at the Lord Mayor's banquet at the Mansion House, when he made his infamous speech about the Armenians, just as Lord Beaconsfield had done years before over the agonies of the Bulgarians. Lord Sallsbury holds the people in contempt. He flouts public opinion. He gibes and scoffs at free schools. He has a supreme contempt for the workingman. And now I think I have suggested the only solution. The public is not an ass. Far be it from me to pen the blaspbemy which I should perpetrate

were I to insinuate such a thing about the English people. But I will go so far as to say that the great profanum vulgus is really very much like ; ass. I may speak of affinities and may predica verisimilitudes. Yes, an ass gets so used to beir kicked that at last it actually seems to enjoy th most brutal blows of the hobnailed boot and comes to relish the applications of the cudge Never has any Premier ventured on such constant demonstrations of contempt for the masses a Lord Salisbury has been guilty of. And homeekly the insulted masses have borne it all! have come to the conclusion that the popular co. lective mind is altogether subjectively distinc from the individual consciousness. What no on man would tolerate a million will delight to sub mit to. Public opinion is scorned by this big cor oneted cavalier. But his reign is happily draw ing to an end. He is growing too old and too in firm to bear the strain of our stirring times. And who will be his successor? My own opinion i that the life of the new Parliament will be ver short; that Mr. Joseph Chamberlain will play up for the succession to the Premiership, but tha the nation will not have him in the supreme office There will commence a strong reaction agains the Tory regine. Lord Rosebery will ere long in another general election come to the front as the favorite of the people and the leader of the Libera party. And when that happens he will be a kind o national idol in his turn. He will be the antagonis of "Brummagem Joe," and in comparison with Rosebery, Chamberlain will in the popular choice be nowhere.

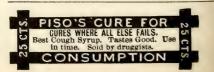
TALMAGE'S DEPARTURE.

On Sunday afternoon I had the great delight of hearing Dr. Talmage's last sermon preached in England during this visit. He leaves Liverpool in the Oceanic, Oct. 17. I shall as long as I live remember that sermon, preached in Wesley's Chapel City Road. Surely, there is no more worderful master of cratorical magic living. At one time we were with the preacher up in celestial realms with the hierarchies and seraphs, and presently we had floated down and were in the slume of earthly woe, looking with tears in our eyes at the victims of vice and wickedness. Then we were joining in the rippling laughter that spread over the vast crowd like sunlight over the sea, as the marvelous rhetorician broke into flashes of wit. He played on all the potentialities of mental mood. I have put Talmage down in my category of the great preachers I have heard, and the great orators I bave heard outside the pulpit; and I class him with Spurgeon, Gladstone, John Gough, Beecher and Alexander Maclaren. These to my mind have been the greatest orators to whom I have listened with enchantment. Of continental speakers I would class with them the wonderful Italian, Padre Gavazzi. It seems to me that Talmage is now at his very best, for his fire and elequence are unabated and he has reinforced his style with the accumulations of incidents all drawn from his own personal experience. He told us nothing secondhand but was all the while speaking of the things he had seen and heard, tasted and handled, in the purview of his own life. WILLIAM DURBAN.

43 Park Road, South Tottenham, London, Oct. 8, 1900.

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B. B. Tyler's Letter.

The most interesting news within the last few days is the intelligence from the General Convention of Disciples of Christ in Kansas City. You did not see me at the convention, but I was present in spirit every day and every hour. Kansas City was the most interesting place on earth to me at the time indicated. How eagerly every item of news has been jotted down. With what delight every indication of progress has been noted. The time was when good men objected to speaking of the Disciples of Christ as "a movement." That day is passed. If we are not "a movement" what are we? We are moving in the right direction and with as great celerity as is safe.

The value of the Christian Woman's Board of Missions cannot be estimated in dollars. Its chief value is spiritual. This Board was organized in part to disseminate missionary intelligence and to develop a missionary spirit. This purpose is kept steadi'y in view. At the time of its organization, twenty-six years ago, these were among our greatest needs. The need exists to-day, but not to the same extent as in 1874. The Disciples know more about the work of world-wide evangelization now than they did then, and the desire to herald the joyful tidings to the whole creation has increased among us encouragingly during the last quarter of a century. I notice that the "actual receipts" of the Christian Woman's Board during the last year were \$106,722.76. This is a handsome increase over the year ending with "the Jubilee Convention."

The success of this organization means success for us all along the line of aggressive evangelistic and educational work. Each auxiliary society is a band engaged in the study of educational and missi nary problems. Nor is it possible to limit the advantages derived from these studies to the women who are members of the auxiliaries. Unless a woman is suffering from lingual paralysis she will talk about the enterprises in which she is interested, and the meetings of these auxiliary bands generate an interest, often amounting to enthusiasm, in the matters considered. Moreover, the spiritual health of the local congregation is promoted. The meetings of the women in their missionary societies are devotional. They sing and pray and talk about the dear Lord and his last command until their hearts fairly glow with a holy enthusiasm. Does not this experience inure to the benefit of the congregation with which the cociety is connected? It must result in an improvement of spiritual health.

Including "balance on hand" Ostober 1, 1899, "loans returned" and "General Fund returned," the receipts of the Christian Woman's Board from October 1, 1899, to October 1, 1900, were \$143,961.69.

The Foreign Christian Missionary Society is forging to the front as one of the great missionary organizations of the world. Its receipts last year, as doubtless you have seen, were \$180,016.16, a gain over the preceding year of \$27,288.78. The average offerings of the churches are 40 per cent greater than they were four years ago. Note the fact that this society is now at work on four continents and in eleven countries, and that 257 persons are in its employ. Are you not thrilled as you read the report of the Foreign Christian Missionary Society?

"Enough to do at home!" "Heathen in our own land!" True. There is much to do at home. There can be no doubt that there are practical pagans within the limits of the United States. What of it? Before a convert had been made in Jerusalem the Master said: "Make disciples of all the nations." Soon after a beginning was made in Jerusalem the disciples of Christ went everywhere preaching the word. They did not

* THE PRAISE HYMNAL **

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S. W. BROWN, Edinburg, Ind."

All choirs will be interested in *The New Choir Journal*, that we will issue beginning November 1st. Choir Leaders should write us about it. Our Christmas music this year surpasses all former issues. Send for descriptive catalogue.

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wail until all Jerusalem had turned to the Lord before they began to sound out the word of the Lord. And besides, there is this marked difference between the heathen in our land and the pagans in other parts of the earth—the heathen in our country have heard the message and have spurned it, while those abroad have never heard of the Christ and his salvation.

Including the contributions of the Christian Woman's Board the Disciples are giving annually considerably more than \$200,000 to Foreign Missions. Does this interfere with the work at home? Not at all. It seems to aid the work in our own land. When these societies were organized the American Christian Missionary Society was but little more than able to pay the salary of the corresponding secretary. Besides the more than \$200,000 raised for the evangelization of people beyond the seas, the sum of \$63,627.30 was raised last year to carry on the work of the Home Board. Add to this the sum of \$114,368.53 contributed by the various state and district societies and expended for mission work in their respective fields, and you see how the work in foreign lands interferes with the progress of organized evangelistic work at home! The fact is that as the interest in world-wide work increases the home work prospers.

No one expected the American Christian Missionary Society to raise \$100,000 this year. This amount it raised last year, but we all know the well-nigh desperate effort that was made to secure so large a sum. Those who understand human nature expected something in the nature of a collapse after the special effort of "The Jubilee Year." I gladly confess that the falling off has not been as great as I looked for. A careful study of the report of "the Jutilee Year" will also show that the receipts for the year ending October 1, 1900, available at once for evangel stic work, fell but little short of the amount received the previous year.

But one of the best things in connection with the Kansas City Convention was the report of the Board of Church Extension. Some time ago Scretary Muckley raised the cry of "a quarter of a million for the Board of Church Extension before the close of 1900." This seemed to some of us almost wild. Let us pause to thank God for the faith, courage, and optimism of G. W. Muckley. We need men who "laugh at impossibilities and cry, it must be done." The printed report of this Board shows \$252,129.13 in the treasury. The report of the Board is now before me, containing annotations in the handwriting of some one in the Kansas City office, saying that there are now \$260,000 in the Church Extension

Fund. The new receipts during the year were \$57,118.83. There was "a gain in the total receipts" over the preceding year of \$16,839.46.

The method and work of this Board commend it to the judgment of level-headed business men. It is a great blessing to weak churches located where money commands a high rate of interest to be able to obtain money from the Board of Church Extension at the rate of four per cent per annum with which to secure a permanent church home. No congregation can be regarded as permanently established until it has secured a house of worship as its own.

The annuity plan is growing in favor. "The Board receives money from generously disposed friends of Church Extension, on which it pays six per cent interest annually as long as the donor lives. At the death of the person so giving his money, the gift becomes the permanent property of the Church Extension Fand without further obligations on the part of the Board. The money will be loaned out to build churches just as other funds of the Board, but will be loaned at six per cent., the amount paid the annuitant, instead of four per cent., the amount charged on General Fund loans." The report continues: "How much better it is to give money to this Fund and have it building churches while it is earning six per cent., than to have it earning the same per cent. in some secular employment where it may not be well secured, and where time will be wasted in reinvestment. The interest will always be paid promptly, and at the death of the annuitant the money will go directly into the Church Extension Fund, where it would have been placed by will. The money is earning the annuitant the same interest, and he can see his money building churches while he lives, and without contest will go where he wants it to go at his death." What do you think of this? Isn't it a good plan? B. B. T.



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AT THE SHRINE OF STE. ANNE.

My last letter left the reader at quaint old Quebec, the Gibraltar of Canada, if not of the continent. I now want to take the reader with me on a side trip to the far-famed shrine of Ste. Anne de Beaupre, a distance of twenty miles below Quebec, on the same side of the St. Lawrence River. The name of this place is French, and means "Saint Anne of the beautiful meadow."

The wonderful Falls of Montmorency-nearly a hundred feet higher than those of Niagara-are eight miles below Quebec and can be visited or seen from the car window on the trip to Ste. Anne de Beaupre. The water falls perpendicularly over the face of the rock, a distance of 250 feet, and is then broken into white and fleecy spray. Its roar is tremendous and can sometimes be heard many miles away. The falls can be approached and seen to excellent advantage from below, and thus the tiresome descent to their foot, and yet more tiresome climb back again, be avoided. Near the head of the falls, from the old manor of the Hall family, which a hundred years ago was the country residence in Canada of the late Duke of Kent, the father of Queen Victoria, there is a splendid view of the river, surrounding country and City of Quebec. But we started with our face toward the celebrated shrine of Ste. Anne, where hundreds of thousands of pious pilgrims, from all parts of Canada and the United States, go every year to be healed of the various maladies that flesh is heir to, and we do not propose to be turned aside very long by Dukes' residences or roaring cataracts.

Ste. Anne de Beaupre has a history reaching back 250 years, and is now one of the most celebrated spots on the continent. It is claimed that great miracles, even as of apostolic times, are wrought here-that the sick are healed, the blind see, the deaf hear, the lame walk with ease, and those that are nigh death's door have strength and vigor given them, and that, too, suddenly and through the intercession of the good Ste. Anne, the Virgin Mary's mother, one of whose fingerjoint bones -with some flesh and skin yet adhering to it-is still shown in a glass box in the parish church, and venerated and even kissed by hundreds of thousands of devotees, who go annually to worship at this shrine and be cured of their chronic diseases.

Ste. Anne de Beaupre is a small burg, with a population of about 1,000, and would be of no consequence to the traveler were it not for the interest, which is still on the increase, that attaches to this wonderful shrine. The population, as in all other parts of this country, is almost entirely French Catholic and, like many who come to the shrine from a distance, not the most intelligent.

The origin of this shrine was as follows: According to Catholic tradition, two places, Nazareth and Sephoris-at the foot of Mt. Carmel-contend for the honor of being the residence of Ste. Anne, the mother of the Virgin Mary. When she died, her remains were interred near Jerusalem, in the valley of Jehoshaphat. From that vale, in the days of the Emperor Trajan, when Christianity was yet but a century old, it is claimed that a rudderless ship swept across the Mediterranean Sea bearing no less a treasure than the body of Ste. Anne. which was carried to Apt, France, and placed in the keeping of the bishop of that town. It was there that the Emperor, Charlemagne, long years after, discovered this body. In after years Ste. Anne became the patroness of Britanny, and at Auray a shrine was built in her honor, and the simple hearted Breton taught that she performed miraculous cures for all who trusted her.

In 1608 the city of Quebec was founded. A few years later a crew of Breton sailors were

buffeted unmercifully by a terrific tempest, which made them to despair of all earthly help, and in their straits turn toward their own people and this shrine for help. There and then they made a vow to build a shrine in honor of Ste. Anne of Auray, if she would guide them safely through the storm. They landed at last, as they supposed under her protection, at the very spot in this French village where now stands the Basilica, one of the finest Catholic structures in the Dominion. There they built a humble chapel in fulfilment of their promise. In 1660 it became necessary to rebuild this unsubstantial edifice, which was primitive in the extreme. In 1770, the chapter of Carcassone, in France, sent out a relic of Ste. Anne-I presume this is the bone out of her finger that all pilgrims are permitted to kiss-to be kept in the new shrine. Other rich presents came from the Court of Louis XIV and Queen Anne, of Austria. From this time on the religious fervor grew and united with national enthusiasm to make this humble spot one of the most notable on this continent.

On entering the splendid new church above mentioned, which is of the finest Corinthian architecture, one of the first things that meets the eye is the vast quantity of crutches, wooden legs, trusses and other things that have been used by the lame and infirm, all built into two great pyramids in the front end of the church. In front of the altar platform, on a pillar of Italian marble twelve feet high, stands the magnificent statue of Ste. Anne, with a golden halo encircling her head and face, and holding in her arms the child Mary. In the base that supports this pillar our guide, a priest, showed us a piece of the rock on which the Virgin Mary was born, and told us that this was a fact as well authenticated as any other fact in history. This statement also included the tale about the bone out of St. Anne's finger, and another about a silk handkerchief-which was shown to us-on which our Savior had wiped the sweat from his brow, leaving upon it his perfect likeness.

Ste. Anne, of course, is the great center of attraction not only in this temple, but in the two other smaller chapels close by and, in fact, throughout this region. Even the Virgin Mary has but little glory here by reason of the glory that excels it. At all hours of the day the worshipers can be seen crowding around the statue of their "good Ste. Anne," supplicating her for favors of some kind. Through her intercession it is claimed that thousands of cures are effected, as in the days of Christ and his apostles.

During the half day we spent at this shrine we neither saw nor heard of any miracles being wrought. One case, however, did claim our attention and our sympathy. It was the case of a poor mother who had come with her crippled son all the way from New York state. So confident was she of his being healed she left his crutches behind. But after having been at the shrine a day or two she had been compelled to send for his crutches, and with a sad and disappointed heart commence the journey back to their home without securing the blessing she had so confidently expected.

On leaving this peculiar place, we felt impressed with about four things: (1) The utter absurdity of the claims made for this shrine. All false religions, from Mormonism down to Dowieism, claim to be able to work miracles and can show plenty of old crutches to prove their claims. But no one has ever seen a miracle wrought by any of them. (2) The ignorance of the worshipers who go to this shrine. This is depicted in their faces. (3) The spirit of idelatry that pervades the worship of the entire place. (4) The spirit of money-getting. You can't turn without running against a place where the pilgrims are expected to deposit money. In the one building alone I saw 20 of these places. H. T. MORRISON.

Golden Rule Living.

The lack of positive and practical interest in the Golden Rule as a New Testament guide in the affairs of the Christian life may be attributed to the oft-repeated assertion of the moral man, or semi-religious organization, that it is his, or its, creed.

In debate with such parties it is referred to by them as all-sufficient. They ignore the positive commands of the Savior; the guidance of the Spirit and the practice of the Apostles. Nevertheless the Christian feels the force of the open avowal and the hearer (non-professor) sets it down to the credit of the advocate of the Golden Rule. Why? Because it calls for no open profession of faith. It is broad and humanitarian in the highest sense, and cannot be limited to the church member.

The matter of a Home for the aged, out of pulpit, out of health and means of living as becomes the minister of Christ and servant of all, is the desire of many Disciples who contemplate the demands of the age, and the eternal as well as the temporal fitness of things belonging to a calling so earth rejoicing and heaven-filling.

Such a Home, with beautiful surroundings and well-arranged lands for farming, gardening, stockraising, poultry and many other pleasant and profitable means of diversion and sources of joy, would be headquarters for returned missionaries and a center of godly influence that might send out workers to sections neglected, needy, deserving and in return bless the Home and homes of many of the now inactive and almost discouraged brethren whose voices now seldom sound out the Good News and their hands and hearts are laying hold of things earthly—probably to the hurt of the soul.

Here the "Golden Rule side of Christianity" could be girt about with bands of love and presented to the world—aye, to the Church—as a lovely daughter of Zion and heir apparent.

J. F. CALLAHAN.

Noble, Ohi

A Roast

ON TEMPERANCE PEOPLE.

A little woman out in Tower Hill, Ill., takes a fall out of the temperance people in a letter containing the following: "It is amusing to see some staunch temperance people who would as soon be caught stealing a horse as to be seen going into a saloon, that are tied down, hard and fast, to their coffee cups as much as an old whisky sot is to his morning dram. They give the same excuse that the old sot does, they act the same way, the habit is just as fixed. Their dram does not as quickly intoxicate, but its steady use just as surely breaks down the nervous system and ruins them physically and mentally, frequently setting up some fixed form of chronic disease.

"Consistency, thou ar: a jewel, just as much to day as of old. Either break aray from your slavery—tea, coffee, or any other pernicious habit you may have, or quit preaching to others. I know what I am talking about, for I was a coffee slave for a time and can speak truthfully of its effects. It almost ruined my nervous system, caused constipation, headaches, and sleeplessness. I suppose if I had drank enough at one time to make me entirely drunk, I might have felt easier.

"Finally the stuff began to cause coughing after my meals, then I concluded to part company with the demon, and at once, upon the advice of some friends, took up Postum Food Coffee. The change was marvelcus. I passed from an invalid to a healthy person, in a very short time. I had quit a drug and taken up a strong, powerful, nourishing food in liquid form, and owe my present health to Postum Food Coffee." Name will be furnished by Postum Cereal Co., Ltd., Battle Creek, Mich.

Chicago Letter.

The system of elevated railroads in this city affords the very best of rapid transit, but it is a system which creates its own troubles. The roar of passing trains impairs the value of adjacent property, and one or two successful suits for damages have brought a vast amount of litigation upon the companies. The latest litigant is the School Board. It seems that a dozen schools have been incalculably damaged by the erection and operation of the roads, the aggregate value being \$1,225,000. The only absolute cure for this evil is the abolition of the elevated road, and the only way to make that possible is to start an exodus from city to country, until the city is reduced ir population so that there will be room on the surface for everybody.

The 75 cent gas ordinance has become a law by virtue of the fact that Mayor Harrison did not veto it. Its operation is deferred until January 2, 1901. It is generally understood that the mayor will sign the resolutions calling for a commission to petition the legislature to allow the city to equip and operate a plant of its own. And so the problem of municipal housekeeping is being slowly solved. There are very few towns and cities in the country that have put in gas and electric light plants of late but have seen the immense advantage of municipal over private ownership. Why should the many pay toll to the few for a service which the many can render themselves?

The Teachers' Federation is carrying on a systematic effort to enforce equitable taxation. There are not funds enough properly to operate the public schools, and this lack led to the investigation. The teachers have discovered that the capital stock of corporations entirely escapes taxation. After making all proper reductions they declare that \$235,000,000 of corporate property has been going untaxed for more than twenty years. A mass meeting will be held at Central Music Hall, Monday, October 30, to receive reports.

At the North Side Church of Christ, October 21, Wm. Brooks Taylor preached his last sermon in the morning, and the new pastor, Thad. S. Tinsley, was installed in the evening. Nearly six thousand dollars was raised on the present indebtedness of the church, and a most hopeful spirit seems to prevail. Mr. Taylor takes up the work of Superintendent of City Missions, for which he seems to be eminently fitted. As has already been announced, the new West Side Church will be dedicated the first Sunday in November, Z. T. Sweeney assisting.

B. B. Tyler has gone to Denver, Col., to preach for the South Broadway Church. He writes: "Mrs. Tyler is feeling as well as I have any right to expect. Her speech is almost entirely restored. I have had a good time in Chicago. Sorry to go away." And the Chicago brethren enjoyed Dr. Tyler's stay. He preached a month or more for the Union Church, to the satisfaction of everybody, and his presence was always welcome at the ministers' meetings. His Denver address is 1042 Logan Avenue.

Melvin Putman; pastor of the First Church at Sedalia, Mo., visited Chicago last week and preached for Union Church. It was the writer's privilege to fill his pulpit for him at Sedalia, one of the largest and best churches in the brotherhood. Under Mr. Putman's leadership they have enlarged and improved their house of worship until the audience room easily seats a thousand. It is a most attractive place, and the array of solid and substantial business men in the audiences that gather impresses the visitor agreeably. This church is a force for righteousness in the city and surrounding country. Here I enjoyed the hospitality of Judge and Mrs. J. N. Dalby and

Mr. L. W. Bryant and Miss Laura. Prof. and Mrs. Wilson, now living in Sedalia, were members of the church at Cameron, Mo., and there were some visitors from Chicago.

The C. W. B. M. joins in the support of Geo. A. Campbell with the Austin Church, and thus keeps a valuable man in the city. Prof. W. D. Mac-Clintock is supplying for the First Church. Errett Gates is succeeding splendidly in his can vass for endowment for the Divinity House. F. G. Tyrrell assisted A. R. Spicer in the dedication of the new church at Indianola, I1, October 14. Mr. Spicer is also building a new church at Danville, Iil., as he has built one everywhere he has preached.

Frank G. Tyrrell.

4957 Prairie Ave.

A Suggestion for Next Program of our National Convention.

While the matter is fresh in mind I would suggest a few charges in the program of our National Missionary Convention which would save some time and concentrate the thought of the convention for the time being upon one great interest that concerns us'all.

How would this schedule do for the Home Societies program? Saturday evening: Educational Session with a strong address, report of Educational Board and business of the convention in relation to the whole matter of education. In other words. let us give our time and thought during the whole session to educational interests and make the session complete in itself. Give Monday morning to the General Board of Home Missions, in which we shall have the president's address, the secretary's report and all other business pertaining directly to the American Christian Missionary Society. Let all the committees of this society report, officers be elected and all business be transacted with dispatch and enthusiasm. Monday afternoon could be given to Church Extension and all its interests. But let it also be a session complete in itself with all the business of the convention in relation to this department brought into it and completed. Let Monday evening in the same way be devoted to Christian Endeavor. Give Tuesday morning to Sunday-school work, making everything contribute to that interest; and bring the whole of Tuesday afternoon under tribute to the cause of Benevolence, Ministerial Relief and Orphanage work. It seems to me we should group these two phases of Christian service under one head, for they are only different phases of the same cause, the same work after all. Why should we not have a secretary of benevolence to whom we may commit all this work as one? Tuesday evening could be given up to the work of City Evangelization, one of the most important and also one of the most difficult problems confronting us in America to-day.

Wednesday could be made Foreign Missions' Day, as it was at Kansas City. One secret of the enthusiasm of the sessions on that day was the fact that the program was concentrated and thereby intensified. Of course it would not be necessary to follow the order here indicated, that is a matter of small moment, but the question of grouping all the interests of one department and concentrating all the time and strength of the whole convention in a given session upon that one department and its welfare is of the highest importance. If this were done all the business of the convention would be transacted in the general assembly of the people and not off to one side. The business should be transacted in the body of the convention, for all the people are interested in it, or at least they should be.

Then let Wednesday night bring the whole to a close with the very best program that can be provided for the deepening of spiritual life. Let the closing session be genuinely and intensely religious.



Two or three short addresses might be given, with a good prayer service to close with. This arrangement would allow ample time for the proper consideration of all our missionary work and save a whole day of valuable time.

These things are written not in the spirit of criticism, but merely to open the way to a fuller discussion of the subject in the hope that good for our missionary cause will come of it. Brethren, what have you to say about the matter? Now is the time to speak.

S. T. WILLIS.

[The foregoing suggestions are worth considering by our various Boards. Condensation and concentration would seem to be desirable features for our programs. The formation of our National Educational Society would probably modify the suggestion as to the Saturday evening session, for that Society would require more time unless it holds an independent convention at another time and place, which it may determine to do. It would hardly be practicable to limit the business of the American Christian Missionary Society, proper, to one session. It might, however, be limited to one day. This would require that committees should be appointed and have their work assigned some time before the convention meets, so that they may give their reports proper consideration and present them for approval at the meeting of our General Board. They could then be carried through the conventions with proper explanations and emphasis within the time specified. Every one will agree that if it is possible to so condense the program as to have the var!ous important departments which are now considered in sections, considered before the wno'e convention, it would be very desirable. It is entirely practicable, too, to cut down the number of addresses and give a little more time for business and thus shorten the program and facilitate business at the same time. The matter is open for any further suggestion from any one interested in our National Conventions .- EDITOR.]

Perfectly Healthy people have pure, rich, warm, nourishing blood, good appetite and good digestion. Hood's Sarsaparilla gives these, and thus it makes people healthy and keeps them so. Get only Hood's.

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Concerning Oregon Missions.

The missionary outlook in Oregon is prophetic of success, one of the hopeful features is the Eugene Divinity School, a first-class place for the preparation of young men for the ministry of the gospel. The Divinity school building is situated just across the Oregon University campus. Hundreds of young people attend the University of Oregon yearly, and in them is born a liking for Eugene Divinity School. The enrollment at the Eugene Divinity School increases each year and is very encouraging in this respect. Its influence is felt in all the country surrounding Eugene. The young men go out and preach in the school houses and many of the churches. In their work they have done planting and cultivation of the truth among the people that is commendable. They report a large number of additions, and this is but the beginning. At the close of last term some graduated and at once assumed work in the churches. They were employed in close proximity to the Eugene Divinity School and this is but the beginning of this part of our work. God will bless it.

The second bright outlook is the increasing help the churches are extending to the fie'ds of need. It looks as if, not in the hopeless, distant future, but not long hence, every struggling band of the Lord's workers would receive strength. The General Board is helping with a steady, faithful support, and our own brotherhood in the state are seeing virtue in the Oregon Christian Missionary Convention. The two boards together have eight missions: Ashland, Roseburg, Coquille, Turner, Tillamook, Hood River, Pendleton and Lagrande. An evangelist is also kept at work full time. The General Board alone is giving the help to Pendleton and Hood River and supporting the evangelist. The State Board is alone extending aid to Ashland. Roseburg and Turner. Jointly the two boards are aiding Coquille, Tilla wook and Lagrande.

Our missionaries are a splendid set of menself-sacrificing, enduring, able, well-balanced, bringing forth fruit to remain. They are just that \$600 kind that someone wrote about a short time ago. And that is the salary all through.

They are, J. F. Tout, Ashland; W. A. Wood, Roseburg; J. M. Hunter, Coquille; C. G. Lemasters, Turner; J. W. Jenkins, Hood River; C. A. Dotson, Pendleton; O. H. King, Lagrande. We are now ready for our Tillamook man. We thought we had arranged for the right man, but disappointment clouded our expectations. We are now in correspondence with others. We invite correspondence. But strangers applying must have two recommendations; one from B. L. Smith and one from your own state corresponding secretary.

We have 125 life members in our O. C. M. C., pledged to pay \$5.00 a year for five years. There are in the state 7,681 members enrolled, making 119 places, weak and strong, where work is being done for the Lord, as we understand him in his word.

This expansive missionary work had its beginning, as to the O. C. M. C., in the autumn of 1891, when an evangelist was sent out by the General and State Boards. Then there were but two missions aided by the General Board. Now we have the eight, with good hope of wide expansion. Some of the places now being helped can soon stand alone and give place to others. Our income is growing year by year.

The present fields raise from half to threefourths of the salary. We make it a rule that the field shall raise at least half the support. The evangelist is limited in the same way-to new fields and raise half his support in the field. He has reported an average of more than 100 additions yearly; he has baptized 133 persons in three years; has coupled with his work the work of corresponding secretary; his salary has averaged less than \$600 and has presented no bill of railroad expense.

Our Rally Day for State Missions is the first Lord's day in November. And many of our churches are getting to be prompt in taking the collection. We call this "Oregon Day." We want to make the duties of this day felt in the hearts and consciences of our brethren. We look for it to become a great day in Oregon, because the Oregon Christian Missionary Convention is to become the greatest gathering of any in our state, whether political, religious, or social. The good things are provided there for the people and they will

We have asked most of the churches to double up this year, because ou work has doubled up and there is no other way to get it done than to double J. B. LISTER.

Down East.

Our meeting in Halifax was in every way a pleasant one, though there were but four confessions. The time of year was unfavorable for protracted meetings. The summers here are so short that while they last, out-door recreations have the right of way. The Halifax church numbers but 50, none of them rich and nearly all poor, and yet they raise more than \$1,000 a year, and during our four weeks' meeting their free will offerings were \$100. What church in the world can beat that? Bro. E. C. Ford is the pastor and is doing a good work. The Lord willing I shall return to Halifax for another meeting next Feb-

My next meeting was at West Gore, in Hants Co., Nova Scotia. This place is about forty miles northeast from Halifax, and is at present twenty miles from a railroad. And yet, in this obscure place there is as cultured a community as one will find in a long time. The place is noted for the production of school teachers, and while I was there they were all at home, and I have seldom seen a larger per cent. of fine-looking young peo ple. This community has sent out many professional people who have made their mark in the world. Among these are M. B. Ryan, of Erie, Pa.; and Hiram Wallace, who was once Garfield's pastor at Mentor, O., and who now sleeps in the cemetery at West Gore. I was there nine days and baptized four young men.

On my way from West Gore to St. John, I spent two days with Bro. R. E. Stevens in Cornwallis, N. S. Our little church there is one of unusual interest, being the early home of T. H. Blenus and Josephine Smith. Here upon the shores of the Basin of Minas and in full view of Grand Pre', the home of Evangeline, grew to womanhood the first missionary among our people to give her life for Christ in Japan. In all my travels I have never seen a more beautiful country than the Cornwallis valley in Nova Scotia. I had read so much about it that it did not seem strange, and I never felt so much at home in a new place. Indeed, Acadia has quite won my heart. I do not wonder that the old French did not want to leave it.

Reaching St. John the second time, I preached at the opening of the new Christian church on Douglas Ave. This congregation is over six years old, but till now has not worshiped in a house of its own. Bro. J. C B. Appel, who once belonged to has not worshiped in a house of the West London Tabernacle, has been the pastor the West London Tabernacie, has been the pastor here for four years, and the crowning of his work is the erection of the new church. At the dedication the house was crowded, the Coburg Street and Silver Falls churches uniting in the services. Several ministers and leading brethren were present, aming them Dr. R. B. Ray, of Coburg St.; J. C. B. Appel, pastor of the new church; Wm. Murray, of Le Tete, N. B., and U. G. Miller, of Des Moines, Ia Since the dedication we have been preaching to full houses on Sunday, and a good attendance during the week. No providential hindrance I shall remain down here another month and then return home and resume my evangelistic work in the States. St. John, N. B. A. MARTIN. 8

Virginia Notes.

- J. H. Gillespie is now in a meeting with Pembroke Church, assisted by Jas. T. Taylor, of Mechanicsburg, Va. We expect to hear of a good meeting there.
- J. A. Campbell, pastor of Graham church, is in a meeting on Cavetts Creek. No confessions on last Sunday. Bro. Campbell gives one-half of his time to Graham and one half to state evangeliz

A new church building is in course of erection at Springville, which bids fair to be the nicest building we have seen in the country. This is the home of Geo. W. Harless, one of Tazewell's hardest

We had the pleasure of visiting Tazewell College and looking into the faces of many of the best material of this section of the state. Taze well is overflowing this year. Our people in Virginia should awake to the necessity of patronizing our own schools. This is the Athens of learning in the Southwest, and a strong, healthful school should flourish here. The location and scenery cannot be surpassed. It has such men as C. D. M. Showalter, J. N. Harman and Philip Johnson at its head. The moral tone is high and the work efficient. You will make no mistake in patronizing

Tazewell church has a very fine opportunity to do good. Philip Johnson is the efficient pastor and is doing a good work. H. W. Pobst is superintendent of the S. S, and is the right man in the right place. He praises the literature of the Christian Publishing Company and will use no other. He has a magnificent school.

Shawver Mills' congregation has the best church building for a country church that I have ever seen. It speaks volumes for the enterprise and interest taken by the members. This congregation had its origia in a still on Clear Fork. Dr. Chester Bullard organized it some forty years ago and his works do follow him. J. C. REYNOLDS.

Food Saves.

DOCTOR KNEW THE VALUE OF GRAPE NUTS.

A breakfast food that a baby can handle is a pretty safe proposition for grown people with weak stomachs. Dr. Wm. Hall, 156 State St., Boston, has tried Grape-Nuts food in his own case, as a resalt of which he says: "I have been relieved from the distressing form of indigestion caused by the non-assimilation of starchy foods, and since making Grape-Nuts a part of my dietary scale, I have had no trouble, and find my power of concentration markedly increased.

"I have frequently prescribed Grape-Nuts food in my practice, with most excellent results. The notes of one case I enclose herewith. July 10:h, '99, called to see M-----, two years and three months old; found the child ill nourished, with waxen skin, enlarged joints, beaded ribs, enlargement of the abdomen, furred tonge, constant vomiting and diarrhoea; in short, a typical case of rachitls. The child weighed fourteen pounds and was daily losing flesh.

"Inquiring into the dietary, I found oatmeal, macaroni, rice, while bread, and milk had formed the chief articles of food, and lately all had been rejected. I at once stopped all other foods and placed her on a diet of Grape-Nuts, which was retained on the stomach from the first.

"On my next visit, July 17, I found the child bright and cheerful, vomiting all stopped, stools formed and natural in appearance, weight 143 pounds. From then, for the next three months, the child made a regular and even improvement, gaining from eight to ten ounces each week. She is now quite recovered. In my opinion, this girl has been saved from an early grave by the use of Grape-Nuts food."

Notes and News.

Boys and Girls' Rally Day.

l'ae day is the Lord's day before Thanksgiving, t is November 25. It is a children's day for ne Missions.

special Children's Day exercise for the Rally for America is being prepared at the home oce, which will be sent to every Sunday-school ing for it. Those desiring can order extra ies for a concert exercise. The exercise is of patriotic songs and recitations which will te a delightful entertainment for the children make them happy in giving to save America. cher, if you see this note, ask your superinilent at once what he is going to do about it. You wish to be among the elect, secure a good day-school offering for America.

he Sunday-schools in 1888 sent to our treasury Home Missions over \$400. There was inurated a Children's Day for Home Missions. 1889 this day yielded an income of \$875.77; in 10 it reached \$2,100; in 1891 it resulted in off-ring of \$2,392.97; in 1892, \$2,213.05; in 3, \$3,550.45; in 1894 the day was abolished, it yielded \$1,597.10; in 1895, with no day, Sanday-schools sent \$334.62; and in 1896 they stiqued to send \$469.36, and in 1898 they sent 4.90 to our treasury. These offerings indicate there is an interest in this work among young people that should be carefully coned. In 1899, the first year the new day was perved, the offerings from the Sanday schools thed \$1,352.66; in 1900 the amount reached 178.87; it is a good day for our schools and d for our mission work.

Jote what some of our leading men say of Ily Day:

he Boys and Girls' Rally Day for America is olighest importance. 1. For the cause itself the matter of education and of offerings. 2. If the young people who need to understand tir privileges and obligations. 3. For America, land which has the first claim upon our means prayers.-F. D. POWER

Ve should make the Rally Day for America a at day for the following reasons: 1. To teach lesson of patriotism and love of country. 2 To acquaint them with the needs and perils, el enlist their interest in its redemption. 3. To fulliarize them with the great men and pioneers bur own movement and the principles for which Ly stood. - J. H. GARRISON.

here are several reasons for making the Boys Grls' Rally Day for America a great day: Because of the greatness of the work that o be accomplished by means of their united otributions. If it is made general, the yield in th will be many thousands of dollars, and the ild in souls beyond all estimate. 2. Because the training in benevolence that it will impart the givers. It will go a long way toward saving ir souls. -J. W. McGARVEY.

B ys and Girls' Rally Day should be made a great 7 in all our churches. 1 For the sake of the ldren They need this education in Home Misins. 2. For the sake of the Church. It needs re and more to emphasize "America for Christ." For the sake of our Home Mission Board and our te Board. These need the money and need it diy J. H. McNeill, Muncie, Ind.

We should make our Rally Day for America a pat day, because the future of world-wide irk for Christ depends largely upon the developont of Home Missions. To fail to acquaint our ys and girls with the conditions and needs of aerica is to fail to put the key to the most imperant, productive and powerful field of the rid in their hands. A love for God and native id, and the whole wide world urgas, nay, impatively deman's that we intelligently interest the bys and girls in Home Missions.—Mrs. Helen Moses, Indianapolis, Ind.

Missouri Bible School Notes.

Boys and Girls' Rally Day for America is the Sunday before Thanksgiving and every school in Missouri should keep the day. Send to B. L. Smith, Y. M. C. A. Bldg., Cincinnati, Ohio, for your concert exercises, free gratis, and make it one of the happiest days of the year. The children and young people will rejoice in their co-operation in making it the "great day of the feast."

R. B. Havener did for the friends and the Christ just what we that knew him were sure would be done, and the new house will soon be under way at Villa Ridge, and will be the only church house in the town. He is now trying to do the same good work at Montevallo.

The Bethe', Ralls Co., Rally was first-class, by the help of the London school in a body, while good delegations were present from Spalding and Centre, but all were so well pleased that we are to have a regular County Rally next year, the various schools taking part as such. Another joyful result of this Rally was the hearty co-operation of the brethren in helping Bethel reduce its church debt, and it was pompt and generous beyond my utmost expectations and was a great help to pastor J. B. Corwine who is always helping the deserving. A few have long carried the burden and God will abundantly bless them for it.

F. F. Schultz, 1325 Webster Avenue, St. Louis, is in the field, and will honor God and bless his servants often as he goes in and out among them. If you need help in any part of North Missouri, write him as above, or this office, and you will not regret it. Our brother is worthy of your heartiest co-operation, and will give perfect satisfaction wherever he goes. Write him.

Jno. W. Coggins sends in the apportionment from Odessa in full, while Pattonsburg does the same, under N. J. Nicholson. Lees Summit accepts her apportionment, remitting one-half. Antioch, in Marion, pays in full on last year, with the assurance of doing as well for this. These are all to be numbered with the friends of God in Missouri whom your servant loves to serve.

The Marion County meeting at Emerson was one of the best in years, the interest, the giving and the results surpassing other years. Emerson was most open in her hospitality, leaving nothing undone that tended to the comfort of her guests, while the congregations favored by the Board are making substantial progress and will before long be self-sustaining.

Bro. M. H. Wood has three houses of worship under way in his old district, and has great hopes that they will be dedicated clear of debt before the bad weather sets in and to this end is seeking the co-operation of E. E. Davidson, the very successful evangelist in the employ of the State Mission Board.

We want to use the fund coming to us by the kindness of S. G Newlon in helping some other needy points in getting houses of worship, but let all such bear in mind that they must do their part towards sustaining the worker.

To this end we labor this year: 50 new schools, 15 new congregations and 15 new houses, 5,000 increase in our Bible-school membership, \$5,000 from our schools and 500 friends giving us one dollar each. Will your school help us and will you not be one of the 500? Have 25 of the first hundred now.

Miss Nettie Wood and Mt. Zion, Marion, are friends after mine own heart, the school a cepting the apportionment, Miss Nettie remitting in full, and a like willingness and readiness on your part will give like joy. Try it. H. F. DAVIS. Commercial Bldg., St. Louis.

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ALLEN HICKEY.

The Anthracite Region.

Our churches in this valley all report as moving forward. Bro. C. W. Harvey, of Plymouth, is a very busy man. He is president of the ministerial union cleric of Wilkes Barre and vicinity and is held in high esteem by all his ministerial associates and co-laborers. He is secretary of the Eastern Pennsylvania missionary district and has its work upon his heart and will soon have ready to mail to every church in the district their apportionment. This is Bro. Harvey's extra work; besides he has charge of the largest church in this part of the state.

Bro. R. H. Sawtell, of Roarsburg, is in a meeting at the Roarsburg Church with Bro. E. B. Manley, of Altoona, as evangelist.

Bro. Frick, who about eighteen months ago came to Westmore, with his own hands building the chapel, has organized and gathered together quite a good congregation and reports additions at nearly every meeting—six in the last six weeks. Bro. Frick knows how to make sacrifices for the cause of the Master and the Lord is blessing him in his work.

Bro. Bolton, of Sweet Valley, was reported on the sick list, but at last account he was improvtor.

ing.
The Providence (Scranton) Church reports that
Bro. R. W. Clymer has been giving them some
very practical sermons on up-to-date themes and
the work is prospering in all lines.

The Dunmore (Scranton) Church is taking on new life. The report for the quarter ending Sunday, Sept 30th, gave average attendance for the quarter 160, and an average contribution for the same quarter of over \$6. This is excellent for a Sunday-school that is only two years old. One confession at prayer-meeting last week and the work is in a healthful condition. Dunmore is preparing to begin the new year with a revival meeting with Bro. A P. Cobb as evangelist.

J. D. DABNEY.

Scranton, Pa.

Conference on Benevolence.

All sessions of the convention were well attended and profitably conducted, and the Conference on Benevolence was not second to any. Bro. Haley is a master of ceremonies generally, but on that occasion he failed, for the women would continue their speech until they had their say.

The reports of the several departments were enthusiastically received and showed much advancement. The two lines of work to be pushed with greatest vigor now are the building of an Old People's Home, at a probable cost of \$50,000, perhaps at Jacksonville, Ill., where a beautiful site has been offered for the Home, and the purchase of a farm of fifty acres near St. Louis, on which the permanent buildings for the Orphans' Home are to be placed. The cost of the farm will be about \$10,000 and the buildings perhaps \$90,000, making a total cost for the two homes of \$150,000, which means larger gifts to this divine mission. We have found a few people who have remembered the association in their wills, and some who have given annuities, but the receipts so far are very inadequate for the needs of the work.

The ladies reported all debts canceled in June, but the income during the summer was insufficient to meet the running expenses by about \$300.

The Kentucky Widows and Orphans' Home at Louisville is asking for a twentieth century en dowment fund of \$50,000 next year, and it should be forthcoming from that great state of liberal-hearted people. Texas also is contemplating the establishment of a home, which we believe to be just the thing to do. We believe other states or groups of states should establish homes just as soon as they can maintain them; but until they

can, let it be remembered that the Homes at St. Louis are national and for the use of all the states which have no homes of their own.

Brethren, let us come to the support of this work better than in the past. Those godly women who have stood so faithfully by the enterprise have sacrificed and suffered long enough in silence. Ther, too, the work has assumed such proportions that it is necessary to have more means. Let those who read this, unless your churches have made a liberal offering this year, bring the needs of the Benevolent Association before the churches and urge a special gift. Do not wait for the visit of an agent, for that is expensive to the Association, but urge your pastor to preach a good sermon from Jas. 1:27, and ask for a large gift, and send it to Mrs. J. K. Hansbrough, 5018 Cabanne Ave., St. Louis, Mo., designating to which home of the Association you wish your gift to go.

At this time of the year many boxes of clothing and food-stuffs are usually received. This year, because of an increased number in the several homes, it is desirable to have a larger number of boxes. If you will go to your freight agent you will be surprised how cheaply he will ship the boxes to St. Louis. Ship the box to the Home you desire it to be used by. If to the Orphans Home, to 915 Aubert Ave.; if to the Old People's Home, to 903 Aubert Ave., and if to the Mothers and Babies' Home to 2821 Chestnut St., St. Louis, Mo.

Yours in behalf of the homeless and in His Name, JOEL BROWN.

Iowa Notes.

B. S. Denny dedicated the new church building at Walker, Oct. 28.

Dr. Finleyson, of the Medical College, addressed the Drake students at chapel Wednesday morning. Lawrence Wright did good work at Walker, he goes next to Greeley.

Herman P. Williams, recently chaplain of the Fifty-first Iowa at Manila, takes the work as paster at Jefferson.

The first number of the "Drake Entertainment Course"—the Thomas Orchestra—will be given in the city's new auditorium, Nov. 8.

Get ready for the offering for Iowa missions. "Iowa Day" will be Sunday, Nov. 25. For leaflets, maps, cards, etc., needed for the day, send to B. S. Denny, Cor. Sec., Des Moines.

W. M. Jordan, a student of Drake in the 80's, now of Helena, Mont, gave the students a lively talk at chapel Tuesday morning.

The enrollment of Drake, without counting the Medics and Law students, is 603.

R. N. Linnville, our next-door neighbor and a Drake student, preaches three Sundays in every month at Clark, Mo., 203 miles from Des Moines. He believes in extension.

J. M. Lowe, who returned last week from a successful meeting at Westmoreland, Kan., preached at University Church Sunday forenoon and evening, he is now in a meeting at Stuart, and will begin at Wankegan, Ill., Nov. 18. Address him at University Place, Des Moines.

L. M. Starr preaches at Troy Mills, Walker and Alburnette.

J. C. Wright is in a meeting at Storm Lake with Legrand Pace, the pastor. Write to Wright at Scranton.

 N. McCash is convalescent, but it is said that he cannot be expected home till near Christmas time.

Counting the members of all the classes there are eighty students in the Bible department of Drake.

Harry Walston, of Missouri, is expected to begin work at Knoxville, Nov. 11.

Bussey has two railroads, a population of six or seven hundred and two churches—M. E. and M. P. The first discourse in the town by one of "our preachers will be given in the Opera House, No. 4.

J. H. Painter has bought a home at Eddyvill and will move to it early in November.

Des Moines, Ia.

Illinois Notes.

Illinois Day is the first Sunday in November On this day the churches will tell the board how much work they want done by the offerings they make and send to our treasury. The amount of service rendered is governed entirely by the interest and liberality of the churches and preachers Tell us in dollars how much we shall do.

When you read this, special literature will have been mailed to the ministry and the year books to the churches. Apportionments have been twice sent to the churches. We have done and are doing our best to reach the consciences of all and to interest them in Illinois missions. The only "sympathizing" that does our cause any good is of that kind that expresses itself in offerings to our work. Let us have your sympathy.

If your minister does not arrange to ask for a offering for state missions kindly stir up his purmind. A few words from one of the active members will be a great stimulus. Tell him that the church is willing to give and he will call for the offering. Some preachers underrate the liberality of their congregations. In such cases the congregation needs to show him the way of the Lormore perfectly.

Our convention was greatly pleased with the management of the board for last year. The brethren saw that the board does a careful business and that the great need is more money with which to do more. We should have ten thousand dollars this year without fail.

Our state and district organization is growing more and more perfect and the spirit is fine. The third, fourth, sixth, seventh and eighth district will each support an evangelist this year. This will give a splend!d service but it will take more to support it. The support will be cheerfully given by the church is if they are thoroughly in formed of the work and asked to give it. Breth ren, tell your people about the work and ask ther to contribute. The churches will give if they are asked.

Our church at Indianola dedicated its buildin recently. F. G. Tyrrell was master of ceremonic and A. R. Spicer is the minister. Why not alway have Illinois men to deditate Illinois churches?

The church at Toulon, H. J. Reynolds minister has put in a furnace and made other improvements. Bro. Reynolds has been with the churchine 1896 and has labored successfully though under many difficulties.

The St. Joseph church, H. J. Hostetter minister recently roofed its building. I spent a week ther and found the work growing steadily and the church delighted with the service of the minister and his wife. At this place there is a "church of Christ" and its chief mission is to oppose all advance of the cause. It was a blessing to the brethren when these sectarian people went our and left them in peace. They make several test of fellowship that are unknown to the Scripture and are therefore innovationists and sectarian.

The Springfiel; church gave us a corjisl invite tion to hold the next state meeting with them an we are going to do it. This church is a great friend to our state missionary service.

Stanford, Il. J. FRED JONES, Sec.

Evangelistic.

Salt Lake City, Oct. 16.—Five added here since last report; one by baptism.—W. H. BAGBY.

TEXAS.

Hillsboro, Oct. 25.—Three additions recently, all of unusual worth.—Albeat Buxton.

WASHINGTON.

Garfield, Oct. 22.—A young lady made the good confession at our evening meeting yesterday and will be immersed at our prayer meeting service next Wednesday evening.—R. M. MESSICK.

IOWA.

Estherville, Oct. 25.—One addition last prayer-meeting —H. MORTON GREGORY. • Clarinda, Oct. 25.—Eleven baptized last night at pr-yer-me ting; 116 present; more baptisms Lord's day.—W. B. CLEMMER.

PENNSYLVANIA.

Kensington, Philadelphia, Oct. 22—Kensington Church is enjoying an ingathering of souls. Our work in October has been as follows: 1st Lord's work in October has been as follows: 1st Lords day, three added by letter, and three confessions. 2nd Lord's dey, four confessions, and one added who was an evangelist for M. E. Church and baptized by Eaptists. 3rd Lord's day, 2 confessions. Total for three weeks in October, 13. All departments of the work prosperous.—R. A. SMITH, pastor.

INDIANA.

Muncie, Oct. 22.—We have just closed a meeting at Monteith, Ia., with 40 additions, 30 by confession and baptism. My address during November will be Bowmanville, Ontario.—A. MARTIN.

Franklin, Oct. 15 .- Four were added last Lord's lay at Marshall, Ill., at our regular meeting. I'wo by letter, two from the U. B's. Marshall is now being blessed with a continual revival. Additions every visit.—Willis M. Cunningham.

VIRGINIA.

Mar insville, Oct. 3.—The revival continues. One came from the Presbyterians, a bright young woman, and a man confessed Christ, Sunday. The regions around about became stirred by the tabernacle meeting and now the denominational tabernacie meeting and now the denominational churches in the county are clamoring for meetings. I cannot do the work, but have done the axt best thing, secured a young man who will go into these new sections, and I shall be responsible for his support. Thirteen added at Unionville in a four days' meeting.—W. H. Book.

OREGON.

Dilley, Oct. 24.—The meeting at Central, Linn county, closed the 22nd. Visible results, 18 additions, all baptisms, among them one lady 66 years old. We begin the 28th at Hood River, Ore., where J. W. Jenkins is the faithful pastor.—L. F.

STEPHENS AND WIFE, evangelists.

Corvallis, Oct. 24—Just closed a meeting at Contral Church, six miles east of Albany, where I preach twice a month. Bro L. F. Stephens and wife conducted the meeting. There were 18 baptized. Bro. S. is a good evangelist and his wife is an able second. She sings beautifully and is a good leader of song. My wife preaches twice a month here and myself the remaining Lord's days. I also preach twice a month at Central.—G. S. O. HUMBERT.

KANSAS.

Havensv.lle, Oct. 24.—I have just closed an eleven nights' meeting at Fairview schoolhouse near here, with nine confessions and baptisms. We organized with eighteen members and arranged for preaching service alternate Sunday afternoons. Prospects for further success good —W. M. MAY-FIELD

Chanute, Oct 19.—Closed a four weeks' meeting at Leanna, Kan., last Sunday evening. There were 46 additions, 37 of these were by confession. The interest was fine from first to last—W. T.

ADAMS Horton, Oct. 24 .--Our pastor, Theo. Johnson, just closed an excellent meeting in which much was gained by way of influence and the adding of five to our numbers. We have had big meetings by big evangelists, and we are now thoroughly convinced that when the paster and church hold their own meetings the influence remains with the town and church instead of following the 1eparting evangelist. - SAM J. PASCHAL.

TEXAS.

Wichita Falls, Oct. 18.—Our meeting was rained out at beginning of third week. Bro. A. E. Ewell, of Waxahachie, did the pseaching most acceptably. Result, 18 accessions; 12 by confession and baptism.—A. LYNN CLINKINBEARD, minister.

NEBRASKA.

Table Rock, Oct. 19.—Our meeting continues. Thirty-five to date More in sight. Raising church debt this week. Lecture in Opera House to assist next Wednesday night .-- ATWOOD AND WIFE, evangelists.

Champion, Oct. 24.—I have just organized a church here, Oct. 21; three confessions Monday, one last evening and two by statement, more to come. Largest audiences that have been in these parts for years .- D. M. SAYLES.

Chillicothe, Oct. 22 .- Had one addition here

Chilicothe, Oct. 22.—Had one addition here yesterday at our regular service.—J. L. SMITH. Perkins, Oct. 22.—The Austintown Church has just closed a splendid meeting with F. A. Bright, of Painesville, as evangelist There were 24 additions.—Percy H. WILSON.
Ripley, Oct. 19.—One addition by letter and two baptisms here recently. The outlook is encouraging.—WALTER S. ROUNDS
Mt. Oct. 25.—Lam here assisting Paster.

Mt. Orab, Oct 25.—I am here assisting Pastor Bowman Hostetter in a meeting. Large attendance and fine interest. I go from here to West Liberty, Ia., to aid in the Romig meeting. I can engage for January and February. Address me here, care of Henning House. C. M. HUGHES, singing evangelist.

KENTUCKY.

Paducah, Oct. 24.—I closed a short meeting at Ebenezer Church in McLean County, on the 22nd with nine additions and church strengthened.—I.

Walton, Oct. 20.—I have just closed a good meeting at Shelby Church, Ind. There were seven additions, five by confession. The church was much strengthened and encouraged.—J. W. Rog-

Henderson, Oct. 26.-We have just closed a series of meetings conducted by our home forces. This is the third of this kind of meetings in three years. We had 30 additions in October, 1897, years. We had 30 additions in October, 1831, and 52 in October, 1838, and 20 last April when Bro. E. L. Powell, of Louisville, Ky., was with us. The meeting just closed resulted in 38 additions. We have added 75 this year. We feel encouraged in the work.-E. J. WILLIS.

ILLINOIS.

Du Quoin, Oct. 25.—Closed a 15 days' meeting at Friendshir, the only other church in this, Perry Co., last night, with 33 additions, 29 baptisms.—W. H. KERN.

Shelbyville, Oct. 22.—We are having a splendid meeting with the Oak Grove congregation five miles in the country; 15 additions to date.—WM. DRUMMET.

Watseka, Oct. 18.—With great joy I this day led to the waters of Christian bapti m one of the most talented and capable ex lawyers of our city, who four years ago was a skeptic, but is now an earnest and humble believ r in the Son of God. -B. S. FERRALL.

B. S. FERRALL.

Illiopolis, Oct. 23.—Have just returned home from a 15 days' meeting with the Clear Lake church. There were 11 additions to the church. Bro. G. M. Read, of Buffalo, assisted me four nights. Notwithstanding Roosevelt, Tanner and Hill all held political rallies near us, the meeting was a success.—HENRY B. EASTERLING.

Virden, Oct. 26.—Just closed a short meeting at Fairbury, Ill., which effort resulted in five obeying the gospel. Q. M. Daught, pastor, did the preaching ably and effectively. My next engagement is with Ivan W. Agee, at Manchester, Ill. expect to work in Missouri this winter. Correspondents should address me at 915 Aubert Ave. spondents should address me at 915 Aubert Ave. St. Louis, Mo.—Guy B. Williamson.
Wayne City, Oct. 18.—I close a 15 days' meet

Wayne City, Oct. 18.—1 close a 15 days' meet ing at Union Star to-night. No additions but a good interest and the work greatly strengthened. I occupy the pulpit at Wayne City Lord's day morning and evening. I go from there to Baily to hold over the fourth Lord's day. Bro. J. A. Battenfield is to be with me part of the time. We expect good results there.—Lew D. Hill, 7th District Evangelist.

Coles, Oct. 25.—I am in an interesting meeting at Whitby Creek of two weeks; will continue till after first Sunday.—HATTRESS H. SHICK.



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MISSOURL.

Harrisonville, Oct 25 — Next Lord's day I begin a meeting with the home forces.—S. W. CRUTCHER. a meeting with the home force.—S. W. CRUTCHER.
Canton, Oct. 18.—Since last report we have had
16 added at Mt Sterling, Iowa, and one at Kahoka,
Mo., 14 of them by confession. Our work prospers at both places.—J. D GREER.
St. Joseph, Oct. 20.—On the 18th Inst. I closed
a meeting at Rushville, Mo., with 18 additions to
the church; 12 baptisms.—M. M. GOODE.
Ludlow, Oct. 22.—Dedicated a neat little thousand dollar house here yesterday, free from all indebtedness. Very large crowds and a time of

debtedness. Very large crowds and a time of great joy. Will continue in a meeting.—C. C. BENTLEY.

Hinton, Oct. 17.—Closed an e'ght days' meeting with my church at Aerial, in Boone County, last night, resulting in nine additions; six by primary obedience. Meeting closed with full house and good interest.—B. F. Goslin.

Savannah, Oct. 14.—This has been a good day here. Large audiences. Manifest activity in avery denotement of church work. Two a disions

here. Large audiences. Manifest activity in every department of church work. Two a di ions to-night. Monday, Oct. 22, I go to Grant City, Mo., to engage in a meeting with Bro. H. W. Harris and his good people. Bro. Harris will preach here Sundays during my absence.—A. R. HUNT. Union Star, Oct. 25.—Our meeting closed the 23rd. This made a total of 63 additions, 46 by confession and baptism. The interest was intense to the last. Our congregation is graatly strength.

to the last. Our congregation is greatly strength-ened, not only by the additions to its membership but by being drawn nearer to God I feel stronger and better for a four weeks' association with this man of God. — W. A. CHAPMAN.

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Miscellaneous wants and notices will be inserted in this department at the rate of one cent a word, each insertion, all words, large or small, to be counted, and two laities stand for one word. Please accom-pany notice with corresponding remittance, to save bookkeeping. pany notice bookkeeping

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When I Awaken.

BY GRACE PEARL BRONAUGH.

When I awaken from my final slumber,
Whether my sleep be broken, whether deep,—
Whether alone or 'mid a mighty number,—
It matters little so I wake from sleep
To find myself where I have longed to be,
To see a face which I have yearned to see.

A little slumber, yet a little folding—
A little folding of the hands to sleep;
A closing of the eyes, then the beholding
Of Christ, the king! I think we could not keep
So long awake except for work of His,
Which makes life's day seem shorter than it is.

But just an end of all that doth encumber,
But just the end of all the day demands,
And then a little sleep, a little slumber,
And yet a little folding of the hands.
It is so simple! Why do mortals weep?
A little folding of the hands to sleep.
Fair Haven, Vt., Oct. 5, 1900.

STRUGGLING TOWARD THE LIGHT.

BY WALTER S. SMITH.

Chapter I .- A Dangerous Man.

There is, on one of the bends of the Ohio River, a prosperous Kentucky settlement. It has houses enough to require a post office (kept, of course, in the store), a blacksmith's establishment, a tavern (with stage accommodations), and a ferry-landing. The shop had a tumble-down appearance, and all about it were signs of neglect. The owner, "Lige" Taggart, was a garrulous, and bothersome fellow who spent most of his time at the store or, worse, at the tavern bar. The one disreputable feature of the place was this bar. By that strange inconsistency, so current in this country, they had a bar, although four-fifths of the people in the county disapproved it and only a few patronized it. It was not until a little woman came along and made a speech or two at the county seat that the people conceived the notion of ridding themselves of the nuisance. This lady passed the gauntlet of popular objection to female orators before her first speech was finished; and such crowds attended the second speech that they could not all be seated in the spacious court-room. After the third speech the whole county (speaking figuratively) was ready to vote the demon out. Local option prevailed, and the bar at the Bend had to close. The tavernkeeper himself voted with the majority, for he had the best of reasons for casting that sort of ballot.

Lige was the most conspicuous objector in the precinct. He worked very hard to defeat the measure, but his uncouth speeches were only laughed at; and when the vote came, he and old Ben Greenwell, who had for ten years been fed at the county's expense, and Rip Peak, who sold whisky at the ferry, and a half-dozen negroes were all the voters who favored the bar.

Lige was much disappointed. He had borrowed Walter Brown's buckboards and

horse and carried about a large jug of liquor sent over to Peak by the Madison distillery, and had neglected his shop two whole days in an effort to prepare the people for the vote. But the boys laughed at him and gave him the sobriquet "Windy Tag." They imitated his harsh voice and repeated his speech; and currently asserted that he had made almost as many voter for local option as the gifted Mrs. Nield.

When it was all over and the bar was closed, Lige delivered his judgment in the way of a declaration of independence. "I'm a goern to leave this yur bend, jist as quick as I kin sell my shop. I'll go acrost the river and gi away frum this yur place. Don't anybody know et's dead?" He often repeated this speech, and punctuated it with so much profanity that all the decent people felt inclined to second his efforts and help him to advertise the property. Fortunately for the people, the clamor found its way up the river to Sunrise, a regular whisky town on the Indiana side, about forty miles distant.

In Sunrise there lived a smith named Norris, who had tried with all his might to create a temperance sentiment. Repeatedly had he failed; for he was under the shadow of a great brewery whose beer stands were on five conspicuous corners, and the community was veritably forced into an odious atmosphere, reeking with the fumes of the dirty business. Job Norris had bought there on account of the town's reputation as a good business point. But he had regretted the purchase almost immediately, and had, after two years of effort, just now advertised his place for sale. Hearing of the shop at the Bend, and, with it, Taggart's reason for desiring to sell, he boarded the steamer Hattie Brown and made the place a

Desiring to know of the place before the place knew of his errand, he went directly to the tavern. Noticing the empty barroom, he inquired of the landlord, "Can't a man get a drink in this place?"

"No, stranger! There's nobody sellin' it in these parts."

"How's that? Why doesn't somebody sell?"

"Well, sir, we've ousted it."

"Who's ousted it?"

"All of us, we might say; for there were not a dozen of our people in favor of continuing the business."

"Well, isn't that a little queer? Hadn't you any saloon keeper here?"

"Yes, sir, I was the dram-seller myself, and I've sold over two thousand dollars' worth over that counter in a single year. We've suffered a good deal from crowds of men who came in here from the hills and from up and down the river."

"Well, do I understand that you voted against it?"

"Yes, that's the fact; and I had reasons for it. If you care to know, I'll tell you what they were."

Job said, "By all means; let me know, for it is a case of much interest to me."

The landlord, displaying a look of ine "Well, si pressible sadness, proceeded. firstly, I was drinking too much myself; ar while it was so convenient, I found it grow ing more and more difficult to withhold. Se ondly, the crowds that gathered in here Saturdays and Sundays were so profane as so indecent that my wife and daughter we subjected to shocks at every turn; and the business was making them unhappy. Third ly, I had two boys, 19 and 21 years of ag and I saw them falling into the ways of vic-I made my mind up, a year ago, to quit th business; but I didn't quit; it just seemed couldn't.

"One night last June my youngest be was shot and killed by one of the best friend he had in the world, right there by the hitching-post. It was drink that made hi shoot, and I sold him the drink." Here the poor man paused and cried audibly for se eral seconds. Then he resumed.

"Coming back from the burial, I told m wife I was going to quit the business. But I didn't quit. About the same time of the day, a month later, my other boy was chall to pieces right there in that room, by ruffian from the river, and the ruffian wardrunk, as before, on my whisky! The stranger, don't you think it was time to call a halt?"

"God bless you, yes!" answered Job.
was not wanting a drink; but I am i
clined to settle in a place where all tl
people are agreed to a sentiment like th
I was informed that your blacksmith desir
to sell out. Is this true?"

"Yes, he doesn't like the turn we too and we would all like for a good workman to take his place."

It was not long until Lige was called and Mr. Barnet (the landlord) was amus to hear him extol the place. It was "one the best pints on the river fur a stea business." He said he would sell, or trace if he could "strike a bigger place." So, make the story shorter, the trade was so consummated, and Job Norris brought h family to the Bend. There was generated rejoicing from the beginning, and, as t people found the family raking up the traspulling down the old sheds and fences, pt ting in new tools and a new forge and clea ing up generally, the rejoicing increase Mrs. Norris and the girls wrought a simil renovation in and about the house. With pretty curtains and its new dressing of pail the cottage became quite as attractive appearance as any in the village; and with things came around so clean and order that callers were delighted. They all we out exulting over the change from Tagga to Norris.

There was, at the Bend, a meeting-hou used by its owner, the Missionary Bapt Church. They had half-time preaching supplied by a very bright young minist whom let us call Henry. Rev. Henry sided at Sunrise, where the other half his time was employed. He knew Job Noris quite well and none rejoiced more on the exchange than he. Sunrise was a lateral was

place, and Taggart was easily absorbed mong his kind there, and would cut no figre. So, too, Job Norris was a Disciple, nd as his membership was not with the aptists there, he could do them no good. e knew Norris and his whole family to be ecently and consistently religious, and he ad hopes that they would offer for memberip with his charge at the Bend.

As Job had no conveyance, and the neart congregation of Disciples was five miles way, he accepted the cordial invitation of e committee who visited him, and offered mself, as did the rest of the family, for embership.

Knowing them as a praying family, who sed no improper language nor drank nor ven chewed or smoked tobacco, they aditted the whole family to membership ithout the array of questions usually proounded by the Baptist people, and at once ley went to work. None were more attenve to the church services or more efficient Sunday-school. And, as Rev. Henry had armly commended them, the pulse of the hole church was accelerated by their acession to its rolls.

But there is a devil in the churches and s name is sectarianism. The Bend congreation was not an exception. Job, being a ery intelligent man and a good teacher, ame at once to the head of his class, and ley put him in charge. His work was exptionally well received, as was also that his wife in another class, and things went a pleasantly until one day the matter of ne Lord's Supper came up for discuson. The passage read was, "Let a man ramine himself and so let him eat" (1 Cor. 1:28). Without intention on the part of orris or any one else the matter of Close ommunion was sprung Bro. Guthrie, the illage teacher, asked: "Is the doctrine of lose Communion taught in the New Testa-

"I think not," answered the conductor of ne class. "This same passage is to me a ifficient answer to that question. We are ore than once cautioned against judging thers, and almost as frequently are we ounseled to examine ourselves. The Safor meant this by his use of the mote and he beam. The apostle says, 'examine yourelves, whether ye be in the faith' (2 Cor. 3:5). So I am constrained to believe we re forbidden to pass on the fitness or unfitess of any one except ourselves. I can, herefore, not decide a man's right to parake. I cannot withhold the privilege from ny one who deems himself qualified.'

Not much was said about this that day; ut it was talked over later, and some of he very faithful appeared anxious about it. Prof." Guthrie said, in the store, that he elieved the blacksmith was right, although was a new view of the subject to him. at Joseph Revell, the leader of the singing, aid Norris was not a good Baptist. Squire ee, who had served a term in the clerk's ffice, approved Bro. Revell's view, and addd: "My opinion is he'll bear watchin'."

By Thursday, the Squire was a self-apointed committee of one to see after this matter. He called at the shop with a job of shoeing; and, while Bro. Norris was trimming old Clyde's enormous hoof, himself keeping off the flies with a horse-tail brush, he broke the silence with this question: "Bro. Norris, if a sinner should ask you what to do to be saved, what would you say?"

Norris replied: "I would quote Peter's answer to that same question, Acts 2:38.

"And how does that read?" said the Squire. Norris replied: "It reads, 'And Peter said unto them, Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost.' "

Squire: "Bro. Norris, that ain't good Baptist doctrine. We don't use that verse."

Norris, straightening up: "I am surprised that the Scriptures are not good Baptist doctrine! What is the matter with that

Squire: "There's plenty of Scripters without usin' that. We don't use that; an' we'd ruther you wouldn't."

Job: "Why do you not use that verse?" Squire: "The principal reason is, it sounds like water salvation; and that's Campbellite doctrine. That is the one verse they are always a-throwin' at us. They are very bitter aginst us, and they are always a-takin' our members."

Job resumed his work on the hoof and while fitting the shoe he said: "I am not able to see the harm in giving a scriptural answer to a question of so great importance; and until I do see it, I shall feel it my duty to use the word as God evidently intended it should be used."

From this point, there was a period of silence; and when the conversation opened again it was directed to other subjects.

When the shoeing was done, the Squire paid his bill and departed. Job was left grieving over the ungodly character of sectarianism, and Squire Lee went back to his home fully convinced of what he feared in the Sunday-school class: That Bro. Norris, although one of the purest and best of Christians, was, nevertheless a dangerous

(TO BE CONTINUED.)

Explaining the Bible in Osaka.

A few weeks ago a couple of young men called at our door and asked for a Bible. When they had bought it, I invited them into the parlor, and, according to the custom, I offered them cakes and coffee, but they hurriedly refused them and shot out of the house as if some great danger were in their way. In a few days, however, they ventured back, saying that they couldn't understand the book we sold them, so I offered to explain the Bible if they would come regularly to hear it, and since that time they have come twice a week, bringing friends with them, so now there is a nice class of ten or eleven young men. It is most unusual, for young men especially, to come and want to study the Bible without asking for English, too .- Mrs. Lila C. Winn, in Bible Society Record.



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Evening Song of the Breton Fisherman.

A singing breeze in the yellow sail, Criep white foam on the summer sea; Sunset shadows and monthight pale On yonder baven, where I would be. The toils of the day are over and past, The fisherman comes to his rest at last.

The bells are ringing the vesper chime
In buried civies beneath the rea;
And the calm of the holy eventime
Has wrought its peace on the world and me.
Ave Maria! In mercy keep
The resting land and the restless deep.

The lighthouse flashes the beacon high,
A golden path on the dark'ning sea;
A star shines out in the dusky sky,
And faint lights glimmer along the quay.
And I know what the Star of Home is worth
Where the heart of heaven beats close to earth.
—E. E. Ohlson, in Chambers' Journal

Our Chief Rulers.

C. H. WETHERBE.

In these days when much is being said about the wide prevalence of irreverence in respect to divine things, and when the lack of respect for those in high authority is greatly deplored by many good people, it is needful to call attention to the fact that the Bible demands that all men everywhere should show a proper regard for our chief The Bible is just as explicit in this demand as it is in regard to any other requirement. All Christians are commanded by God to pray for those who are in authority over them. This does not mean that Christians are to pray for only such rulers as belong to their own political party, but it means that prayers should be made by all Christians for all who are in authority, utterly regardless of party politics. But how can those Christians pray heartily for any ruler whom they so disrespect as to employ bitter and abusive epithets against him? Are we to believe that those Chris tians who continually denounce President McKinley in opprobrious terms sincerely and devotedly pray for him? It is unreasonable to believe that they do. See what Paul says in 1 Tim. 2:1, 2, R. V.: "I exhort, first of all, that supplications, prayers, intercessions, thanksgivings be made for all men, for kings and all that are in high place; that we may lead a tranquil and quiet life, in all godliness and gravity." And remember that kings and others in high places in those days were very far from being model men. They were hostile to Christianity; they were tyrannical, unjust and often cruel; many of them were grossly immoral; and yet, bad as they were, the Christians of that time were exhorted, at the command of God, to pray for just such rulers. Not only were all Christians to pray for those rulers, but to supplicate God for them, to intercede for them, and even to offer thanksgiving for them.

But here, in our day, there are Christians, even some editors of Christian newspapers, who often rail against our chief rulers, employing terms of the greatest disrespect, and in some instances making false accusations. Is it any wonder that under the influence of such examples the spirit and practice of irreverence towards those in a "high

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place" are encouraged and fostered in the young people of our land? None at all. Very differently did Paul act. When the high priest, Ananias, commanded certain ones to smite Paul on the mouth, Paul said, "God shall smite thee, thou whited wall." Some who heard these words reproved Paul, when he at once apologized, saying that he did not know that Ananias was high priest, and then remarked: "It is written, Thou shalt not speak evil of a ruler of thy people." Such an example needs following by every Christian.

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PETE.

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V.-Linda May Hides Her Dog. Continued.

At first Aunt Dollie was too amazed and rightened to think at all. She had shut up ne dog in the storm cellar, and, behold, vo dogs had come out at breakneck speed! hey had caroused after the stray cat right to her parlor, and she had heard her glass itcher crash to the floor. She knew the arpet was flooded with ice-water. And ow the bird-dog crouched at the foot of her herry-tree as if he had come there to live, nd the second dog-the dog that had brung into existence as by magic-was agging his tail at Linda May. Evidently hat shepherd dog was acquainted with her iece. But no matter how many things rowd upon you in a second, there is always ne thing to do first. Miss Dollie rushed or a cloth and mopped up the ice-water, at he same time ordering Linda May to gather p the broken fragments and throw them ver the fence. Linda May started into the ouse but Lucifer followed. When Miss ollie looked over her shoulder and saw the og in the room with his tail between his gs-because he wasn't quite sure that he ad done the correct thing-her patience as at an end. She turned to the lady who as visiting her and said: "Mrs. Bimby, I

"That is not my dog," said Mrs. Bimby, ith spirit. "I have only one dog."

m always pleased to have my friends visit

ie, but I am not at home to their dogs!"

"Go on out!" cried Linda May to the dog, an agony of alarm. "Oh, Lucifer, ucifer!"

"Well!" cried Miss Dollie, sinking into a hair. "Well! It seems it is not enough for to have dogs and cats taking possession f my house, but I must live to hear my lece swear!"

"I am really surprised," said Mrs. Bimby, taring at Linda May. "She is the last hild I would have thought of doing that!"

"Lucifer!" cried Linda May, stamping or foot at her dog. She felt that there was a crisis in the air, but she didn't know what crisis. The dog wouldn't go out. He ast flattened himself on the floor, trembling, with his tail bent under him to such an exent that it looked like it might never tick out right any more.

"If he won't go out without you," said liss Dollie, with irony, "pray go with him inda May. You and your dog! But we'll se about your swearing. Swearing I will of have!"

"What do you mear, Aunt Dollie? Why, nat Dollie, you know I never swore in my fie."

"It's from letting you run with those aris girls," said Miss Dollie. "Go on out,

Linda May, this instant! I'll not have that dog on my carpet!"

"But, Aunt Dollie, what do you mean about my swearing? I never heard Madge or Pete or Jennie swear in my life!"

"Linda May, will you stand there arguing while those fleas are just gambolling and cavorting up and down my carpet?"

Linda May started toward the door with a bursting heart. "Come on, Lucifer," she said between her sobs.

"Why, Miss Dollie," cried Mrs. Bimby, "the dog's name is Lucifer. Don't you understand? It wasn't swear, after all!"

"Oh, no," cried Linda May, seeing light. "I named him that because it sounded so soft and pretty. I saw it once in a book."

"You named him?" cried Aunt Dollie. "And pray how long have you had your dog, Linda May?"

"He came just last night," said the child.
"There was a can tied to his tail and I untied it. And so I put him in the cellar till I could get somebody to take him. He was glad."

"Last night!" echoed Auut Dollie. "Did he come into your bedroom? Linda May, were you cut in the yard after I went to bed?"

"Yes'm." Linda May looked very guilty. "Who was with you, Linda May?"

"Oh, nobody. It was only ten o'clock. I just walked around and found Luci—found the dog."

All this time Aunt Dollie had been cleaning the carpet and straightening the things. Now she stood up with that look on her face that meant a whipping. "Linda May, can you get that beast out of my house?" So Linda May went out of the room, and of course Lucifer followed. Then Mrs. Bimby and Miss Dollie sat down and talked about the church festival and Mrs. Grigg's new bonnet, just as if there was no Linda May in the world! As soon as the girl reached the front yard there she saw Madge coming.

"We can't take the dog," Madge said.
"Mamma can't afford to feed hin. But,
Linda May, what's the matter?"

"Aunt Dollie's found out," said Linda May. "I am going to get whipped."

"When?" asked Madge, with interest.

"Just as soon as Mrs. Bimby and her little girl go home. Madge, ain't Mrs. Bimby's dog a funny-looking dog? I'm glad Lucifer looks like he has something on. I'd think bird dogs would get cold"

"Well," said Madge, "I wouldn't be thinking about dogs if I was going to catch it! I'll tell you what to do. You begin to holler real loud when she lights in on you, and she'll think'—

"I've tried that," said the other, despondingly. "'Tain't any use." They sat down on the sidewalk outside the yard. It was high up from the road, so their legs could swing. "I'll tell you," said Madge. "When Mrs. Bimby goes I'll be here, and I'll just stay and stay and stay till supper time."

"No use, Madge. If you were to stay till morning it'd be all the same to Aunt Dollie. She'd soon whip one time's another. No, you go on home when Mrs. Bim'y comes

out. I want to get it over so I can think of something else."

"What's she whipping you for, anyway?"
"It's not for keeping the dog," said Linda
May, judiciously. "It is for being secret
and not telling Aunt Dollie. But I knew if
I told her she'd make me drive, Lucifer
a way, and I knew if I didn't tell, she'd
whip when she find out. I thought it over
and I took my chance, Madge."

Just then came up Mr. Edgar Brown. They pretended like they didn't see him, but the strange young man stopped. "Is this a committee on obituaries?" he inquired. "All three of you look very unhappy."

Madge wished he would go on away, but Linda May seized at a straw. "Oh, Mr. Brown, don't you want a dog?"

The young man said with impolite promptness that he didn't. "Very well," said Linda May, coldly. The young man was roused at once. "You don't mean you want to part with yours?" he "cried. "What a fine shepherd!"

"Aunt Dollie won't let me keep him," said Linda May. "He came canned and I unfastened it, and now he won't go away without following me and of course I can't keep away, and Aunt Dollie will send for the marshal as soon as Mrs. Bimby goes home, and there will be a shot dog! I wanted Madge to keep him so I could visit, him whenever I visited her. But Mrs. Morris don't want to feed him, and I guess I won't ever see Lucifer any more."

"Lucifer, I presume, is his name."

"Yes. Aunt Dollie said it was swearing, but he don't seem to mind it, and it sounds good"

"I don't like it," said Madge. "It sounds too much like matches."

"I don't think it does," said Linda May.

"I'll tell you what I'll do," said Mr. Edgar Brown, drawing a whipcord from his pocket and making a slip-knot, "I'll take Lucifer and keep him for you, and he'll be your dog. And I'll manage so you'll get to see him often." Wasn't Mr. Edgar Brown a strange young man?

"I am glad," said Linda May. So the young man slipped the noose over Lucifer's head and coaxed and pulled till he got him away. Then Mrs. Bimby went home and so did Madge. But there's no ue to dwell on the scene between Linda May and Aunt Dollie. Most of us have either whipped or been whipped, and we know that while it is a serious business it is not necessarily fatal. Miss Dollie never whipped when angry. She did the work as calmly and as dispassionately as she kneaded her biscuit dough. I think Linda May did wrong, but I wouldn't have whipped her, myself. However, Miss Dollie is raising her and not I, so we must not interfere while she is spanking moral prin iples and good intentions into her little niece. And besides, it don't hurt us like it did Linda May, so we needn't complain. Linda May didn't want any supper that evening. She wasn't hungry.

[TO BE CONTINUED.]

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Sunday - School.

W. F. RICHARDSON.

THE RICH MAN AND LAZARUS.*

The parable of the unrighteous steward, which we studied last week, was so plainly a rebuke to the Pharisees, whose love of money was notorious, that they could not be blind to its bearing. But their hearts were hardened against reproof. Luke tells us that "The Pharisees, who were lovers of money, heard all these things; and they scoffed at him." The last phrase, literally translated, is "they turned up their noses at him." To this contemptuous treatment, Jesus calmly replied, "Ye are they that justify yourselves in the sight of men; but God knoweth your hearts: for that which is exalted among men is an abomination in the sight of God." Their religion was a hollow mockery, and all their glory would turn to ashes under the withering light of the divine judgment throne. The Pharisees, who had made the law of God of none effect by their traditions, were lealing men into sip, instead of away from it, as teachers of religion ought to do. Even the sacred precincts of the home had been profaued by their lax customs of divorce; so that many whom God had joined together they had presumed to put asunder: and those thus separated were in turn joined to other unlawful partners, and were living in adultery. Such teachings then, as now, must have proved very unpopular, though sadly needed. After this stinging rebuke to the scoffing Pharisees, the Master returns to the thought with which he had closed the parable of the Unrighteous Servant, and still further emphasizes its lessons by the parable of the Rich Man and Lazarus.

Two men are held up to us in complete contrast. One a rich man, who was clothed in purple and fine linen, the raiment of the noble and great of earth. His table was loaded daily with the luxuries that tempt the palate, and a crowd of obsequious servants and retainers fawned upon him and fed upon his bounty. At his very gate lay one whose condition was as miserable as his was happy. Lazarus, whose name means "God help!" as though the echo of his daily prayer of agony, was covered with ulcers, and fed, or rather starved, on the scanty crumbs that he could snatch at the rich man's gate, when fortunate enough to have any fall near enough for him to reach them. He was almost helpless, and so weak that he could not drive away the dogs that hovered around him and tormented him by licking his ulcers. No man cared for him, though many must have passed him daily. Who would not envy the rich man, in contrast with so miserable a lot as this? And who would be willing, for any consideration, to take a place so contemptible and wretched among men as this leprous beggar?

But the world's honor is shame with God, and its wealth but abject poverty. One may be homeless and hungry on earth, and yet be a child of the King. There is an "afterwards" to all the world's experiences of joy and sorrow, and it is plainly written that "the first shall be last, and the last, first." Soon the end of both prince and pauper comes, and the contrast is equally marked. "The beggar died, and was carried by angels into Abraham's bosom;" but another name, among the Jews, for the paradise where the righteous dwell forever. It is probable that the body of Lazarus received no formal burial, but was cast into the potter's field, without prayer or other sacred service. But his soul found holy and happy company; and he who had only the dogs of the street for his companions on earth, now occupies the place of honor in Abraham's bosom. Of the rich man we are told that "the rich man also died, and was

buried." Doubtless his shroud was of finest silk, and his bier adorned with costly trappings. He was borne from a palatial home to an elegant tomb, from a sumptuous table to an ample apartment where the worms might find sumptuous re past upon h's flesh. All his glory has faded, and not the lowest slave of his splendid household would exchange places with him. How can men read this story and yet covet gold?

But the end is not yet. Men may honor and adorn the body of this man, but his soul they can serve no longer. Where has he gone, the one who for all these years lived in this purple-robed body, and lorded it over this mansion? He has gone to hell. Awful sentence! yet the mouth of the Lord hath spoken it, and it is trne. He is now suffering the torments of the lost. Why? Because he was rich? No, for Abraham, in whose bosom Lazarus is resting so blissfully, was a rich man. Not the fact of riches, but their abuse, is where the sin lies. "The love of money is a root of all kinds of evil." This man lacked the common humanity that would have made his riches a boon from God to man. He could be content to let a wretched human being lie daily at his gate, and die with hunger and disease, while he rolled in luxury. This was inhuman, devilish, and could issue in nothing else than perdition. What a wonderful op. portunity this man had neglected. He might have been able to say, in his last days, with rich and righteous Job: "When the ear heard me, then it blessed me; and when the eye saw me, it gave witness to me; because I delivered the poor that cried, and the fatherless, and him that had none to help him. The blessing of him that was ready to perish came upon me, and I caused the widow's heart to sing for joy."

O, had this man but made friends for himself of the mammon of unrighteousness, with what joyous greetings would be have entered into the heavenly mansions. But he knew that he had no claim upon those who dwelt in glory. Still, he offered his He is now the suppliant, but he can remember no single act of mercy upon which he can base his petition. The very messenger whom he asks Abraham to send to his relief is that same beggar whom he suffered to starve at his door. How gently does the patriarch remind him of his lifelong selfishness: "Son, remember that thou hast had thy good things, and hast abused them. Lazarus has endured his afflictions with patience. and now enters into his reward." Even if he would come to thy relief, Abraham continues, he could not, because of the vast gulf that intervenes between us and you. Language could scarcely teach more plainly the final separation of those whose earthly lives have been dominated by such opposite purposes and principles. Faith and unbelief, purity and lust, love and selfishness cannot have the same result in this life, nor the same reward in the life to come. This is the lesson the Lord would have us learn from this feature of the parable, and we need not press the details, which were adapted, doubtless, from Jewish modes of thought and forms of teachings, into hard and fast rules of the divine government concerning the future state. "Now is the accepted time; now is the day of salvation," is the message which this part of the parable is intended to emphasize.

Another lesson the Savior would impress, now while he is opening the door of the spirit world, to give a glimpse of its conditions, and its r lation to our present life and opportunities. So he represents the rich man, when he finds that his own fate is irrevocable, as asking that Lazarus be sent back to his brothers, to warn them against coming to the same place of torment in which he is suffering; alleging that they will hear one who comes to them from the dead, although they have despised, as did he himself, the law of God given through Moses and the prophets. But Abraham declares, what all human experience confirms, the where the heart is set on evil, no messenger, en from the grave, will be heeded or obeyed. It nee no return of the dead to teach us humanity. I visible sufferings of the living cry out in thund tones, and he who is deaf to this voice of ago will listen to no whisper from beyond the gra It is not Spiritualists who claim to receive m sages from the dead, who build hospitals, orphi ages and homes for the destitute, but those w love and venerate the Word of God. He who w not hear this plain and rational revelation, and made purer, truer and kinder thereby, will have be regenerated by any other means, however p tentious or mysterious

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TOPIC FOR NOV. 11.

A DECISION FOR CHRIST.

(Luke 14:25-33)

How often we need to be reminded that Jesus, the great Teacher, was a poet and rhetorician as well. Indeed these literary qualities are necessary to the best teaching ability. One must be able, by repetition and extra emphasis, so to drive a trath home that it cannot be forgotten, else he is not a great teacher. So Jesus sometimes stated a thing so strongly that it stung men's minds into activity and comprehension. Perhaps no one of his oriental audiences misunderstood the meaning -which is evident to any who understands literary forms and is not a literalist-of this hyper bole, that one must hate father and mother. True filial affection is undoubtedly taught by Jesus, both in word and deed. But evidently what he means to convey is that where filial duty seems to come in conflict with duty to God, the latter must have way, One must give up all, even loved ones, for the gospel's sake; and this meant much, in that day, of danger.

But what does the message mean to us to-day? The same? Perhaps not with the same intensity, though there are those who are called upon to renounce family and friends for Christ's sake, to-day, just as really as in the ancient time. But what it certainly does mean to us, is that we are under compulsion to give up aught that stands between us and our Master, no matter how dear it may be. If it is a relationship, the relationship must go. If it is a desire the desire must be crucified. If an ambition, the ambition must die. All that stands between us and him must be thrust out of the

This is the taking up of the cross. How few of us there really are that are making sacrifices! How few that know what a cross is! When David Livingstone had been for years in the heart of Africa, separated from his wife and children, when he had traveled thousands of miles through fever and danger, looking forward to sitting once more in the chimney corner by his aged father whom he had loved so well, when he had reached England, only to find that old father dead-when some one spoke to this Livingstone of the sacrifices he had made, he simply and humbly replied: "I never made a sacrifice. I am not able to discharge the debt I owe my Lord." Endeavorers, do we think any of us have made sacrifices? Possibly, possibly. Perhaps some little things we have to do and bear are harder for us than Livingstone's load was for him. But perhaps this is because we have not Livingstone's irrevocable decision for Christ. O, we do so forget our Master and our decision!

When we went into this thing, Christianity, we should have gone gravely, determinedly, forethoughtedly, counting the cost, and ready to meet even unknown difficulties for the Kingdom's sake. No man nowadays builds a house without drawing plans, and getting contractors to bid on the work. Then one must add on a heavy percentage for extras which are always coming up in the course of construction. So, no one enters into any important relation in life without carefully estimating all the difficulties and dangers. Entering the Kingdom, one should feel "No matter what comes, I propose to enter into this thing spiritedly and do all and bear all that I ought to in its behalf. Even so, Lord Jesus, having counted the cost as best we may, help us resolutely to bear our crosses, following thee."

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Literature.

PHILIP GERARD AN INDIVIDUAL. By Edward Amherst Ott. Published by Drake University. \$1.25.

Professor Ott, of the College of Oratory of Drake University, is already well known to many of our readers as an instructor and lecturer. With this volume he makes his entrance into the field of fiction. It is an auspicious beginning. His leading character is in truth "an individual," which is more than can be said of most heroes. The novel will receive a fuller review later. Meanwhile, we give our testimony that it is good.

LITERARY NOTES

The Youth's Companion, according to its cus tom at this season, offers the remaining issues for this year free to those who subscribe for next year. We are doing good missionary work in mentioning the matter, for it is one of those papers which make for the happiness and the mental and moral health, of youth. Moreover, the grown person who cannot enjoy that sort of children's paper is the sort of grown person who doesn't enjoy [giving Christmas presents to his nephews and nieces, doesn't remember his own boyhood, and doesn't care whether the birds sing or not. If you want to know whether old age is laying his chilly finger on your spirit and whether your soul is turning gray and losing its eyesight (that is the only sort of old age to be dreaded), read a few good, lively stories for children and see if you get the same old thrill that you used to. It's a good prescription. Try it some time.

People who wish to acquaint themselves with the lives and works of the world's great artists will do well to take note of the series of small monographs which are being published by Houghton, Mifflin & Co. The last two, making an even half dozen which have appeared, deal with Sir Joshua Reynolds and Murillo. Each volume contains fifteen full-page illustrations and a portrait. Their very moderate price brings them within everybody's reach.

Scribner's Magazine for November contains the ast chapters of Mr. Barrie's "Tommy and Grizel." The two illustrated articles on the Paris Exposition will interest alike those who saw the original and those who did not. No more practical service can be rendered by the artist in encouraging the subtle art of appreciation than the delineation of the pictures que elements of our common environment, whether it be country or city. Several articles have been published on New York as an object of artistic admiration. The one in this issue is on "The Cross Streets of New York" and its many illustrations are signed by well-known names. Henry Norman's series on "Russla of To-day" will make a valuable book.

It is remarkable how much space is devoted in current periodical literature to Russia. Its future is a puzzling problem in politics; its present condition is a curious study in civilization; its external features abound in the unusual and the picturesque. The Atlantic Monthly has an article on "The Future of Russia," by Edmund Noble, the author of a recent and excellent book on Russia. The first chapters of "The Tory Lover" by Sarah Orne Jewitt and "Penelope's Irish Experiences," by Kate Douglas Wiggin, make the number further notable.

Magazine readers are easily caught by a popular name—especially one which has recently become popular. That was the reason why Charles Major, author of "When Knighthood Was in Flower," has been importuned by the editors ever since he made his great hit. When everything was exhausted and the demand continued, he fished up some old bear stories which he had written down years ago for the youngsters of his own family and sold them to The Ladies' Home Journal for a sum which would be a good year's salary for most of us, and they are now appearing. They are good bear stories, too. The same paper has a chapter of Clifford Howard's life of Christ under the title, "The Story of a Young Man."

The story of the Banza Manteke church in central Africa, one of the modern miracles of missions, is told by Rev. Henry Richards in the Missionary Review of the World. Other articles are on "Our Future Missionary Policy in China" and "The Crisis of the Moravian Mission in Nicaragua, due to the closing of the schools by the government."

The current number of the Living Age (weekly) reprints an important article on "The Coming Presidential Election" from the Quarterly Review (London), giving an analysis and forecast from an English point of view.

Dedication at Walker, Iowa.

The dedication of the new building of the Church of Christ took place Sunday, Oct. 28, with Bro. B. S. Denny, state secretary, in charge of the services. The building is a very pretty, modern structure and is the outgrowth of a series of meet ings, held by the district evangelist, Lawrence Wright, through whose efforts the church has been reorganized and put in good working order. Brother Wright is an untiring worker and deserves much credit for the work done at this place. He just finished a similar work at Waterloo, Ia., before coming here. He has done all the preaching, led the singing, acted as chairman of the building committee and has been foreman on the carpenter work from first to last. He seems perfectly at home either in the pulpit or at the carpenter J. T. HOUSER, Church Clerk.

Dedication at Marion, Ind.

Under the wise leadership of Bro. E. L. Frazier, their pastor, the church at Marion, Ind., has erected a comfortable and commodious tabernacle. with a beautiful auditorium, well finished and furnished, capable of seating about 800 people. It is in the very heart of the city, close to the business as well as the residence districts, and near two of the street car lines. It has in addition to the large auditorium, two class rooms that can be used as robing rooms. It is brilliantly lighted with electric lights; the cathedral glass windows, the carpet, the ceiling, etc., beautifully harmonize. In short, it is an audience room with the modern conveniences and beauty. Too much praise cannot be bestowed upon their hard-working, zealous and efficient pastor, Bro. E. L. Frazier. He threw himself into the work with a zeal and energy that assured success. In season and out of season, he planned and worked and to his wise counsel and management is due much of the credit for the successful consummation of the enterprise.

Lord's day, Oct 21, was the time selected for the dedication. Leaving the great convention in Kansas City, having attended it from first to last, we went to Chicago and remained there one day, then went to Marion and remained over the Lord's day, preaching the opening sermon, raising the money to provide for the indebtedness and dedicating the house.

Bro. Ricoff, paster of the Central Christian Church at Marion, adjourned their service and with his congregation attended the dedication. Brethren were also present from a number of the surrounding congregations; so that the attend-

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ance was large. The singing and music was fine and the giving generous, so that more than enough was raised to pay all indebtedness against the building. In the afternoon there was a platform meeting attended by nine or ten of the pastors of the churches in Marion. These brethren all spoke kind words of congratulation and good cheer.

Wabash, Ind.

L. L. CARPENTER.

Dedication at Jewell City, Kan.

On Lord's day, Sept. 23, the new edifice of the Church of Christ in Jewell City was solemnly dedicated. The dedication was the crowning event of a successful departmental rally the previous week. Sister Clara H. Hazəlrigg, distinguished as the only woman evangelist of the brotherhood, conducted the rally and delivered the principal addresses on Lord's day. They were characterized by her usual depth of thought, beauty of doctrine and earnestness of delivery. One confession was received at the close of the evening service. The themes for the day were: morning, "Voices of Dawn;" evening, "By this Sign Conquer." An indebtedness of \$1,600 was easily and quickly provided for, over \$1,700 in pledges being secured.

The new building is a decided improvement to the city. Throughout it is furnished in golden oak, the comfortable and handsome pews of new design matching the wood-work. With its ceiling of pressed steel in blue and gold, its elegant act glass windows, acetylene lighting, inclined and beautifully carpeted floors, the interior is exceptionally beautiful and artistic. Arrangements have also been made for furnace beat. The combined seating capacity of the auditorian and lecture-room is about 500. The prospects of the church are very flattering, each department being in excellent condition. In addition to the usual departments a beneficiary system, similar to the one outlined in the CHRISTIAN-EVANGELIST of recent date, but without the insurance feature, has been in practical operation for a year and works admirably; the plan being an original one, outlined and carried into effect by the pastor.

Jewell county is pardonably proud of Mrs. Hazelrigg and the work accomplished through her efforts. The Jewell City Church is the third Church of Christ dedicated in the county this year; all modern, substantial buildings, the erection of each being directly traceable to evangel istic efforts in these separate fields by Mrs. Hazelrigg. The plans for another are well under way, nearly \$1,000 having been already pledged. That the brotherhood may give Sister Hazelrigg its confidence and esteem in large massure is the earnst desire of the Disciples of Christ in Jewell county.

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Marriages.

BUNTING -EIMERS.—At the home of the bride's parents in Albion, Ill., Wednesday, Oct. 17th, Mr. Louis E Bunting and Miss Elsie Eimers. Eld. C. Edwards officiating.

HARRISON—CUMLEY.—At the home of the bride's parents near Granville, Mo., Oct. 18, 1900, C. H. Strawn officiating, Mr. Thomas H. Harrison and Miss Effie K. Cumley.

STONE -MOTHERSEAD, -Married at the home of the bride's parents in Albany, Mo., Oct. 17, Mr. Jack Ellis Stone, of Warrensburg, and Miss Minnie Marian Mothersead. J. W. Ellis officiating.

WOOD-GREEN,-Thursday, Oct. 18, 1900, at the home of the bride's parents, Dr. and Mrs. A. W. Green, of Medical Lake, Wash., Rufus R. Wood, editor of the Colville Reveille, and E. Allene Green. Geo. E. Barrows officiating.

WICK-GLOVER .- At the home of the bride's parents in Edwards Co., Ill., Wednesday, Oct. 24th, Mr. Adam Wick and Miss Alletta Glover. Eld. C. Edwards officiating.

Obituaries,

[Obituaries of not more than 100 words are inserted free. For longer notices, one cent for each word in excess of 100. Please send money with notice.]

BOYLES.

Catherine Goodman was born in Crawford County, Ind., July 3, 1815, and died at the home of her son, in Clay City, Ill., October 12, 1900. Six children besides grandchildren and greatgrandchildren survive her. She united with the Christian Church at the age of 18 and was one of the charter members at this place, only four of whom survive her. Funeral services were conducted by the writer, Sunday, Oot. 14.

WALTER KLINE.

Clay City, Ill.

BLALOCK.

Sister Blalock, the beloved wife of our pastor, W. W. Blalock, departed this life Oct. 3. She was 41 years old the day of her death. She was a consecrated Christian. In all her relations she sustained a noble character. She was a model wife and mother and an earnest member of the C. W. B. M. Let us emulate her example and pray the richest blessings on the three orphan children and the bereaved husband. SARAH HOUSTON. Lamar, Mo.

DAVIS.

Died in Cauton, Mo., Sept. 9, 1900, Mrs. M. E. Davis, aged 76 years. Sister Davis was born in Kentucky Feb. 4, 1824, moved to Randolph Co., Mo., in 1831. Was married to Mr. Henderson Davis, Oct. 7, 1841. She and her husband gave their hearts and life to Christ under the preaching of Eld. Henry Thomas and for over fifty years she lived a faithful member of the body of Christ. Though dead she liveth in the hearts of the many who knew her. She leaves several sisters, one brother and many friends to mourn her departure. Her funeral was conducted by Bro. Dayis Errett and her body was laid to rest in Canton cemetery beside her husband's. She was a warm friend of the writer from his youth and with her kindred we sorrow, but not as one without hope. E. J. LAMPTON.

EMBERSON.

Mrs. Agnes Emberson, wife of R H. Emberson, of Columbia, Mo., was born near St. Joseph, Mo., April 2, 1870. and d'ed at Columbia, Mo., Sept. 15, 1900, in her thirty first year. Mrs. Emberson was a good daughter, a tender and true wife, a fond and faithful mother and a most helpful friend and faithful mother and a most helpful friend That she was all this is explained by the fact that sie was an earnest Christian. Those who mourn her most are her mother, Mrs. G. R. Kasen, of Illinois, her husband, Prof. R. H. Emberson, of Columbia, Mo., and her little ones. Their deep source calls for the largest possible sympathy of their friends. And yet they know that their loved one is at home in the Father's house and that if they be faithful they shall meet her there before many years.

Howkinsville, Ku. Oct. 6, 1900

Hopkinsville, Ky, Oct 6, 1900

POWERS.

After an illness of only six days Mrs. Julia Ann Powers (nee Colbem), wife of Dr. W. H. Powers, of Lone Dell, Mo., died Sept. 5, 1900, at 4 a. M. She was born Nov. 19, 1836, in Miller County, Mo. At the age of 16 she became a Christian and up to the time God called her she was faithful. She

leaves a husband and four children, who miss her in every walk of life. W. F. HAMANN. in every walk of life.

RIDDLE.

Nathaniel Riddle was born Aug. 4, 1810, in Center Co., Pa., and died at Tedrow, O., Oct. 13, 1900, sged 90 years, two months, nine days. He 1900, aged 90 years, two months, nine days. He moved to Holmes Co., O., in 1819. Obeyed the gospel under the preaching of Elder James Porter, Dec., 1833, becoming one of the charter members of the Ripley Church. He married Sarah Armstrong Oct., 1845, and moved to Fulton Co. the same year. She died within a few months. Aug., 1847, he married Rachel Clark, who died in 1878, leaving eight children, five of whom have since died. The funeral of Bro. Riddle was held at the home of his son Oct. 15. home of his son Oct. 15.

Rebecca D. McGlasson was born in Macoupin Co., Ill., on Oct. 17, 1843. In 1872 she was married to Mr. W. H. Smith in Des Moines, Ia. removed to Denver and have lived here ever since, until on the 10th day of July, 1900, she answered the summons to come up higher and departed this life. She was a devoted and fathful Christian for many years and was more instrumental than any other, perhaps, in organizing the church at Highland, Denver, of which congregation she was a loving member for all these years. The funeral services were held in the church and were conducted by Leonard G. Thompson, State Evargelist, assisted by the writer. And so we laid her tenderly away and prayed God that he might give to the broken-hearted companion of hers, who still remains, sufficient of his grace and love and H. A. DAVIS.



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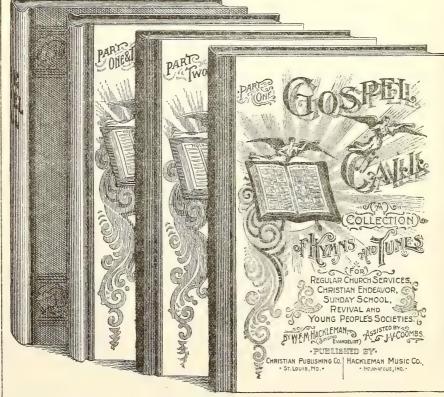
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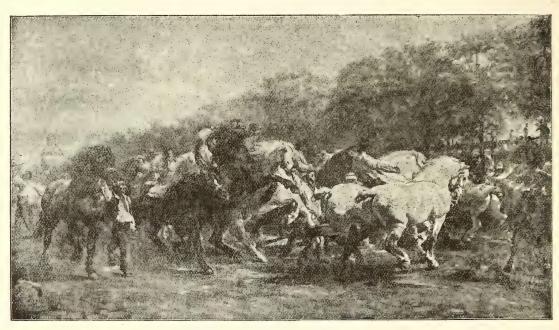
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A team of powerful whites tests the strength of the man in the saddle as they strive to catch the lead. Far in the rear is a vicious fellow with head well up and ears back, struggling with two lusty keepers. The most eloquent thing about the horse is his ears—you can read his will in the position he holds his ears. The grooms, some mounted, others hanging to the guy halters, barely escaping death under the heavy hoofs, are so many Herculeses, with brawny arms, with white-and-blue blouses. These, with the onlookers, make forty-two men shown on the canvas. The lights and shadows of the picture are features not least noted by convoisseurs.

Such is the character of the picture that has produced the sensation of the century in art circles. The picture was first exhibited in the Paris Salon, and in 1855 formed the chief attraction in the French exhibit of pictures in London. It was brought to this country in 1857 by W. R. Wright, of Weehawken, and sold to A. T. Stewart for \$50,000. At the Stewart sale in March, 1877, it was the chief center of interest, and was bought for \$55,000 on March 25 by Samuel P. Avery for Cornelius Vanderbilt, who the next day presented it to the Metropolitan Museum of Art.

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COTHE VANGELIST.

A WEEKLY FAMILY AND RELIGIOUS JOURNAL.

Vol. xxxvii

EDITORIAL:

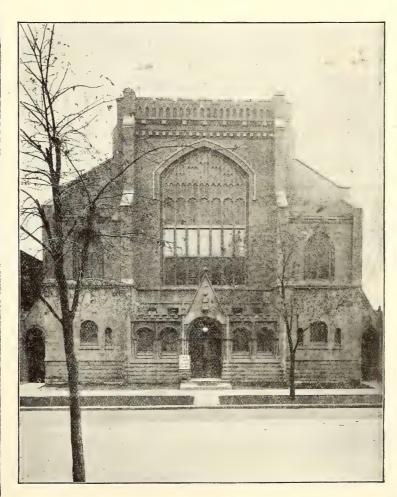
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Vol. xxxvii.

St. Louis, Mo., Thursday, November 8, 1900.

No. 45

CURRENT EVENTS.

The election returns Wednesday morning indicate the election of M Kinley and Roosevelt by a larger majority than four years ago. Of the so called doubtful states, New York, Ohio, Indiana, Illinois, Maryland, Delaware, West Virginia and Kansas are in the Republican column. Kentucky is Democratic by a narrow margin; Beckham, Democratic candidates for Governor, ran behind his ticket. Nebraska's electoral vote is doubtless Democratic, but she has elected a Republican legislature, which wil sh rtly choose two United States Senators. In general the decreased emphasis on free silver and imperialism as an issue gave Democratic gains in the East, but not enough to carry any hitherto Republican state; while the same causes led to Republican g ins in the Middle and Western states, some of which (Kansas and South Dakota) gave McKinley the electoral votes which went for Bryan in 1896. The next Congress will be Republican in both branches. The vote on the Constitutional Amendments in Missouri assures the St. Louis World's Fair in 1903.

It is difficult, in a time of ante election excitement, to bear in mind the fact that this country has already lived through several unfortunate political experiments which, though they have for a time interfered with our prosperity, have endowed us with a rich heritage of experience upon some points. There is scarcely anything which can be done by the popular will, that cannot also be undone when the public mind comes to see the way of political wisdom more perfectly. It is the burnt child who dreads the fire, and there are very likely several varieties of political fire which we will never learn suffic ently to dread until we have burnt our fingers in them. This dies not mean that it makes no difference how the election goes. It only means that it is foolish to consider that the whole moral order of the universe will be thrown into irrevocable chaos, or the appointed destiny of our nation thwarted, by the election or defeat of Mr. Bryan, Mr. McKinley or Mr. Wooley.

Mr. Croker's frank advice to his fellowpartisans of New York to remain at the polls on election day until they close, then count Democratic noses and, if the announced result of the ballot did not tally with their count, take possession of the polling places by force and throw those in charge of the returns into the street, is a

very remarkable utterance to be made by such an astute politician. It is not often that one whose political methods are so dark and devious that his right hand can scarcely discover what his left hand is doing, indulges in such a burst of confidence with the general public. The ballotboxes of New York state are in no special danger of being stuffed. The election law of that state provides all reasonable safe-guards against ballotstuffing and ample facilities for punishing the crime if it is committed. Such a pronunciamento as that of Mr. Croker, which is approved by Senator Jones, is nothing less than an incitement to lawlessness in a most dangerous direction. If any Re publican leader should give this same advice in Kentucky, where there is at present no legal safe-guard to the purity of the ballot, he wou'd fall under the same condemnation as an advocate of one of the most dangerous forms of anarchy.

The Philippine Commission, under the presidency of Judge Taft, has prepared and enacted a civil service law for the Philippine Islands. The effect of this law will be to reduce the power of the military authorities in making appointments, and to make the occupancy of a very large proportion of the civil offices dependent upon competitive examination. Examinations are to be held in Manila, Iloilo and Cebu and in the United States, and, other things being equal, the preference is to be given to native Filipinos. This is another step toward that establishment of a stable form of government which all parties admit to be the immediate duty of the United States in the Philippines.

The recent reorganization of the British cabinet involved some changes which created surprise on both sides of the water. Lord Salisbury has been carrying too heavy a load, in his dual capacity of prime minister and Secretary for Foreign Affairs. He retains the premiership and with reluctance turns over the foreign portfolio to Lord Lansdowne, former Secretary for War. This promotion for Lansdowne is a very bold act on the part of the administration for, as Secretary for War, he was the natural object of the criticisms which were passed upon the unpreparedness of the British army at the outbreak of the war in South Africa. The unpopularity of Lansdowne, on account of the disasters with which the campaign opened, was far more widespread than the unpopularity of Chamberlain as the chief advocate of the war. The result of the elections was a popular approval of the administration and a vindication of Mr. Chamberlain, but that did not carry with it the approval of the disorganized condition of the army when it entered upon the war. Mr. Brodrick succeeds to the war portfolio, instead of Mr. Wyndham, whose eloquent defense of the South African war when he was under secretary for war gave rise to an expectation that he would be advanced to the headship of this department. Instead of this, Mr. Wyndham becomes secretary for Ireland. The promotion of the Earl of Selborne from under secretary in the colonial office to First Lord of the Admiralty, which is in honor the third place in the cabinet, is surprising, especially in view of the fact that the Earl has no experience in naval affairs. Mr. Chamberlain remains secretary for the Colonies.

A new House of Commons in the Canadian Parliament is being elected on Wednesday of this week. It is noted that the nominations have brought forward fewer labor candidates than usual, and more independents. The drift of the Liberal party from its position as the advocate of free trade has forced the more ardent advocates of that doctrine into the support of independent candidates. There is at present no important issue involved in the fight between the two parties. They are, indeed, trying to "crowd each other off of the same platform." In some quarters the Conservatives are denouncing the present Liberal administration, with Sir Wilfred Laurier at its head, because it sent troops to the war in South Africa. In other districts, where the war is popular, the administration is criticized for not sending troops more promptly. Altogether, it is a bitter struggle, but one which deals with personalities rather than with principles.

The movement for Christian union has been advanced by the union of two branches of Scotch Presbyterianism. The Presbyterian Church in Scotland has lent itself with singular aptitude to division and subdivision, until a graphic representation of its ramifications would resemble a family tree for several generations. The seventeenth century was its time of heroic struggle against Stuart persecution. The eighteenth and early nineteenth century was its age of division and lethargy. Successive bodies of Seceders left the main body and themselves split into still smaller groups. It will be remembered that Thomas Campbell's first practical effort toward Christian unity in Pennsylvania was an attempt to establish

brotherly intercourse between the "Burgher Seceder Presbyterians" and the "Anti-Burgher Seceder Presbyterians." Early in the present century, a fresh secession from the main body (the established church of Scotland) produced the Free Church. But the spirit of unity was already beginning to work. Two of the earlier seceding bodies joined in the United Presbyterian Church. And now, by the action of a joint meeting of the Free Church assembly and the United Presbyterian Synod in Edinburg, Oct. 30, the United Free Church of Scotland has been formed. The occasion was celebrated with much rejoicing in Scotland.

The Chicago drainage canal is still only an experiment, according to the report of Gen. Wilson, chief of engineers of the United States Army. In his official report, lately made public, his statements in regard to it are very cautious and he is evidently of the opinion that Chicago's gain may very likely involve loss to some other communities. He "The question of drawing water from Lake Michigan through the Chicago River and the drainage canal in the interest the drainage system of Chicago is one of great importance to that city and district, but there are also questions involved of equally great inportance to the lake navigation interests both of the United States and Canada. It is very probable that all these in erests cannot be fully satisfied, and that there must be a compromise effected. The question has been temporarily settled by the granting of a temporary permit, which can only be considered as a permit to experiment so long as no serious results follow. It would appear that consideration by Congress of the questions involved is of the utmost importance, with a view of reaching an ultimate settlement as soon as practicable. The probable effect on the lake levels cannot be determined." It will not be forgotten that the temporary opening of the canal was a hasty and somewhat tricky proceeding, accomplished in the night, as it were, to avoid legal restraint, and even yet there has never been any sufficiently thorough investigation into its effect on the rivers into which it flows.

The reports of the census bureau reveal some interesting facts in regard to the growth of cities in this country. Those who consider the tide of population which flows from the country to the city a symptom of disordered social or economic conditions will note with satisfaction that during the past decade the increase in city population has been less, both in per cent. and absolutely, than during the preceding decade. There are 159 cities in the United States with more than twenty-five thousand inhabitants. From 1880 to 1890 these cities gained only a fraction less than fifty per cent. From 1890 to 1900 they gained only thirty-two and a half per cent. But the growth of the larger cities has gone steadily on, for the last three census reports, 1880. 1890 and 1900, show the number of cities having over a hundred thousand inhabitants to be, respectively, 20, 28 and 38. Twelve states and territories have no city of twenty-five thousand. In Nebraska alone has the urban population suffered an actual decrease in the past decade.

The giving of a large order for railway materials in South Africa to American firms was such a surprising event, to some at least, that it has taken some time for it to gain currency as an actual fact. But, whether the British steel makers like it or not, it is unquestionably true this time, as it has been often before, that American makers have captured the order. Mr. Wyndham, late under secretary of the British War Office, recently characterized the British markets as "the slowest and most expensive," and said that they must turn out their goods quicker and cheaper if they wished to keep their share of the South African trade. The order for railway trucks, which has lately been placed in American hands, could probably not have been filled in less than a year, if sent through the usual official channels. British firms offered to do the work in seven menths, American bidders promised the goods in three months and thirty per cent. cheaper. Still, one-third of the order was given to the British for the sake of encouraging home industry. It is further reported, by so reliable authority as Dun's Review, that the British government has placed in this country orders for half a million dollars worth of steel viadact work for the Uganda railways.

Another secular tribute to the personal worth and efficiency of the American missionaries in China, is found in the words of thanks of Mr. Conger, American representative at Pekin, to the missionaries who were in the seige. Mr. Conger evidently does not think that the trouble is all due to them as some misguided ones have asserted. He writes as follows:

Besieged Ameri an Missionaries, one and all of you, so providentially saved from certain massacre, I desire in this hour of deliverance to express what I know to be the universal sentiment of our diplomatic corps, sincere appreciation of and profound gratitude for ine-timable help which the native Christians under you have rendered towards our preservation.

Without your intelligent and successful planning and the uncomplaining execution of the Chinese, I believe our salvation would have been impossible. By your courteous consideration of me and your continued patience under most trying occasions, I have been most deeply touched, and for it all I thank you most heartily.

I hope and believe that in God's unerring plan your sacrifices and danger will bear rich fruit in a material and spiritual welfare of people to whom you have so nobly devoted your lives and work. Assuring you of my personal respect and gratitude, very sincerely yours, E. H. Conger.

It is remarkable, too, how many people who were more or less seriously menaced by the dangers of the Chinese uprising have suddenly concluded that there is a God who has a hand in history.

RELATION OF CHURCH AND STATE IN EDUCATION.

It has long been a matter of congratulation among Americans that in this country we have no uni)n of Church and State, as in most of the nations of the Old World. Our theory of civil government gives it no authority to say what creed, or what form of worship or of ecclesiastical government the people must accept, on pain of being regarded as "dissenters," nor has the State, according to our way of thinking, any right to maintain any ecclesiastical establishment on the plea that religion is essential to the stability of the government. It is believed by the vast majority of the people of this country that religion does sustain a very important relation to good government and to social order; but they also believe that religion does its best work where it is unfettered by State authority, and unaided by state patronage.

While we believe this view of the relation of the Church and State to be the true one, and that its wisdom has been vindicated by experience, it is obvious that, since both the Church and the State are divine appointments to promote human welfare, there is a very close relation between them. They may co-operate, without being united, in promoting their common end in their respective spheres. It is an abnormal and anomalous state of things when they antag onize each other or work at cross purposes When this is the case it follows that either the Church or the State has departed from its true function as a conservator of the public weal. Whenever the Church has be come so corrupt as to foster and encourage practices which are in violation of good gov ernment, it ceases to be a true representa tive of religion and needs reforming. When ever the State lends its sanction to customs and practices which are immoral and there fore opposed to the welfare of the peoplepractices which tend to neutralize the in fluence and work of the Church-then th State needs reforming.

Leaving the reader now to make the ap plication of this principle to existing condi tions in Church and State, we wish to speal of the relation of these two agencies of Goo for the government of men, in the sphere of education. In this country both the Church and the State are engaged in the work o education. Are we to regard either one a an interloper in a field where it has no legit imate place, or are they both right in assum ing that they have some obligations to mee in this sphere of life? The State answer that in a government where the people rul public education is a necessity, and it pro vides for it by a public school system which is the pride of our country. The apex o this system is the State University; its bas the common school. The Church, availing itself of the tremendous aid thus afforde indirectly by the State, has claimed its righ and duty to build on this foundation such superstructure of higher learning as it ha been able to provide in colleges and univer sities whose curricula include some studie of a religious and theological characte

which could not be taught in State institutions. Above all, the Church has sought to imbue her colleges and universities with a religious atmosphere in which the moral and religious nature of the students will be developed. This is particularly true of the smaller colleges, built and sustained by the various religious bodies. It has been the misfortune, too, of some of these colleges to be controlled by an intensely denominational spirit, hardly consistent with the liberalizing influence of the highest and best learning. But in spite of this defect, which is steadily diminishing, these colleges have wrought a work for the Church and for the State which neither could have dispensed with without great loss; just as the State Universities, in spite of the unfriendly spirit toward religion which has occasionally been manifested by some of their teachers, have, on the whole, rendered a service which has been vastly helpful to society on both its civic and religious side.

It would appear, then, that both the Church and the State, being alike dependent upon education for their equipment to render efficient service to the people, are rightly engaged in the work of educating the young. It is worse than useless, it is folly, for either to quarrel with the other, and regard itself as able to meet the whole deman i for education. The Church is limited by its financial ability and the State by constitutional provisions, so that neither alone can provide that all sided and thorough training which our complex civilization makes necessary. It is the part of wisdom to recognize this fact and plan accordingly. The State Universities are here as a permanent part of our educational system. They offer certain advantages which command an increasing patronage, including a large percentage from each of the religious bodies. It is the least the Church can afford to do for them to establish beside them Bible Chairs, both to impart some general knowledge of biblical literature and to throw around the students such religious influence as will tend to hold then to morality and to the Church. The value to religion of having some thoroughly capable teacher of the Bible come in contact with many of the brightest young minds of the country to impress them with the claims of Christ, is too obvious to need argument. No Church which has an eye to religious strategy will neglect this work.

On the other hand the Church may well feel, as it seems to us, that it owes much more to the cause of Christian education than it can render by supplementing the studies taught in State Universities with biblical instruction, and that it must establish institutions of its own, whose spirit shall be not less broad than that of State Universities, but broader, including religion, queen of the heart, and theology, queen of the sciences, and having for their cornerstone the Bible and the Christ of the Bible. These institutions need not be hampered, as State institutions are, but be free to teach all truth esssential to the building of the highest and noblest manhood and womanhond

This, the Disciples of Christ, along with other religious bodies, are seeking to do. We have made many blunders in our blind zeal for education, but we are learning wisdom by Recent action looks toward a experience. more intelligent direction of our energies and zeal in behalf of Christian learning. The educational skies are brightening. We are making no war on state institutions nor on Bible Chairs in connection therewith, but will thank God for all the good they are doing and strive to help them be more useful. But we shall go forward, as God may give us light and strength, to build up some institutions of our own, whose sole reason for their being will be the enthronement of Christ in every domain of human thought and activity.

hour of Prayer.

THE WISE CHOICE OF THE YOUNG MAN MOSES.

(Heb. 11:24-27; Deut. 34:10-12.)

CENTRAL TRUTH: —It is better to choose the service of God, with poverty, than the pleasures of sin, though associated with royalty and wealth.

It was a decisive moment in the history of the young man Moses, when he decided to turn his back upon the Egyptian court, with all its luxury, its leisure, its sinful indulgences, and identify himself with an enslaved people poor, despised, oppressed, but the people of God. Reared in the palace of the Pharaohs, educated in all the learning of Egypt, the adopted son of Pharaoh's daughter-what might he not have aspired to in the way of earthly honors and emoluments? There was that in him, however, which enabled him to discern between the superficial and temporary pleasures of sin and the enduring honor of God. This was the power of faith. Nothing else could have enabled this young man to make such a choice.

How many young men, reared in more religious surroundings than Moses and with far less prospect of worldly renown and wealth, have turned away from the service of God and from association with His people. identify themselves with seekers of wealth, and of pleasure, and of honor. and have become lost to themselves, to their fellowmen and to God. They lack this power of faith which is able to discern between the temporal and the eternal, the material and the spiritual, the sinful and the righteous. Even to-day, any young man having the earthly prospects which Moses had who should turn away from them to identify himself with a righteous cause and with the people of God, even though they be enslaved, would probably be regarded as a fanatic, lacking wisdom and prudence.

But who that reads that splendid history of Moses in the light of history and sees what a leading place he holds in the history of the world's best jurisprudence and of religion, doubts the wisdom of his cnoice? Who now cares for the Pharaohs, except as historical curiosities? For their thought about law or religion, so far as they had any, is either unknown or without any influence on the

thought of to-day, but Moses from his "sceptered urn" is still a potent factor in molding the thought and life of mankind.

Let us see what the inspired record says as to the place which Moses attained because of his choice. Long after the death of Moses an unknown writer, whose words constitute the closing part of the Pentateuch, "And there hath not arisen a prophet since in Israel like unto Moses, whom the Lord knew face to face, in all the signs and the wonders, which the Lord sent him to do in the land of Ezypt, to Pharaoh, and to all his servants, and to all his land, and in all the mighty hand, and in all the great terror, which Moses wrought in the sight of all Israel." Such is the calm and deliberate testimony of one who looks back upon the history of Moses and upon the history of Israel since his day as to his place among the great prophets of the Hebrews.

It is easy for us to see the wisdom of the choice which Moses made, in the light of history, but it is not always so easy to understand that it is wise for us to deny ourselves sinful pleasures and indulgences and to choose the service of God, even though the choice involves hardship, poverty, persecution. But yet this is the lesson which the history of Moses teaches us. It is always wise to turn away from the pleasures of sin, no matter how strongly they appeal to our senses, no matter what earthly honors and emoluments are associated with them, to walk in the path of righteousness, which is the path of duty.

We are making choices every day. We are choosing between the material and the spiritual, between the service of God and the service of Satan. Are our choices wise? Are we able to endure as seeing him who is invisible, looking for our reward hereafter? To such a life does the example of Moses, and all the teaching of God's word, call us.

PRAYER.

O thou God of all truth and grace, who calleth men away from sin, whose wages is death, to righteousness, whose end is life eternal, we thank Thee for the power f faith, by which we are enabled to choose identification with Thy people and with Thy cause, rather than to enjoy the pleasures of sin for a season. Help the young especially, we bessech Thee, to make wise choices, that all the strength of their manhood and womanhood may be devoted to the cause of righteousness and that they may thus escape the corruption that is in the world through lust, becoming partakers of the divine nature and of the divine glory through Jesus Christ our Lord. Amen!

Editor's Easy Chair

When the year is in its yellowing time and Nature becomes a study in old gold, as Kenneth Grahame would say, who but a prisoner of his craft would forego the pleasure of being out-of-doors? But even prisoners sometimes make their escape, or are let at large on their good behavior under pledge to return to captivity. And so it has come to pass that "we are tenting to-night on the old camp ground —," that is, we are back at Macatawa for a few days, sheltering in Edgewood-on-the-Lake and closing it

up for the winter. How strange and still the place appears! A few workmen are busy with improvements down about the dock, and a few new cottages are going up in the woods, but otherwise all is silent, save the thunder of the waves on the shore, the sighing of the autumn winds through the trees, and the falling of acorns and nuts upon the roofs of cottages and upon the walks. A stiff autumnal gale is blowing to-day from the west, and the beach is resounding with the succession of foaming billows that break upon it, while the whole front of the lake, from the second bar to the shore, looks like a white sheet of foam in the distance. The old lake has been making some inroads on the shore-line since we left here, washing out the lake-front walk, in some places, as if it were seeking to pull down these sand hills which the winds of centuries and millenniums have reared. It is reassuring, however, to remember that when Abraham migrated westward from Chaldea, and when Job was watching the course of Arcturus and of the Pleiades, this old lake, unseen, it may have been, by human eyes, and certainly by other than savage eyes, was then, as now, given to these seasons of rage and fury as often as old Boreas let loose his winds upon it. If, in all this lapse of time, it has not deluged the land, nor torn down these hills, it is not likely to do so in the future.

If we call this place beautiful in the summer, we must call it gorgeous now in the glory of its autumnal robes. To walk through its deep, silent woods is to tread upon a carpet more gorgeous in its colors, and more harmonious in its blending of hues and tints, than can be found in the palaces of kings, while the aisles through the trees. roofed and carpeted in gold, and saffron, and crimson, excel in grandeur and sublimity those of the cathedrals of the Old World. To sit alone upon the trunk of some fallen tree is to be rapt in a silence so profound as to fill the soul with awe and reverence. How welcome to many a weary soul would such a season of silence be in some of our churches before the public worship is begun! There are few people, comparatively, it would seem, that know the value of silence as an opportunity for the soul to commune with God and to be taught of God. One who fears silence and solitude occasionally is one who is not on good terms with God and with his higher selfhood. There is nothing, it seems to us, which the American people, especially, need to learn more than to be still in the presence of God, and to open their hearts before His all-seeing eyes and to open their eyes to His all-loving heart. Too much solitude would not be good for man, as he is a social being and loves the face of his fellowmen, but a little solitude, a few moments of reverential silence in each day, would be vastly beneficial in detecting evil tendencies, in correcting faults in our lives, and in promot ng that equipoise so essential to a stable character.

Last night heavy dark clouds rolled up from the west and southwest and the wind

blew a gale all through the night, and the rain beat a tattoo upon the roof and window. To-day the gale continues but the clouds have drifted away, leaving a clear blue sky and the blue lake churned into foam along the shore. The leaves are falling rapidly to-day and the air is full of them as they sift down from the boughs of the trees which they have adorned, to carpet the earth. Cottages on neighboring hill-tops seem to be brought nearer together since the trees have been denuded of a part of their foliage, and new vistas of lake upon either side of the peninsula come to view from the summits of the hills. While strolling through the woods with a gun, on a little hunting expedition, we reached the summit of a hill from which Lake Michigan on the west, as far as the eye could reach, lay before us, or rather rolled in majesty, while on the east, Macatawa Bay nestled quietly under the shelter of the hills, and Black Lake stretched away in the distance to Holland, with all its bays and sinuosities of shore line clearly marked in the transparent atmos phere. We could note the different favorite fishing points in the lake, but no fishermen were visible and no sound of oar or shout of lucky angler disturbed the quiet of the scene. Standing here on this dividing summit between the two lakes, with the autumn leaves falling thick about us, it was easy to go back in imagination to the period, not far remote in the past, when the Red Men of the forest were lords of these lakes and woods, when they fished in its waters and hunted through its primeval forests. But they belonged to a vanishing race and have given place here, as elsewhere, to the aggressiveness of the white man, who sees in this combination of hills, and lakes, and canons, and woods, an almost ideal place for those who are weary with the world's strife, its work and its worry, to come for a season of rest and communion with Nature and Nature's God.

We have referred to improvements about the Macatawa dock. These include a proad granitoid walk from the dock to the hotel and beyond westward to Lake Michigan. A large and commodious arcade, as it might be termed, is going up between where the old grocery store stood and the hotel, affording room for the various departments of business below, and rooms above to be fitted up as living rooms. Men are engaged in haul ng the thick, black loam from the valley running into Black Lake where the wood and wagon yard is located, and covering the sand between the hotel and the dock preparatory to its being sown in grass. These improvements will add much to the appearance of the Park, especially to that part of it which visitors see first on arriving. Two new and stately cottages are going up on Cedar Walk, on the south side and east of the cottages of Haley and Burgess. This seems to be the popular "walk" of the Park, and cottages are climbing higher along the ridge-way on the south each year, and will probably continue to do so until they reach

"Philosophy Hall" at the summit of the ridge. As we passed between "Old Virginia" and "Old Khintuck," we called the names of Tyler and Haley, as we used to in passing, but received no response except the echo of our own voice. We believe that in the future this place will become quite a popu'ar autumn resort as well as summer resort for those who have the power to choose their time of vacation, and who prefer the splendors of autumn to the beauty of summer. Besides those who remain at the Park, we met only three of the resorters whom we had been accustoned to see there, L. C. Stow and wife, of Grand Rapids, with whom we had a visit all too brief, and Jasper S. Hughes, who, in returning from a prohibition campaign in Michigan, passed by to take a glance at his "Nutshell" on the knoll, and who, of course, was bubbling over with enthusiasm for Woolley, prohibition and sober America. And now we must depart The curtains are drawn, the shutters are on the doors and wind) ws of Eige vood on the-Lake, and we leave it to the squirrels and birds until summer comes again.

Questions and Hnswers.

In the Christian Evangelist of Oct. 11, in answer to a question by M. M. S., I notice the following:

"We think the Holy Spirit does, in addition to the testimony through the Word, give to the obedient believer a consciousness of peace and joy and love, which the believer is able to recognize as the fruit of the Spirit. In this way he is assured of his relationship to God in a way which would not be possible on testimony wholly external to himself."

Icannot see how the obedient believer can possess a consciousness of "peace and joy and love, which he is able to recognize as the fruit of the Spirit," and "in this way be assured of his relationship to God," except as this consciousness comes to him by the revelations of apostles and prophets. How can he have consciousness in this matter otherwise?

New York City. M. C. Tiers.

Our venerable brother has probably read into our answer something that we did not put there There was nothing in our answer to indicate that the knowledge which the believer has, that the peace, joy and love whi h he experiences as the result of the Holy Spirit dwelling in him did not come from the revelation of the apostles and prophets of the New Testament. What we were saying was, that there must be in the heart the consciousness of these inward experiences in order to the highest possible certitude that we are children of God. Consciousness has to do directly with that which takes place in one's own mind and heart. It is not in the power of any external revelation to testify as to the existence of these internal experiences in any given individual. Here each man's own consciousness is the only valid witness. But no one is able to have this consciousness of the fruit of the Spirit within him, except as a result of the Holy Spirit working in him. This is what the apostle John means when he says: "He

that believeth on the Son of God hath the witness in bim." It is this internal witness in co-operation with the external testimony of God's word that gives us assurance of our relationship to God as his obedient children.

I stated the other day in the presence of some riends that there was not a single command in the New Testament to keep the "Sabbath" holy; that every one of the Ten Commandments was re-enacted in the New Testament except the Fourth, Was I correct?

The statement without further explanation would probably be misleading. While it is true that the Fourth Commandment is not re-enacted in the New Testament, we do have the principle underlying it, perhaps, in the observance by the apostles and first Christians of the first day of the week. The underlying principle of both these days is the consecration of one day out of seven to purely religious uses. In the Lord's day, or the first day of the week, we have the survival of that which was vital and enduring in the Sabbath, or Seventh day of the Mosaic institution. There is a tendency, we think, to neglect the proper observance of the Lord's day even on the part of many Christians. Nothing should be said or done to encourage such laxity. What our querist meant by his remark was, no doubt, substantially true, but unless it was guarded or further elaborated, it might easily have been misconstrued as a denial of any authority for the observance of what many people term the "Christian Sabbath." We believe that the authority for observing the Lord's day does not rest in Moses but in Christ, and that it has reference to the resurrection of Christ on the first day of the week.

1. Suppose a little church in Missouri should ordain a man as an evangelist and that he should come to the Territory, and because of irregularities in his conduct, the brethren should look him up, and as the result of their investigation his name should be dropped from our Territorial directory as a Christian minister: Would he still have the right to work on and legally organize Christian churches, baptize believers and ordain elders and deacons?

2. I notice in the Christian-Evangelist that many writers use the names Church of Christ and Christian Church interchangeably as though they are one and the same organization. Please state what, if any, dif-

ference exists between them?

3. How long should a new congregation be held in an unorganized condition ordinarily before being officered with elders and deacons? R. S. Smedly.

1. The mere fact of the preacher's name being left off of a directory, either territorial or state, would have nothing to do with his right to act as a minister of the gospel. If he has been found unworthy of the office of a minister, the fact should be reported to the congregation which ordained him, and if it fails to revoke his ordination, the ministers in any given state or territory where he is acting would have the right, after having found him unworthy by proper investigation, to warn the churches against him. He would have no moral or religious right to continue his work as a minister after such decision had been reached by his brethren.

- 2. The names, Church of Christ and Christian Church, are, of course, used interchangeably and refer to the same body. A few factionists attempt to use the name, Church of Christ, in a narrow, restricted sense, referring to congregations which hold certain peculiar notions, but no such distinction is recognized by our representative preachers and writers
- 3. Until such time as it has within its membership persons who are capable of filling the offices of elder and deacon.

1. What authority is there in the New Testament for the observance of Sunday (Lord's day) instead of the Sabbath as formerly?

2. Please give reference to the commandment, "Thou shalt not steal" in the New Testament. It is contended by a party here that there is no direct mention of this command-nent in the New Testament.

An Old Subscriber.

We have the example of the apostles, who, beginning with the very day of Christ's resurrection, were accustomed to meet on that day. Whether they acted under any direct intimation of Christ, or under the guidance of the Holy Spirit, in meeting on that day, may be an open question, but it is extremely improbable that without such intimation or guidance they would have allowed the first day of the week to supercede the seventh as the day of assembly and worship. We learn from Acts 20:7 that it was the custom of the church at Troas to meet on the first day of the week for the breaking of bread. We learn from contemporaneous history also that the first Christians were accustomed to meet on this day for that purpose. We have the example, therefore, of the apostles and of the early church as precedent for the observance of this day.

2. The man who would express any doubt as to the prohibition of stealing in the New Testament would give strong evidence of having never read it. Aside from such direct references as "Let him that stole steal no more," "Provide things honestly in the sight of all men," the whole book inculcates those principles which are in direct antagonism, not only to stealing, but to every species of dishonesty. It is confessedly the highest ethical s'andard which the world has any knowledge of.

Convention Echoes.

One of the greatest advantages of the convention is the inspiration that it gives to the work and the workers. We depend upon our newspapers for accurate information, but we go to our conventions for inspiration. Any one in his own field toiling alone and not thinking of others might become easily discouraged, but when we stand side by side with five thousand brethren, full of enthusiasm for the work and with a determination that God's cause shall be greatly advanced, it inspires every heart. We realize that in Israel there are seventy times seven thousand that have not bowed the knee to Baal, and that God's cause is moving constantly forward. Our conventions must become more and more inspirational; the details must be left more and more to committees. but the great multitude of people must inspire one another to do great works in the service of BENJ L. SMITH.

I am impressed at every annual convention with glad signs of the passing of the age of the "tithing of anise and cummin." This transition was more apparent in Kansas City than ever before. We are still as loyal to minute obedience, but are getting a perspective for adjusting things according to their inherent emphasis. While we have found that these weightier matters of the lawjustice and mercy and faith-are the real fruit of the Christian life, yet we have not left the others und ne-the more formal. We are learning that "obedience to the gospel" includes the Christian graces and going into all the world, as much as baptism-the difference being that one is the single obedience of the moment, the other a state of continued obedience.

ALBERT BUXTON.

The magnitude of our National Conventions; the world wide interests represented; the healthy growth shown by all reports; the touching appeals from all quarters for enlargement, the deep spirit of earnestness and fellowship and, perhaps, most of all, our unique and marvelous women's work, combine to indicate the superior influence among men of the pure gospel and the great power and responsibility that have come to us, as a religious people. S. C. SLAYTON.

Des Moines, Ia.

The meeting of the great and good and mingling with them was my first joy at our conventions. When Live Jameson in 1883 in Cincinnati, sang "One by One," my wife wept and said: "If I get nothing more I'm paid for coming." We might never have seen this friend of her father's but for the convention. 'Iis a benediction to any former student of Bethany to shake the hand of Charles Louis Loos. A I want to get a kind word from Chas. Carlton. At a convention at Austin, I introduced Bro. Bently to Geo. Culbertson. Bently of China said: "When I saw your victory over the prize fight, which I read in London, I threw up my cap, and here it goes to you as our governor." S. W. CRUTCHER.

- 1. The C. W. B. M. sisters had voices, knew how to use them and took time to commit their addresses so they could deliver them with power.
- 2. The poem on "Boggess' Ride" ought to be published and recited in every church.
- 3. The report of J. B. Haston's advertisement in the Galveston dailies after the storm asking that if there were any members of the Christian church alive they meet him at the church next day, suggests that there are multitudes in the world alive physically, but spiritually dead, who do not appreciate the privilege of meeting Christ in the public assembly.

Onawa, Ia. Oct. 26, 1900.

The convention was one of the best, food for the mind soul and spirit, a great soul-uplifting, a regular feast day and night. But with all its joy and help to the believing Disciple, there were some sad features, namely not one word said, not one effort to send the gospel of the Son of God into the great territory of 300,000 white people, besides 150,000 Indians. Just in 12 hours' ride from Kansas City a field ripe unto the harvest and nothing said or done. Are not the souls of these people as precious in the eyes of God as the souls of men in India, China, Cuba, Philippine Issouls of men 10 11012, Send, lands? Send us help, is our cry.

J. C. HOWELL.

South McAlester, I. T.

In the convention at Kansas City the most impressive thing to me was that a true study of the Bible will create in us a missionary spirit. I believe that this is true. Would that we could imlieve that this is true.

press our brethren with this thought.

J. L. Holmes.

South Haven, Kan.

MODERN CHARITY METHODS.

W. W. HOPKINS.

Since we have the dependent poor on our hands to be cared for, it is probably best to go about the work in the wisest way. The right thing to do would be to correct a system of civilization the chief characteristic of which is the production of millionaires upon the one side and paupers upon the other, but since men refuse to tolerate the appearance of reforms in this direction the next best thing to do is to take up the task as calmly and as generously as the circumstances will permit. It is with some degree of pleasure, therefore, that we refer to the Provident Association of this city as an institution of charity for the relief of the helpless and the dependent poor so common to our large cities. What is of particular interest to us about this Association is not its purpose so much as its methods, which tend toward the elimination of poverty. There are some methods of charity which tend toward the increase of pauperism; they are sentimental and religious enough, but they are unnatural, unwise, and non-scientific. The Provident Association of St. Louis is trying to eliminate the dangerous elements in charity work by its more scientific methods. An inspection of its plant and methods of work will convince any one that charity can and should be systematized. The day of indiscriminate giving is passing and a better method succeeding.

While the Provident Association is purely a charitable institution an inspection of its methods and agencies leaves the impression of a well organized industrial school. In the first place they have a plant costing more than \$50,000, designed and adapted to the work for which it exists. This cost was provided for by R. M. Scruggs, one of St. Louis' most successful merchants and prominent citizens. The central office, at 1623 Washington Ave., is a new building designed upon the most approved methods and highest ideals, the result chiefly of investigations made by W. H. McClain, its present business manager.

In the general plan of this Association pauperism, the idea of getting something for nothing, is kept in the background and the spirit of self-help and independence proninently kept at the front. As a rule the worthy poor do not like to ask for assistance of this kind. On the other hand the most persistent and continuous beggars are the least worthy. One of the first duties of the Provident Association, therefore, is to weed out and discourage professional tramps and encourage and assist the worthy unfortunate and helpless poor. To do this the Provident Association maintains a very efficient and practical system of investigation. "No help except in emergency cases without investigation" is one of the first fundamentals of this Association. And in this particular field they have collected and systematically filed in their office for reference over one hundred thousand cases. These files are accessible for churches, lodges or individuals who may wish to know about any particular person for the purpose of detect-

ing fraud or assisting the worthy poor.

To destroy the idea of dependent pauperism, the Provident Association has inaugurated numerous industrial agencies through which persons in need of help may become instrumental in relieving their own wants and at the same time minister to the wants of others. These agencies are a sewing room, a cooking school, a nursery, a trained nurse department, a laundry, a wood yard and other useful departments. Another commendable feature of these industrial agencies lies in their power to utilize cast-off garments, waste material, and to multiply and extend the donations and gifts of the people for charitable purposes. For instance, the men who repair shoes and the women who wash and patch garments are not only working for the help they need, but they are fitting up articles to be serviceable for others. In this way a vast amount of cast-off material is made to do service in behalf of the needy poor. It is the claim of the Association that they can double every dollar or dollar's worth of material, old or new, donated for the poor and their claim is amply justified by their records and capabilities. It is wise, therefore, for all who wish to help the poor to help them through this Association.

Another prominent feature of these industrial agencies is their educational work. A lack of knowledge in common duties often stands in the way of self-relief. It is the purpose of the Association, therefore, to instruct men, women and children in some of the common affairs of domestic economy as fully as possible. Women are taught to sew, to wash, to iron, to mend, to cook, to run power sewing machines and various other classes of work. In the cooking school girls are taught the first principles of domestic economy and in the nursery and kindergarten smaller children are cared for and taught while their mothers are away at work. This latter service, the care of children for bread-winning mothers, is a matter of almost inexpressible value. Instead of locking small children up in an untidy room at home with all of its accompanying dangers and going out for the day with these awful anxieties upon the mind, mothers can take their children to the nursery of the Provident Association where they will not only be properly fed and cared for, but bathed and taught, as children in the best Christian homes in the city are cared for, and taught, and that at the rate of a nickel a day per child.

In cases of emergency, temporary relief is offered applicants for help at once, but investigations are immediately instituted. If the applicants are found worthy they no longer visit the store house of the Association, but are visited regularly twice a week by the provision wagon of the Association until they are over their immediate troubles. The object of this method is to take away the humiliation of public begging and to discourage professional dependants.

One of the most tender ministries of this Association is its trained nurse department. Dependance on charity for daily bread for a season is deplorable, but it is not to be compared to the condition of that family that has sickness with its destitution. You can hardly imagine the comfort and sunshine that a trained nurse brings into a home of this kind. An angel from heaven could not be more appreciated at such a time than a trained nurse at the bedside of some sick mother or child in some poor tenement home with her soothing words and loving ministry.

The Provident Association has had fortyone years of experience in this work and, having made this a study in the light of this long experience, is prepared to minister the charities of the people with an efficiency not attainable or even dreamed of by individuals who have no other idea of helping the dependent poor than by direct and indiscriminate giving. Their plant on Washington Ave. is one of the most complete equipments for such a ministry west of New York City. There are two other institutions of the kind in St. Louis-the Paul de Vincent and the Hebrew Associations-but there is no other such plant in St. Louis for the efficient distribution of charities and help of the poor.

In their new building on Washington Ave. there are offices for the different executive departments, store rooms, bath rooms, dormitories, laundry, sewing rooms, cooking room, nursery rooms, committee rooms, etc., etc. Everything is systematized and articulated so that the machinery of the Association goes on like clockwork, and until the Christian era dawns, in which poverty shall be eliminated and the saints shall inherit the earth, we trust its educational and helpful agencies in behalf of the poor shall graciously abound.

CHRIST AND MODERN ETHICS.

CHARLES FORSTER.

In our walk to-day we meet with a great class of people who strive after high ideals. These people, though certainly of high culture, make a great mistake when they put aside the ethical system of Christ in the search for what they believe to be higher and more modern ethics. Fascinated by modern philosophy, lost amid the beauties of the search for truth, they give the gospel no place in their ideal system. In many cases, this is done carelessly, not wilfully; and it is hoped that this article will bring before such a class the fact that in Christ and his system is found the highest culture, even culture that they, by human effort, can never attain.

The finest principles of the most popular and humane ethical systems of to-day are found in the gospel. The enthusiasts of these systems assert with eloquence the truths that they have learned. Truths they are, and noble truths, but why put our own minds in the place of revelation, and shut our eyes to its truth. It is good for a man independently to find out truth, but is not good for him to forget the one great truth, that all truth centers itself in God. No matter how far, then, the human mind penetrates the shining halls of truth, these

truths can be found between the pages of the written word.

When studying the principles of modern ethics, those of Kant, Mill, Comte, Spencer, for example, if we keep in our minds the principles of the gospel, we will find that all that is solid and true in the former is found in the latter. Utilitarianism, the doctrine that the greatest happiness of the greatest number should be the end and aim of all social and political institutions, is embodied in the Christian religion. Indeed, Christ and the apostles taught the most ideal utilitarianism. They did not set up an institution whose object was the greatest good for the greatest number, but that of one great good for all. Do we not see this great truth in the sentences of the gospel: "Love all men, fear God, honor the king." "Finally, brethren, whatsoever things are honest, whatsoever things are just, whatsoever things are pure. whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." In all the writings of these ethical philosophers, can there be found a more precise utilitarianism than is embodied in these sentences? Let us thank God that we have not to wander among the labyrinths of modern philosophy to find the highest truths.

Spencerian philosophy, so much admired to-day, is not unlike the philosophy of those men of Athens who erected the altar to the unknown God. Would to God that the voice of Paul could again ring through the world, and say to every Spencerian disciple: "As I passed by and saw your devotions, I found an altar with this inscription:—To the unknown God." It is a sad fact that these philosophical students of nature should, in their worship of this discovered unknowable, disregard the eternal and revealed truth, that there is one who giveth life and breath to all things, and in him we live and move, and have our being.

To contrast, further, the nature of modern philosophy with that of Christ would take up too much space. Are these examples not enough to show how transcending are the principles of the Christian religion above those of human ethics? It is not good for us to climb high and then ignore that which attained those heights before us. "Why leap ye, ye high hills? This is the hill which God desireth to dwell in; yea, the Lord will dwell in it for ever." Let us be satisfied with this hill, the "unity of the spirit in the bond of peace." No matter how high we climb the hill of science, philosophy and culture, still we have to look upward in order to see the face of our Lord and Savior, Jesus

It will also be seen that, when we put the Christian religion in the background, we ignore the system which has been the only real success the world has ever known—speaking from an ethical standpoint—while all human ideals have failed to accomplish their end. I ask the philosopher, can he lift men as high as this ideal has lifted them? He can not, for this ideal is a conception of God. It is a conception not yet fully con-

ceived by man, and our duty as children of the Creator is to press forward and attain this ideal.

"Thus saith the Lord God: I will also take the highest branch of the highest cedar and will set it; I will crop from the top of his young twigs a tender one, and will plant it upon an high mountain and eminent; in the mountain of the height of Israel will I plant it, and it shall bring forth boughs and bear fruit, and be a goodly cedar; and under it shall dwell all fowl of every wing; in the shadow of the branches thereof shall they The highest cedar, the highest dwell." branch, the topmost, the tenderest, the greenest twig, the one that has been lifted out of the darkness of the forest, and has been kissed by the light of the morning, Christ, the branch, will he "plant in the mountain of the highest Israel." Let us dwell in the branches of this high tree, the highest and the grandest system of ethics that was ever known, or ever will be known, the embodiment of all that is eternal and all that is truth.

Kimberlin Heights, Tenn.

DOCTRINE AND DOGMA.

BY A. M. CHAMBERLAIN.

The vague and incomprehensible exercises over human thought a dominion, for the most part unnoticed, but none the less real. It spurs imagination towards heights of discovery and is many times prophet of true induction, while, on the contrary, often, as by weird witchcraft, it turns countless devotees from harvest fields of life to bootless combat on barren slopes of ever unrealized conceits. Like wizard's wand it stretches subtle sceptre over realms of reason till ideas forged from the fire fused fabric of life become first fluescent and then vaporous; till words, crystallized out of the hard essence of experience, effloresce into the amorphous dust of dreams. In no field of mental activity is this more apparent than in that where religion compels consideration of the questions of duty and destiny.

When Paul, Apostle to the Gentiles, came to the Athenians, he found their whole attention fixed upon hearing and telling something new. A race of wonderful genius, those old Greeks! They knew well the roads to Corinth and to Sparta, and into Elis, to Marathon and Delphi and to Thebes. Their daring had sufficed in Xenophon to track the unknown wilderness from Cunaxa to Trebizond. They had colonized and then fought Syracuse. Their sails had passed the Pillars of Hercules. But this was not enough. There must be always something new. These, the hard ways of fact, must lead to greater wonders, even lands of the Lotus eaters and the island continent of Atlantis. In such fashion does Mystery, mother of wonders, add to her mythic brood. It were bootless to attempt to trace the origin of the fabled tales of antiquity, but it may be not without interest to note the analogous process by which dogma, first superadded, at last almost displaced the doctrine of the Incarnate Life. We may hark back to Nicæa, after the vagrant fancies of near a score of centuries, to watch the first florescence in ecclesiastical life of that prolific plant whose fruit has made for spiritual decadence. Turbulence which gathered there in the early days was no longer able to content itself with the statements of the Apostolic age as to the relation existing between Jesus and the Father, and the whole contest of that most tumultuous assembly turned on the "vital question" of whether Jesus should or should not be declared homoousion, of the same substance with the Father. The question was acute, the contest keen, and victory was with those who affirmed. But just what difference, after all, the acceptance or non-acceptance of this statement has ever made or was ever expected to make in the actual lives of men, has probably never very clearly presented itself to any mind in any age. This, however, was but the first of many contests similar in character, until the real life of the church for centuries was wrapped up in such exploiting of dogma; and dogma had usurped the place of doctrine in both organic and individual Christian activity. As a modern writer says: "The history of doctrines was, until recently, considered only as a chapter in Dogmatics.'

It is the purpose of this article to lay emphasis upon the fact that, in New Testament usage, there is wide divergence between doctrine and dogma, and that the divergence between "doctrines" of Apostolic utterance, and "dogmas," so fully occupying religious thought in the last fifteen centuries, is even greater.

The words "didache" and "didaskalia" occur fifty-one times in the New Testament writings, and, with practical unanimity, they are rendered "doctrine." The word "dogma" occurs in the New Testament but five times and is three times rendered "decree" and twice "ordinance." Between it and the more modern usage of the term this difference exists: both are the mandate of authority, but the ancient "dogma" was something to be done, the modern dogma is a statement, whether intelligible or unintelligible it matters not, to be unhesitatingly affirmed. Discriminated from both, but less remote from the ancient idea than from the modern, the "doctrines" of the Apostolic day were things to be done, incorporated in life, not essentially because commanded by authority, but because revealed and commended to the conscience as right. The gospel won its way by the gentle powers of the Spirit, not by the forceful mandate of

The fundamental stimulus of all Apostolic injunction was the yearning for "newness of life." New ideals and new practice were welded together in the fabric of that marvelous "early Church." At the very outset of the era of gospel proclamation, we are told that "the disciples continued steadfastly in the Apostles' doctrine." A comment of worth in determining the exact content of this phrase results from attempt to make parallel utterance with regard to the early days of the "Great Reformation."

use of the term "sound dostrine." We our-

Suppose we say of the reformers that "they continued steadfastly in the Heidelburg Confession." We shall be accused of descending to burlesque. But the burlesque is in the changed condition of the church. It has not been originated by this discussion. Where, then, is the difference? Manifestly in that the "doctrines" of the former age are messages for application in living, while the "dogmas" of the Confession, without practical bearing, are bulwarks of futile words builded about thought in its most abstract phases. As casting definite light on the Apostolic meaning of the term "doctrine," let it be noted that in First Timothy 1:9, 10, murder, fornication, lying and perjury are noted as things against "sound doctrine." In Second Timothy 3:16, 17, in like manner, we are told that the inspired records are profitable for "doctrine," among other things "that the man of God may be furnished unto every good work." Again, in Titus 1:1-3, temperance, gravity, faith, love, patience, etc., qualities of life and not of affirmation, are noted as things befitting "sound doctrine." Is there left any uncertainty as to the character of "doctrine" in the Apostolic days? I trow not. But if we stop to sift these thoughts and to compare the resultant ideas with our own modern conceptions of "sound doctrine," shall we find that we, plea for primitive Christianity notwithstanding, have entirely escaped inoculation with the creedal bacillus? When we speak of "sound doctrine," have we in mind the moral basis of right living or some philosophy of the process of reg neration? Is it a mistake to say that the latter has far the larger part in our conception? This is our heritage from more than a thousand years spent in creed-mongering. It would be quite profitless to spend time in curious search of antiquity for the rise and progress of old feuds founded on purely abstract speculation. We all know enough of them to be amazed that they could have been the source of such unbrotherliness of persecution as, in many ages of the church, disgraces its history. This process of salvation by logic held almost undisputed sway for a whole millennium. We are scarce out of its shadow, here on the threshold of the twentieth Christian century. The atmosphere of this vanishing past is strongly sketched by John Morley in his recent "Life of Cromwell." Of the age of the mighty Oliver he says: "Just as mediæval schoolmen discussed the nature and existence of universals in one century and the mysteries of immortality and a superhuman First Cause in another century, so, now, divines and laymen discuss predestination, justification, election, reprobation and the whole unfathomable body of theological metaphysics by the same method-verbal logic drawing sterile conclusions from unexplored authori y."

The day draws on when this fruitless folly of philosophy is no longer in repute. The creeds are passing. Yet is there danger that, in forsaking old forms of thought, the world shall discard rather than reform its

selves, strenuous as has been our protest against "the creed," have not, in this particular, been wholly guiltless. We have said that we would use Bible terms for Bible things, but when we have declared a man "sound in the faith," have we not thought rather of certain sermons on "first principles" than of the force of precept and example with reference to lying and licentiousness and ten perance and love and patience? It is time that the word "doctrine" be restored to its Apostolic meaning in our thought; that "doctrine" should resume its place in the church as the main element in Christian teaching. "Sound doctrine" is what the world needs to day, what the church needs. Honesty should be the mark of all Christians; liberality, not covetousness, the stamp upon their lives. This is "sound doctrine." We shall have a better church membership when the emphasis is better distributed between faith, repentance, baptism, and lying, perjury, licentiousness, profanity, temperance, patience, love. Not that I would alter church practice in "first principles," or cease to uphold our duty to follow the leading of the Divine Spirit in regard to the formalities of the church's organic life, but emphasis is needed on the fact that one may acquiesce in all the appointed ordinances of the Church of God, and yet be but the more condemned if the "sound doctrine" toward which they look does not thereafter mold the life and character. Fidelity of heart as well as brain is demanded to make a real Christian life. This is the vital matter. Who doubts that God will pardon errors of judgment when he cannot pardon errors of affection? Fidelity of practice as to the subjec's and substance of baptism is without question for the advantage and health of the church as an organization, but fidelity of life with regard to questions of character will have final weight in decision of destiny. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven." Doctrine and dogma meet and blend in the person of Jesus. He sets the standard and the limit for both. He says of himself, "I and my Father are one." This is dogma. It smacks of unfathomed mystery. Yet does it open no door to profitable speculation. Linked with the gracious ministry of Jesus, it assures the world of the wealth of the Father's love. So far is it revelation, but beyond that it but adds to the mysteries of life. Where Jesus lived above the human plane, in his miracles and his attitude toward sin and sinner, we gather from his declaration that we see the Father in seeing him; but no amount of speculation has been able, either with the "homoousion" of Nicæa or with any other epithet, to clarify our conception of the relation existing between the Father and the Son. Is it not a little strange, indeed, that those who have never penetrated the mystery of the connection of soul and body in their own natures, should yet think themselves competent to discuss the infinitely more subtle relations subsisting

under the manifestations of the Deity? Enough that we see in Christ Immanuel, God with us, seeking us, to save us. Ah, "what is man that thou art mindful of him!" Hallowed and haloed by the mission of the Master, let us pray Paul's prayer for his children in the faith. "We bow our knees unto the Father, from whom every fatherhood in heaven and cnearth is named. that he will grant us, according to the riches of his glory, that we may be strengthened with power through his Spirit in the inward man; that Christ may dwell in our hearts through faith; to the end that we, being rooted and grounded in love, may be strong to apprehend with all the saints what is the breadth and length and height and depth, and to know the love of Christ which passeth knowledge, that we may be filled unto all the fullness of God. And unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church and in Christ Jesus unto all generations, forever and ever.

But Jesus is also "doctrine." When on the human plans, he says: "I am the Way, and the Truth, and the Life," he is no longer obscure, no longer mysterious, but practical and comprehensible. "No man cometh unto the Father but by me." No man's life becomes accordant with the divine ideal of human life, save as it patterns after my life in its human manifestations. I am the way to live, I am the truth about duty, I am the life that endures. Doctrine is comprehensible. It relates to the realm of human experience. It touches the springs of human action. Dogma, on the other hand, is the voice of authority. The need of authority betokens the realm of mystery. If the authority is valid, then dogma crowns mystery with hope, bulwarks it with faith, seals it for the revelations of the days to come. Humanity needs little thereof, and little is vouchsafed. Meagre dogma, but that proved divine, God and Christ and the Holy Spirit and the spirits of just men made perfect, bound by a mighty love into a common family, this fills the measure. But, in our frai. natures, what demand for "doctrine?" And "doctrine," divinely revealed and illustrated but humanly comprehensible, God has accorded us. "Never man spake like this man." Never man lived and loved like this.

Let us fill thought and preaching with this truth, that "doctrine" is precept, illuminated by example, laying hold on life. It has no part with speculation or philosophy in any degree. It knows nothing of "schemes of redemption" or "the orderly plan of salvation," as though there were machine and process for delivering souls thoroughly cured and preserved at the rate of so many per hour; but it deals with human weakness, with human temptation, with human inspiration, with human life. Here is the solicitude of Paul for Timothy. This is "doctrine." Precept and example and love blended to reflect the life of man glorified in Christ Jesus, to reflect it into darkened hearts and lives until they too shall wake unto real life be

fore the presence of him who is the light of men. Aye, "Preach the Word; be instant, in season, out of season; reprove, rebuke, exhort, with all long suffering and doctrine." Doctrine deals with the questions of pratical life, with to-day's duties, with the saloon and corrupt politics, with the oppression of the poor and the sanctity of the law, with our use of money and our obligation to the oppressed, with the lusts of the flesh and the pride of life. When we who wear Jesus' name look oftener to see what we would do in these things, and strive more to follow him in practical affairs we shall understand better what the apostle meant when he further wrote to Timothy: "Meditate upon these things; give thyself wholly to them; that thy profiting may appear unto all. Take heed unto thyself and unto the DOCTRINE; continue in them; for in doing this, thou shalt both save thyself and them that hear thee."

Alliance, Ohio.

The following poem, written by Rose Bush Wilkinson, of Hastings, Nebraska, was one of the hits at our National Convention at Kansas ity. It was read on Tuesday morning at the National Convention in Armory Hall, by Miss Mand Worthing, of Hastings, Nebraska. No speech of the convention created more enthusiasm. It was excellently rendered by Miss Worthing, who re ceived repeated applause.

This poen celebrates the run which E. F. Boggess made into the Cherokee Strip on September 16, 1893, under the auspices of the Board of Church Extension, for the purpose of securing church lots for erecti n of Christian church buildings. Brother Muckley, the secretary of the Board, has been urging some of our prople with poetic instinct to immort lize this ride in verse. Other poems will doubtless appear]

BOGGESS' RIDE.

BY ROSE BUSH WILKINSON, HASTINGS, NEB.

You have read from a grea English poet, How a man once gained renown, By a famous ride on his wedding day From London to Edmontown. John Gilpin rode for his dinner that day, For his dinner, John Gilpin rode.

From a loved American poet, Known wherever our language is known, You have read of a famous midnight ride

In peril, in darkness, alone.
Paul Revere rod- for sweet liberty's sake, For liberty, Paul Revere rode.

You have read from history's pages, How another liberty's son Intrepidly rode down a flight of stone stairs And escaped from the enemies' guns.

Brave Putnam rode for his life that day, For dear life, Israel Putnam rode.

You have read with pride and with pleasure, From poet and historian, too, How the Union was served and a battle saved By the ride of a patriot true.

Phil Sheridan rode for vict'ry that day, For our flag, Philip Sheridan rode.

Could one ride for anything nobler Than the flag we love so well?

Aye, one hath ridden for nobler Cause. Of that Cause and that ride I would tell. For Church Extension, E. F. Boggess rode, Boggess rode for the Church's Extension.

On the third of September, in '93, The fertile land of the Cherokee Was given o'er by our law's decree To settlers of every station. They might make homes on its sunny plain,

Might stake out cities and hold domain

O'er all its acres. Might go and gain Each for himself a location

And in order that justice might here hold sway. And each have equal right of way, 'Twas arran ed that on the sixteenth day

Of this same month of September At the hour of noon a signal should sound. And every home-seeker in line on the ground Might enter the race. Oh, surely 'twas bound To be a race that all would remember.

All manner of people ranged side by side The pedestrian to run, the equestrian to ride Each to choose his own transit, but whatever betide,

Each to strive in the race to be winner. The rich and the poor, the timid, the bold; The lover of home and the lover of gold; The tradesman, the toi er; the maid, young and old; The wise and unwise: saint and sinner.

Now, our Church Extension Board was awake And had said: "Why shall we not for the sake Of our King and Eis Kingdom's extension take

In this land some goodly possession?
Let us here make homes for the oft homeless bride, The Church of Christ. When for her sake he died, Can we not find one who will dare to ride For her sake in that great procession?

So to Boggess they turned in this hour of need And said: "You are the man. Go find a fit steed And training for nimbleness, promptness and speed,
Prepare for that race to be ready."

And B ggess procured a good horse and a tent Where the horse might be cared for, then carefully bent

His thought to that training (one purpose intent), With true heart and hand firm and steady.

(Oklahoma could tell you with pride of the man Who prepared for the race and was found in the van,

And Kentucky, with pride, of the good horse that ran

Well enough to be oft told in story. But pride in an effort like this hath small place, The worldling may glory in the man and the race. But we here to-day may alone praise His grace In whose presence no flesh shall glory.)

The day has arrived! The hour is at hand! See the long line expectant now breathlessly stand, Each eager, intent, with his watch in his hand Till the signal to go shall be given.

The silence so great you can hear the tick, tick Of watches, and almost the hearts beating quick, Till suddenly—Hark! 'Tis the signal gun's click And the very air seems to be riven.

Here's the train-over-laden-kept at eight-hour speed;

There are vehicles varied; wheels vieing with ateed.

And youdar is Boggess away in the lead, On the horse that seems proud of his training. See! He leaps a broad stream. 'Tis a full rod

across.-Then onward he goes, without swerving or pause. Oh! well rides our friend for the good of the Cause-The Cause so well worth our maintaining.

-on, see him speed o'er the wide, rolling prairie. On-On-on, till he reaches the town-site of Perry. Here, a forman confronts, but our rider is wary And ready for one, or a dozen.

He dismounts, stakes in hand, the church-site to decide,

When, halt! by a cut throat his claim is defied, But he springs 'cross the street with quick, vaulting stride

And the church-site is soon safely chosen

But the rider has still other conquests to gain, So, day after day he rides on o'er the plain. And chooses locations again and again

Where the church may find safe habitation, And in white raiment* wait another Rider* to come On a white horse* from heaven to take his bride home.

That Rider the Faithful*—that Rider the Groom, The Christ at whose name every nation.

With quick-bending knee and with low-bowing head Shall confess that He liveth who once had been dead.

And shall honor the Church with such glorious H ad,

-The Bride who that name hath been wearing. Oh! then when earth's glory and fame shall have flown,

-then shall the glory of heaven be known, And Boggess be honored—yet not he, alone, But all they that love Christ's appearing.

POPULAR AMUSEMENTS.

E. W. THORNTON.

The solution of the problem involved in the abuse of amusement has been variously attempted. Some maintain that the church should positively forbid indulgence in certain forms of amusement, and that the disobedient should be expelled from fellowship. But this course is admittedly not without objection unless the disobedience be a clearly apparent evidence of godlessness of character, and then it is the godlessness and not the act of disobedience that really demands the discipline. Others maintain that our best Christian men and women should patronize those amusements most fascinating to young people, thus raising the standard of excellence and compelling amusements of a better class. Spurgeon styled this plan of procedure to be about as consistent as an effort to purify a sewer by pouring lavender water into it. Still others maintain that the church should furnish amusements of a high order for the express purpose of counteracting the effect of those of a low order furnished by the world. But the church can scarcely afford to go into the show business for even so laudable a purpose as this. Is there, then, any solution? I believe there is. It is to be found where the solution of every other such problem is to be found-in the gospel of our Lord Jesus Christ. But the gospel, instead of being a list of laws with which to regulate conduct, is an elucidation of principles upon which to build character. While the commands, "thou shalt not dance," "thou shalt not attend theaters," and "thou shalt not play cards," are not in the Scriptures, there is that there which presupposes more intelligence and finer consecration than the necessity for such petty commands would indicate. By the Christian, therefore, the rightness or wrongness of any course of conduct is to be determined according to the Christian principles involved, and the Christian principles involved in the question of amusement are no more difficult to determine than others when there is a sincere desire to know them. Adopting this method of solving our problem it seems to me to be easily apparent:

First, that those amusements should be shunned which are doubtful in their moral tone. 1 Thess. 5:22: "Abstain from every appearance of evil."

Second, that those amusements should be shunned which tend to destroy reverence for God and detract from the power of his truth. 1. Cor. 10:31: "Whatsoever ye do, do all to the glory of God."

Third, that those amusements should be shunned which may not safely be indulged in by the weak as well as the strong. 1 Cor. 8:9: "Take heed lest by any means this liberty of yours become a stumbling-block to them that are weak."

Fourth, that those amusements should be shunned whose tendency is to conform the Christian to the world, instead of transforming the world into the likeness of Christ. Rom. 12:2: "Be not conformed to this world: but be ye transformed by the renewing of

Fifth, that those amusements should be shunned upon which the blessings of God may not consistently be invoked. Prov. 15:8: "The sacrifice of the wicked is an abomination to the Lord: but the prayer of the righteous is his delight."

"But." you exclaim, 'can any amusement pass muster when subjected to such a test?" Yes. Every amusement is right which fulfils the purpose for which amusements were divinely intended.

Amusements were intended to be recreative and not dissipative. They were intended to be constructive and not destructive of physical, mental, moral and spiritual vigor. They were intended to be tonic and not toxic. They were intended to be a means to an end, and not an end in themsel es. They were intended to be clean, pure, sweet, wholesome, temperate and helpful; not contributing to a flippant, superficial view of life, but resulting in the best possible preparation for life's God-given tasks.

Mayfield, Ky.

SHUT-IN.

[The following extract from a personal letter is from a sister well known in Missouri and New York City for her piety and zeal Although reared in wealth, her father being at that time a Wall Street broker, she never neglected the study of the Bible, nor shirked a duty in Sunday-school. Now, in her affliction, shastill shows what may be done in keeping up her daily study of God's word. How she puts many of us, who enjoy far better health, to shame in this respect!

CLAYTON KEITH]

I am going to write, but I have been almost a complete "shut-in" for more than two years. And that reminds me that I saw somewhere in my reading recently that the man had been around again questioning the little S. S. class. This time he asked if any of them could tell him whim the Lord shut in? The bright little boy was present and shrie eed out, "Jonah!"

Sometimes people ask me if I don't get very lonesome, as I can't go out and there is so little that I can do, but my answer always is, no, no in teed. I even wish the days were longer, but I am always glad to see my friends,—not in the sense of loneliness though, like a little boy who lived downstairs, who once, when his aunty was out, came up to ask if he might stay with me, as he was so lonesome, and not even a peddler would come.

We live a very plain, quiet life, with little or no worry about the formidable Mrs. Grundy and her notions of how things should be. My husband is much of a student. He loves the study of language and has what he calls a smattering of half a dozen or more languages. One of his chief delights is the study of words of our own language. 'Tis astonishing how much he will get out of a word before he runs it down. One of our morning papers gave 20 lessons in French for the benefit of those expecting to go to the Exposition this summer. We had no expectation of going anywhere, but we went faithfully through all the lessons, and began again to speak French to each other.

I am beginning to notice a difference in

e seasons. At first I couldn't tell whether it was summer or winter without special reference to the months. We wear the same clothing right along all the time, overcoats and all. The climate of San Francisco is peculiar. I have often been walking with my teeth chattering almost, and shivering all over, and on looking around would see a palm tree, or a magnolia, or probably a great cactus that could not be covered with a hogshead. It is what I call an inconsistent climate. Fuchsias and heliotrope grow most luxuriantly out of doors. I have seen fuchsias climbing all over the side of a twostory house, with large and very abundant flowers. Our "spell of weather" for the past week shows no sign of letting up. It makes me think of weather in Brooklyn and of a February spent in London several years ago, when the sun was scarcely seen the whole month, and consequently a great number of the "old asthmatics" in that city died off.

Now I want to speak of our studies. My husband and I are daily reading the Bible through together,-have gone through it several times since our marriage, but a short time ago I determined to take up the New Testament myself, and as I have some knowledge of the Greek, my special delight is in my Greek Testament, with a word-for-word translation into English right under the Greek, and I believe that is the best way to study a language. I remember that our last and best French teacher started us girls with the gospel of John, and we were soon able to converse in French. I am trying to read all of the New Testament in the words of Christ and his apostles! It is a little difficult, but so interesting and so helpful! I enjoy it very much. I wake about six o'clock in the morning and, propped up on my pile of pillows, and rolled in blankets and shawls, I am ready for my morning study. S metimes I go over what I have read before (it is always best to review), and sometimes I go on several chapters. I am now in 2 Cor., 8th chapter.

Now for the best part. I always love the Psalms of David. The 37th was my father's favorite, the 34th was my old Sunday-school teacher's in New York, but I can't settle down on any one, where so many are full of praise and beauty. I was surprised during some of my sickness, when I couldn't read, how that old 23rd Psalm came to me, with new beauty and freshness, every word seemed weighted down with joy, comfort and peace. You ask what gave me most comfort. It was the blessed assurance that I am Christ's and he is mine, and all those glorious promises which shall never fail. I know whom I have believed, and I can trust him. Oh! how I love him. Don't you remember that first and great commandment, and the second which is like unto it? I haven't gotten the full of either of them yet,-but, as the children say, "I'm going on." Yes, and going on in hope. Love is the fulfilling of the law, and "the greatest thing in the world." I sometimes wish I had more literature to aid me in the study of the Bible. If I could afford it, I would have the

AN HISTORIC BIBLE.

DECIMA CAMPBELL BARCLAY.

The short paragraph which appeared in the CHRISTIAN EVANGELIST last week, from the Bunker Hill Gazette, said: "The Rev. J. G. M. Luttenberger, of Dorchester, while traveling in Europe recently, came across an old Bible at Strasburg, Germany. This book is probably the oldest Bible in America. It is the original translation of Martin Luther and was published in 1729, 171 years ago." I have now in my possession a much older Bible, which was published in London in 1696, during the reign of "William and Mary," and is 204 years old. It is in almost perfect condition, a large, firmly bound volume in heavy calf binding and contains, besides the Old and New Testaments, "The Book of Common Prayer," "The Thirty-nine Articles of Religion," "The Psalms in metre, "The Gun-powder plot" and "The Apocrypha." This "Family Bible" descended to my husband from his great-grandmother, Mary Hoops, of Philadelphia, who was married to Thomas Barclay in 1770, so that it must have been in the possession of the Hoops family many years prior to her birth. We have also another most valuable Polyglot Bible, published by Samuel Bagster, London, in 1831, and given to my dear father, Alexander Campbell, in 1847 by the churches of Scotland. The following presentation is beautifully written and illuminated by hand, and is a most wonderful specimen of exquisite penmanship:

PRESENTED

To

ALEXANDER CAMPBELL,
President of Bethany College, Virginia,
United States Of America,

As A Memento

Of

HIS TOUR THROUGH SCOTLAND, During the months of August and September, 1847.

And As A

Token of the Gratitude of his Brethren,

For

The services he has rendered them,

For

His exemplary and firm devotion to the cause

PRIMITIVE CHRISTIANITY,

And

Of their sincere desire that he may Increase in the knowledge

Of

GOD'S HOLY BOOK

Continue to make advances in the DIVINE LIFE.

October, 1847.

On every page the Bible is printed in eight languages, Hebrew, English, Greek Latin, German, Italian, French and Spanish, and it is elegantly and substantially bound in Morocco leather, and is by far the largest and handsomest Bible I have ever seen. Its cost was sixty English pounds, or nearly three hundred dollars.

In 1863, my father wrote in clear, distinct characters, with his own hand, the following presentation:

To John Judson Barclay, and Decima Campbell Barclay, his wife, with the most affectionate regards of their father, is this most precious Holy Bible presented. A. CAMPBELL

Bethany House, Brooke County, Virginia, Nov. 9th, A. D. 1863.

These two rare old Bibles are heirlooms, more precious than their weight in gold. Bethany, W. Wa.

ARE THE MISSIONARIES TO BLAME?

[The following article, which appeared originally in the Shanghai Mercury, is sent to us by the kindness of Mrs. C. E. Garst. It shows the attitude of an intelligent layman, a foreign resident of China, toward the oft-repeated allegation that the missionaries are the real cause of all the trouble botween the Chinese and the foreigners .-

The blind objections to missionaries being made by some writers just now, exhibit a want of thought and discrimination. Not a missionary myself, I, from a purely commercial stand-point, appreciate their devoted labors, their moral example and influence. The great majority of Protestant missionaries wisely have refrained from assuming or desiring any official status, and in doing so have avoided making themselves stumbling-blocks to the non-Christian natives, as so many of the Roman Catholics and a small minority of the Protestants have done. But the foreign resident who now rushes into print and demands that missionary labors cease in China, is wanting in the exercise of common sense.

The missionary, with good reason, might retort that all commercial men and civilian foreigners should be deported, because the lives of a number of them in the treaty ports are an outrage on all the best ideas of the natives, and a libel on Western civilization.

In the Boxer placards it has been said that "foreign men disregard all the human obligations and their women commit adul-Now in no instance can this be tery." asserted of the missionaries in China, but unfortunately it does hold true of a certain minority among the foreign residents.

Instead of clamoring for the expulsion of all foreign residents because of the sins of the few, the missionaries are level-headed enough to see that what is needed is not expulsion, but decided protest by all those foreigners who desire the higher standard of their respective nations to be emphasized in this land. The protest should be made privately and publicly, both in and out of the press, so that the natives around us can plainly see that foreign public opinion does not for a moment condone what its highest ideals distinctly condemn. The man or woman of foreign birth who lives an immoral life; the foreigner who illtreats a coolie, as he would not dare for an instant to treat a London cab-man; the Westerner, be he an ordinary private individual or a city father, who encourages, establishes or patronizes lotteries; in fact, any among the foreign com nunities of China who in any way lower the standard of life they have in the home-lands been taught to respect and aim at, do more to prepare the way for corrupt officials, bent on stirring up the ignorant people of China, than all the mistakes of all the missionaries put together. The writer is well aware that among certain sick-brained circles it is fashionable to deride the methods, objects and personal character of the missionaries, and while not claiming for them absolute perfection, nor asserting that they are free altogether from minor errors, it is certain that, taking them in a body, the percentage of those among them that are actuated by selfish motives is minute.

The number among them who fail to give an example of pure morality in their stations in the interior and elsewhere, is less than the proportion of similar failures among the established clergy of the homelands. The criticism of their objects comes ill from men whose whole heritage of worth is the main result of similar propaganda in their own native lands in the past. At the foundation of much ill-natured, ignorant criticism of missionaries, and the real cause of the lying reports that are spread abroad, is an uncomfortable feeling, resulting from the critics often living in a manner that would, if known, shut them out from their own parental roof. Where missionaries live in the interior, away from all foreign civilians or officials, there are no houses of illfame, kept for, or by, foreigners. In such places there are no lotteries licensed and supported by foreigners. There no natives are cuffed and kicked, for there are no rowdy young foreign "drunks" to drag their nation's character in the mire. Ninety per cent. of the foreigners who glibly calumniate the missionaries have absolutely no real knowledge of the subject on which they air gaseous opinions. Few of them have ever visited a mission station or seen a native convert. If they have, the writer can testify that often the native convert's character and life would cause many a foreigner to hang his head in shame, for better opportunities unavailed of.

When "loaves and fishes" is quoted as the raison d'etre of missionaries being in China, it never occurs to the uncultured, illeducated carpers that they should first make sure of the past history of those whom they so readily vilify, or they might discover that never was assertion more unfounded, and that many now in the mission field have given up more than their small-brained mudflingers are ever likely to attain. "When the wine is in the fool comes out," and on hotel and club bar critics we will waste no more time.

When it is remembered that the knowledge of the language is largely due to the labors of a succession of missionaries, it will be seen how much even the consular services

owe to missionary workers in the past, as also to several who are still among us. But when coasideration is carefully given to the fact that, all over the interior in places where the foreigner is otherwise unknown, he is first introduced in the person of a missionary, who lives quietly a moral life, so that all his immediate neighbors or close acquaintances acquire a favorable knowledge of an individual foreigner, and from that particular argue favorably in general of foreigners.

All over the Empire, again and again, in times of trouble and riot the immediate acquaintances of the missionaries, as well as the converts, have stood by their foreign teachers at the peril of their own lives, proving conclusively the good opinions won by the example of their lives and teaching. All through the horrid riots of 1891 2 the native converts remained faithful not only to their missionary pastors (laying down in some instances their own lives to save the foreigners), but also were staunch in their faith, in spite of all tortures and persecutions, too horrible to relate in detail. Such centres of enlightenment as to what foreigners are, and have to give the Chinese, open up the country for trade, and again and again can the demand for foreign goods be traced directly to the influence of missionaries in the interior.

If trade follows the flag, it is because the flag is usually made known by a good introduction on the part of the missionaries.

Withdraw your missionaries, and send into the interior your young rowdy riotous liver. with his "sleeping dictionary" concubines, his drunkenness and bullying conduct, and see how much worse your trade and reputation will soon be.

It is high time that we drop all mad talk about missionaries, and instead of trying to make scape goats of any one section of foreign residents, while endeavoring to reform all these evils that prejudice us in the eyes of the natives, show that we know that behind all auti foreign agitation is the Peking government, as chief instigator and offender. The day will never come when missionaries are withdrawn from China, but if it did, the writer as a commercial man would venture to prophesy with certainty the early ruin of foreign trade with China.

A Good Start on the New Year.

The following shows the receipts for Foreign Missions for the month of October, 1900, as compared with the same month a year ago:

Contributing Churches, 1899 1900 Gain

Contributing Churches, 31 30 loss 1

"Sunday-schools, 7 15 8

"C E Societies, 10 9 loss 1

"Individ'1 Offerings, 33 40 7

Amounts, \$1,526 13 \$2,095.05 \$568.92

This is a large per cent of increase for the first month. We start out this year to raise \$200,000 as a Twentieth Century Fund for Foreign Missions. Please seed to,

F. M. RAINS, Cor. Sec'y.

Box 884 Cincinnati, O.

Your Best Work cannot be done without good health, and you can't have good health with-out pure blood. Hood's Sarsaparilla is the great pure blood maker. It gives appetite, strength and vigor, and cures disease. Constipation is cured by Hood's Pills. 25c.

Our Budget.

-Now that the election is over, let us get down to real business.

-Not but that the choosing of the president and of governors and congressmen is important, but its importance depends upon the educational, moral and religious work that lies behind it.

—By real business, therefore, we mean the education and the moral and religious training of the people so that they shall be prepared to discharge intelligently the duties which devolve upon us as rational, moral and religious beings.

—We are writing this, of course, before the re sult of the election is known, but no matter what the results may be the program of Christian work will be carried out just the same. The campaign just closing has been unusually quiet and orderly, with very few exceptions, and highly creditable to the American people, but it has, nevertheless, detracted more or less from interest in religious work, which ought now be resumed with all earnestness and concentration of purpose.

—We publish this week the program of the Virginia State Convention to be held in Richmond November 13-16. The brethren in Georgia hold their missionary convention at Augusta, November 20-23. The editor of this paper has accepted a place on the program of both these conventions, and anticipates a delightful season of fellowship with the brethren of these two states. We bespeak for them a large and representative attendance from the brotherhood of these states.

-By a strange oversight in mentioning the colleges represented at the Kansas City Convention, we omitted the name of Cotner, which was represented by three of the professors and many of the students. Prof. W. P. Aylesworth delivered one of the addresses on education. We regret this lapsus pennæ all the more because Cotner has recently shown remarkable grit, vitality and power in canceling its indebtedness, and in girding itself as a strong man to run a race. The truth is, we have so many colleges that it is a perilous thing for one to undertake to mention all of them without having a list before his eyes. We are glad to learn that Cotner has opened the present session with brighter prospects than for several years, and that the brethren there are laying deep and broad foundations for our educational work, not only in Nebraska but in that great northwest of which it is a part.

—Sumner T. Martin sends us the program of a "Convention Echoes" meeting held; by the First Christian Church in Omaha, which is the real thing in the way of a meeting of this sort. There were fifteen members of this church at the Kansas City Convention and every one of them accepted a place on the program of this service. Surely the church must have gotten not only a great deal of wholesome information about the convention, but much of its enthusiam and spiritual uplift.

As we close up this paper, long lines of men are standing in rows over the city quietly exercising the right of suffrage by depositing ballots, expressing their choice for men to fill the various elective offices which are to be filled the present election. This is a spectacle to be witnessed in no other country in the world on such a scale as in the United States. The great work of the future, politically, is to make these ballots all honest and intelligent, as the great majority of them already are. Much remains to be done, however, in the way of cleansing the Augean stables of our political life so that there shall be a free ballot, an intelligent vote and an honest count in every precinct throughout our country's wide domain.

—The cut on our first page this week represents the new building of the West Side Church of Chicago, which was but recently completed, and which was dedicated on last Lord's day. The basement of this church was built several years ago, but on account of various hindrances the building has not been completed until recently. We have no report at this writing, of the dedication services, but we congratulate the church on its success and on the presence with it of its old pastor, J. W. Allen, who has done so much to make the church what it is. We trust its future may be marked by increasing power and usefulness.

—The West Virginia Christian, published at Cameron, West Virginia, and edited by J. A. Canby and J. W. Yoho, reports the State Missionary Convention in that state, recently held, as most successful and encouraging. The report of State Evangelist A. Lineletter presented the best reports in the way of results in the history of the organized state work. The addresses were said to be of a high order. The editorial report of the convention closes with this statement: "We do not rememer any state convention that had so many elements of success."

—We have received a reprint of the thoughtful article on "The Decline of the Churches—Some Causes and Remedies," which appeared in the Reformed Quarterly Review for October, by E. P. Wise, formerly of Irvington, Ind., and now of Somerset, Pa. The causes of decline which are mentioned are: (1) the fact that the church is judged by its unworthy representatives rather than by its perfect founder; (2) lack of dependence on the Holy Spirit; (3) a weakening of the authority of the Bible; (4) lack of the Christo-centric plea, wherein the church barely keeps pace with the world in its increased emphasis on the personality of Christ; (5) failure of adjustment to new channels, (6) lack of social sympathy.

-We had an unusually large and interesting session of our Ministerial Association in the office of the CHRISTIAN-EVANGELIST last Monday. W. E. Harlow, who has just clased a very successful meeting at the Fourth Church, delivered an interesting address before the ministers on "Psychic Phenomena;" in which he claimed that there was one underlying principle for all the phenomena of Spiritualism, Christian Science, Dowieism, magnetic healing, faith cures, etc., namely that of therapeutic suggestion. Brother Harlow has made a special study of this subject, and his address was listened to with deep interest. The discussion led by J. Caldwell was also a lively feature of the meeting. Next Monday Mr. Caldwell will read a paper on "Social Settlements and the Institutional Church," and business men interested in downtown work are invited to be present to hear the same.

-Calvinism, as set forth in the Westminster Confession, has shown itself to be so susceptible of different interpretations that there is room for differences of opinion as to what the confession teaches about election and reprobation, just as there are differences of opinion as to what the New Testament teaches about it. So there is place for the book recently written by Prof. J. V. Stephens of the Theological Seminary at Lebanon, Tenn., to discuss the question as to whether or not the Westminster Confession teaches that some infants (i. e. the non-elect) dying in infancy are doomed to eternal woe. The author shows that the confession, as understood by those who wrote it, does teach that herrible doctrine. No wonder that a civilization which organizes societies for the Prevention of Cruelty to Children calls for a revision of such a creed.

The Small of the Back

That is where some people feel weak all the time.

They are likely to be despondent and it is not unusual to find them borrowing trouble as if they hadn't enough already.

The fact is their kidneys are weak, either naturally or because of sickness, exposure, worry or other influences.

"I am thankful to say," writes J. L. Campbell, of Sycamore, Ill., "that Hood's Sarsaparilla has cured me. For many years I was troubled with backache. At times I was so bad I had to be helped from the bed or chair. I am now well and strong and free from pain." What this great medicine did for him it has done for others.

Hood's Sarsaparilla

Promises to cure and keeps the promise. Begin treatment with Hood's today.

-A correspondent from Kentucky, Rev. E. M. Doddridge, calls our attention to an inaccuracy in the Current Events of last week's CHRISTIAN-EVANGELIST where we stated that the officers of election in that state under the Goebel law will all be Democrats. It is true, as our correspondent says, that the law does provide that election officers shall not all be o one political party. But it is also true that the appointment of the officers of election is entirely in the hands of the County Boards of Election which are unanimously Democratic by appointment. The law also provides that the election officers of each proci er shall be merely of different parties. The appointment of two Democrats and two Populists will meet this requirement. It is known upon good authority that as a matter of fact this is exactly what has been done in many cases and the Republicans have without success repeatedly petitioned in many places for at least one representative at the polls. The CHRISTIAN EVANGELIST is a non-partisan paper but it has never made any particular secret of its opinion that the Goebel law is a piece of conspicuously unjust legislation. Even the Ken tucky Legislature has registered its opinion that the Goebel law is good enough to repeal.

-The article by Charles Forster on "Christ and Modern Ethics" will repay a careful reading. It is worth while to note, in any consideration of Christ and the philosophical writers upon ethics, that modern ethical theory covers, for the most part, different ground from that of the ethical teaching of Christ. The enunciation of a philosophy of ethics was as far from the purpose of Jesus as was the statement of the facts of natural science, as such, from the purpose of the writer of Genesis. Jesus taught conduct, not the philosophy of conduct. No reputable philosopher has ever dissented from the moral teaching of Jesus; that has furnished the content of right conduct in all of their systems. The philosopher is the man who tries to understand, and the ethical theorist is he who tries to reduce to a system all that he can know of the what and why of moral obligation. Modern thinkers have helped us much in our understanding of God's moral order, but he would be more fool than philosopher who, seeking for the clearest view of man as a moral agent, should reverse the moral judgments of him whose insight into human motives was as keen and unerring as his own conduct was irreproachable.

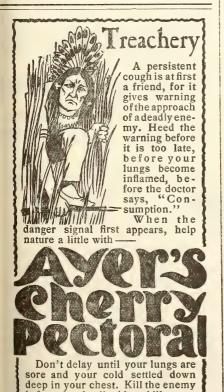
-Any church near one of our colleges desiring the services of a competent young preacher of several years' experience for two or more Sundays a moath, while he completes his college course, may be put in communication with him by addressing Walter Scott Priest, Atchlson,

-Rev. Francis E. Clark, president of the United Society of Christian Endeavor, is college preacher at Cornell University during the present week. After leaving there he will deliver a course of lectures for the Theological Seminaries at Auburn and Oberlin.

-The church at Springfield, Illinois, Jay Elwood Lynn, pastor, ha: made a contribution of \$60.00 for the rebuilding of the churches damaged by the Galv ston storm, and this in addition to a contribution of \$110.00 made two weeks before for the work of the church Charity Committee.

-The annual state convention of the International Order of the King's Daughters and Sons is being held in St. Louis, on Nov. 7 and 8, at the First Presbyterian Church. There was an "Inspiration" meeting on the afternoon of the 6th in the same place. Mrs. Margaret Bottome and Mrs. Isabella Charles Davis, of New York, are expected to be present. Many delegates are provided for. All King's daughters and sons with their friends are invited to attend this convention.

-The third edition of the great exercise, "The Cross and the Flag," for Boys and Girls' Rally Day, has been exhausted, and the fourth edition is now on the press. We have that our schools will all take up this Boys and Girls' Rally Day for America. It can be made a joyou, happy ay in the Sunday school, and its good influence will be felt throughout the entire winter. If your school has not yet decided to observe the day, write at once for supplies to Benj. L. Smith, Y. M. C. A. Building, Cincinnati, O., and if you cannot observe it on the Lord's day before Thanksgiving, dos) at the earliest convenient date.



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common cold; a 50c. bottle is bet-

ter for bronchitis, asthma, and colds that hang on; the dollar size

old cases.

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-I would call the attention of preachers, young and old, to the article entitled "Outwitting Fate," by L. H. Stine, in last week's CHRISTIAN-EVANGELIST. Its demands are appalling and yet they fire the soul with ambition. J. E. DENTON

-Especial attention is called to the Southwest Missouri Preachers' Institute which will be held in connection with the Springfield District Conven tion at Aurora, Mo, Nov. 19 22. The program appears elsewhere. Those who intend to be present are requested to drop a card to M. J. Nico on at Aurora, Mo.

-The office of the Christian Evangelist was favored recently by a visit from Dr E. C. L Miller, who has just now returned from five years of medical missionary work in Central Province, India. Dr. Miller has been in the midst of the famine stricken district and during the past year has been in charge of one of the government kitchens at which 2,000 natives were fed daily. The famine, he says, was caused less by an actual scarcity of grain than by a financial scare which sent the price of all food up out of reach of the poor people. The same financial panic stopped industry and left thousands, almost millions, with no employment and no income. During the first part of the famine, grain was being exported from India, but the people starved because they could not boy it. The crop failure later only intensified this distress. The British government, says Dr. Miller, has done all a government could do to

-It is desired that special attention be called to a movement inaugurated by the ex cutive committee of the Christian Church Widows and Orphans' Home at Louisville, Ky., to raise a Twentieth Century Endowment for that institution. No missionary or benevolent appeal more richly deserves our attention than the cry which comes from the helpless children of those that have worn themselves out in the service of the Lord and have entered into their eternal rest. We heartily commend this attempt to raise a \$50,000 en own nt for the Orphans' Home. If you can give \$5,000, you will be allowed to keep five orphan children in the Home continually and the fund will be called "The Memorial Fund" named after the giver. A special appeal is made for One Dollar off rings. Of course, if you can give more, it will be greatly appreciated. If every reader of this paper would give, and if the readers of all our papers would do the same thing, \$100,000 would be raised in less than ten days. At least send \$1 to Robt. H. Otter, Box 300, Louisville, Ky., and thus help to raise the \$50,000. Don't delay, but write Brother Otter at once the amount you expect

-The following note from the president of Central Christian College will convey welcome news to all those who are interested in that worthy school. The new accession can but add much strength to the facu ty.

The Board of Central Christian College, Albany, Mo, has called to its faculty R. A. Gilcrest, A M., late Prof. of Sacred Literature in Eureka College, Ill Bro. Gilcrest is a scholar of rare qualifications and a successful teacher. He will, in the field, act as our sccredited financial agent and solicitor. It is very desirable that the college should be amply endowed, and it is hoped that much will be accomplished by the effort now being made. Bro. Gilcrest is a strong man, an experienced educator and able preacher. By securing his services the faculty is made stronger and the business interests of the college, it is believed, will be advanced.

J. W. ELLIS.

The New Catalogue of the Christian Publishing Company is a handsome pamphlet, and very useful for reference. It may be had for the asking. Address a request to the company at 1522 Locust Street, St. Louis.

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form of kidney trouble.

Dr. Kilmer's Swamp-Root is not recommended for everything but if you have kidney, liver or bladder trouble it will be found just the remedy you need. It has been tested in so many ways, in hospital work, in private practice, among the helpless too poor to purchase relief and has proved so successful in every case that a special arrangement has been made by which all readers of this paper who have not already tried it, may have a sample bottle sent free by mail, also a book telling more about Swamp-Root and how to find out if you have kidney or bladder trouble. When writing mention reading this generous offer in this paper and

ofter in this paper and send your address to Dr. Kilmer & Co., Binghamton, N. Y. The regular fifty cent and Home of Swamp-Root.

dollar sizes are sold by all good druggists.

Dersonal Mention.

The church at Alexis, Ill., is without a preacher.

J. P. Davis, of Fairbury, Neb, can be engaged to hold meetings during the fall and winter.

Bro. Spencer, Coldbrook, Ill., continues there another year.

H. O. Breeden, of Des Moines, Ia., will dedicate the new house at Cameron, Ill.

F. D Power recently delivered a lecture to large audience at Hannibal, Mo. He also preached two sermons, to the delight of his audiences.

Chaplain J. B. McClery, of Fort Logan, Col., has been visiting old friends at Leavenworth, Kan., and preached once while there.

O. D. Maple at his last service at Scottville, Ill., was the recipient of a handsome gold watch and chain from the church.

J. M. Van Horn made a call at this office re-He was returning home from a visit to cently. his son in Denver.

George B. Stewart has resigned his charge at Ravenswood, W. Va., and has accepted a call to the church at Madisonville, O., a suburb of Cincinnati, beginning with November.

E L. Powell, of Louisville, Ky., has preached a sermon on "Young Faith Vanquished or Allen's Reign of Law." It was fully reported in the Courier-Journal.

J. P. Myers, pastor of the church at Clarksville. Mo., is doing a good work. The congregation have recently spent \$600 in repairs on their building and are having very frequent additions to their mem-

J. G. M. Luttenberger returned from his European tour about the middle of September. He was in this office a few days ago and reports that the prospect is bright for the building of the new church at Gillespie, Ill.

J. B. Corwine, president of the Sunday-school Board of Missouri, has been living and preaching in Frankford and New London, Mo., and near by for twenty five years. His field at present is Perry, Bethel and Ocean Wave. It is said that he has started out more young men in the ministry than any other man in Missouri.

S. W. Marr has been the pastor at Bowling Green, Mo., for two years. He also labors for two country churches near by and holds a half dozen successful meetings during the year. At present he is at Louisville, Mo., in a protracted meeting.

Dr. John B. Vivion, of Galesburg, Ill., celebrated his 90th birthday. Dr. Vivion was an early pioneer among the Disciples of Christ and was virtually the founder of the church at Galesburg. He is still in excellent health and is practicing his profession.

F. M. Green has been appointed to complete the history of Hiram College, begun by Professor Pierson, and suspended by his death. Bro. Green is now at work on the same and will be glad to receive any communication or material from old or new students or friend of Hiram, that will contribute to the interest of the book.

J. Lampton has been pastor at Louisiana, Mo., for seven years. Before going to Louisiana he was at Palmyra, Mo., five years. While at both places he built excellent houses of worship and saved these two congregations thousands of dollars by his economy and business tact in building. He recently resigned at Louisiana. The congregation would honor itself by recalling him and insisting on his remaining.

Frank G. Tyrrell, of Chicago, having devoted most of last week to lecturing in southeast Missouri, spent Lord's day in St. Louis on his return, preaching morning and evening at the Mt. Cabanne Church, where he was listened to by packed auditure. ences at both services. Mrs. Tyrrell spent the week in the city visiting her old friends, and a reception was tendered to Brother and Sister Tyrrell and also to Brother and Sister McAllister at the Central Christian Church, on Saturday evening, which was a very pleasant occasion.

MINISTERIAL CHANGES.

Baxter Waters, St. Louis, Mo., to Lawrence, Kan.

George B. Stewart, Ravenswood, W. Va., to Madisonville, O. J. H. Fuller, Newport, Ark., to Eureka Springs,

Ark. A. O. Hunsaker, Winslow, Ind., to Liberty, Ill.

J. H. O. Smith, Dixon, Ill., to Pomona, Cal. F. S. Hallom, Springfield, Nev., to Nevada, Tex. J. J. Finley, Kalkaska, Mich., to Du Plain, Mich. Bruce Wolverton, Portland, Ore., to Haines P.

Williams, Morgantown, W. Va., to Fair-J. F.

mont, W. Va.
A. M. Harral, Farmington, Mo., to Chandler, Okla.

L. H. McCay, Burnt Prairie, Ill., to St. Louis.
W. F. Flower, Peru, Kan., to Coffeyville, Kan.
M. F. Rickoff, Portland, Ind, to Marion, Ind.

Dedication at Ambia, Ind.

Cone of the most successful dedications that it has ever been our pleasure to participate in, was the one at Ambia, Ind., on Lord's day, October 28th. The day was an ideal one. The attendance both morning and night was more than the house would hold.

The house itself is neat, comfortable and commodious, well finished and furnished, and well located. The singing and music were exceptionally

The giving was prompt and generous. Enough was raised to provide for all debts. The sister churches in the town, with their pastors, attended the dedication. Bro. Warren King, a preacher greatly beloved by the people of Ambia, as well as by the church, lives in Ambia. Bro. Lappin, who preaches for the church at Cheneysville, was at the dedication. With the new and better facilities for doing good work, the church at Ambia enters upon what we believe will be an era of great prosperity. May the dear Father in heaven hasten the day, the time when truth shall triumph and righteousness prevail in all the land.

Wabash, Ind.

I wish every person in the U. S. suffering with FITS, EPILEPSY OF FALL-ING SICKNESS to send for one of my large-sized 16ounce bottles FREE.

OR. F. E. GRANT, Dept. 60 Kansas City, Mo.

L. L. CARPENTER.

Iowa Notes.

At the unanimous and urgent request of the church, Sherman Hill, who had his goods packed to leave, changed his mind and stays at Hampton.

C. G. Stout reports peace and prosperity at Pleasant Grove. The Sunday-school is raising money to buy a library.

Sunday morning Chancellor Craig preached at the Central and H. O. Breeden at University

B. L. Kline, a former Bible student of Drake, and Cora Coppernole, of Hampton, were married Wednesday evening at the bride's home. They have gone to Montana.

The oratorical contest has been postponed till January 4.

The school at Drake adjourned Friday at close of chapel service-foot ball; Drake and Simpson; Drake was the winner, of course, and for the third

At the Central on Sunday evening H. O. Breeden discoursed on "Arbitration," fourth of the series on "Solutions of the Labor Problem."

A. D. Veatch, a Bible student, is pastor of the South Side Church, which is the tenth and youngest member of the Des Moines family of churches of Christ. H. O. Breeden is conducting a series of evangelistic meetings.

J. Gilbert Thompson, formerly an Iowa preacher, for eighteen years a clerk in the Treasury Department, Washington, D. C., and for the last ten years an elder in Vermont Avenue church of which F. D. Power is pastor, came home to visit his parents at Boone, and to vote at Prairie City, his home as a citizen.

Many of Drake students are going home to vote for McKinley or Bryan or Woolley.

Interesting lectures have been given this week at Drake chapel: Prof. Clinton Lockhart on "The Relation of the Bible College to the University;" Dr. A. B. Marshall, of the Presbyterian church, on "Abram the Hebrew-the one who came across;" E. A. Nye, editor of the Des Moines Daily News, on "School Life and Life's School;" on Friday morning the half hour was given to an excellent entertainment by the university band.

Encouraging reports from I. N. McCash.

Delta's new church building will soon be com-

University Place precinct casts a larger vote for the Prohibition party than any other precinct in

J. H. Ragan preached at Norwalk last Sunday and will preach there until the end of the nine-ALLEN HICKEY. teenth century.

Interesting, if True.

You Can Try It For Yourself and Prove It.

One grain of the active principle in Stuart's Dyspepsia Tablets will digest 3,000 grains of meat, eggs or other wholesome food, and this claim has been proven by actual experiment which anyone can perform for himself in the following manner: hard boiled eggs into very small pieces, as it would be if masticated, place the egg and two or three of the tablets in a bottle or jar containing warm water heated to 98 degrees (the temperature of the body) and keep it at this temperature for three and one-half hours, at the end of which time the egg will be as completely digested as it would have been in the healthy stomach of a hungry boy.

The point of this experiment is that what Stuart's Dyspepsia Tablets will do to the egg in the bottle it will do to the egg or meat in the stomach and nothing else will rest and invigorate the stomach so safely and effectually. Even a little child can take Stuart's Tablets with safety and benefit if its digestion is weak and the thousands of cures accomplished by their regular daily use are easily explained when it is understood that they are composed of vegetable essences, aseptic, pepsin, diastase and Golden Seal, which mingle with the food and digest it tooroughly, giving the over-worked stomach a chance to recuperate.

Dieting never cures dyspepsia, neither do pills and cathartic medicines, which simply irritate and inflame the intestines.

When enough food is eater and prompt'y digested there will be no constipation, nor in fact will there be disease of any kind because good digestion means good health in every organ.

The merit and success of Stuart's Dyspepsia Tablets are world-wide and they are sold at the moderate price of 50 cents for full sized package in every drug store in the United States and Canada, as well as in Europe.

For the information of those interested a little book will be mailed free by addressing F. A. Stuart Cc., Marshall, Mich., giving briefly the symptoms of the varied forms of stomach weakness, causes and cure. tion is weak and the thousands of cures accomplish-

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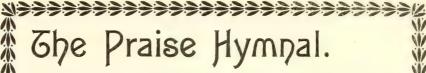
Correspondence.

B. B. Tyler's Letter.

I have had some time this autumn to give to politics and have given it. To the best of my cnowledge and belief I had not heard a campaign peech since 1880 when I heard the Hon. D. W. Voorhees. I heard the Hon. William Jennings Bryan last year. While Mr. Bryan's oration was on affairs of state the speech was not delivered during political campaign, and so I do not count it as a ampaign speech. My experiences during the ast few weeks have been alike interesting, amusng and disgusting. I have been especially impressed with the familiar tone of the orators. When I was a small boy I now and again attended the circus and the political meeting. I soon saw hat the witticisms of the clowns were stereotyped. now put the clown in the circus and the political prator on the stump in the same personal category. The speakers in the years of long ago asanned their hearers in vociferous tones that if the candidate, or candidates, for whom the speakers stood was not, or were not, elected the most ter rible results would certainly follow. The men for whom a certain orator spoke were not elected nor did the unspeakably direful consequences follow. Not more than one-half of the candidates for office in any campaign can be elected; but all of them, with their friends, invariably assure us that this is the most important contest in which the people have been engaged since our Republic came into existence. This is what the stump orators said in '60, in '64, in '68, in '72, in '76 and in '80, at which time I became so disgusted that, as I have said, I have not heard a political speech for twenty years. Imagine, if you can, my surprise and disgust to hear the same old speeches in the electioneering campaign of 1900. It is the same old howl. The politicians have learned nothing in all this time. Their mental imbecility is amazing. Some men, it is true, are now political demi-gods who, in the sixties, were, without doubt, the embodiment of all evil. They are saints now; they were demons then. This change is noted. The cry of "Imperialism" to day is neither so loud nor so frantic as it was in former campaigns. The money question has been a "burning" issue -probably I ought to say "imminent" or "paramount"-for the last thirty years. Indeed this was the question at the time of "the Shays Rebellion" in New England. It is probable that for some time to come it will be a favorite topic of debate with certain classes of our fellow citizens.

The credulity of the people is marvelous. One incident of the campaigns, I believe, of '76 and '80 will serve to illustrate this. An orator, of more than national fame, spoke twice in one place -the two speeches separated by four years of time. In the first speech he told the people that but for his efforts and influence and those of his party associates specie payment would have been resumed and the country would at that moment be involved in financial ruin. The speech was applauded to the echo and the unselfish and heroic friend of the people was kept in office. He was continued in Congress for the express purpose of preventing the resumption of specie payment. Four years later this man stood in the same place and to substantially the same people told of the successful efforts that he and his friends in Congress had made to secure a resumption of specie payment. Again the people shouted and voted that this heroic, honest, unselfish person should be continued in office. At no time do the people manifest such a blind credulity as during the progress of our quadrennial political campaigns.

The selfishness and manifest insincerity of the political preachers impress me. If they are not



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dishonest then they are ignorant. There is, to me, no other conceivable way of accounting for their manipulation, or avoidance, of well-attested facts. This remark is not applicable exclusively to the representatives of any one party. Neither party has a monopoly of intelligence and honesty. There are good men and bad men, wise men and fools, in all the parties. This probably is not a safe thing to say in the midst of the present excitement-but I dare to say it since this letter will not be read until after the election! The man who is wrought up now on the subject of politics is sure that all, or almost all, the good men and great are in his party, and that all the small men and bad are in the other parties.

Have you thought how difficult it is to cast an intelligent ballot?

The demagogues manage to bring to the front questions that can only be understood by experts. These are made paramount issues. It is safer to say that in the present campaign there are no real issues. The so-called issues are invented for the occasion. They have been manufactured by the political wire-pullers and aspirants for office. The tariff, for illustration, is not now in debate, albeit it is as much an Issue as at any time since the formation of our government; but when it was a paramount issue, by the will of the demagogues, what did you know about it? What did you know about the monetary questions which were so much in evidence four years ago?

I may as well confess that I know nothing about the tariff and financial problems. Am I the biggest fool in America? Am I a greater simpleton than you are? I have tried to become intelligent on these topics by reading and conversation, but have failed. I know nothing about them; and I have a vague suspicion that the average man who is engaged in their discussion is in the same condition! It is not easy to cast an intelligent ballot. The average voter in the United States in 1900 will not do so. He will vote as his party managers dictate. Isn't this true?

A man of average intelligence can see the point in the real questions which from time to time he must, as a citizen, consider. My contention is that the political aspirants look about and get up issues for the purpose of blinding the people and leading them captive. The issues, socalled, in this campaign are not real-they are gotten up for effect. The same is true of almost every campaign. Now and again there are real questions, actual issues. There were, for instance, in 1860 and in 1864.

There are a dozen parties to-day asking the support of the American voters. There are the "Socialist Labor Party," the "Social Democracy," the "United Christian Party," the "People's Party," the "Middle of the Road Party," the "De Leon Socialist Party," the "Republican Party," the "Democratic Party," the "Silver Republican Party," the "National Party," the "Union Reform Party," and the "Prohibition Party." The candidates for the office of President of the United States are, Job F. Harriman, Eugene V. Debs, S. C. Swallow, William Jennings Bryan, Wharton Barber, Joseph F. Maloney, William McKinley, John G. Woolley, Donaldson Caffery, and Seth Ellis.

What, now, do you know about these men and the principles of these parties? B. B. T.

Hazel Green Mountain Mission.

Our mission at Hazel Green is in a more prosperous condition to-day than ever before. The enrollment of pupils in our academy is far ahead of that for any other fall term; it is more than 110 and the outlook for the winter and spring attendance is very flattering, the only question now is "How can we accommodate all who will come?" Our seating capacity will be full, and our boarding department will be overcrowded. During the ten years we have labored at this mission point, most of our pupils have come from counties other than Wolfe County, in which our school is located. We are glad of this, for we have not sought to do especially local work. Our aim is to reach out into the mountain country and get the young men and women, that they may be prepared to wield a wholesome influence in their respective communities.

The people of the mountains are strictly a rural people; they do not live in towns but stay u.on their mountain farms. We find the towns in the mountains small when compared with the towns of other parts, still we find the mountain country comparatively thickly populated. Our mission is to the mountain country more especially and not to the mountain town.

No one can estimate the value of the mission school in the mountains. Through such schools is the only true way to help the mountaineers Permanent work for Christ and the church is done in this way. Through our school courses we are not confined to text books or academic work, but we seek to lead our pupils into the broader light: we seek to bring them to Christ and his righteousness. We are pleased that our efforts, so far, have not been in vain, and the future is full of hope. The efforts put forth by the Christian Woman's Board of Missions in the mountains of Kentucky cannot be too highly commended, and we pray that their hands be upheld and their efforts be greatly strengthened. WM. H. CORD.

Hazel Green, Ky.

William A. Gardner.

W. A. Gardner was one of the most powerful preachers on the Pacific Coast during the past fifteen years. He was of Presbyterian parentage. His father was a physician and business man of sterling qualities. His mother was an ideal Christian character. He was born in Northville, Wayne county, Mich., August 8, 1846. His father's family moved to Kansas early in the fifties, and from that hot-bed of agitation he entered the Union army. At the age of eighteen he was mustered out, stricken with fever, and given up by army surgeons to die. During the long, weary days and nights of suffering in a poorly k-pt government hospital tent, he said: "I often wondered if I were one of those elected to everlasting life or death." He was removed to an acquaintance of the family, and it was there that



WILLIAM A. GARDNER.

he heard the simple gospel as preached by our people. He was obedient to the first gospel invitation he ever heard and was paptized by Pardee Butler in Celar Creek, Doniphan county, Kan., March 25, 1865. About two years afterward he was officially set apart for the ministry

His education, begun in Michigan, was carried on after his recovery at Highland University. He taught school in Kansas and Northwest Missouri. At a later time he spent one year in Drake University. His residence was Oregon, Hol; county, Mo., for more than fifteen years. There he was married twice; first to Annie Springer in 1870, who lived only five years, leaving one son, John E., then to Mary Springer, who bore him two sons and two daughters. There he was clerk of the Circuit Court for a term or two. But he preached regularly at Oregon, Mound City, Bethel, Filmore, Old Union, Garnee and other points. He held many successful protracted meetings both in Kansas and Missouri. There were over one hundred added to the Filmore Church in one meeting.

In 1886 he came to California and was state evangelist. In two years spent in Humboldt country, he organized three congregations, built three churches, giving liberally of his own money. The next ten years completed his earthly course and he crowded into them more work for the Master than any one I ever knew. January, 1890, he was called to the Woodland, Cal., Church. Four hundred were added to the congregation during a pastorate of four and a half years

The West Side, San Francisco, Church was organized and he was selected as its pastor when the church numbered twenty. The first year saw a net increase of one hundred, and this number was annually added each year. This was but a part of his labor. No more faithful pastor ever visited his people. It was in the sick-room and with those in trouble and bereavement that he was most efficient. He usually held two protracted meetings each year, always with large ingatherings. During these years he was a member of the State Board, and three years its president. What with his work as associate editor of the Pacific Christian, treasurer of Berkeley Bible Seminary, and the settlement of various church

difficulties, his was a busy and useful life.

In the midst of such toil and service, while holding a meeting at Concord, Cal., he was attacked with pleurisy. For eight weeks he fought for his life and gained a truce for nearly two years. After a period of rest he accepted a call to the Honolulu Church, going thither hopeful of complete recovery in that milder climate. For a year he worked with his accustomed zeal and success. He estimated the year's work as one of the most important of his life. His hopes of recuperation were not fulfilled. He saw he must return to California, if he was ever again on earth to see his two children and sister Net-

Just then the plague broke out in Honolulu. He, with his wife and two children, was detained three months. While in quarantine, expecting soon to sail, they were invited to spend the last days on the islands at a sister's home. She sent them many costly presents of fabric. On Monday they were to go to her home. Sunday they received a telephone message, saying it was

not possible for them to do so. Monday morning's paper announced she, had the plague, and Tuesday she was a corpse, and her beautiful home condemned by the authorities and burned. These were anxious days. Finally the long sea voyage was begun with hardly strength enough to endure it, and when he landed at home his friends saw his work was done. After a few days at home in San Francisco, at the invitation and advice of his faithful friend, Dr. C. E. Beebe, he went to Watsonville. For a time he seemed to improve, but was suddenly overmastered by disease, and he was at the end of his earthly journey. He died April 5, 1900, at the age of 53 years, surrounded by his wife, sister Nettie, two sons and two daughters; one infant son preceded him home.

He was a life member of the Foreign Missionary Society and the Missouri State Missionary Society. He left \$500 life insurance to the Berkelty Bible Seminary. He had the ability to make money, and what he made he gave to the Lord's work, for he left but little aside from a moderate life insurance.

As a preacher he took high rank. He made no pretensions to scholarship, but was able to move an audience as I never saw any one else do One intelligent man who had heard Charles G. Fitney, said Bro. Gardner was of the same type.

His home was a delight to him. He loved his family greatly, and never failed to demonstrate

his affection. No one ever appealed in vain to him. No impure word ever escaped his lips. No man ever had a truer friend than W. A. Gardner Nearly his last written word in his diary is an outline of an address to young men, why they ought to pr ach the gospel. W. A. Gardner was the simplest and greatest man I ever knew.

EDWARD T. NESBIT.

Salinas, Cal, Oct. 19, 1900.

Reorganization of Board of School of Pastoral Helpers.

The committee on School of Pastoral Helpers met in Kansas City during the convention. The report of the work by A. M. Harvuot showed ten young women in the school and the work progressing finely.

It was decided to elect a board of 15 members. five of whom should live in or near Cincinnati, who should constitute an executive committee to whom all the details of work should be committed.

The Board is as follows: F. D. Power, chairman, Washington, D. C.; Geo. Darsie, Frank'ort. Ky.; A. B. Philputt, Indianapolis, Ind; E. W Darst, Texas; T. E. Cramlett, Pittsburg; H. L. Willett, Chicago; H. O. Breeden, Des Moines; W. B Taylor, Chicago; Mrs Jesssie Brown Pounts, Cleveland, O.; Mrs. J. H. Garrison, St. Louis; J. H. Fillmore, Cincinnati; S M. Cooper, Cincinnati; T. M. Worcester, Cincinnat; A. M. Harvuot, Cincinnati; Geo. A. Miller, Covington, Ky. The last five constitute the executive committee. They were instructed to apply for a charter and take some measure to raise all money needed to carry on the work of the school.

The school received much encouragement in the conference of the Pastors and Evangelists and by private talks with the three teachers present: M. Harvuot, Lettie S. Nichol and Geo. A. Miller. Already some have arranged to enter next term which begins Jan. 15, and many more are arranging to enter next year. Bro. Harvoot has received five applications from city pastors to recommend helpers in the past three weeks.

Take a Record.

SEE HOW MANY FRIENDS ARE HURT BY COFFEE.

It would be just as ressonable for a temperance advocate to drink a little diluted whiskey as to drink coffee, for one is as tru'y intexicant as the other, and persistence in the use of coffee brings on a variety of chronic diseases, notorious among which are dyspepsia, heart palpitation (and ultimately heart failure), frequently constipation, kidney diseases, many cases of weak eyes and trembing conditions of the nerves.

This is only a small percentage of the great variety of diseases which come from an unbalanced nervous system, caused by the persi tent daily use of the drug caffe'ne, which is the active principle of coffee. Another bit of prima facie evidence about coffee is that the victims to the habit find great difficulty in giving it up.

They will solemnly pledge to themselves day after day that they will abandon the use of it, when they know that it is shortening their days, but morning after morning they fail, until they grow to despise themselves for their lack of control.

Any one interested in this subject would be greatly surprised to make a systematic inquiry among promin nt brain workers in America. There are hundreds of thousands of our most prominent people that have abandoned coffee altogether and are using Postum Food Coffee in its place, and for the most excellent reasons in the world. Many of them testify that ill health, nervous prostration. and consequent inability to work, has in times past pushed them back and out of their proper standing in life, which they have been able to regain by the use of good health, strong nerves, and great vitality, since coffee has been thrown out and the Postum put in its place.

New York Letter.

B. Q. Denham's report of the first year's service in the church on West 56th Street is encouraging: "Total expenses, \$5,969.95. Received from Sunday offerings, \$3,994.75; Easter offering, \$1,124.00; total, \$5,118.75. Deficit for the year, \$851.20. We had some extraordinary expenses in connection with organ and building, amounting to \$650, without which our deficit would have been \$201.20. For some time the deficit has anged annually between \$1,200 and \$1,500. We ind reason for encouragement that, with extra expenses, we have cut the deficit down to \$851.20. Even this must be wiped out another year. Missionary offerings of Church, Sunday-school and Y. P. S. C. E., \$970.60, and C. W. B. M. \$255.69; grand total for missions, \$1,226.30. Here are the total amounts raised for four years, for all purposes, showing some \$700 more the past year than the highest for the other three years: 1897, \$4,637.70; 1898, \$5,689.33; 1899, \$5,666.82; 1900, \$6,374.09. If we include the C. W. B. M., the grand total for 1900 is \$6,629.78.

"Gross gain in membership, 83; loss, 19; net gain, 34, being 20 percentum, net. Present membership 314. The C. W. B. M. grew from a membership of 42 to 109. The Y. P. S. C. E. has 62 members, representing a large increase. The Ladies' Aid Society shows a gain of 10 active and two honorary members, making present membership, active, 26, honorary 12.

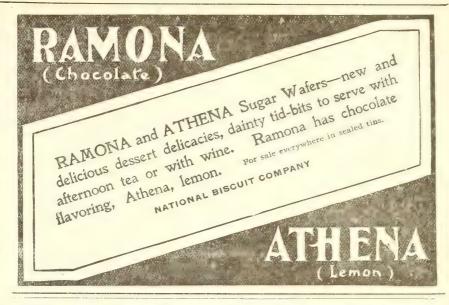
"The Sunday-school, while not showing material increase, reports a more steady and larger attendance during the summer just past than for two or three years."

He does not state how many of these were added to the Lord by confession and baptism, or how many were added to congregation by letter.

J. M. Philputt, of the Lenox Ave. Union Church, makes quite a good showing also in his annual report. The total receipts for year ending Oct. 1st were, \$5,675.03. Of this s.m., some of the chief amounts are: Church treasurer, \$4,589.72; S. S., \$475.63; Y. P. S. C. E., \$575.63; C. W. B. M., \$104.56. This is a gain over the previous year of \$1,335.48. We do not know how much of this goes to missions. The present membership, 294; total number of additions, 56; losses, 25; net gain, 31. Miss Dalzell, who is the church visitor, made 4,500 calis during the year. R. E. Carpenter is the new "lay assistant to the pastor," and will give his entire time to the work of the church.

The Newark mission starts off encouragingly this fall. R. E. Shepherd, a student in Columbia University, has become the regular minister and is already on the field. The Church Extension Board has granted them a loan of \$3,750 and the Amercan Christian Missionary Society has appropriated \$600 toward the salary on the condition that Newark people put \$1,500 into a chapel for the home of this work. It will be done and the little church in Newark will soon become a host in the work of the Lord. If any one reading this knows of a disciple of Christ in Newark or vicinity, and will drop a card to R. E. Shepherd, care E. L. Kelland, 24 North 7th St., Newark, N. J., the party will be sought out and made welcome at their services.

Dr. W. S. Crowe, Unitarian, of this city, in speaking last Sunday of the Chinese trouble, said the best thing that can be done is for all the mission boards to recall the missionaries. He also said the commission of Christ to his disciples, so-called, was read into the gospels in the second century as a justification of evangelistic zeal, which characterized the church at that time. Perhaps Dr. Crowe says this in justification of the lack of evangelistic fervor among the Unitarians



and the Universalists. It's a poor rule that won't work both ways, especially when it concerns a matter you can twist about to suit yoursel(! But the strange part of it is that some men who pose as learned, show themselves unlearned by saying that the best scholars agree in the opinion that Christ never gave a commission to his disciples to evangelize the world. Such a commission he did give and under it we live and labor. We should see to it that we are true to the trust committed to our hands.

S. T. WILLIS.

1281 Union Ave., New York.

An Explanation.

DEAR BRO. GARRISON:—May I ask a little space in your columns for a few words of explanation on the part of the Kansas City brethren regarding our late National Convention. So many kind and appreciative words have been spoken and written that we would not ask to make any such statement, had it not been for an editorial in the Christian Guide, which shows that the facts were not known by all our brethren who attended the convention, and that we are being censured for what was in no sense our fault. I beg to call attention to the following facts:

1. When we invited the convention to Kansas City at the Jubilee Convention in Cincinnati, we had Convention Hall, seating 20,000 people, engaged, and expected to return from Cincinnati, if successful in securing the convention, and at once sign the contract for it. But that convention, thinking to force the Western Passenger Association to grant a one fare rate, voted to hold the convention in Kansas City, only on condition that such rate be secured, the Acting Board being instructed, in the event of failure, to take the convention into the territory of the Central Association. On our return to Kansas City we laid the facts before the managers of Convention Hall, who held the hall for us several weeks, while we waited for the action of the railway association. They were finally compelled to rent it for other purposes, because we could not assure them that our convention would come to Kansas City. When the Western Association at last voted against giving the one-fare rate, the Acting Board considered the question of taking the convention elsewhere, as instructed by the Jubilee Convention. The Kansas City brethren hoped they would do this, as we knew we could not entertain it as we had expected when we invited it. The board finally concluded it was best to come here anyway, and asked us to make the best arrangements we could.

2. We learned that a new building, containing a large hall, was to be built downtown, and we promptly engaged it; but labor strikes delayed ts

beginning, and the owner finally decided to make it an office building, instead of a ball, and we were again without a place of meeting. The Boards of the Home and Foreign Societies then determined to arrange simultaneous programs, and hold the convention in sections in a group of churches. About the time they got these programs arranged, we found that it was possible to secure Armory Hall, used by the Third Regiment for drill purposes, and with the approval of the Boards we did so.

3. This hall was used by the regiment for its drills up to the night before our convention began, and we could not get possession till Thursday morning, October 11th. Save the building of the platform, everything done to fit the hall for the convention was done after seven o'clock Thursday morning. It is not surprising if everything was not in "apple-pie" order. We regret that the hall had no vestibule, and we therefore could not furnish space for the displays of our publishing houses, our colleges, and other interests. These we supplied at headquarters at the First Christian Church, which was the best we could do. As to the acoustics of the hall, we know they were not perfect; but there was no complaint when the Mills and Wharton meetings were held there, and if quiet could have been maintained in the rear of the hall, which is difficult without vestibules, there would have been little complaint on that score. As to committee rooms, toilet rooms, check room and postoffice, the facilities were perhaps as good as the average convention enjoys. As to accommodations in homes, we did the best we could, but no doubt some delegates were not as comfortable as we would have made them, had we known persocally every home to which we assigned them. We did the best we could, and are willing to bear any censure that may rightly belong to us. But for the hall, we are not responsible.

W. F. RICHARDSON,
Chairman Executive Committee.
Kansas City, Mo.

"Elijah," by M. M. Davis, is the latest book from the press of the Christian Publishing Company. Mr. Davis is favorably known to our patrons as the author of "Queen Esther," a volume which has attained a deserved popularity, and has received the highest commendation. "Elijah" is a companion book to "Queen Esther," being uniform in style and binding. In this volume the author treats of the life and work of the great prophet. Mr. Davis is a close student of the Bible, and this work will give the reader a better conception of the character and works of the prophet than he has hitherto had. 201 pages, cloth. Price, 75 cts.

From Hillsburg to Halifax.

AMONG THE BLUENOSES.

Turned my back upon Quebec and its lovely scenery, and boarding a train on the Intercolonial Railway at Levis on the opposite side of the great St. Lawrence, I commenced the journey toward Truro—beautiful Truro where I was born and grew to manhood—situated at the head of the Bay of Fundy in the Province of Nova Scotia.

Our route was through the Northern region of the provinces of Quebec and New Brunswick. The time between Quebec and Truro was a little over eighteen hours. In passing over this Northern country there is little, indeed, of interest to the traveler. The land is about as poor as any to be found in the Dominion, and on this account much of it is still under a thick growth of timber, consisting of spruce, fir and cedar, interspersed with the white birch. The moose, caribou, bear, and even the deer, are yet quite plentiful in these forests.

In this land of the spruce tree, it is not necessary to drop a penny in a slot machine every time you desire a quid of gum. If you have learned the art of climbing, all that is needed is to climb one of these spruce trees, and there you get the genuine article-used by our forefathers and foremothers clear back to the original pairwithout money and without price; none of your Yankee store gum, manufactured out of old rubber shoes, and the hoofs of horses, and sweetened and scented up to deceive the taste of the unwary. but the pure, wholesome blood of the stately spruce tree. To sit in a railway coach, in this region, and for hours witness the sublime performance of a company of nice-looking young ladies and gentlemen chewing their cuds of spruce gum is the treat of a lifetime.

The Intercolonial Railway system, including nearly all the railways in these maritime provinces, and extending as far West as Montreal, has been built, is owned and run most satisfactorily by the Dominion government, showing the feasibility of the government own rship of such public works. The government does not aim to make money out of the road.

Nova Scotia is a land of mountains and minerals, fine forests and good timber, beautiful rivers and clear lakes, fine fish and good fruits; some farm land as fertile, and some as poor, as the sun ever shone upon; dense fogs, and a large and healthy race of people, called by the blueblooded Bostonians "Bluenoses," not because their noses are any bluer than Yankee noses, or out of respect for the Nova Scotlans, but after a certain "Bluenose" potato which Nova Scotians many years ago furnished New Englanders in immense quantities.

In speaking of Nova Scotia fog, I am reminded of the fact that there is only one other place on the continent where a denser article of that commodity is produced, and that is St. John, New Brunswick. A story is told of a man there, not much accustomed to working in Bay of Fundy fogs, who undertook to shingle the roof of his house one foggy day, and before he knew "where he was at" he had shingled ten feet beyond the comb of his roof.

I have now been over a month in Nova Scotia, visiting old-time friends I have not seen for upwards of thirty-five years, "climbing the mountain way steep and walking the shadowy vale," tramping through forests primeval, fishing the speckled trout in laughing stream and silvery lake, and preaching somewhere every Sunday to thoughtful, sober audiences that would think it almost a sin to even smile in a religious meeting. I thought I was coming to my old home to rest, but it seems to me the longer I stay the more tired I am becoming.

I have already been within a few miles of

Halifax, but did not enter. Among other places in the province where I have had most delightful visits is the Annapolis Valley, known now as "the land of Evangeline." No finer spot can be found in North America than this valley, made famous by Longfellow's Evangeline. American tourists, who visit this locality in great numbers, are charmed with its delightful scenery and healthful climate. This sec ion is fitly termed "the garden of Nova Scotia" and is destined to become a fine summer resort. Charles Dudley Warner, in his "Baddock," did both it and the province an injustice in speaking of it as "a very stony garden." All this scope of country in the vicinity of Minas Basin is exceedingly free from stones, and fertile in the extreme Some land here is worth as high as four hundred dollars an

Nearly all the land around Minas Basin has been reclaimed from the Bay of Fundy tides, by means of levees, which have been built at considerable cost, to shut out the tides, which rise and fall upwards of sixty feet in some places. When the French Acadians were being driven from here in the time referred to by the port Lingfellow, they cut the levees they had built, allowing the tides to again flood the country. We saw a part of one of these original embankments in a good state of preservation.

A few houses, called the village of Grandpre, mark the spot where stood the original Grandpre. The house where Evanzeline lived, and even the old well sweep with which she drew water, are still pointed out to the confiding tourist. Longfellow never saw this section of country. He got the material for his Evangeline from Hawthrone, who in turn had learned the principal facts contained in the poem from some of the Acadians who had been deported and sent to New England by the British. With some few exceptions the poet has given a correct description of this lovely section of country and it bays. Cape Blamedan, rising almost perpendicularly four hundred feet above the Bay, and standing as a mighty sentinel guarding the Bay and country, is almost the first object that the eye of the expectant traveler rests upon on reaching this peculiar section of country.

The tides that ebb and flow in Minas Basin

The tides that ebb and flow in Minas Basin and its rivers and creeks, are a great curiosity to those unused to the Bay of Fundy. When the tide is out of some of these rivers, the small boy came ford them where the largest stips enter with ease when the tide is in.

H. T. MORRISON.

A Chemist Speaks

OF PREDIGESTED FOOD.

"After having tested and tried every form of predigested food on the market, and experimenting in my own family, my attention was attracted to an article headed 'Brawny Scots' Diet,' mentioning eggs and Grape Nuts. I carefully tested the new food and finally began its use in my family, with most gratifying results.

"My little boy at that time was a pale, anæmic child and very poorly nourished. Now, thanks to Grape-Nuts, he is as fine a specimen of infantile strength as I could wish for. My own personal experience means much to me. For some years I was troubled with dyspepsia; that is, I could not eat bread or any preparation of bolted wheat flour such as cake or any of the starchy preparations, without a fit of indigestion, sour stomach, costiveness and headache.

"As soon as I quit that sort of food and used Grape-Nuts, which has the starchy part predigested, I began to recover. The change has been remarkable. I formerly weighed 122 pounds and now weigh 137. Am strong, have more nerve force than I ever possessed, appetite perfect, sleep sound and can endure any amount of work. I know exactly where the change has come from and it is from your truly scientific and wonderful food, which is worthy of the highest commendation."—Chas. P. Prior, C. of P. Class '94, Middletown, N. Y.

About Soap

Better buy B. T. Babbitt's Best Soap, if you want soap, your money's worth of soap, the soap that does soap's full work, does it the quickest, does it the easiest, does it without hurting hands or clothes, and lasts the longest, very much the longest, long-life soap, the kind that's economical.

Made by B. T. Babbitt, New York.

Texas Letter.

A. J. Bush, who for years has been in the employ of our State Board, has resigned and located at Hubbard City. Since that frightful storm his family is not willing to have him away from them.

D. A. Leak, another of our state evangelists, has been very near death's door, but is now, it is believed, on the road to recovery. He is a strong man and a noble character.

J. G Huddleston for seven months has been on the sick list, but he has gone to Mineral Wells, and it is hoped that he will soon be himself again. He is one of our best men.

Miss Mary Graybell is touring Texas in the interest of the C. W. B. M. work, and she is receiving that warm welcome which she so richly deserves.

J. C. Mason, who has been in Houston about eleven years, changes to Palestine. We are surprised at this, for we had come to think of Mason and Houston as one and inseparable. But alas: we do not have many things of that kind down here. Sister Mason's health demanded the change. Bro. Mason did a truly great work there, and he will repeat it in Palestine.

R. R. Hamlin changes from Palestine to Plano; another surprise, for has successful ministry up to the very last sermon showed that he was still a power among his people. He has a fine field in Plano and God will continue to bless his labors.

The Austin meeting, in which S. M. Martin assisted the pastor, J. W. Lowber, was a success. There were 31 additions, and Bro. Lowber says, "We have really had a good meeting."

The Huntsville brethren, under the leadership of the talented E. C. Boynton, are striving to build a church. The State Normal School is there, and hence it is a place of great importance.

The Girls' Home, one of the handsomest buildings in the state, is nearing completion. It is a part of our Add Ran University buildings, and designed for our girls. Present indications justify the hope that it will be full the first year. T. E Shirley, aided by a few kindred spirits is pushing this great enterprise, and it will succeed. Prof Snow, the new president of the school, is aggressive and hopeful, and the prospect is better than ever before. And what is true of Add-Ran is true of all our Texas schools.

The storm-swept region of our state is gradually recovering from the awful shock, and Hope. with her fair, sweet face, is seen amid the ruins and desolation, encouraging the people to rally and retrieve their lost fortunes. The warm heart o the world at large has poured generous offeriogs at the feet of the sufferers and relieved their wants, and now that same world is urging them to buckle on the armor and try again. The merchants have all needed credit tendered them, and an atmosphere of cheerfulness pervades the city Our congregations are having their houses rebuil and the scattered flocks are being sheltered once more in the old folds Bro. Haston's visit among the churches was an ovation, so gladly did the brethren welcome and aid him. M. M. DAVIS.

833 Live Oak St., Dallas, Texas.

Drippings from the Pacific.

DEAR CHRISTIAN-EVANGELIST: -Time speeds away! It is now twenty years since the "Drippings from the Springs" greeted the readers of the CHRISTIAN-EVANGELIST. Then the Drippings flowed from those health giving springs at the foot of Pike's Peak. For ten years I have been on the head waters of the great Mississippi in Minnesota, trying to dispense the water of life to the dwellers of that land of sky-tinted waters. It has been a source of great joy and profit to me to become acquainted with those beautiful lakes and rivers that unite to form the great Father of Waters. The beautiful Minnesota, the great Minnetonka, the falling Minneopa, and the laughing Minnehaha, are beautiful symbols of those crystal waters that unite to form that river "the streams whereof make glad the city of God, the holy place of the tabernacles of the Most High."

We closed our three years' pastorate at Olivia, Minn., the last of August. Twelve additions crowned our closing service the last week-all by confession and baptism. Eleven of these were Sundayschool scholars. For nearly two years we had practiced the combined service of church and Bible school, on Sanday mornings. It was a success from the time we adopted it to the close of our ministry there, and resulted in the baptism of nearly every scholar old enough to confess the Savior. The service was left in charge of Bros. Perry Burch and M. P. Givens, both splendid students of the blessed Book, and efficient helpers in the Lord's work. It was my privilege and pleasure to attend the state convention at St. Paul, the last day of August. I also had the extreme gratification of seeing some of my children in the gospel taking part in the convention work, and gradually developing into substantial leaders in the commonwealth of Israel.

The transfer from Minnesota to Washington, nearly two thousand miles, over plains, mountains, hills, brooks, vales, fruitful fields and evergreen trees, was an experience never to be forgotten. It was like the journey of life from infancy to youth and old age. In Minnesota we left the sweet flowers, fruits and fields, representing the sweetness and purity of childhood. In the Dakotas and Montana we passed through the barren plains and bad lands, representing the prodigality of life. In the mountains we passed through the dark tunnel and emerged into the glorious light of day, representing our translation out of the kingdom of darkness into the glorious light of liberty of the children of God. Leaving the tunnel we passed through the verdant hills and fauitful vales, where the atmosphere was laden with the sweet perfume of beautiful flowers, and where the reapers were gathering the ripen-d sheaves from the golden harvest field, all of which reminded us of the sweet and holy atmosphere of the kingdom of God and the ever ripening sheaves that are gathered by the augels for the Harvest Home in heaven. Our journey brought us to a goodly land and to a Waitsburg is warm-hearted and godly people. Waitsburg is located in the south-ast corner of Washington, at the foot of the Blue Mountains. The climate is ideal, the hills and valleys fertile, and the orchards bear twelve manner of fruits. We closed our work in Minnesota the last Lord's day in August and began here the first Lord's day in September. A church of 250 members greeted us the first day. The same day there were four additions by letter and two more by letter since. The prospects for a great and good work are before us DAVID HUSBAND.

Waitsburg, Wash.

LEARN GREEK AT HOME

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EDITOR CHRISTIAN-EVANGELIST: - In a copy of the CHRISTIAN-EVANGELIST dated Oct. 18, J. K. Speer, in an article entitled "The Preacher and the Congregation" says: "Do not ask or expect the preacher to do much visiting, as this is found in these days not so profitable as are good, sound and educational sermons Sunday morning and evening." In our city schools the teacher is required to go out onto the play-ground for a definite time each day with the children of her room, that she may know better how to teach and to help the children; the missionary can better teach the Hindoo after going to India where he lives; the college professor of to-day who is most successful is one among his students: the roadside house and social settlements are solving the problem of the city slums. How can a preacher tell what a man needs most by only seeing him twice on Lord's day and then often at a distance? For myself, I must know something more of my people than ribbons, silks, jewelry and broadcloth, which are prominent articles in some of our churches at Lord's day services. I must go among my congregation, first, because the Master would have me bear with him their burdens; second, because after knowing their home life, I can better supply their needs on the first day of the week. In my short ministry I find that the human family has changed but very little

BURKKER KURK

(Hristian <u>Fes</u>son

COMMENTARY

1901

66 HONESTY is the best policy." Nobody contradicts it.

Your dealer can get lampchimneys that almost never break from heat, or those that break continually. Which does he get? Which do you get?

Macbeth's "pearl top" and "pearl glass" are tough against heat; not one in a hundred breaks in use. The glass is clear as well as tough. They are accurate, uniform.

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in their desire to have the minister—if he be a pure-minded, not long, sad-faced, but consecrated man—enter their homes and mingle with their families.

F. F. WALTERS.

Anita, Ia.

The Christian Lesson Commentary

~1901~

For many years The Christian Lesson Commentary has been the favorite help of the great majority of the leading Sunday-school workers among the Disciples of Christ. The volume for 1900 had a much larger circulation than ever before. The leading pub-

lishing house of another religious body ordered Oue Thousand Copies to be used by the workers of their denomination. This same house is now contracting for Two Thousand Copies of the volume for 1901.

The Christian Lesson Commentary for 1901 is better than ever before. It is the very best aid for Sunday-school superintendents and teachers and for advanced scholars that has ever been published. It is a handsome volume of 429 octavo pages, beautifully and substantially bound in cloth, printed upon good paper. It contains plain, practical, helpful expositions of the International Sunday-school Lessons for 1901—an average of about eight pages being devoted to each lesson. As an appendix it has a Dictionary of Scripture Proper Names, with their pronunciation and meaning. It contains chronological tables of the Life of Christ and of the Old Testament. It is profusely illustrated, there being a total of One Hundred and Sixty-eight pictures, maps, blackboard designs, nted in colors. There is also included a carefully

etc. Some of the maps are printed in colors. There is als prepared Order of Exercises for each quarter.

WILLIAM W. DOWLING, author of THE CHRISTIAN LESSON COMMENTARY, is easily first among the writers of Sunday-school literature among the Disciples of Christ. In this work he has been continuously engaged for over thirty years. He thoroughly understands the nature, needs and requirements of the youthful mind, and is peculiarly adapted to the work to which he has devoted his life. His work grows constantly better as the years go by, as will be readily appreciated by those who secure the COMMENTARY for 1901.

The Christian Lesson Commentary for 1901 will be mailed to any address, postpaid, on receipt of One Dollar. This is a cheap price for so excellent a book. This is a volume that is necessarily handled a great deal, and is in constant use. We believe our patrons prefer to pay one dollar for a book that is strongly bound and will stand constant using

WILLIAM W. DOWLING.

rather than to pay a few cents less for a poorly-bound volume that will come to pieces before the year is half gone.

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Orders for THE CHRISTIAN LESSON COMMENTARY should be sent as soon as possible, that teachers and workers may have the book in time to prepare for the first Sunday of the New Year.

Christian Publishing Company, St. Louis, Mo.

Notes and News.

Virginia Convention.

The annual convention of the churches of Christ in Virginia will meet in Seventh Street Church, Richmond, November 13-16, 1900.

Program. An excellent program, one worthy of a great Convention, has been prepared. The session of the Ministerial Association on Tuesday promises to be the best one we have ever had. The Christian Endeavor rally, the Conference on State Work, and the Sunday-school symposium are some of the special features of the program.

In addition to the preaching brethren of the state, Brothers C. P. Williamson and J. H. Garrison will address the convention. Mr. Charles M. Sheldon, author of "In His Steps," and of Endeavor fame, will also make an address in the Christian Endeavor rally.

Reduced Rates. Rates of a fare and a third have been secured over the railroads. Tickets will be sold on 12th, 13th and 14th. Final limit for return will be the 19th. The N. & W. will simply sell round-trip tickets. The C. & O., A. C. L., S. A. L., R., F. & P., and Southern will sell tickets on the certificate plan. Full fare is paid coming, and, at your request, a certificate will be given you by which to secure one-third rate in return. Remember you must secure certificate if you expect reduced rates in returning.

Entertainment. Entertainment for all delegates will be kindly provided by the churches in Richmond and Manchester. The committee desires all who expect to attend the convention to send their names to the chairman, W. G. Puller. Richmond, Va. On arrival, come directly to Seventh Street Church. You will there be assigned to a home for lodging and breakfast. Dinner and supper luncheons will be served at the church.

Reasons for Attending. The convention needs you. You need the enthusiasm, inspiration and helpful fellowship of the convention. You should come-to meet your faithful brethren, to hear the splendid addresses, to learn of the plans of the State Work, and to help in counsel for greater things, joining heart and hand. Every congregation is urged to appoint delegates. The ministers and evangelists should place the claims of the convention before the churches. Fire their hearts to attend. A more general and larger representation from churches and districts is expected this year. Certainly the preachers will come. The importance of their presence is urgent. Let the congregation send its preacher. He is due this thoughtful courtesy. We count on the cooperation of the preachers in every way. Kind reader, will you not give us your presence and help at the convention? We count on you for this. Do not disappoint us.

W. J. SHELBURNE, Fin. Sec'y. State Bank, Richmond, Va.

Nebraska News.

The greatest event of the present year in our own church work in Nebraska was the State Convention, held at Bethany during the last days of August and the first days of September. It easily ranked as the best convention ever held in Nebraska by our people. More than 400 delegates were present from a distance. Enthusiasm ran high. A spirit of hopefulness and good cheer pervaded the atmosphere. Unlike former years the convention was held in a tent. Instead of being entertained in the homes of the entertaining church, we all entertained ourselves in our own homes. Every one pitched his own tent. During the coming year a corresponding secretary is to be employed for full time. Until such a man is found as the state board wants for that position, Bro. W . A. Baldwin is to look after the interests of the State Missionary Board Bro. Baldwin has the thanks of the brotherhood throughout the state for his faithful work during the past years. He has been a most efficient secretary.

On Sept 10, 11, Cotner University opened its doors for another year's work. The attendance is fully up to what it was expected to be. The Dis ciples of our state and adjoining ones must now, more than ever, stand by this institution. The problem before us now is, how to endow the school. It must be endowed or die. Being conscious of this fact its friends are planning for its endowment. While this is being done the running expenses of the school are to be met by the tuition paid by the students and a special incidental fund that is being raised by five and ten dollar pledges, paid in installments during the next five years. The prospects of the school were never brighter.

Some recent changes among the churches are: Geo. M. Reed from Valparaiso to Seward; Ithe Bethany church has called William Sumpter to its pastorate; W. B. Harter has given up the work at Aurora to locate elsewhere; Bro. T. P. Beal leaves Elwood to take the work at Minden.

Bro. S. A. Kopp has organized a new church at Newhope, Boyd county, with 17 charter members. The greatest meeting held in Nebraska for some years is just about to close. It was held at Tekamah by Bro. J. S. Beem, as evangelist, and Garrie Smith, as singer. Over 100 have taken their stand in favor of the Church of Christ.

WILLIAM OESCHGER.

AND LEAN

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Evangelistic.

OHIO.

Chillicothe, Oct. 29.—Had one addition here

ARKANSAS.

Arkadelphia, Nov. 2.—One addition by baptism t Hebron last Lord's day.—E. S. Allhands.

HTAH.

Salt Lake City, Oct 29. - Two added here yeserday, young husband and wife; he by baptism, he from another church.—W. H. BAGBY.

Council Bluffs, Oct. 29 .- One addition here yeserday; work growing nicely; all departments taking on new life.—W. B. CREWDSON.

INDIANA.

Decatur, Nov. 2.—Closed a meeting here last ight with 12 additions. Organized a Junior Eneavor Society with 20 members.—Austin Hunter, Iniversity of Chicago.

WASHINGTON.

Garfield, Oct. 29.—Bro. E. A Ladow, of Tekoa, and the writer exchanged pulpits yesterday. There yere three additions here by l-tter and one by tatement at Tekoa.—R M. MESSICK.

NEBRASKA.

Omaha, Oct. 29 —Two confessions of Christ esterday, making 65 added since Apr. 1st Sun-ay-school the largest for months with the largest ffering for years On Friday afternoon at the irst Church a union meeting of the C. W. B. M. auxiliaries of the city will be held. I am soon to seist Howard Cramblet and the South Omaha

thurch in a meeting.—SUMNER T. MARTIN.

Champion, Oct. 31.—Our meeting closed last ight with a permanent organization of at least members. Money has been raised and arrange nents been made whereby we expect to give a art of our time for the coming year to this conregation .- D. M. SAYLES.

KENTUCKY.

Nicholasville, Oct. 31.-We have just closed a ery excellent meeting here with 21 additions; 12 y confession and baptism and nine by letter. Bro. I. C. Garrison, of Danville, did the preaching.— AMES VERNON.

Louisville, Oct. 29.—The following additions have been reported in the Louisville Preachers'

neeting for October:

effersenville, Ind .- E. R. Black, pastor......

The following were reported from protracted

Total..... C. H. HILTON, Sec.

KANSAS.

Piedmont-Meeting ten days old; three conversions.—INGELS & SHERMAN.
Greenleaf, Oct. 30 —Our meeting here so far has

resulted in 17 added. Bro. J. W. Paine, pas'or, is a faithful c laborer Will close next Sunday. I go to Randall next with Bro. E. H. Nawley, pastor, as helper. We ministered to this congregation one year and held a meeting .- IRVIN T. LEBARON,

state evangelist.
Columbus, O t. 27.—Closed meeting at Baxter
Springs with 38 additions altegether; 21 new to the Christian Church. The Christian church in Baxter was blown down in 1895 by a cyclone and never rebuilt. About 60 members of the old organization still live there, and with those added, make nearly 100 members with which to revive the old Baxter Springs congregation. Will begin a meeting here in November. My son Claude, of Modale, Ia., assisted me at Baxter Springs in

Modale, Ia., assisted me at Baxter opinional Modale, Ia., assisted me at Baxter opinional above meeting.—M. McFarland.

Bluff City, Oct. 30.—La-t Sanday closed one year's work, one fourth time, for the church at Sand Creek, O. T. We had 27 additions. The church there employed me for one-balf time for another year. I think before the year closes we will have a new house of worship. We now meet

in a school house.—E. B. HUFF.

MISSOURI

Ridgeway, Oct. 30.—I closed a successful meeting at Mount Olive, Harrison County, with 19 additions; 16 confessions. The church is prospering. H ve had 25 additions in the past six months.—E. S. OATMAN.

Burlington Junction, Oct. 30.—Since writing I have had the following additions: At Clear Creek, Daviess County, two by confession and baptism; at Dawson, Nodaway County, 20 by confession and baptism and seven otherwise; and at this place one by relation. Am now hoding a me ting here wi h my brother, R. N. Davis, of Santa Cruz, California.—N. Rallo Davis.

Joplin, Oct. 29.—During October we have re-

ceived three additions; one by l-tter and two by confession. Our congregation was represented by 10 delegates to the Kansas City Convention. Twenty one car loads of stone are being used in the foundation of our new church building. gave \$8 40 to Galveston and \$81.40 to Alvin, Texas.—W. F. TURNER. Speed, Oct. 29.—Since last report I have held a

three weeks' meeting at Pisgah, Cooper County, Mo., with 13 additions, and one in a Primitive Baptist Church South of Clarksburg, with 39 additions in three weeks. Of these 25 were adults and two were from the Casholic Church. I am in a meeting at Blackwater.—H. E. Monser.

Salisbury, Oct. 29—At our services yesterday

there were seven added to the church here by confession and baptism. More will follow. Our Junior C. E. gained two more new members yesterday It has had a rapid growth and is an enthusiastic society. Bro. G. E. Prewitt, of Brunswick, Mo., will help us in a meeting beginning in November. - K. W. WHITE.

St. Louis Oct. 29.—The Harlow and Murphy meeting at the Fourth church continues with great interest; 61 accessions; 53 confessions,-E.T. Mc-FARLAND.

ILLINOIS.

Milton, Oct. 29.—Baptized one at Montezuma yesterday afternoon.—C B. Dabney.

Humbolt, Oct. 29.—There was one baptism here

last Sunday, all departments of the work prospering —A H. HARRELL.

Mt Pulaski, Oct. 29 -We closed a three weeks' meeting at New Union yesterday. Nine added; eight conf ssions; one reclaimed, four from M. Church reorganized and brethren encour-

aged.—S E. FISHER.
Dalton ity, Ocs. 30.—Three weeks' meeting held y N. J. Wright, of Olney, Ill., closed with four additions. The members were greatly strengthened, which was the chief object of the meeting Mrs. Brickert, of Des Moines, had charge of the music.

Sidell, Oct. 29.—Three made the good confession yesterday, two of whom put on Christ in baptism last night. Just closed one of the most prosperous years in the history of this church. -L. T. FAULDERS.

Chicago, Oct 29.—Four recently made the confession at Garfield Park and were baptized and two at Humboldt Park, both mission churches. The two at Humboldt wer- fine young men capable of doing a grand work for the Master.—LLOYD E. NEWCOMER.

Indianola, Oct. 29 .- Our dedication was fol lowed by home forces in a meeting, led by A. R. Spicer Closed second week last night with 20 addi ions. House entirely too small to accommodate Saturday night and Sunday night audiences. This is one of the new fields in Illinois. - DR. R. R. WORTHINGTON.

Ashley, Oct. 29.—Closed a good meeting at Mulkeytown, Ill, on Oct. 21 t with seven added. Had good in erest and meeting would have continued longer but the political campaign got too The church here is one of the m del congregations of the protherhood. -F. M. MORGAN.

-Dixon, Oct. 27.—Our meeting with J. H. O. Smith as evang list closed last Sunday night with 58 additions. Bro Smith labored under many dis-58 additions. advantages while here, but he did a great work. There was no excitement. Calarly from night to night for seven weeks he presented the claims of the gospel, so that when he left the church in-creased its efforts rather than lulled. His devoted wife accompanies bim on his evangelistic tours. They went from here to Po nona, Cal., to begin a series of meetings on the Pacific coast.—FINIS IDLEMAN.

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serving of wom th's nomage and I am grad to know that he will send a free trial package of the remedy to every wo an who writes him.

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November.

W. T. MOORE.

The leaves swing yellow, and the flowers wither, The wind sighs frost through trembling maple trees; The sun sinks lower, and the shadows lengthen, While sad decay rides on each passing breeze.

Down in the grove large flocks of birds are gath'ring,

Preparing for their annual southward flight; They seem to whisper words of farewell fondness, As when to parents children say "good-right."

The huntsman with his pointer finds the stubble, Bob White is calling in the field away; Anon the deep, resounding roar of shot-gun Tells surely he's begun the deadly fray.

The ripened fruit smiles through the golden orch-

ards,
The farmer's busy housing in his grain;
The cow-bells ring a requiem for October,
As lazily the herds browse in the lane.

The air is streaked with chilly waves from North land.

Mixed half with those of bright and sunny climes; While from the crippled music of the summer Come limping discords through the autumn chimes.

The slumb'rous sun hangs drows'ly in the heavens, The sky is tinged with rays of sombre hue; The beetle's hum has in it all the meaning That now we must to summer say adieu.

Then farewell to the fading days of brightness, We bless them for their warm and happy cheer; And now we turn to face the season gloomy, For every sign doth tell November's near.

Columbia, Mo., Nov. 1st.

STRUGGLING TOWARD THE LIGHT.

BY WALTER S. SMITH.

Chapter II .- Church Loyalty.

The Baptist people have a day each month for attending to business concerns. It is called Church Meeting Day. It is a sensible and business-like arrangement, for it comes on Saturday, and thus relieves the Sunday services from all wrangles that might cause a disturbance of the serious duties of Lord's day worship. It is opened with prayer, presided over by a moderator, and carefully recorded by the church clerk. This session came on two days after the visit of Squire Lee, and as an ominous silence, denoting a profound mystery of some sort, was in the air, the attendance was uncommonly large. As Job was more than usually busy in the shop that day he did not attend. The squire, however, was on hand, and his pious face indicated that he had a duty to perform of quite a serious nature. As to-morrow was "preaching day," Reverend Henry was present, and his prayer for the Baptist church was especially ardent. "Help us, Holy Father, to be true to the church! Help us, that all we do may add to its usefulness and may build up our Zion's walls, that they may be even like the mountains 'round about Jerusalem!"

were read and approved, and the order of business followed. When "matters of discipline" was reached, Brother Lee arose and solemnly addressed the chair. "I am

sorry, Brother Moderator, to reveal a matter that demands our immediate attention. You that are in the Men's Class at Sundayschool will remember a question asked by Prof. Guthrie, and answered by our beloved Brother Norris. I was anxious over that matter, for I did not believe such answers good for this church. I used to be a good deal with the Campbellites at the countyseat, and I have heered them say the very thing he said about close communion. So I was afeared he might have them kind o' sentiments, and I went around to see him in his shop. He was gentlemanly and polite, and I believe he is honest, but he handles the Scriptures precisely the way them people do."

The squire went on and detailed the whole conversation, Scripture, emphasis, earnestness of the blacksmith and all. And when through, he moved that Bro. Norris be excluded. Bro. Revell seconded the motion, and it was about to be put before the house; but the young minister said he would like to move an amendment. "I know this family so well, and they are so useful in our church, that I fear excluding them will not only be treating them unjustly, but it will almost certainly do our own selves an injury. It is not quite fair or according to our American ideas to punish a man without giving him a chance to defend himself. So I move to amend that motion by the appointing of a committee of three to wait on Bro. Norris and pray with him and expostulate with him, before punishment." The squire accepted the amendment and Job shaped his second accordingly. The motion carried, and the minister and the two zealous men of the motion were appointed as the said committee. As this proceeding had created some excitement, there was but little more business attended to. Indeed, the scandalous conduct of Dr. Zachary was neglected, or forgotten, and the meeting adjourned to the next regular day.

This doctor was an illiterate scamp who had joined the church for popularity's sake, and who served the devil every hour for filty Lucre's sake. He lied to the preacher when he professed to know his sins were forgiven. He cheated the medical experts when he obtained his license to practice medicine, and literally turned in nothing of his own, except the necessary dollars, in consideration for the great honor of a medical college diploma. Having an industrious and business-like way, and rather a prevailing cheek, he got the diploma and the license and went to practicing, although scarcely able to read and wholly unable to spell or use good English. For instance, he counseled the teacher's wife to not weary, when he meant worry. The teacher, discerning this and other evidences of ignorance, called another physician. This made Zachary so angry that he doubled the amount of the teacher's bill, and boasted before him that he was in the medical business for the money there is in it, and he wanted people to know he always got the money.



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This buncombe boast was at the tabl where both men were eating supper. It i best shown in the wretched criminal's own words: "I brung in a dozen chickens las Nobody appeared to care for this but as no one spoke, the quack went or "They wuz all the feller had, too!" Still n response. "That wuzn't all, neither; I tool his feather bed, 'n 'is wife wuz a-lavin' o' it, sick!" With this he looked up with an in describably satisfied expression such as Dant could fancy overspreading the faces of th fiends of Inferno. So incensed was Prof Guthrie that he fairly blazed with indigna tion. "Hold on, you wretch! Do not tel us another word of that criminal process-It is unworthy of the company you are it and we do not want any more of it!"

The doctor turned about, just a littl subdued, but with gall enough to repeat th boast recorded above. "I generally allu git my money!"

Prof. Guthrie had been at some pains t

repare this recital to report at the church neeting; but so very important was the ase of disloyalty to Baptist usage, as Bro. Vorris's actions were called, that the modrator failed to call it up and the meeting djourned, leaving it unnoticed. eacher was now more than ever the friend f the accused; but he himself had a high egard for church loyalty, and believed the hurch would do right. He dropped in at he shop to counsel moderation. But when e found him perfectly placid and not at ll extreme in any of his utterances, he ound himself disarmed and unable to raise note of protest. He went further on his vay newly and strongly drawn to Job Torris's Christian courage.

On Monday the committee called, Job had d the Sunday-school class just as usual; ad attended the services following, and ondered somewhat at the minister's extra ouches on church loyalty; had noticed with touch of pain the shy manner of Rev. lenry, who had always been so very corial; had felt the nearness and fellowship f Prof. Guthrie and his wife, and had wonered a little at the ominous appearance of hings. But Monday's visit brought him the rst certain information of what it all porended. The arrival of the three men dressed a their Sunday clothes, and each one decoratd with a long face, he knew meant somehing, and as he had just finished the charing of his coal for the day and it lay moking in a neat heap where he had raked up and sprinkled it with water from the ack-tub, he was as ready to see them as e was apt to be in the next five days. His reeting was warm and brotherly, theirs, tiff and awkward.

Squire Lee, who was the last of the three o shake his hand, squirmed a little under ob's unconsciously severe pressure, and hen informed him that they wanted to see im a little while in the house. In the ouse, because what they had to say was ot for others to hear. Norris guessed orrectly that the sectarian devil had rought them to him; and as he seated hem in the airy side-room which served s library, drawing-room and parlor, he eated himself near the stand on which he well-read Testament lay. The waiting vas embarrassing to all the company; but he squire, after a season of fumbling in is vest pocket as if looking for a toothpick, made a beginning:

"Brother Norris, we are a committee from the church meetin' of last Saturday, appointed to expostulate and pray with you over your doctrinal views. Your notion of quoting Acts 2:38 is not in harmony with Baptis' doctorn, and we are instructed to remonstrate against it."

Norris answered slowly, and with feeling: 'I trust your instructions are not to remonstrate against Acts 2:38! Who is the author of that verse?"

The inquisitor colored a little, but went forward in his line of duty: "Oh! of course, we all know this passage comes from God, like the rest of the Bible. But our objection is to the using of it as an answer to

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XX165

The Youth's Companion, Boston, Mass.

sinners who ask what hey must do to be

"But, brethren," said the guilty man, "that ia all the use there is for it. It was given by Peter in answer to that question, and Peter surely did not answer incorrectly, he was just now 'endued from on high,' as the Savior promised before his death, and all the world agrees that he spake the message of the Holy Spirit. Don't you think such authority will do? If right to use that language then, is it wrong to use it now?"

"Perhaps not, if it can be made to represent Peter's true idea," said the squire.
"But we prefer to use other passages, so's not to favor water salvation."

"And is the idea of water salvation in this passage? Maybe Peter believed in water salvation? If so, just now, while the Holy Spirit is telling him every word he uses, maybe there is something in it. Come to think of it, Peter did later use language that sounds the same way. It was he in speaking of the salvation of Noah by the buoyancy of the ark as borne up by the water, who said, "the like figure whereunto baptism doth also now save us."

"Well, Brother Norris, we have no objections to the use of this passage, if at the same time you make plain the fact that one's sins are forgiven before he is baptized."

"But, brother, how am I to do that, when the idea is not in the passage? The language is 'be baptized for the remission of sins.' That does not sound as if the sins had already been remitted!"

The Squire looked helplessly around at Joe Revell, who was much better informed

than himself. Joe had attended a debate at Owenton, where this matter had been much discussed, and he remembered the turn there taken. The champion had said, "All the dictionaries" give as a meaning of the word for, "because of," and from that they reasoned that sinners were not baptized at all, but the regenerated were baptized because their sins had been remitted. Looking exactly as if he did not believe it himself, he offered this as an explanation. But Job quickly replied: "And were they to repent because their sins were remitted?" Seeing three faces blushing with confusion, Norris thought the battle was over; and he only added a passage from Matthew (the 26th ◄ erse of chapter 28): "For this is my blood of the New Testament which is shed for many for the remission of sins." Innocently going on, Job asked, "Was this blood of atonement shed because the sins of the 'many' had been remitted?"

The committee was now so "exquisitely perplexed" that they made no more effort to answer. The young preacher, who had listened with much interest, but had said nothing up to this point, now proposed the only feasible solution of the difficulty. Facing the accused, he said, with the assurance of young America: "Brother Norris, it is not a question to be debated. We all know you are sincere and uncommonly well informed; and we want your services and your influence in the church; but it is a serious matter to be arrayed against the usages of the church." As these very words were used by Rev. Henry in yesterday's sermon, Job now saw that the sermon had been aimed for him and he was better able to

divine the animus of the whole proceeding. For a moment he felt a righteous disgust and indignation, but his sweetness of spirit immediately returned, and he listened with respect while the fluent Henry spoke: "Is it, then, your intention to continue a custom you know to be contrary to Baptist usage?"

Again the accused spoke, with deliberation and much feeling: "I cannot, brethren, be disloyal to the Holy Spirit for the sake of loyalty to the Baptist Church!"

Here the Squire found utterance again, and with a manner that said, "I've got him now where I want him," he spoke up: "Well, brethren of the committee, we've only one course. We can only take our leave and pray that God will direct our brother out of the way of error. Brother Henry, dismiss us with prayer."

The prayer was not denunciatory in tone, but the young man voiced the real wish of his heart, when, speaking to the Lord of faithfulness to the church, he begged to be "led to the higher paths of loyalty to God." Job was the only one of the three listeners who spoke an audible Amen!

It was almost a month before the next church meeting, and there was much thinking done about the Bend. The two older men kept silence, even to the point of being snappish and curt when spoken to on the subject. Prof. Guthrie tried both of them, but nothing would they divulge. In the three meetings that intervened, the effect, though smacking of mystery, was quite visible. Some, they knew not why, dropped out of the two classes, but a larger number dropped in. There was no disguising of the popular sympathy and Job Norris had a host of friends to explain to each other that he had not done anything wrong.

Of course, his class work must not be disturbed, for that would call for an explanation. He did his best to teach as before, but the embarrassment wore on him and he heartily wished it over. By every course of reflection through which his thoughts passed, he reached the original conviction that he had done right and that God would approve his course.

As he answered many questions at the shop in harmony with what he had already said, the committee came to regard him as incorrigible and at the next church meeting he was excluded. But the action of the body was not unanimous. A very respectable minority believed, with the teacher and his wife, that the church was turning out the best of its members. The young preacher could not be still. He continued to discuss church loyalty until it appeared plain that he was trying to keep himself from believing he had committed a wrong. Clearly the effect was against him, and at last Brother Lee rebuked him in these pungent words:

"Why don't you let up on that subject? If you think you done right, let the matter rest. You've already got the church to talkin' and the first thing you know, they'll be wantin' another preacher."

This, from the man of all men the preacher thought he was defending, was, to the young man, a stinging blow, and the next

Lord's day when through with his sermon, he surprised everybody by announcing his resignation.

(TO BE CONTINUED.)

A Recipe for a Day.

Take a little dash of water cold, And a little leaven of prayer, And a little bit of morning gold Dissolved in morning air.

Add to your meal some merriment, A thought for kith and kin; And then, as the prime ingredient, A plenty of work thrown in.

But spice it all with the essence of love,
And a tiny whiff of play;
Let the wise old Book and a glance above,
Complete the well made day.
—Amos R. Wells.

The Two Parties Compared.

The Republican party is in its composition quite as clearly as in its politics the true successor of the Federalist and Whig parties. It bears to-day the stamp of Hamilton's purpose, of Marshall's constructive bent, of Clay's fertility in makeshifts, even more legibly than of Lincoln's profound insight into the popular mind, or of Stevens's Cromwellian thoroughness. . . Of the two historical types of American character, the New Englard Puritan and the Virginian, the former is by far the more prevalent among its members.

No wonder, therefore, that it always goes before the people with a list of its practical achievements. Its ordinary conventions are not unlike meetings of stockholders; its committees are like boards of directors. Here, one might say at almost any Republican gathering in the North, is American energy, American shrewdness, American business correctness, occupied with political work. These men will go at the matter directly, they will reconcile or compromise their differences, they will waste no time with meaningless oratory, they will certainly get something done. Then each of them will go about his business. Such is the impression an observer would have got at Philadelphia last June

At Kansas City in July, at Chicago four years ago, one would have seen a different sort of Americans going at their work in a different way. Here, one might have said, is the American idea still militant, the American character not yet smoothed out of its angularity by contact with the larger world. Here is no business association, but a debating society, and none of the most orderly at that. What was energy yonder is enthusiasm here, what was there compromise and agreement is here compromise and



disagreement or a pitched battle for supremacy. Here is less forethought of to-morrow and more questioning of the coming age, less correctness and more simple honesty of purpose, less intelligence and more hospitality to great ideas, less work and more oratory. This is the political aspect not of America the materially successful, but of America still revolutionary, still trying out the world's ideals. . . . The men who at the beginning of the century distrusted the elder Adams would in Jackson's time have distrusted the younger, and the men who be lieved Jackson's charges against the Nationa Bank would in our day cry out against Wal Street and the "square mile" in London . . They would look favorably on the plan of choosing senators by popular vote and might even attempt to reconstruct the financial system of the world in accordance

The Republican party is no more military no more imperialistic, than the Federalists were, or the Whigs; but it is ready, as they were ready, to employ the fittest available instrument for whatever work actual conditions and things done seem obviously to demand, and it is loath, as they were loath to relinquish an unfinished task for fear of a remote disaster or for reverence of a vague generality. To use military force freely and to have no fear of it, was characteristic of Alexander Hamilton, who left the treasury and personally accompanied the army that put down the Whiskey Rebellion, and it is

with the popular conception of money.



ust as characteristic of the Hamilton party lo-day, whose candidate for the vice-presilency and prospective heir to the presidency s equally at home planning a campaign of laval strategy and leading a regiment into attle. That party is never lacking in the tatesmanship of the winds and the tides; hat of the compass and the stars is more apt o be Democratic.

So far as Bryanism is a definite program, t is contrary to many Democratic precedents: t antagonizes many interests which have ooked to the Democratic party for defense. But so far as it is a popular movement, so ar as it is a matter of impulse, so far as it effects character, it does not essentially iffer from any confessedly Democratic upising of the past. To cry out against iniuities, whether of wealth or of power, and o try, by some such device as an income ax or cheap money, to shift the burden on o the shoulders of the rich: to look with uspicion upon that department of governnent, the judiciary, which is least responive to popular moods; to entertain wild deas about public finance, which of all govrnment work is the hardest to make plain o the popular comprehension—these are all enuinely Democratic impulses. They may e all dangerous, all unwise as policies, but hey are all Jeffersonian and Jacksonian: hey are all manifestations of the same spirit hat won us our independence as a comnunity and our large freedom as individuals. -William G. Brown in November Atlantic.

The Young Lawyer's Call to Law.

The opening feature of the Saturday Evenng Post for October 27 is a brilliant paper y United States Senator Albert J. Beveridge n The Young Lawyer and His Beginnings. The following is an extract from the article:

"It used to be a part of the creed of a cerain denomination that a man should not be dmitted to the ministry who had not reeived his 'call.' It was necessary that he hould hear the Voice speaking with his ongue, and saying: 'Woe is unto me, if I breach not the Gospel.'

"This is true of the profession of law. So, t the beginning of your beginnings, do not begin at all unless you see a certainty of nisery if you do not. Unless you are convinced that you would rather work, toil, hay, slave for years to secure recognition in the law, than to be honored and enriched in some other occupation, do not enter this prolession of supreme ardor.

"If possible, get a thorough college education before you touch a law book. If you can get a college education, do not 'read law' while you are at college. If you go to colege, do not take what is known as the scientific' course or 'physical' course. Take the classical course. Next to geometry and logarithms and the Bible, the best discipline preparatory to making you a lawyer is the translation of Latin. It is the most logical anguage the world has ever seen, or is likely ever to see.'

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Slaves to Bric.a-Brac.

"There are no people on the face of the earth who litter up the rooms of their homes with so much useless, and consequently bad furnishing as do the Americans," writes Edward Bok in the November Ladies' Home Journal. "The curse of the American home to day is useless bric-a brac. A room in which we feel that we can freely breathe is so rare that we are instinctively surprised when we see one. It is the exception, rather than the rule, that we find a restful room. As a matter of fact, to this common error of over-furnishing so many of our homes, are directly due many of the nervous breakdowns of our women. The average American woman is a perfect slave to the useless rubbish which she has in her rooms. This rubbish, of a costly nature where plenty exists, and of a cheap and tawdry character in homes of moderate incomes, is making housekeeping a nerve-racking burden. A serious phase of this furnishing is that hundreds of women believe these jimcracks ornament their rooms. They refuse to believe that useless ornamentation always disfigures and never ornaments. Simplicity is the only thing that ornaments. It does more: it dignifies. The most artistic rooms are made not by what is in them, but by what has been left out of them. One can never quarrel with simplicity, and nothing goes to make for perfect good taste so surely as a simple effect. A tasteful effect is generally reached by what has been left undone. And that is the lesson most needed in America to-day: not what we can put into a room, but what we can leave out of it."

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W. F. RICHARDSON.

THE TEN LEPERS CLEANSED.*

It is very doubtful if the present lesson belongs chronologically where we find it. Luke says that "It came to pass, as they were on the way to Jerusalem, that he was passing through the midst of Samaria and Galilee." The latest journey through these provinces of which we have any other account was made some months earlier than this, and the best authorities on the life of Christ place this incident during the journey made by the Master which is recorded in the closing part of the ninth chapter of Luke. It is there stated that "He stedfastly set his face to go to Jerusa lem." It will be remembered that the Samaritans refused him lodging in their homes, and the inference is that he turned aside, and followed the border line between Galilee and Samarla, until he entered the district of Perea, east of the Jordan. When we understand that the expression, "He was passing through the midst of Samaria and Galilee," can be rendered with equal accuracy, "between Samaria and Galilee," I think it is not unreasonable to place this incident during that journey. While its date is not very important, yet it seems so plainly out of its proper order here and fits in so perfectly with the above portion of the narrative, that I venture to believe that Luke did not follow the natural order here, but inserted this beautiful incident as it occurred to his memory, because he had overlooked it in its proper place.

Jesus and his disciples were approaching a village, on the border of these two provinces, when, just outside the gate, they met a group of those wretched beings whose afflictions are productive of pity and horror in the hearts of beholders. Leprosy is so foul a disease, its manifestations so repulsive, that men shrink from its victims, even though they be nearest neighbors and kinsfolk. It was a constant marvel that Jesus did not draw back from their approach, and that he even touched their ulcered bodies with his hand They were not suffered to enter the cities, and on the approach of wayfarers, they must put their hands over their mouths and cry "unclean, unclean." Another fact is stated, and a strange one, namely, that at least one of these lepers was a Samaritan. "Misery makes strange bedfellows." Jew and Samaritan, hating each other with the intensest hate, are here drawn together by a common affliction. On the border of their respective countries, "like froth at the margin of wave and sand," the wretched of both Galilee and Samaria gathered, and forgot their animosity in their common misery. Suffering is often the only means by which man will learn human brotherhood

The fame of Jesus' healing ministry had reached these poor wretches, and they may have talked together of the possibility of finding relief through his gracious power. No sooner did they see him than, still keeping at a distance from him, they cried aloud, "Jesus, Master, have mercy on us!" The answer was immediate. He called out to them, "Go and shew yourselves unto the priests." They understood what he meant, and forthwith turned their faces toward their temples, the Jews setting out for Jerusalem, and the Samaritan for Gerizim. The law for the cleansing of the leper was set forth minutely in Leviticus, 13th and 14th chapters. There were certain tests by which the priest was to determine whether a disease were leprosy or not. If proven to be such, the leper must be shut out from the camp. No means were given for his treatment, for it was believed to be

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beyond human remedy. Yet, in some cases, the leper recovered, and then he was to submit to certain o her tests, until the priest declared him cured, and gave him a certificate to that effect. After making the prescribed offerings, and bathing himself, with some additional rites of purification, he was again at liberty to resume his former life of perfect freedom. We may imagine with what eagerness one of these poor creatures, so long shut out from home, and all human companionship save that of his fellow sufferers. would hasten to the priest to secure his certificate of cleansing.

But what faith these lepers manifested. For they were not yet healed when they started to show themselves to the priests. Had their confidence in Jesus been faint, they would have said, "What is the use of going to the priest? We are not vet cured, and he will give us no certificate while the leprosy is yet upon us." They somehow felt that Jesus had answered their petition and that they were to receive the blessed boon of health. So off they hastened, and had hardly started till they felt the current of life flowing freely through their veins, and looking upon their flash, just now raw and loathsome, found it fresh and clean again. What folly it is to hesitate when the Savior bids us do anything upon which depends the reception of his grace. Had these poor lepers refused to trust him, and demanded some visible assurance of their healing before taking a step in the way of obedience, how infinite their loss. Do not men so treat the Master to-day? When he bids the sinner to believe in him and be baptized, in order to the forgiveness of his sins, how often the stubborn soul answers, "What 's the use of being baptized? How can water wash away sins? Why can't the Lord forgive me without that formality?" And he goes away un aved, because he has not faith in Jesus to lead him to obey. Another, hearing the same message, cheerfully obeys, and in the very process of obedience finds his heart rejoicing in the Lord, and feels that his sins, which are many, are all forgiven. He cares not whether they were pardoned before, or during, or after baptism. They are washed away, and that is all he cares to know. And he has ob yed the Lord, and that fills his soul with peace and sweet assurance

All the ten lepers were glad when they found their leprosy gone. But one was grateful. Nine were so eager to get their certificate of cleanness from the priest that they forgot their benefactor. One heart overflowed with love, and could not wait for the formalities of the law to be complied with, before expressing its grateful affection. The Samaritan turned back and threw himself down on his face at Jesus' feet, and poured out his thanks. The soul of Jesus was pained at this new evidence "Were of the ingratitude of his own people.

there not ten cleansed? But where are the nine Were there none found that returned to give glory to God, save this stranger?" Ah! how many times is the divine heart grieved with human ingratitude. How many in our own Christian land hear unmoved the message of the gospel, and live and die in disobedience; while heathen men and women eagerly drink of the meager drops of Christian truth that are taken them by the missionary. How many, in Christian homes, enjoy the benefits of our holy religion without appreciation or rendering of thanks. How many families feed upon God's bounty daily, with never a word to show that they recognize the hand of God in their prosperity. We need a revival of the grace of gratitude. We need to learn to say "Ihank you" to those who do us favors, and above all to daily praise God for his wonderful mercy to us and our dear ones. This poor Samaritan had gotter from Jesus' grace a ri ber gift than any of his companions, because his faith was purer and deep er. Jesus could well say to him, "Thy faith hath made thee whole." And we doubt not, with these words, there entered into his soul the sweet as urance of his forgiveness, that made even his healing from the dread disease of leprosy seem meager gift.

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*Lesson for November 18. Luke 17:11-19.

Christian Endeavor.

BURRIS A. JENKINS.

TOPIC FOR NOVEMBER 18.

WHAT INTEMPERANCE COSTS OUR NATION.

Prov. 23:1-7; 15-21.

[Quarterly Temperance Meeting.]

Intemperance annually costs our nation many homes. Families are by it by ken up. Sons and laughters, fathers and mothers, are turned out of comfortable houses and made to toil hard or starve. Wives that have known plenty are pinched with want and struggle to feed their little ones. Children that have known the advantages of school life are turned into the shop and the factory, the streets, the docks, and the farms, to that nost degrading of all conditions, child labor.

Intemperance also costs health. Excess of any kind strikes at the centres of strength. Nerve and brain pay the penalty of misuse, just as a delicate machine shows the rack and ruin of overburdening. And worst of all, it is not merely the health of the inebriate that suffers, but also that of his innocent family which must suffer for his wrongdoing. How far the mystery of heredity applies is cause for question; but undoubtedly, those already born suffer hunger, cold, neglect, iwafing and degradation. The sins of the one are upon the others' heads.

Intemperance costs happiness to scores and housands every year. What joy is there in living na house with a brute? If one should be compelled by the law of the land to keep his beast of burden in the parlor, it would destroy, would it not, all contentment in that home? Besides, an inebriate is, himself, far from happy. He is harassed always by the consciousness of his weakness and by the physical discomfort of his condition.

Intemperance costs lives. Is it to be wondered at, after the catalogue of miseries to which inebriacy reduces the victims and their friends, that many succumb to the burdens and prematurely die? Delirium tremens takes some; other diseases sweep away others; suicide claims many, and general worthlessness, open to the attacks of any and all sorts, slays more.

For all in all this is a good year to vote against liquor. Not many people are satisfied with the candidates of either of the two great political parties. Many a man is declaring that he must vote, in spite of certain objections both to candidates and platforms. The prohibition candidate is an able man. Wide-awake people are predicting a larger vote for prohibition this year than it has ever polled before. If it can once wield the balance of power, it would be well with the country. This is written and will probably be published before the election.

Buffalo, N. Y.

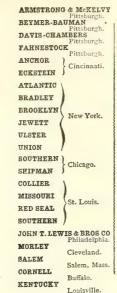
The congregation here last Lord's day employed Bro. B. F. Daly to its pastorate for next year. This was without a dissenting voice.

At the same time the undersigned was called to the eldership, The co-elders are Brethren Mitchell, Hinchman, Dr. King and Major Branham.

The church rally was well attended a week preceding the above date. I was, at the time, absent at Fairland, preaching a memorial sermon. The church was organized by me and my brother, J. Carey Smith, now of Emo, Ont.

On the fourth Sunday in November I am to pleach at Nameless Creek, a country church in this county. E. S. Conner is to hold a two weeks' meeting there following the election.

WALTER S. SMITH.





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Book Notes.

The Christian Lesson Commentary for 1901 stands at the head of all helps for Sunday-school officers, teachers and advanced pupils. For many years this annual commentary has been the favorite of the vast majority of our leading Sundayschool workers. The volume for 1901 is better than ever before. W. W. Dowling never did better work than he has put into the International Lessons for next year. The Commentary is a handsome volume of 429 pages. Besides the practical notes and comments on the lessons for the year, it contains chronological tables of the Life of Christ and the Old Testament, a Complete Dictionary of Scripture Proper Names with their pronunciation and meaning, and One Hundred and Sixty-eight pictures, maps, diagrams, blackboard designs etc.

The price of the Christian Lesson Commentary is One Dollar for single copy, postpaid, or \$9.00 per dozen copies, not prepaid. There are some commentaries that are sold for a few cents less than this, but, setting aside other points of superiority, it should be remembered that the CHRISTIAN LESSON COMMENTARY is handsomely and substantially bound. It is a book that will be in constant use throughout the year, and we believe our patrons prefer to pay a few cents more for a book that will last the entire year and then be in condition to be preserved as a reference book for the fgture, than to save a few cents by purchasing a book so cheaply bound that it will come to pieces before the year is half gone.

We much regret that some of our patrons neglected ordering the "Home Library" and the "Biographical and Historical Library" until it was too late, despite the ample warnings given that our offers would be withdrawn October 31. We trest that all who desire to secure the "Excelsion Library" will send their orders promptly. This splendid set of books, which will be sold during November and December, contains Twelve Volumes, as follows:

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ELIJAH, the new book by M. M. Davis, is a worthy companion book to his former volume, "Queen Esther," which was received with such favor. It is the story of the life, times and work of the great prophet, and the lessons to be learned from his career. Like "Queen Esther," this book is invaluable to all earnest students of the Bible. It should be read and absorbed by preachers, Sundayschool teachers and Endeavorers. It is a neat volume of 201 pages. Price, 75 cents.

We are much gratified at the demand for copies of our new General Catalogue, and at the many complimentary letters we are receiving concerning it. This catalogue is a handsome book of 100 pages, printed on fine paper and profusely illustrated with pictures of men and of books. We will be glad to place a copy-free-in every Christian home. All that is necessary is for you to drop us a postal card, asking that a copy be sent you. We will do the rest.

Let it be remembered that the "Campbell Library," comprising the complete works of Alexander Campbell, is still offered. No time limit was placed on this set of books, as it is intended to be permanently offered. This set, it will be remembered, includes the following:

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This is the season of the year when many churches and Sunday-schools purchase new song books. Before ordering books, you should not forget to carefully examine the Gospel Call, Silver and Gold, and Tidings of Salvation. These are all splendid books, whose merit has been attested by their rapid sale and circulation. Although they are sold much cheaper than many other books of less merit, our first thought in preparing them was not-How cheap a book can we produce? Our thought was rather, How good a book can we prepare? Afterward we considered the matter of price. Write us for specimen pages and price list of these books.



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Marriages.

ALBRIGHT-MATHENY .- Married at Maryville, Mo., on O.t. 2, 1900, by N. Rollo Davis, of Burlington Junction, Mr. Charlie D. Albright, of Skidmore, Mo., and Miss Maud Matheney of Mary-

BAYLESS - ROJERS. - Married Oct. 3, in the Christian Church in Mulkyville, Ill, Mr. Alfred Bayless and Miss Lus Rogers. F. M. Morgan officiating.

DEEMS - MYERS - Married Sunday, Oct. 28, at the home of the bride's parents in Albion, Ill, Mr. William B. Deems and Moss L. Blanche Myers. C. Edwards officiating.

HILL—McCLELLAN. —Married Oct. 7, at Multyville, Ill., Mr. Byron Hill, of Du Qioin, and Miss Nannie McClellan. F. M. Morgan officiating.

LOGAN -OOKER. - Married at Skidmore, Mo., on Oct. 24, 1900, by N. Rollo Davis, of Burling-on Junction, Mo, Mr. Alva P Logan and Miss da May Ocker, both of Skidmore.

McKNIGHT-LEGGE-Mr. George C. Knight and Miss Nellie D Legge, both of Burington Junction, Mo., married at the home of the fficiating minister, N. Rollo Davis, on Oct. 4,

MULKY-MEANS.-Mr. C. C. Mulky and Miss Dra Means were married at the Christian Church n Mulkyville, Ill , Oct. 3, F. M. Morgan officiating.

Obituaries.

Obituaries of not more than 100 words are inerted free. For longer notices, one cent for each rord in excess of 100. Please send money with otice.

BIGGS.

Tuesday evening, Oct. 17, 1900, one of our old-st members. Sister Mariah A. Biggs, passed eacefully away from earth. By reason of strength he had passed fourscore years. As a mother

she was dutiful and loving; as a friend, faithful and generous almost to a fault. Universally loved where known, her death will leave a void in the hearts of her friends which none other can fill. That her spirit may find surcease from sorrow and a happier and sublimer life with its Maker, is the earnest prayer of those who mourn her dead today.
Collierville, Tenn. JNO. D. POWELL.

KELSO.

Good Sister Kelso died in Callaway County, Mo., Oct. 21, 1900. She was born in Bedford County, Va., Sept. 20, 1838. Came to Missouri when a girl. Her maiden name was Lucy E. Barker. She was converted and joined the church in early life and was a member of the congregation in Kirksville for several years. Sister Kelso's life was one of great usefulness. For several years she was state organizer of the C. W. B. M. of Missouri. Her character was a beautiful one. Those who knew her loved her. The church and the world are both richer because she lived in it. Her funeral was preached by the writer. Ged bless her bereaved husband and children and many friends.

H. A. NORTHGUTT.

FEARMAN.

Mrs. Elizabeth Fearman passed peacefully away ather home in Findly, Ill., Oct. 25, 1900, after a lingering illness and great suffering with cancer of the stomach. She was 56 years of age; had of the stomach. She was 56 years of age; had been a faithful Christian 25 years. She selected the songs, the scripture text and the writer to preach her funeral. She was bu ied at Bethel A. H. HARRELL. cemetery.

STEWART.

Mae Stewart, the only daughter and child of Mr. and Mrs. Stewart, of Mt. Morris, died at Pine Creek, Ill, Oct. 22, 1900, aged five years and one day. She was the joy and light of their home. Services conducted by the writer.

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great benefit.

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Aurora, Mo., Nov. 19-22.

PROGRAM.

PROGRAM.

MONDAY EVENING.
Praise Service, Joseph Gaylor, Galena, Mo.
"God's Call to Service," D. W. Moore, Springfield.

TUESDAY FOREMOON.
Devotlons, H. T. King, Monett. Discussion of evening address. Symposium, "The Church:"
(1) Organization, W. W. Blalock, Lamar; 2) Worship, W. B. Cichran, Verona; (3) Mission, M.S. Johnson, Carthage; (4) Perils, L. C. Wilson, Neosho. Discussion. Business.

Neosho. Discussion. Business.

TUESDAY AFTERNOON.
Pray(r and Praise, A. L. McQuary. Neosho.
Symposium, "The Minister:" (1 His Character,
W. A. Oldham, Carthage; (2) His Qualifications,
G. A. Hoffmann, St. Louie: (3) In the Pulpit, F. L.
Moore, Marionville; (4) Among the People, G. D.
Edwards, Nevada; (5) His Peculiar Temptations,
Joseph Morris, Galena, Kan. Discussion. Butiness.

Devotions, F. J. Yokeley, Billings. Address, F. E. Meigs, Holden, Mo.

DISTRICT PROGRAM. WEDNESDAY FORENOON.

"We Praise Thee, O God," F. M. Hooton. Organization. Enrollment. Appointment of Commit-

tees. Report of Secretary, Geo D. Ragsdale. President's Message, D W. Moore. Evangelist's Report, F. M. Hooton. Report of 'Ounty Presidents. Religious Literature, G A. Hoff nann.

WEDNESDAY AFTERNOON.

"Praise Waiteth for Thee, O, God, in Zion," Mrs. V. A. Wallace. Sympo ium on Christian Woman's Board of Mi slors, led by Mrs. Nell H. Glenn. "Christian Woman's Board of Missions," led by Mrs. F. M. Hooton. Needs of our Work in Southwest Missouri, Mrs. L. E. Bautz. Address, Miss Mattie Burg. ss.

WEDNESDAY EVENING.

Devotional, E. W. Bowers. District Missions, T. A. Abbott.

THURSDAY FORENOON.

Devotional—"The Word of God, Living, Abiding, Sufficient," L. C. Wilson Report of Committees. American Missions, M. J. Nicason Bible School, H. F. Davis. Question Box, H. F. Davis.

THURSDAY AFTERNOON.

Devotional—"Am I My B'other's Keeper?" E. B.
Woods, Buffalo. Co op r*tion. A. A. Berry. Christian Endeavor, F. M. Rogers.

THURSDAY EVENING.

Devotional—"Your Bodies a Living Sacrifice," F. J. Yokeley. Consecration Sermon, W. F. Turner. Last Words. Doxology. Mizpah.

Virginia Convention.

CONDENSED PROGRAM VIRGINIA MINISTE-RIAL ASSOCIATION.

TUESDAY MORNING

Annual address of the President, J. A. Dearborn.

10:30. Subject for the day's discussion: "How to Present Our Plea for Christian Unity Most Eff ctively?"

Preliminary Statements on the Subject, Carey E.

Morgan
(a) As to Undenominational Christianity—The Argument from the Scriptures, W. H. Book, J. D. Hamaker; (b) As to the Financial Aspect, O. B. Sears, F. F. 3ullard; (c) As to the Evangelistic Argument, Harry Minnick, F. A. Hodge.

AFTERNOON.

(d) As to the Name, C. P. Williamson, L. A. Cutler; (e) As to the Creed, S. R. Maxwell, F. W. Troy; (f) As to Baptism, J. A. Dearborn, Cephas Shelburne.

8:15. Address, C. A. Young.

VIRGINIA CHRISTIAN MISSIONARY SOCIETY.

WEDNESDAY MORNING

Report of the Board by the Secretary, E. N. Newman. The Work of the Evangelist, J. W. West. Spirit of Our Plea Evangelistic, J. D. Hamaker. Missions and Spiritual Culture, J. T. T. Hundley. Missionary Conscience, W. H. Book.

AFTERNOON.

Loyalty to Our Church Schools, J. N. Harman Sunday-school Session, led by B. P. Smith. What Constitutes a Good Sunday-school, W. R. Walker, Relation of Sunday-school and Church, Each to the Other, H. D. Coffey. The Sunday school Teacher, A. J. Renf rth. Reverence in Sunday-school, J. C. Martin. How to Increase the Efficiency of the Sunday-school, Philip Johnson.

EVENING.

8:15. Address, The Church for the Twentieth Century, C. P. Williams.

THURSDAY MORNING.

Conference, State Work: Need of Co-operation, Harry Minnick, Claims of State Missions Para-mount, William Burleigh, Outlook, W. J. Shel-burne.

AFTERNOON.

Christian Endeavor Rally, led by State Superintendent. The Y. P. S. C. E.—What Is It? F. F. Bullard. What Committees are Needed and the Advantage of their Work, Geo. R. Cheves. The C. E. Reading Courses, Richard Bagby. The Strength and Purpose of the Plerge, J. D. Hamaker. Report of State Superintendent, H. F. Miley How to Spread the Endeavor Idea and Increase Its Usefulners, W. H. Book. Twentieth Century Forecast for Christian Endeavor, Cary E. Chas. M. Sheldon.

EVENING.

8:15. Address, J. H. Garrison.

VIRGINIA C. W. B. M.

FRIDAY MORNING.

Business and reports.
Address on Bible Work, Mrs. W. C. Hull. Fresh
News from our Mission Statins: India, Miss
Bessie Farrar. Porto Rico, Miss Agnes McCarthy,
Mexico, Miss Janle Farrar. Conference on Young
People's Work, led by Mrs. F. F. Bullard. The
Junior Leader, Miss Snackelford. Junior Work in
the Home, Mrs. J. W. Frayser. Orphanage Work,
Mrs. C. Q. Wright. What the Juniors are coing for
India, Miss Bessie Farrar.

AFTERNOON.

AFTERNOON.

Report of Committees. Conference on State Development, led by Mrs. Worley. Five-minute talks: Systematic Giving, Miss Lulu O. Philips The Relation of C. W. B. M to Junior Endeavor. Miss Mary Hankins. How Shall we Arouse our Women to their Obligations to State Work? Mrs. Crutchfeld. Importance of "The Tidings," Miss Lillie Pearce. How to Help t e Local Auxiliary, Mrs. J. J. Jobson. How to Prepare a Paper, Mrs. T. J. Bowles. How to Increase the Membership, Mrs. Fowden Exaltation of the Devotional Spirit in its Meetings, Miss Hawthorne. Relation of the Pastor to the Auxiliary, Carey E. Morgan.

EVENING

Cost of Success, Mrs. Carey E. Morgan. Address, India, Miss Bessie Farrar.



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GRISTIAN VANGELIST.

A WEEKLY FAMILY AND RELIGIOUS JOURNAL.

Vol. xxxvii

November 15, 1900

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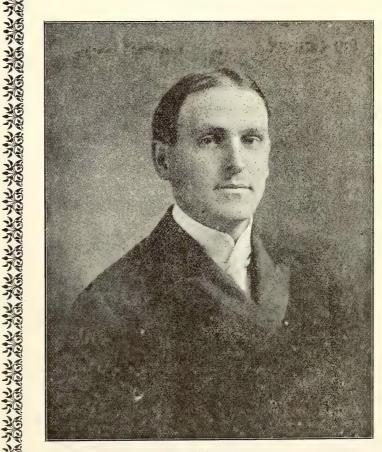
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ERRETT GATES.
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Vol. xxxvii.

St. Louis, Mo., Thursday, November 15, 1900.

No. 46

CURRENT EVENTS.

The best thing about the political cambaign which has just closed is that it was a lean campaign. The presidential candiates were both Christian gentlemen and vere recognized as such by their opponents. here was probably never a political conest in the history of this country that was nore conspicuously devoid of offensive peronalities. In two cases, the results of the lection have been a rebuke to political rookedness-in St. Louis and in New York lity. There is probably no more corrupt et of local officials in this country than the Republican City Hall gang in St. Louis. hey are as bad as they know how to be. If hey had more ability, they would be worse. uch was the indignation of all decent citiens that the normal Republican majorty was wiped out and the entire list of emocratic candidates for local offices was lected. This may not have been a very atelligent sort of vengeance, for the offices which were being filled at this election were ot the City Hall offices. But this distincon was too fine for the average citizen to nake and the votes registered a storm of rotest against the "moon yet" administraion in St. Louis. How much the operation f the Nesbit election law (a fit companion iece to the Goebel law) contributed to the esult, cannot be known-probably a good And the Nesbit law, assisted by he police force (under corrupt Republican hanagement) elected one Democratic conressman from St. Louis whom Congress night well eject from its halls to avoid noral contagion. Truly there is no politics a St. Louis; it is merely the decent against he indecent. In New York City the notoiously nefarious political methods of Mr. roker resulted in a reduction of the pluality from the 80,000 which he claimed to he 30,000 which he got. Still, the revulion was not strong enough to overthrow is power, though it narrowed his margin.

Fortunately for the nerves of the public, his was not one of those close elections where the result remains long in doubt. Iven in the doubtful states the returns ame in promptly. Nebraska's electoral ote, which was at first believed to be democratic, was found to be Republican by fair margin. The ante-election claims of the chairmen of the national committees are interesting reading in the light of the esults. Two days before the election the denocratic chairman gave out this statement: "The fight is won. Bryan and tevenson will be elected. The Democrats

will hold all states carried in 1896, with the possible exception of Wyoming. We will also carry New York, New Jersey, Delaware, Marylan I, West Virginia, Kentucky, Indiana, Ohio and Illinois." The fact that of these nine states his party carried none but Kentucky (and even that would have been doubtful but for the assistance of the Goebel law) does not speak well for Mr. Jones' ability as a political guesser. Yet he was right in saying that "in a general way there will be somewhat of a falling off of Bryan's strength west of the Mississippi and that east of the Mississippi he will make overwhelming g sins"-except that the gains were not overwhelming. The forecast of the New York Herald, which gave McKinley 282 electoral votes, maintained its former reputation for accuracy. Its only substantial error was in assigning Nebraska to Bryan. The last estimate of the Republican national chairman claimed 294 votes for McKinley; the actual returns gave him 292. The difference is accounted for by the unfulfilled expectation of getting Kentu ky's 13 and by the acquisition of 8 from Nebraska and 3 from Utah, which had not been claimed.

The comments of the press upon the results of the election are naturally as diverse as the political opinions of the papers. All, however, seem agreed that the material prosperity of the country will not suffer by reason of the continuance of Mr. McKinley in office. The St. Louis Republic (Dem.) in its editorial on the morning after election says that "the outlook for prosperity is bright" and that the thing for the people to do is to quit talking politics and go to work. There is pretty general agreement, too, as to the cause of the Democratic defeat. Antiimperialism won votes in the East but lost them in the West, and the gains were not enough to compensate for the losses. Even such a paper as the New York Journal (Dem.), which stands for both free silver and antiexpansion, refers to these two doctrines as "extraneous issues, needlessly dragged into the campaign" and contributing to its defeat. Whether or not one approves of the administration's Philippine policy, it is not difficult to see the necessary truth of the comment of the Philadelphia Press (Rep.), that "no party which has condemned a successful war has failed to go into involuntary retirement." "The election," says the Press, "puts the seal of strong disapproval on Bryanism and says to President McKinley, Well done, thou faithful servant. Bryan would have been beaten anyhow, even if the corpse of free silver had

not dangled at his neck." The New York Evening Post (Indep. anti-expansionist) says that "general trade will be very favorably affected by the defeat of Mr. Bryan," and maintains that the prosperity a gument was the only one that really counted in the campaign. "It will be impossible to find in the election returns any gauge of public sentiment as to issues. As a choice between the only change possible—the transfer of the government to Mr. Bryan and his mixed following—and a second McKinley administration, the country prefers the latter. Prosperity won on the old maxim, 'Let well enough alone.'"

The responsibility which now rests upon the Republican party, having control of both branches of Congress for another four years as well as the executive, is very great. Since 1874, the year which witnessed the first Republican landslide after the war, the Republican party has never had control of the House of Representatives twice in succession until 1896 1900. A good working majority in power for eight years ought to be able to accomplish a good deal if it is worthy of its trust. The leaders are already mapping out the legislation for the next session of Congress which assembles December 3. The Ways and Means Committee will meet before Congress convenes to prepare a bill for the modification of the present war revenue law. Secretary Gage and his assistants are now preparing the information which they were called upon to give as to the needed revenues and the possible reduction of taxation. There may be important legislation in relation to insular affairs, depending chiefly upon how Perto Rico and Hawaii conduct themselves and what the Cuban constitutional convention does. The reapportionment of representation on the basis of the new census will call for c nsideration. It is desired to keep the House of Representatives at about its present size, 357 members. To do this the ratio of represen ation will have to be changed somewhat, giving one representative to about 209,000 of population instead of 173 901 as at present. The matter of decreasing the representation of those southern states which have disfranchised a large proportion of their negro citizens, will also have to be taken up. There will be a hard fight in regard to the increase of the army and navy. General Miles still holds to his estimate that there should be one regular soldier for every thousand of population. This would make a standing army of 80,000. Senator Proctor, a prominent member of the Senate Committee on military affairs, favors a regular

army of 55,000 with a provision that the President may at his discretion increase it to 100,000. Other important legislation at the coming session will deal with naval increase, appropriation for river and harbor improvement and the building of public buildings, and the ship subsidy bill.

The Lord Mayor's Banquet at London was held on Friday of last week and the Prime Minister, as usual, made his annual Guild Hall speech, giving a comprehensive and official summary of the current happenings of prime importance. Lord Salisbury found in his prospective retirement from the foreign secretaryship an excuse for speaking somewhat more freely of some things than might be expected of one in so high an office. In regard to our election he said: "We believe that the cause which has won is the cause of civilization and commercial honor. We believe those principles to be at the root of all prosperity and all propress in the world. Therefore we claim that we ha e as much right to rejoice in what has taken place as the distinguished gentleman (Ambassador Choate) who sits at my side." Except for this burst of enthusiasm, the Guild Hall speech was pervaded by a melancholy tone. The cost of the war was dwelt upon and the price of the victory received more emphasis than the victory itself. The dangerous illness of Lord Roberts' daughter was feelingly alluded to. The War Office was praised for the way in which it has handl-d affairs, but, referring to the alleged incompetency of the department, Lord Salisbury said: "I should rather deprecate any unnecessary examination into what has occurred." The present condition of international affairs holds out little promise, he says, of the realization of the dream of disarmament and universal peace. The dilatory proceedings of the allied Powers in China were referred to in a tone bordering on ridicule.

Mr. Root, Secretary of War, is making a trip in Cuba. There was an effort at first to convince the public that it was a mere vacation journey for his health, but it has now become apparent that his visit has political significance in connection with the Cuban constitutional convention, which is now in session, though it is not known what he will try to do. Doubtless he will at least gather some information which will be useful to the President in the preparation of his forthcoming message to Congress. The constitutional convention has been very slow in getting into action, but this deliberateness in a people naturally so inclined to be hasty is by no means an unpromising symptom. While all political parties in Cuba are represented in the Convention, the radical revolutionary or war party has a strong majority. The leaders of this party are the men who are least likely to welcome any attempt on the part of our government to guide them either in the formulation of a constitution or in the administration of affairs. The control of the customs is a point about which they are particularly sensitive. They do not feel that they possess a real government of their own unless they have complete charge of its income. It will, however, probably be deemed necessary for our government to continue in charge of the Cuban customs for a time at least. There is at present a strong current of immigration to Cuba from Spain. Not less than 60 000 have come in the last ten months. At this rate it see ns not impossible that before many years Cuba may by peaceable vote return to Spanish methods of government, even if not to actual Spanish sovereignty unless constitutional barriers are erected. In view of this fact the work of the Constitutional Convention is particularly important.

After many delays the representatives of the Powers in China have agreed upon the terms to which China shall be required to submit as the basis of a preliminary treaty. The chief points are these: China shall build a monument to Baron von Ketteler on the spot where he was murdered and shall send an imperial prince to Germany to offer apology; eleven high officials, already specified, shall be put to death; all officials who in the future fail to prevent anti-foreign uprisings shall be degraded and punished; the Tsung Li Yamen shall be abolished and its powers given to a foreign minister; the Emperor shall be accessible as civilized monarchs are; the forts at Taku and other points along the Chi Li coast shall be destroyed and the importation of war material prohibited; permanent legation guards and garrisons to keep open the line of communication from Pekin to the sea shall be maintained; the Boxers shall be suppressed by imperial proclamation; and indemnity shall be paid to states, corporations and individuals. It is estimated that the war expenses of each of the six Powers which China will be required to pay will be not less than \$100,000,000. The total indemnity will not be much under a billion dollars. This is an enormous sum for China to pay, but, after all, there is nothing impossible about it, if the administration has reformed so that a decent degree of honesty can prevail in the collection of the taxes. The Chinese have always been opposed to the idea of being in debt, especially to foreigners, and while the Chinese Empire contains ten times as many people as Great Britain, its public debt is scarcely one-tenth as great. Li Hung Chang, however, maintains that it will be impossible for China to pay any such sum and that if the Powers insist on a large indemnity, they will have to take it in the form of land.

The railroad invaded Palestine years ago and the toot of the locomotive resounds along the road from Jaffa to Jerusalem. And now a line of steamers across the Dead Sea has been established to connect the cities of Jerusalem and Kerak. Hitherto the commerce between these cities has been carried on over the sand-swept desert roads around the sea. The first boat, built in Hamburg, has already been put on the route and

a second, equipped like the first with electric lights and all modern improvements, is being constructed. The denizens of the desert are naturally much perturbed by this innovation.

The death of Marcus Daly marks the end of one of the greatest political feuds in the history of this country. The quarrel between the two Montana copper kings, Daly and Clark, who was sent to the Senate from Montana last year and sent back ag in on account of proven bribery in his election, was one of the most picturesque and far-reaching enmities which have ever come to public attention. Beginning as friends, business partners and brothers in-law, their ami able relations were disturbed by a little row over a water right which Daly needed for his copper mines. Clark bought it and forced him to pay sixty times the price which he had refused to pay to its original owner. Both men rose to positions of great wealth and their wealth was employed to a large extent in fighting each other. The struggle between Butte and Anaconda for capitol of Montana was merely a phase of the Clark-Daly feud. All the poli ics of the state took its coloring from this personal emnity and state representatives and congressmen were elected not as Republicans or Democrats, but as Clark men or Daly men. The election of Clark as United States Senator was a great triumph until it was proved that the vote had been secured by bribery. The strongest argument in defense of Clark was that Daly had used as much money in corrupting the legislature to keep him out as he had used to get in. Mr. Daly's death increases the probability that Clark will be re-elected to the Senate without the necessity of such conspicuous bribery as will warrant an ejection by that body.

The Paris Exposition closed in a blaze of illumination on the evening of November 12. The Directors were urgently requested to continue it longer but the condition of the buildings rendered this inadvisable. Staff and stucco cannot maintain an appearance of expositional gaiety in the wet autumn and dreary winter of Paris. The Exposition, in spite of its slow start and the comparatively small attendance in the early months, is said to have been a great financial success. The total attendance was more than 50,000,-000 or twice that of the Exp sition of 1889. M. Hanotaux, former Minister of foreign affairs, treats of the financial side of the affair in an article headed "The Balance Sheet of the Exposition" in which he says: "France expended 200,000,000 or 300,000,-000 francs to erect the Exposition. She has recovered them easily in the increase of the treasury receipts, which, for this year alone is nearly 100,000,000 francs, in the surplus of Parisian octroi duties, in the monuments remaining to the state or the city and in the quays, bridges and improved transportation facilities bequeathed by the Exposition. Moreover, there has been a general improvement of the city which has contributed to ts brilliance and beauty."

SOME AFTER-ELECTION RE-

Another great political campaign is ended, and the people of the United States, with characteri tic respect for law and for the majesty of public opinion expressed by the ballot, have quietly acquieced in the result. One cannot help feeling, as he looks back over the campaign and notes the results, that there are some lessons applicable both to our political and our religious life that ought to be noted. We feel sure that we shall not be misunderstood by any of our readers in mentioning some of these lessons.

One of the most obvious of these lessons is that political corruption in any party is a source of popular weakness. This truth finds illustration on boh sides of the recen; contest for national supremacy. Republicans in Missouri, and especially in St. Louis, are wondering why the Republican majority of 15,000 in this city disappeared in the recent election. They are ascribing it to the Nesbit Law and the Police Board. No doubt this law, which is an imitation of the Goebel Law in Kentucky, has had its effect in decreasing the Republican vote, but a more obvious reason, as every unbiased citizen of this city must realize is the corrupt Republican ring of the city, with a weak and incompetent Republican mayor, who has allowed the city's business to be neglected, its resources to be squandered and its streets to remain unlighted and in a filthy condition. What right has any party to expect a triumph at the polls with such a record of incompetency and mal-administration of the city's affairs to condemn it in the eyes of all good citizens? Political defeat is exactly what might have been expected, and what ought to have been the result. This is the price which the Republican party of the city has had to pay for the corrupt city administration which it put into power. It would be well for it to learn this lesson and take it to heart.

Another illustration of the same truth is seen in the city of New York. The alliance of the Democratic party with Richard Croker and Tammany was a fatal blunder. It cut down the large Democratic majority in the city to a mere bagatelle and increased the R publican majority in the state outside of the city so that it easily overcame the small odds against it in the city. No wonder the young Democrats of the city, as soon as the returns were in, shouted, "Down with Crokerism," for they realized that he had been the cause of the defeat of their favorite political leader. It ought to become a political axiom in this country, that no party which allies itself with, and puts itself under the control of, any political "boss" whose methods are known to be infamous, and whose avowed aim is personal aggrandizement, can ever win a national or state election.

It is true that these cases of corruption in politics do not always meet with speedy justice, and the party that perpetrates them may succeed for the time, but sooner or later the day of reckoning comes and political defeat must be the result. The Democrats in

St. Louis have nominated and elected a man whose character and whose husiness are not only corrupt, but corrupting in their influence on the young men of the city. He is a disgrace to the party and a disgrace to our city. It was a great political blunder on the part of the Democrats which they must in future atone for, It does not pay, viewed from the standpoint of mere party success, to make standard-bearers of men whose characters are notoriously bad, and whose influence on the community in which they live is baneful. When the political parties all come to realize this fact, we shall be saved the disgrace of sending such men to represent us in the Congress of the United States.

There is a lesson to be drawn by Christian people from the recent campaign which ought not to be overlooked. It was a remark of one who had a profound insight into nature, and who was a keen observer of what was going on in the world, that "the children of this world are wiser in their day than the children of light." In other words he was forced to recognize the fact that the men of this world, in their efforts to accomplish the ends which they had in view, adopted wiser methods, as a rule, than the religious people of his time adopted for the accomplishment of the purposes they had in view. We cannot fail to be impressed with the truth of this statement as we witness the comp'eteness of organization in both the great political parties of our time, the prodigious amount of strength they put into the work of the campaign and the wisdom which they displayed in adapting means to ends. They employed the ablest men as speakers, and these men went everywhere preaching the gospel of their respective party platforms, coming in direct touch with the people and making as plain to them as possible the nature of the pending issues. They supplemented this method of instruction with literature that literally rained down upon the people. Speeches, editorials, platforms, appeals to the voters, were put in chesp tract form and scattered broadcast among the people. The newspapers of the country entered heartily into the work and used their pages freely for their respective parties. These men spoke, wrote and acted as if the salvation of the country depended upon their efforts. They were able to command large sums of money from liberal contributors who were deeply interested in the results of the election.

When we compare all this with the ordinary methods of church work, and realize how much greater issues are at stake with those who are pleading for the extension of Christ's kingdom, we can but feel how inadequate our efforts are to the great ends which we have in view. Moreover, when these political parties found there were factions among themselves, they immediately sought to heal them in order that they might present a united front to their opponents. They realized the value of unity in order to victory. What could n t the Christians of this country accomplish if they would put aside their divisions and

party spirit and work together with the zeal, the liberality and the practical wisdom which the political parties have displayed during [the recent campaign? If they do that for a corruptible crown, ought we not to do it for an incorruptible one?

Another reflection which forces itself upon us as we read the results of the election is how badly moral issues fare when they are tangle I up with party issues and o scured by party spirit. At this writing it is not known how many votes were cast against the saloon and the liquor traffic, but it is safe to say that they represent but a small part of the antisa oon sentiment of the country. This gives aid and confort to the enemy and leads them to treat with contempt the sentiment of the temperance element of the country. Is it not evident that some way must be found by which the real sentiment of the people on this question can be voiced independent of party lines and independent of party issues, if we are ever to make the liquor power tremble before the righteous indignation of those who realize the magnitude of this evil? Is it not an appropriate time for the leading temperance and anti-saloon workers, representing all the organized efforts against the liquor traffic, to come together in council to consider ways and means by which this holy warfare can be carried on more successfully in the future than in the past? The campaign against the imperialism of King Alcohol must not end with this presidential election, but must be carried forward until the people of this country are free from his tyrannous and demoralizing reign. How to carry on this warfare in the most successful way is the all-important question which now confronts the Christian and temperance people of this country.

Editor's Easy Chair

"To see clearly," says Ruskin, "is poetry, prophecy, and religion all in one." Aye, but who can "see clearly?" He of the pure heart, the honest mind and the unclouded brain. The vision of things divine is not so much a matter of intellect as of character. "To see the King in his beauty," says Frederick Robertson, "is vouchsafed not to science, not to talent, but only to Purity and Love." Education, however, united with a pure heart, does help to open up to us the beauty and glory of the natural world, and enables us to see the handiwork of God in the heavens above and to trace his foot prints on the earth beneath. So vast are the motives for purity of heart that it is a wonder men do not seek it, at all cost, as the pearl of great price. "Blessed are the pure in heart, for they shall see God."

The time seems to us propitious for special evangelistic efforts among the churches. The election excitement is over, the crops are harvested, the evenings are long, the weather is favorable and the interest created by our National Convention is felt in many of the churches. It may not be practicable to secure an evangelist of renown, but this is not necessary in order to put the church

to work to convert souls to Christ. Perhaps we have put too much dependence upon evangelists and too little on the Lord who is able to use the weak things of this world to confound the mighty. The best way to have a revival is to desire one, then pray for it, and then work for it. Perhaps your pastor can hold you the very best meeting, if you will pray for him, hold up his hands and work with him. Individual effort at soul-winning is what is needed in all our churches.

This is saying nothing, of course, against trained evangelists who have have had large experience in conducting evangelistic services, and whose labors have been abundantly blessed of God in lifting churches to a higher spiritual level, in cementing the ties between pastor and people, and in converting large numbers from the world. These men will be sure to find all they can do, and still there will be many calls they cannot answer. Our point is, that churches should not fail to put forth special efforts to reach the unconverted in their respective communities, because they cannot secure the aid of an able evangelist. Very humble talent, consecrated to God, often wins signal victories for His Cause. What is needed is more faith in the power of the gospel, in the efficacy of prayer, in personal effort and in hearty co-operation.

It ought to be remembered continually that the best preparation for evangelistic work in any church is first of all that the members put themselves right with God and with each other. No church is in a fit condition for turning men to the Lord until it has itself turned to him fully, and in His strength uncertakes the work of bringing others to Him. The failure to observe this condition is one of the most common sources of failure in evangelistic effort. In the later years of his life, especially, Mr. Moody felt that the chief obstacle in the way of converting sinners to Christ was the lukewarmness and worldliness of the churches. Hence an evangelist usually has to devote a few weeks to the conversion of the church before he is ready to begin on the wor'd. But this preliminary work should be done by the church itself, and when this is well done, it may turn out often that no outside help is necessary for a good meet-

One of the best signs of the readiness of a church to begin evangelistic efforts will be found in the prayer-meeting It, more than any other meeting, perhaps, registers the spiritual condition of the church. If its attendance be meager, if the singing be without spirit and life, and few are inclined to pray, and if the prayers are mechanical and the talks of the same type, the church is in no condition for a forward movement. But when the attendance is large and the spirit of earnestness and devotion is manifest in their songs, and prayers, and exhortations, when the hour seems too short for all who wish to participate, this may be taken as the sound of going in the tops of the mulberry trees, and

the church may well expect and prepare for additions from the outside. Many of the best meetings among us have originated in the prayer-meeting. Even Pentecost was preceded by a prayer-meeting and this is apt to be the case in every great spiritual movement of the church.

hour of Prayer.

THE CHURCH AT EPHESUS— A SCRIPTURE STUDY.

(REV. 2:1-7.)

(Uniform Midweek Prayer-meeting Topic, Nov. 27.

CENTRAL TRUTH: Jesus Christ, though risen and glorified, is still in the midst of his churches, noting their faith, their fidelity, their faults, and seeking to inspire trem to accomplish the work for which they were established.

This is a letter from Jesus Christ, sent through John to the church in Eph-sus. By "the angel of the church" is probably meant what we would call the pastor or overseer of the congregation. The risen Christ describes Himself as "he that holdeth the seven stars in his right hand, he that walketh in the midst of the seven golden candlesticks." From the last verse in the preceding chapter, we learn that "the seven stars are the angels of the seven churches; and the seven candlesticks are seven churches." means, then, that Christ holds the ministers of the churches in His right hand, and walks amidst the churches themselves. In other words, He has special care of those who have special care of His churches, and he walks amid these churches in intimate communion and fellowship with them. He is not an absentee Christ. He is fulfilling His promise made to His disciples: "Lo, I am with you alway, even unto the end of the world."

There is great comfort in this assurance of our risen Lord, that He has not left His faithful congregation alone to battle with the powers of darkness, but that He is with them, leading them on to conflict and unto victory. Let this thought cheer our hearts when the battle seems to be hard, and when they that are against us seem to be more than they that are with us. If Christ be with us, who can be against us?

Sometimes we feel as if our toils and sacrifices were unappreciated by the world and even by our closest friends. But even if this were so, it matters little since there is One that knows all. "I know thy works, and thy toil and patience, and that thou canst not bear evil men, and didst try them which call themselves apostles, and they are not, and didst find them false; and thou hast patience and didat bear for my name's sake and hast not grown weary." All these things the Savior had carefully noted, and not one prayer had been offered, not one burden borne, not one pain endured for His name's sake, escaped His attention. Let this thought comfort us when we feel that we are not appreciated.

But in spite of these good points which our Lord first mentions, He now calls their attention to a grievous fault, namely, "That thou didst leave thy first love." That was something that went right to the heart of

the Master. As long as the heart is as true to im as the needle to the pole, He can look with compassion upon our errors and shortcomings; but when the heart grows cold toward Him and ceases to thrill with that passionate love which we first experienced when we realized what he had done for us, it must bring pain to His own loving heart. How is it with us? Do we love Him as we once loved Him, when we first turned our backs upon the world, and said, come weal or woe, we will follow our Lord whithersoever He may lead us? This is a question which every heart must answer for itself.

There is but one remedy for this, as for every other fault, and that is, "Remember, therefore, from whence thou art fallen, and repent, and do the first works; or else I come to thee and will move thy candlestick cut of its place except thou repent." Stern words these, but they are none the less words of love. Repentance is the only remedy for the sin of heart-apostasy, and it is only by remembering all that we were, and all that Christ has done for us, that we are likely to be brought to repentance. The sermon, the songs, and especially the breaking of bread, are well calculated to make us remember and to bring us to repentance.

The tender-hearted Lord seems unwilling to close this letter, which began with commendation, without another word of approval, and so adds: "But this thou hast, that thou hatest the works of the Nicolaitans, which I also hate." It is a good thing to be sure that we hate what the Lord hates, as well as to love what He loves. A lover of right-eousness must also be a hater of iniquity, if he would be like his Master. We cannot be on good terms with sin if we are the friends of Christ. Many have tried this to their utter ruin.

The letter closes with that solemn admonition so often repeated in this book, and in the teaching of the Savior, "He that hath an ear, let him hear what the Spirit saith to the churches." The churches of to day must hear these words of the Master, as well as the churches of any other period in the past, and hearing, it must heed if it would live.

And then, there is the promise that, "To him that overcometh to him will I give to eat of the tree of life which is in the midst of the paradise of God." Let it be noted that it is not to him that professes, or joins the church, but to him that overcometh, to him that antagonizes evil and conquers it, that resists temptation, refusing to yield to it, and that in the strength of his Master gains the victory over sin, to him is the promise made that he will be given "to eat of the tree of life which is in the midst of the paradise of God." This means the enjoyment of the richness and fulness of life e ernal which Christ came to give to the world. May this be the reward of all who read this lesson!

PRAYER.

We thank Thee, O Lord, that Thou hast not only called us by Thy gospel out of the world into fellowship with Thyself, in the great work of the world's redemption, but Thou art with us as a Comrade, as a Leader in this great conflict with the powers of evil.

We thank Thee for Thy words of reproof. We beseech Thee that Thou wilt never leave us nor forsake us but continue to encourage us with Thy presence and guide us with Thine eye. If at any time our hearts depart from thee may we hear Thy voice calling us to repentance, and may we turn and live. And grant at last, we beseech Thee, that in Thy strength we may overcome and be permt ed to satisfy the hunger of our hearts by partaking of the fruit of the tree of life and reign with Thee forever. And to Thy name we will ascribe everlasting praises. Amen!

Questions and Huswers.

A brother accused of sin against morality and decency and attempted sin against virtue is brought before a civil officer and pleads guilty of the charge and pays his fine. What is the proper method for the church to pursue? In the withdrawal of fellowship is it necessary to notify him to appear before the board, he having already plead guilty to the charge? Or in the case of such heinous sin should not the chruch withdraw fellowship and if he at any time desires to return let him come by the way of confession and reformation of life? I. G. Norance.

It would be advisable, we should think, for some of the offi ers of the church to visit this erring brother and ascertain if he is prepared to make confession of his error, ask the forgiveness of his brethren and renew his allegiance to the Lord and to His cause. If he should be found penitent, it would be wrong to ex lude him. Of course, in the absence of penitence for his wrongdoing, it would be the duty of the church to withdraw its fellowship from him with a view of ultimately bringing him to repentance and to a better life.

In a recent conversation which I had with two rather elderly people who were members of the Methodist Episcopal Church, they related the following circumstance which happened during the late Civil war: Their local congregation ousted one of the good brethren from the synagogue on the charge of sympathizing w th the South, or, as they expressed it, "of entertaining treasonable sentiments." I objected and stated that I did not think the punishment of treason to be one of the legitimate prerogatives of the church, and that such conduct by her was childish, not to say contemptible. They thought it perfectly proper and seemed to be proud of the church's record for loyalty. They said the Methodist Church would as promptly purge herself of suspects of treason to-day as she formerly did.

I would like to know the merits of the question at issue.

We think our querist is right in his view of the question he presents. We know, as a matter of fact, that members of the same church, equally Christian in character, have differed entirely upon political questions, and even upon such fundamental questions of government as brought on our Civil war. It is greatly to the credit of our brethren throughout the country that they made

these differences of opinion matters of forbearance, and no one, so far as we know, was ever excluded from a congregation in the north because of his sympathy with the south, nor from any congregation in the south for his sympathy with the north. This, we have no doubt, was the proper rule to observe then, and it is equally the proper rule to observe yet. It is not the province of the church to deal with political heresies, but only with such moral and religious heresies as render the life un-Christian.

- 1. In Acts 7:59, who was it who said: "Lord Jesus, receive my spirit," Stephen or the mocking crowd?
- 2. What is the best Scripture with which to refute soul sleeping?
- 3. In reply to a querist, you say you hope there are not many who call this year a part of the twentieth century. Now, is not every year composed of 365 days and when these have rolled around, we say one year, and when one hundred of these cycles have rolled past we say one hundred years, and when nineteen hundred have rolled by we say nineteen hundred. Why, then, has not one year of the twentieth century passed with 1900?
 - 1. Stephen, of course.
- 2. Genesis 1:26 27, where a man is said to be created in the image of God; all passages referring to persons being raised from the dead; the transfiguration scene as recorded by the three evangelists, and the resurrection of Christ from the dead, and almost, indeed, all the New Testament.
- 3. Because nineteen hundred years have not "rolled by" until the end of the present year, just as the first year did not roll by until the end of that year.

Current Religious Chought

Most of us know that Mormon missionaries are at work all over this country and in Europe. Dowie's adventurous campaign in London is a matter of current history. There is a Mohammedan newspaper in New York and more or less of a propaganda behind it. Buddhism too, closely allied as it is to all the occultisms which form the favorite pabulum of the esoteric Bostonian m nd, is being pushed by a missionary movement in the western world. A recent brochure on Buddhism by a German savant gives much learned and accurate information. The following extracts were translated for the Literary Digest:

While the Christians of all leading denominations are sending their representatives with the gospel of Jesus Christ to the far East and are penetrating even the innermost recesses of the center of Asia, there comes from those regions a most unexpected answer in the shape of a Buddhistix counter-agitation an i mission. It is a work conducted with a zeal that deserves a better cause, and has adopted, as its means for conducting its propaganda, not the tongue of the preacher, but the print-r's art. One of the most repent and noteworthy examples of this new Buddhistix m'ssion literature is a tract which appears with the yellow color of the Buddhistic monks, and is entitled "Through Light to Light," and rather impolitely is addressed "to the Christian barbar ans of Europe." A perusal of this work shows that In all earnestness the attempt is made "to lead the barbarians and heathens of the West, who are still sunk in the

lowest stages of religious ignorance"-to use the very words of the pamphlet—and bring them to see the light of the Buddhistic gospel.

An analysis of the Buddhistic creed brings to light the fact that practically it is not a positive religion at all, but that is highest aim is Nirvana, or annihilation, which is the only salvation to ffers in the great bacond. In this way, Buddhistic atheism and pessimism ends consistently in Nihilism. Its message may be sammed up in this one sentence: "The greatest of evils is life; the tighest of good is the nothing." The Buddhistic ideal of Nirvana is the absolute nothing, and this is the final consequence of the sys em. Its highest moral behest is, accordingly, to destroy the love of life and the tendency to self-preservation, and to avoid a reappearance in anot er and possibly worse form of creation by self-destruction and Nirvana. For this reason, Buidhism has devel oped a high type of monatic life, and these monks aim at realizing the ideals of the creed in a manner not possible to the latty. Poverty is one of the leading virtues among these monks, and celibacy is absolutely imperative. As beggars they travel through the country, and, as they do not work, their whole life is devoted to ascetic exercises and constant prayers, although there are no evidences of a systematic form of worship in their devotions. Their exercises consist chiefly in the repetitions of the sayings of Buddha, in disputations concerning his teachings, and in pious contemplation.

Over against these monks stand the bulk of Buddhists, consisting of those who have not the moral courage to become beggars; but these laymen are regarded only as half Buddhists, with poor prospects for the delights of Nirvana. Even for the laity the five rules hold good: (1) Kill no living creature; (2) do not take another's property; (3) do not touch another man's wife; (4) do not speak an untruth; (5) do not drink intoxicants. But the substance of the system is the doctrine that life is the greatest evil and that nothing is the greatest good; and its moral code is in harmony with these principles.

In classifying the six great religions in two groups, Max Muller called Christianity, Buddhism and Mohammedanism missionary religions, while Brahmanism, Zoroastrianism and Judaism are non-missionary. Speaking of the missionary activity of Mohammedanism, Oskar Mann says, in an article in the North American Review:

The status of Islam in America may be dismissed very briefly. On the whole continent of North and South America there live only about 49,500 Mohammedans, there being 20,500 in North and Central Ame ica. . At the present day the Balkan peninsula contains about 15,700 000 in abitants, of whom 3,350,000 are Mohammedans, most of them living in Turkish territory Ruf in Turkey itself a constant retrogression of Mohammalanism is to be observed. Here the religion of the Prophet encounters Chritianity, and frequently succumbs, since the latter is usually accompanied by the superiority of Western culture. On the other hand, great progress has been made by Mohamm-danism in this century in Asia and Africa, its ancient homes: less through the power of the sword than by means of untiring missionary work. It is a fact that, especially in Africa, this kind of peaceful progress is more often the result of a "jihad," or religious war; but, in spite of this, it must not be forgotten that the real instrument of Mohammedan propaganda is no longer the sword, as in the first centuries of Islamism, but the teaching of the priests who succeed the soldiers, and who impart the faith to the masses of the people. Almost the whole of the modern progressive movement of Mohammeda ism in this century may be traced, directly or indirectly, to a Puritanical sect, the so called Wahhabis. . . Like the Reformation of Lu her in Germany this movement was originally directed only against the abuse of the veneration of saints, against the abuse of the veneration of saints, against religious superstition and increasing luxury in worship, and, therefore, it aims merely at a spiri ual revival; it has, however, particularly since the destruction of its political importance, assisted a great deal in the exterior propaga ion of Mohammedanism. As little now could be effected by means of the sword for the renewal of the faith, so much the more fervently did its adherents labor as religious teachers within the sacred mosque itself.

THE CHRIST IN CONTRAST .- I.

W. J. LHAMON.

Within certain limits there are possibilities of comparison between the Christ and other great mas ers among men. Beyond these limits Christ himself forbids comparison by rising into the realm of marked and absolute contrast. Not a few ge erous students in the field of comparative religions have been so charmed with the process of comparison, and seemingly so engrossed with the common ethical and philosophical content of all religions, that they have failed to discover the supremacy that resides in the claims of Jesus and the uniqueness that marks his character and career. The times are calling for emphasis of that in the Savior of men which is unlike other men. Let Jesus be a man indeed, for he is that; let him be forever a Brother and a Friend; let him walk the earth with human feet, and let him have "a hand like my hand," or thine; let him be classed with Moses and Plato and Socrates and Buddha and Zoroaster and Confucius, or any greater list of highsounding names-but let us forget not to class him also with Peter the fisherman and Matthew the publican, and with James and John the sons of Zebedee, and with Lazarus of Bethany and Saul of Tarsus and Barnabas of Cyprus. In short, while we are indulging in the pedantry of selecting a list of great names to keep company with that of Jesus let us not forget that he himself classes himself with the whole race of us, and that seemingly if he had any preference it was for the humble ones among us rather than the "great, and mighty, and noble." Let his classification with humanity stand, for it is sweet and meaningful, and within the limits of that classification let there spring up every possible helpful comparison-not between himself and Plato or Buddha-but emphatically between him elf and ourselves, for there and no otherwhere is the field of comparison. All these great ones belong to our category. Plato is one of us, and not anything other than we in kind. And Buddha is one of us, however he may be wreathed in poetry and mythology; and Confucius is one of us, and Mohammed, and all the rest of our great ones. They are weak as men are weak, and sinful as men are sinful, and errant as men are errant, and they are strong, and wise, and noble, only according to the measure of men. We may look into their faces with great respect, but we may not worship them one whit more than the people we see in our mirrors. Where we are comparable with Christ so are they; and precisely where we strike the plane of contrast with Christ so do thev.

In syllogistic form the Christian position may be stated thus: Christ is unique, all others are but men; therefore their points of comparison and contrast with him are the same. In his presence we all level down alike. It is only when he steps aside and gives us the opportunity of indulging in the folly of comparing ourselves with ourselves that we begin to use the terms great and small.

This, then, is our hypothesis, and we have sought to make the statement of it quite explicit because of the tendency to stop with comparisons, or rather to carry comparisons forward into the realm where only contrasts can be. But there are other reasons for thrusting this great theme into prominence.

In the first place, the Christ of the dogmatic and speculative creeds is being so rapidly discredited that some are in danger of losing the real Christ. The big words that have been gathered round the name of Jesus, the attempt to limit him in terms of the illimitable, and to make him comprehensible to our finite minds in terms of the infinite, the contradictory and confusing categories of hoary councils,-all these fall with little meaning upon our modern ears. The theological schools may keep such relics as they will of post-apostolic and mediæval dogmatism, our busy, pushing, practical world wants to see the man himself. And somehow or other the man himself must be caused to loom larger in proportion as the theories about him fade from our vision. Well may our feeble stars pass out of sight if it is because the sun himself is approaching his rightful meridian among the sons of

Again: Our world-embracing missionary enterprises can proceed logically not upon the basis of a Christ comparable with other masters, but only upon the basis of a Christ incomparable with and superior to all others among men. In the name of the peerless One, showing that he is peerless, we can go to the worshipers of Confucius and Buddha and Brahma claiming their attention and expecting their conversion. In the superiority of Jesus rests the warrant of his supremacy, and in his supremacy rests our warrant for the world-wide proclamation of his claims and the establishment of his church.

Once more: In proportion as it can be shown that Christ is incomparable there must come confirmation to the faith of his The fact of his superiority, followers. when once it is established, must stand as a challenge quite as effectually to our own age as to the one in which he himself lifted up his voice and said, "Which of you convinceth me of sin?" He commands attention. He demands from us a hearing, and a decision. Still as of old he is saying, "What think ye of the Christ; whose Son is he?" We can fix no limit to space, for bevond our proposed boundary there again is space. So it is with Jesus when we attempt to define him in terms that are merely manlike. With utmost pains we complete all such definitions, and we adorn them with many a eulogium, only to look up and see the Christ standing far beyond the boundaries we had fixed, and c mpelling us to follow all our human formulas with the logical, mathematical sign of plus. It is this in Christ that is other than we, and more, this that is undefinable and incomparable, that must be accounted f r. And if finally we should discover that it is as unaccountable as it is undefinable and incomparable, could we not then quite rationally settle down to the conviction that he himself has given to us the only possible account of himself in his matchless Godward claims? To know Christ as a Galilean only is to know him but in part. It were comparatively a small matter to see him the greatest man of his own age and nation: but to see him the greatest of all men of all ages, and from that climax of manhood reaching higher still by tar and laying claim to Godhood-it is this that challenges us! It is this that makes him such an unfailing comfort to the growing multitudes of his disciples in all lands, and such a perpetual problem to those who hold their hearts aloof from him.

Allegheny, Pa.

CAUSES OF THE PRESENT DIS-TURBANCES IN CHINA.

BY S. T. WILLIS.

An interview with the Rev. James Ware, just from the seat of trouble and who was 20 years a missionary in that Empire, under the Foreign Christian Missionary Society.

As the public is holding an interrogation mark on the Chinese situation, any light that can be thrown upon the status of affairs and the causes of the uprising is welcomed. With this thought in mind I sought of the Rev. James Ware, who has just landed at New York, to know the causes of the Chinese disturbances as they appear to one twenty years a resident of that Empire. Very ready to help the American people understand the situation as it really is, Mr. Ware said: I would divide the causes leading to the present uprisings, more or less all over China, into two general classes:

- I. NATIVE CAUSES, under which I will enumerate five special causes; and,
- II. FOREIGN CAUSES, which also I will support under five particular heads.
- 1. Among the native causes, I would assign the first place to Confucianism which, as a system, teaches that the power of civil reform resides in the people. Whenever an official is not acting right, Confucianism declares that the people have the perfect right to revolt and institute a new order of things. This system of teachings holds that the Emperor should be in very truth a father to the people, as well as a ruler of the land. Dr. Faber, without doubt one of the profoundest scholars China has yet known, says: "During the last 2,000 years China has seen 50 great rebellions, besides local disturbances which are of annual occurrence, traceable directly to the teachings of Mercius."
- 2. Hatred toward the present Dynasty is a potent cause of the general destruction and death. For several years revolutionary proptecies have been afloat in many parts of the kingdom which, claiming that the end of the present Dynasty is at hand, call upon the people to get ready for a new government and a new order of things in general. The Emperor, as is generally known, is not a Chinaman, but a Manchu; and his court also is composed of Marchurians, as are his representatives in almost all the large

cities such as Canton, Hang Chow, Nankin and Soo Chow. In each of these centers of population he is represented by a permanent garrison, strongly intrenched in the walled cities, within the cities. These representatives of his majesty, with their families and servants, live in luxury, but by no work of their own. They are pensioners of the government. This order of things the people resent. Of late years the Chinese have endeavored to institute reforms against these Manchurian abuses and in favor of their own countrymen. It is their fixed purpose to drown out all Manchurian authority and power in the land.

- 3. The growth of public opinion is one of the most effective causes back of all these disturbances; and this has been brought about very largely by the circulation of mag azines and daily newspapers, which are published much after the foreign style of peri odicals. This is especially true of the daily papers, which are circulated extensively in the coast and river towns and thence into the interior towns and cities. These publications, burdened with their messages of reform, little by little take hold of the people and the result is their dissatisfaction with the present order of things. All telegrams of general importance in foreign papers, in London, Paris and New York, are published the following day in the great Chinese dailies. It is an interesting fact that most, if not all, of these publications are registered in the name of foreigners, though really owned and controlled by the Chinese capitalists. This is done to prevent them from being suppressed by the government au: horities.
- 4. As a result of these agencies, reform societies have been established in the most important cities in China, notably in Pekin, where no less a personage than the Emperor hinself was at the head of the movement. And just before the coup d'etat he purchased a large consignment of books which he ordered through Mr. Ware's brother-in law, Dr. Gatrell who was at that time the agent of the American Bible Society in Pekin. These reform societies may be checked in their efforts, but they will not be destroyed, for the necessity of reformation has laid deep and permanent hold upon thousands of the best minds in China. The story of the Enpress' usurpation of the throne and the awful results in suffering and death is a matters of history and are well known, but instead of suppressing the reform movements her policy will inevitably tend to foster and spread them as never before. One of the direct and immediate results of her movement is the suppression of "official squeezing" which was very largely responsible for the general stagnation of trade, and the destruction of all efforts at progress. The Chinese have a proverb which is aptly illustrated in this connection. They say, "The large fishes eat the small fishes; the small fishes eat the shrimps; and the shrimps eat the mud."
- 5. The fifth and last cause of disturbance among the natives is in the influence of the returned, educated, thinking Chinamen who augment very largely the reform forces. In

their residence abroad they have learned many things which will never allow them to be again satisfied with native Chinese conditions. In foreign lands they are allowed to acquire wealth and keep it, which at first is a great surprise to them; for in China whenever a man begins to amass a fortune, the officials come down on him in one way or another, and unless he has personal power with the authorities his property will be taken from him. Hence, Chinamen at home have but little encouragement to make money. But when many return from foreign lands with wealth, and rich in personal experiences of good governments protecting their persons and property, they set about to teach their fellow countrymen valuable lessons in governmental reform.

The foreign causes may be enumerated at great length, but in my opinion there are five which comprehend all that justly should be considered in this connection.

- 1. First among these is the opium traffic, which is to be blamed for much of the distress and trouble in China to-day. In all my travels as a missionary in the interior, whenever I told the people that I was a subject of Great Britain, men of intelligence and thought would instantly say: "Oh yes, that's the country that sends us opium!" And they themselves trace much of their misery and degradation directly to this curse. In fact, some would lay all their troubles at the door of the opium traffic, and therefore would charge it all up to the account of Great Britain, though this conclusion is neither logical or just.
- 2. Second among foreign causes is the Earth-Hunger of the nations which have had their greedy hands upon China. For years Russia has been absorbing Manchuria, the ancestral home of the Emperor. The chief naval ports of the north, Port Arthur and Wei Hai Wei, have been annexed by Russia and Great Britain respectively. Germany has taken to herself a large slice out of the Shantung province on the east; England has annexed a large strip on the mainland opposite Hong Kong; Japan now rules in Formosa; France in the south has taken the ancient Chinese dependencies of Ton King: and many troubles have existed between Chinese and the British officials in the far west on the Burmese boundary. Influential foreign papers have printed shaded maps showing "the spheres of influence" of the nations in China. These maps have found their way into the Central Government at Pekin and into the offices of viceroys and governors throughout the land. Besides, the treaty ports, which are conceded to be the wealtaiest cities in China, are generally regarded as foreign territory because they are ruled entirely by the foreigners in them, and, although the Chinese pay far the larger part of the taxes, they have no representative in the councils. It mears to them heavy taxation without representation. Only the mutual jealousy of the foreign powers and the fear of international complications have prevented the rival nations hitherto from dismembering China. No nation (except Russia) has had a definite

policy during the last ten years, and hence the weakness shown by the several powers during recent years in their willingness to accept monetary indemnities whenever life and property have been destroyed by Chinese revolutionists.

- 3. Injudicious statements and criticisms of the Chinese Government, and particularly of Chinese officials, by the foreign press is a fruitful source of disturbance. Foreign papers are taken by all the Chinese officials and are translated to them daily, especially is this true of foreign papers published in China, of which there are many. In this way the Government in all its branches is kept constantly in touch with all political, educational, religious, and military movements of other nations.
- 4. Another cause is that of cruelty toward the Chinese on the part of certain foreign rs in the treaty ports. It is no uncommon thing to see a foreigner driving along in his dog-cart lash a Chinaman out of the way with his whip if he does not get quickly out of the road. The police force in Shanghai, for instance, is composed of foreigners, Siks, and Chinese constables. The Siks wear red hats and are called by the Chinese "red-headed devils" on account of their cruelty. Frequently even the highbred Chinese are shamefully treated by cruel, heartless foreigners. This, of course, has its effect upon the people and plays a part in the present troubles.
- 5. The Roman Catholic usurpation of official duties is yet another cause of the sad situation. Last year the Chinese Government conferred official status on all missionaries, irrespective of creed or nationality, which signified that a bishop or superintendent would be ranked with the viceroy, while the missionary would be classed as on an equal footing with the magistrates in their respective districts. Thus the missionaries would be empowered to call upon and confer with officials as with equals. When this edict appeared the Protestant missionaries throughout China met in their different stations and conferred as to the best disposition to make of the matter. In Shanghai the American missionaries met at the invitation of Consul-General Conger, he himself being present. After much discussion and deliberation they came to the conclusion that they would have nothing to do with official status. Their action was also in accord with all other Protestant missionaries in China, for all believed that as they were there as the representatives of Christ, they should not accept official relations that would put them and their work in a false position before the people. The Roman Catholic missionaries, however, accepted the official status and began at once to usurp efficial duties. By taking these duties out of the hands of the magistrates, they are belittled in the eyes of their own people, hence the widespread and bitter antagonism of officials toward the missionaries, especially toward the Roman Catholics.

Mr. Ware does not deny, however, that the missionaries are trying to bring about reforms; and says we must expect that the present order of things will be upset in China, but the blame for the present trouble was never laid upon the missionaries until the officials began to look about for some one on whom to fasten the responsibility of these outrages. It is not true that the missionaries are despised, but on the other hand the Protestant missionaries are loved and honored throughout China. All through my 20 years of work in tha Empire I have met opposition only from the officials. This testimony is also in general accord with all other missionaries in all parts of the kingdom of the Celestials.

New York City.

REUNION POEM.

Read at the Eureka Alumni Reunion at Kansas City, October 16, 1900.

AARON PRINCE ATEN.

From all the land to where Missouri's flood Sweeps onward to its rest in Ocean's bed, Have gathered earnest hosts of God's elect With purpose pure, and hearts with holy thought All filled to fullness, and with love unfeigned, Intent as by behest of heaven's King To bear the tidings of eternal truth To utmost metes and bounds of earth's broad belt.

Amid these workers in the world's great field Are some with hearts bound close by mystic tie— A brotherhord from common mother sprung— A mother beautiful as erst the past Has known, with every grace and goodness

crowned,
Who meet to celebrate with loving hearts,
With "feast of reason and with flow of soul,"
And Alma Ma'er crown with mystic wreaths.
A few with whitened heads, the crown of life;
And some with silver mingled with the gold,
Sixteen to one perchance, in parlance now;
While some in manhood's strength and prime and

pride,
Or youth's abounding hopefulness and faith—
All cowe to feel the rush of memory's flood
As, surging from the years of long ago,
It awee: a in fullness o'er our spirits now,
And carries them of on its bold, resistless tide.

Lay we aside the carking cares of life For this brief hour of gladness and of joy; And as we look in other's face once more, Let reminiscence have her perfect work. Tread we again dear Alma Mater's halls; Hear we once more the old familiar bell As peals out clear the m ring, call to prayer; Familiar voices hushed for ver more Salute again our eager, listening ears; Our inner consciousness, alert and rapt Feels round about the touch of mystic hands; Behold our eyes the teachers tried and true Who guided safe our feet up learning's mount; And grasp we once again the friendly hands Of fellow students passed b-yond the veil-The royal comrades of the early years Called all too soon from earthly sights and scenes; The sweet, bright faces and the fairy forms That cheered and gladdened all our gloomy hours, Yet stole so soon and silently from earth.

Alumni et alumnae strong and brave,
While meet we in this blest reunion rare
It intercharge of heartfelt sentiment,
And flash from soul to soul the electric sparks
Of love and blessing for each other's weal;
While talk we of the unreturning past,
And feed our souls on all the present joys,
Let prescience peer with eager, earnest gaze
Into a future filled with my tery veiled,
Yet great in glory for the valiant hosts
Who battle bravely for eternal right.
As close we up the record of the old,
And stand upon the threshold of the new,
The bright new century that welcomes us
With open doors and aisles for duty's feet,
May new determination fill our hearts,
And gladness great that we may bear a part
In strife so sure of heaven's high reward.

So now may this reunion be for us
An earnest of another great and grand,
Where all the beauty of 'h'eternal hills
Shill break upon our unveil-d vision bright,
And where once more our spirit hands shall clasp
In recognition sure and sweet and swift,
And visions through the vistas grand and broad
Shall sweep in wondrous beauty o'er our souls.

HOW TO STUDY THE PROPHET-IC LITERATURE OF THE OLD TESTAMENT.*

BY M. B. RYAN.

I. Some "Don'ts."

- 1. Don't become discouraged by the things "hard to be understood." No book can be mastered at a first reading; least of all a Bible book. The prophetic books are not the easiest of the Bible books to understand. The higher the mountain the longer the climb. The unobstructed vision is gained only when the top is reached. But meanwhile, there are enchanting views and fresh inspirations at every turn as you go up.
- 2. Don't become confused by conflicting interpretations of, and theories about, the prophecies. Let the "interpreters" and the "theorizers" alone for awhile. Look at the prophetic literature through your own eyes. You will find no end of beauties that are undisputed.
- 3. Don't be satisfied with a superficial knowledge of the prophecies. Climb high. Not only will you see new sights, but the old beauties will be seen in new lights.

II. THINGS TO REMEMBER.

- 1. The prophets were men "of like passions with us." While their message was divine their manner was human. They differ in their way of presenting their message as widely as men do now. The difference in style between Macaulay and Carlyle is not more marked than can be discerned between different prophetical writers. Due attention should be given to this difference of manner. It will add to both the interest and the profit of the study.
- 2. The prophets were Hebrews. They had a race-peculiarity as well as individual-peculiarities. Their race history and character form the fitting background to their messages. An acquaintance with the history of Israel is a necessary preparation for a profitable study of the prophecies.
- 3. Different prophets spoke and wrote at different periods. As far as possible, each prophet's writings should be studied in their proper place in the history. Only when the picture is in its own niche in the historical gallery are the "lights" best suited to it, so that it can be studied to best advantage.
- 4. The prophets were seers. We cannot see what they saw unless we get their standpoint. That was a very high standpoint spiritually. A spiritual preparation is necessary to an understanding of the prophecies. Perhaps nowhere is Paul's saying more literally true than here, that the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; and he cannot know them because they are spiritually judged. This explains how it was that the great mass of their contem poraries mi-judged the prophets. "History" and "dogma" may be grasped by the carnal mind. Prophecy requires the spiritual mind for its comprehension.
- 5. The prophets were the great TEACH-ERS of Israel. Prophecy is not simply "fore-
- *Supplementary reading in the Bethany C. E. Reading Course, Department of Bible Study.

- telling." These men had a message for their own times, of present significance to their people.
- 6. While their messages were in great part primarily to the people of their day, and of immediate importance, they dealt with the truth of things; and truth is eternal. Their messages have, therefore, always a present interest and importance.

III. THINGS TO Do.

- 1. As a preparation for the study, read, if possible, the prophet under consideration entire at one sitting. If not at one sitting, then consecutively until completed. This gives sweep to vision and helps to preserve the harmony of the study.
- 2. Use such helps as will enable you to get clearly the historical background and the proper historical and personal setting of the book. The man must become as familiar as possible to you before the message will be most easily understood and appreciated. For this purpose the Bethany handbooks, "A Guide to Bible Study," by McGarvey, and "The Prophets of Israel," by Willett, cannot be excelled. The latter is especially devoted to this purpose. It is brief, concise and luminous. A careful use of it in connection with the study of the prophetic books cannot fail to be greatly helpful. The section of the former work devoted to the prophets will also be found of great value. Those who have the time and opportunity will find many more voluminous works which render great assistance.

In this way the situation and the particular aim of the prophet under consideration will be readily seen. We will see Jeremiah in Jerusalem and Ezekiel by the River Chebar in Babylon, each with his own task, yet with a common aim-to prepare Israel for the doom which both saw to be inevitable. We will see Isaiah with visions of the distant storm before him, struggling with Judah's apostasy and eddeav ring by a renovation of the nation's faith and purity to avert the disaster. And we will see Haggai and Zechariah with the wreck and ruin of the storm all about them, stirring the remnant of the people to rebuild the wrecked temple, to re-constitute the worship of God in their own home land, and thus to rehabilitate the nation as the chosen p ople of God. We will see Amos starting from his farm in Tekoa and appearing, like an apparition, before the luxurious and debauched rulers of Israel at Bethel, to fling at their ears such a ringing message of rebuke and reproof as they had never heard; a message, however, which they little heeded. And we will see Jonah, sobered by startling experiences, journeying to far Nineveh to preach a message of warning somewhat similar to that of Amos and with better success.

3. Place yourself, as far as possible, side by side with those to whom the prophet wrote. The standpoint of the hearer is as necessary to the understanding of the prophecies as that of the speaker. The message, being divine, was adapted to those to whom it was sent. We must see it from the place where it found them.

This emphasizes again the necessity of au intimate acquaintance with the history and condition of the people.

4. Notice and study closely the symbolism of the prophets. In no part of the Bible is the use of figures more profuse or more instructive than in the prophecies of the Old Testament. You can scarce open at random to a section of these books that does not contain more or less figurative language, and many portions abound with it. Some of the books, like Hosea and Ezekiel, are largely composed of symbols. Single chapters, like the second of Jeremiah, have a dozen different and suggestive figures, illustrating Israel's condition, past or present or to come; or her attitude toward God and his dealings with her. An intelligent appreciation of these figures will go a great way toward a mastery of the meaning of the prophecies.

5. Study the various "visions" of the prophets singly. In eleven chapters of Isaiah there are as many visions or "burdens which Isaiah the son of Amoz did see," concerning different nations and peoples. Each vision is a picture in the larger picture of the book. The impress on which the whole prophecy makes upon us will depend much upon this study in detail of its several features.

A careful and reverent study of these Old Testament messages is greatly needed in our day. Many of the conditions and situations prevailing then can be duplicated in our civilization. The insight, the zeal and the courage of the prophets to see and rebuke wrongs and to plead for righteousness is one of the great needs of the present. Were Isaiah or Amos or Hosea here now they might, very aptly, with a few adaptations, repeat many of their most startling and scathing messages. There is need that these messages lay hold of the consciences of God's people and find utterance anew.

Erie, Pa.

THE CONVENTION AND ITS LESSONS.

W. T. MOORE.

The recent National Convention of the Disciples at Kansas City was an inspiration. While the spell is upon us, it may be well to consider carefully some matters which seem to be important in the light of all the facts of the case.

- 1. The size of the Convention.—Much can be said in favor of a great mass-meeting, such as the Convention has come to be. But there are weighty reasons why these conventions should be more restricted. Indeed, they must be more restricted in the future, unless some radical changes are made in the programs. At present, nothing is quite satisfactory. Even as a mass-meeting, some important elements are wanting. Certainly from a business point of view the whole thing is a failure.
- 2. The time allotted for the Convention.— This is not long en ugh. The first meeting shou'd certainly be held on Tuesday evening, and the last, not before the Thursday evening of the next week. This would give two

clear days more than we now have, and few, if any, would be inconvenienced thereby. Most everyone can reach the Convention for Tuesday as easily as for Thursday, and the advantage gained would be very great. At Kansas City, though the Silver Jubilee of the Foreign Society was celebrated, that society had only one day for all that was said and done.

3. The use of the Press.—The Disciples have not vet learned the value of printer's ink. At any rate they do not seem to know how to use it. The convection at Kansas City was shamefully reported. The daily press seemed to have little or no conception as to what the convention repr-sented. But the press should not be blamed too severely. There was little provision made for the accommodation of reporters. They ought to have had ample room at convenient tables, set apart for their special use. Then they ought to have been served by one of the most competent men in the convention, to deal with press matters. Our daily newspapers are always ready to print whatever will be appreciated by the public, provided the copy, in good shape, is furnished to the reporters. Speaking broadly there ought to be at least two official reporters appointed by the convention each year, and it should be the business of these to furnish the press-men with all the help that is needed. Of course any wide-awake newspaper will see to it that some hing appears in its columns about such a convention as the Disciples hold; but often the very thing is published that ought to be omitted, while many things that are omitted ought to fill considerable space. All this can be regulated by a wise management through the officials of the convention.

A few suggestions may not be out of place with respect to the future program. things must be clearly obvious to everyone who has thought much about the matter. First, there are too many special addresses, and secondly, there is altogether too much reading of these addresses in the convention. There ought not to be a single set address before the main body of the convention except at night, and then we ought to have one address on each evening by the very ablest man whose services can be obtained, without any respect whatever to the position which he occupies. I hold it to be absolutely inexcusable to take up the time of the delegates with any address that has not received the most careful preparation by a first-class man. This address should not be read, though it may be written and committed to memory. Long essays read be fore a popular audience are usually very tiresome. But this is not all. These essays are not needed, and consequently should have no place on the program where time is such an important factor.

However, if these set addresses must be given, let there be sectional meetings provided to hear them; but let all the meetings in the main hall be devoted to hearing the reports of the respective boards; the reports of the various committees; and the consideration of such other matters as may be deemed important. In short, let all the day sessions

in the main hall be devoted to the real business of the convention.

This plan would give opportunity to discuss freely all important questions relating to our work. At present the report of the board is not even read, except in a very brief abstract. There is scarcely ever any discussion with respect to anything the various committees say. The net result is the business of the convention is rushed through without any careful consideration. and usually everything is forgotten before the convention adjourns. What is needed is that all business matters (and I mean by this everything relating to our practical work) should be discussed enough to impress the main points upon the delegates; but this cannot be done without more time than is now allowed for the hearing and disposal of

But still a more important matter remains to be noticed. At present no less than at least three-fourths of all the delegates practically take no part in the convention. They are there as an audience, and they seem to have no other function. Now, this becomes tiresome after awhile. It certainly does become monotonous; and it will not be continued for an indefinite length of time. But the moment these delegates are reckoned with in the convention, and allowed to express themselves freely upon the matters under consideration, that moment will they feel a new interest in all the proceedings; and when the convention adjourns they will go home full of enthusiasm and impart this to their respective congregations. Stereoperfunctity never carries with it enthusiasm. It may dispose of business in a sort of humdrum way, but it always fails to inspire those who are its subjects with loyalty to the cause it seeks to represent. It is quite possible to have harmony which does not make music. It is better to have some discord in the right place than to have too much harmony in the wrong place. There may be evils in a popular discussion, but nothing can exceed the evil of confining discussion between brackets that kill it, and in the hands of a few persons who are credited with always trying "to run things."

I would make our conventions popular in the best sense. But I would nake them useful before every other consideration. Our work has now reached wide dimensions. We have ceased to be a little and despised folk. Our missionary operations are at least respectable. We are beginning to touch the borders of a decided success. We have certainly reached the manhood period, and we should now put away childish things. We cannot afford any longer to pay our fare to these great conventions simply for the purpose of making an audience for a few men who are appointed to read essays, however good these essays may be. For the most part they are generally very excellent in their way, but this is not the thing to be most desired. We want to consider the state of the cause in these great gatherings; and we cannot do this effectively unless we shall hear from the counties. The plan I have suggested would bring the convention into touch with the churches through representative delegates, and in this way the meetings would be much more interesting to the delegates generally than they now are, and certainly much more profitable in helping to carry on our great work.

I have made these suggestions thus early, because I hope that next year at Minneapolis a program will be prepared which will avoid some of the mistakes that have been made in recent years. I know that in order to secure the best results the making of this program should not be delayed very long, especally as it regards speeches; for no man ought to allow himself to come before one of these great conventions with an address that has not cost him at least a year's preparation. When our speakers take this view of the matter, we may hope to hear something that is really worthy of the occasion, provided the program committee see to it that none but able men are selected for this service.

Columbia, Mo., Oct. 31st.

SOME OBJECT LESSONS IN CHRISTIAN ENTERPRISE.

EDWARD B. BAGBY.

Benevolences and education are the two great problems that confront our people at the present time. In evangelism we surpass all the great religious bodies of this country. In offerings for missions, when we take into consideration our ability and our growing interest, we do not suffer in comparison with them. We have a Church Extension Fund growing beautifully more every year, that will soon begin to meet the demands made upon it. It is only when we consider our benevolent institutions and the endowment of our colleges that we have reason to feel ashamed. It is the purpose of this letter to show what may be accomplithed when interest is aroused upon this subject.

At the recent S ate Convention in Baltimore, a hundred or more delegates were greatly interested in a visit to the Christian Tribune Home for Working Girls, the only benevolen institution of the Disciples of Christ upon the Atlantic Coast. It was difficult to believe that such a successful enterprise could have grown in a few years from an offering of eleven cents.

In presenting the claims of the Christian Tribune in Strasburg, Va., in 1895, Editor Peter Ainslie mentioned the need of a Working Girls' Home. At the close of the service a poorly clad girl cane for ward and put in Bro. A's hands oins to the amount of eleven cents, saying, "It is all I have," and, turning away in tears, quickly disappeared. In four years this small sum had grown to \$2,000, which was sufficient to purchase a suitable house at 805 W. Fayette St., Baltimore. There is a ground rent of \$1,500 in the property which will be redeemed in 1902

In producing this happy result Bro. Ainslie had to meet great opposition and bear the brunt of considerable ridicule. Once when Bro. Ainslie, who is a bachelor, made an appeal for the home, some one suggested that he should provide a home for one good

girl rather than to be interested in a home for gir's at large. Bro. Ainslie was in no manner discouraged and has now the satisfaction of knowing that fifty young women have enjoyed the privileges of the Home, that they have been provided with good board at the cost of \$200 a week and have on deposit over \$100 saved from their wages. The institution is truly a home. Its affairs are conducted by a matron and fifteen lady managers. There are firms in Baltimore who send regularly to the Home for employees and every resident of the Home has an opportunity of earning a living at fair wages. While going through the Home I stopped in on a of the rooms to ask some questions of two of the young ladies. I found one was from near my home in Virginia and the other the niece of a United States Senator.

The Home is a boon for young women thrown upon their own resources and the good to be accomplished there in the years to come is beyond all estimate.

In the planting of the American University n this city we have an object lesson of what may be done by hearty and persistent effort. This great enterprise is under the auspices of the Methodist Episcopal Church. The initial step was taken in 1892, when the General Conference declared it to be "the duty of the Protestant Church to provide in the city of Washington a university, Christian, catholic, tolerant and American, having for its sole aim post-graduate and professional study and research."

Five years after the receipt of the first subscription the Board of Trustees was able to announce the total assets of the university to be \$2 500,000. These assets include the site, a magnificent plat of ninety-three acres of ground on an extension of Massa chusetts Avenge, four miles from the Capitol. One building, the Hall of History, has been completed at a cost of \$176,000. Besides this, \$380,000 in cash and subscriptions have been secured for other buildings and endowmen. The trustees are asking for \$10,000 000 and contemplate the er-crion of twenty-three buildings of marble and granite. The preachers of the Methodist Church have subscribed \$80,000 oward the erection of Asbary Hall which is to cost at least \$100,000. The young people are being enlisted and are pouring in a steady stream of money to build and endow the Epworth College of Literature. Bishop John F. Hurst, the prime mover in this work, has appealed to the patriotic impulses of the people of various states. As a result, there will soon be built the Ohio College of Government, the Pennsylvania Hall of Administration and the Mary'and College of Physics. The American University is receiving a liberal share of the Twentieth Century thank offering of \$10 000 000 now being raised by the Methodist Church. "What is the difference between the Friends and Me'hodists?" was once asked. The reply was, "The Friends are Quakers while the Methodists are Earth quakers." In the establishment of the American University the Methodists are giving a new proof of their right to this title.

Washington, D. C.

HUNTING A PASTOR.

J. H. SMART.

With many a church this has been a wearisome duty. Every church wants a good pastor, if it wants one at all. The pulpit has become vacant, or is about to become vacant, and the elders or the official board or a committee selected for this special work, commence looking about for the preacher they think will be of the greatest service to the church. Sometimes they advertise the vacant pulpit in the hope that out of the many applicants they may be able to find the man most suited to the work in their field. They are simply deluged with letters if the pulpit is one of any prominence, and their tribulations increase from day to day. They receive letters from a few who announce their coming in a few days, and that they hope no one will be engaged prior to their com ng. Such are confident of their ability to work wonders in the community.

But the decision is finally reached to invite a number of the applicants, in regular order, to come on trial. They never fail to come, and in the ord-r specified, and each one imagines that he will be the chosen prophet to lead that Israel on to victory. They make a display of the best sermons they have, or try to at least, then go home to await a call from the church. The members of the church are divided over those whom they have heard preach, and in many instances they fail to agree on any one. But finally, in their desperation, they extend a call to the preacher who will be of the least service to them. They make this mistake chiefly because trial sermons, under subc conditions as named above, cannot be relied upon as decisive means of knowing a preacher, his pulpit power, his pastoral work, or his standing as a man. A visit with two trial sermons preached is the poorest means that could be adopted to find a good pastor or a good preacher. Our churches ought to abandon this m-thod of selecting a preacher, for it is wholly unreliable and often ruinous to the charch.

There is a better way than the above, a more sensible way to find a good pastor, and it ought to be adopted by our churches, and in fact by all churches that employ preachers as we do. 1. Take a preacher's record where he has lived and labored. Has he succeeded? Has he kept the church out of trouble, and himself out of trouble? Does he stand well in the community? Is he noted as a good man, a good preacher? 2. If the church wanting hin is still in doubt of his preaching ability to fill the pulpit acceptably, select a committee of members who are julges of preaching and preachers and send them to the place the man is preaching and let them hear him as strangers in the community, without the preacher's knowing who they are or why they are in his congregation. They will hear him preach such sermons as he preaches all the time in his every day work, and they will see him as he is. In nine cases out of ten a selection made in this way will be satisfactory, and the church will never get an unworthy preacher.

Winchester, Ill.

INTO ALL THE WORLD.

BY PRESTON BELL HALL.

The command to "go" is certainly emphatic, and comes from the highest authority in the universe. And it is not an indefinite command. The boundaries of the commission are well defined. "The field is the world." "Go ye into all the world." The messenger of Christ knows no halting place, until the gospel has been preached in every kingdom, republic, pr vince, state, county and town in all the earth. Every continent, every island of the sea, wherever man is found, there must the preacher go. And, to be yet more emphatic, the command to "go" is not obeyed until every man and every woman and child in all the earth has heard the glad tidings of salvation from sin and of life eternal. "To every creature," the Lord said, must the message go. To the king on his throne; to the peasant in his hut; to the great general who commands an army; to the common soldier in the ranks; to the judge upon the bench; to the criminal behind the prison bars; to men of all races, colors, occupations, must the man of God proclaim the truth.

The church has always been slow to comprehend the wideness and imperativene s of the commission of Christ. He had commanded his apostles to 'tarry in the city of Jerusalem until they were endued with power from on high." But they seemed slow to understand that Jerusalem must be only a starting place, and not the permanent seat of the church. Not till Stephen was martyred and the church scattered by persecution did the preachers go everywhere proclaiming the word. But even then they preached only to the Jews who dwelt in foreign cities. Peter, we know, was taught by a vision that the gospel was for all men, and then told by the Spirit to go to the Gentile Cornelius.

It is a common misfortune of our human weakness to make the effort to accom nodate the greatness of things divine to the smallness of our conceptions. To the child the sky seems to touch the earth all around him, and he is ready to affirm that the world is no larger than the circle of his horizon. So do men try to compass the infinity of truth by the limit itions of their own powers and make the effort to squeeze love into the infinitesimal mold of their own selfishness. "Go," to them, means stay at home where they are comfortable, and "into all the world" is made to read, "to me and my wife, my son John and his wife, we four and no more." And this mistake of men who love the truth has held back the growth of the kingdom and has kept out of the Christ millions who might have heard had the church learned that she exists for the purpose of sounding out the word, and not to hold it in her creeds nor to make it of no effect by putting it in a strait-jacket of dogma.

It seems strange to some, it will seem marvelous to all of us one day, how a Disciple of Christ can make a distinction in his feelings between foreign and home missionary work. But the strangest thing of all

is that a preacher who will quote with much fervor the Lord's announcement that "all authority in heaven and in earth is given unto me," when he wishes to impress upon his audience the importance of the rite of baptism, needs further proof than the Master's command to "go into all the world" to convince him of the divine right of missions.

And after all why does any one, in the face of this divine commission, need missionary sermons and exhortations to persuade him to give his money? Because of unbelief. We do not believe in him if we do not feel the force of his command to go and preach. If we were full of faith and the Holy Spirit (and these are never separated) we would be glad to obey the voice of him who

"Bids us nor sit nor stand, but go." Ebensburg, Pa.

ENGLISH TOPICS.

WILLIAM DURBAN.

ENGLISH AND AMERICAN TRAVELERS.

Once more for a brief spell I am on the wing, flying this time southward with the migrating swallows. These lines are being penned in an earthly paradise near what was once converted into a terrestrial inferno. I am at Sorrento, that spot in Italy which basks in almost perpetual sunshine, and breathes an atmosphere perennially pure. Ambrosia is in the air. The olive clad mountains are behind. The Bay of Naples, a mirror of heaven, is in front. Yonder across the Bay smokes Vesuvius. To day I have been ransacking Pompeii. That is why I say that Sorrento, the celestial, adjoins the spot of earth which once was a raging hell. Oh how powerfully has providence preserved for us the evidences of the truth of Paul's writings as well as of Pliny's! Pompeii and Herculaneum were sealed up under rivers of lava and beds of pumice ashes, in order that from the hour of the awful eruption there might be kept for future ages one irrefutable testimony to the depravity of old paganism under Imperial Rone. I have spent a day or two at Luzarro, Spezzia, Rome and Nables, and have reached this point on the way to Sicily. A dear old friend thought he would like to treat me to a holiday, after a year of hard work in my beloved sphere of London ministry. Accordingly I am now on my vacation, rather late in autumn. I am pleased to find that there are everywhere quite as many Americans touring in Europe as there are English people; and these representatives of the two great nations appear uniformly to fraternize most eagerly. The American travelers to England for the most part take some portion of the continent into their plan of a tour. Many are drifting into Italy and several are at this moment in this Hotel Tramontano, under the orange groves of sunny Sorrento, the birthplace of Torquato Tasso, the immortal poet. But I have not found any yet who are going to Sicily. Mo t are turning back at Naples to take the steamer at Genoa for America. I will in my next letter give my impressions of Sicily as I

shall by the time I next write have seen that isle so rich in archæology, architecture, and ecclesiology and so romantic in i.s beauty of scenery.

WHY ENGLAND HAS GONE TORY.

The General Election is practically over in England, and it has according to popular opinion decisively settled the fact that the Liberals are out in the cold shades of opposition, and the Tories in the place of power. for the next five years. I cannot myself easily believe anything of the sort. For the Tory government has stolen a march on the nation by snatching a tactical advantage at an opportune moment. Salisbury Balfour and Chamberlain knew that the people would expect them to see the country through the crisis crea ed by the Boer war, and they knew that by springing an election on, as now, they would gain an enormous "Khaki vote." Their presumption is justified by the result. But, although they are continuing in power, some acute observers are convinced that the tide of public opinion is about to turn, and that very strongly against Tory-The national feeling in approval of the war was secured by the insane ultimatum hurled at the British Empire by Kruger. What else could happen? What great nation would have endured that outrageous insult, even if it had been doubtful or uncertain as to rights and wrongs? Therefore the government which took up the shameful challenge has very naturally received a national endorsement, upon appealing for the pronouncement of public opinion. And yet, the war will prove to have been only a passing incident, and in a very brief period the people will want attention to other interests. That attention will be exactly what Lord Salisbury will be incapable of giving. "Peace, Retrench nent, and Reform" will soon again become the grand watchwords of our advanced parties, and only the Liberals will be reckoned to possess the combined faculties of ability and inclination to carry measures indicated by those terms.

AND NOW, WHY HAVE YOU SENT DOWIE!

Well, we have been treated to Lorimer. Bradford, Bevan, and Talmage, and have reveled in their preaching, as well as in once more hearing the musical voice of Sankey. But oh, my American friends, why have you per contra inflicted this Chicago Zionist upon us? Dr. Dowie is in London. I did not leave England to flee from Dowie, but I might almost have done so. But I cannot escape him. At the very first hotel on the continent where I halted I found in the reading-room "Leaves of Haling," the organ in which page after page is filled with a distracting hash of the most singular the ology imaginable, all either from the pen of Dowie or from the missives of his disciples. One of the largest buildings in London, the Holborn Town Hall, is the scene of Dr. Dowie's opening campaign in the metropolis. He had a somewhat rough beginning, for he was freely "heckled" by hearers who had come to catechize him about his miracles. This put the Doctor out of temper not a little, so that a lively scene ensued. And vet, although this pretentious and impudent claimant for universal credulity approaches blasphemy, like those of the Reverend Mother Eddy, I am bound to say that his indictments of physicians and churches are only too just. Furthermore, the way in which thousands have flocked to his standard in America must be accepted as a proof that in some way he is supplying what many ardent souls sincerely desire, which the churches have not furnished. In age after age of apostasy from Christian simplicity, Christian power has been largely lost, but the hunger of the human heart is as strong as ever. And what the soul wants it will go on trying to gain.

Sorrento, near Naples, Italy, Oct. 18, 1900.

B. B. TYLER'S LETTER.

"Name six books, please, the reading of which has been most profitable to you during the year 1900."

It is impossible for me to name any number of books that, during any designated period, have been most profitable to me. One book is valuable for one thing, while another is equally profitable for a different reason. I will, however, briefly speak of a few books that have been helpful to me.

I have recently read "The Man of Galilee," by Atticus G. Haggard. It is a small volume, worth, probably, seventy-five cents. Any thoughtful person will be helped in his faith, and so in his entire spiritual life, by the reading of this little book. It seems to have been prepared especially for young persons. It is a clear and strong presentation of Jesus as the Son of God. I do not now think of a more profitable book than, the one here named for the purpose indicated. It is an excellent book to place in the hands of one who is in doubt as to the nature, character and official position of Jesus of Nazareth.

"The Student's Life of Jesus," by Prof. Gilbert, of the Chicago Theological Seminary, is an exceedingly interesting and, to me, valuable book. It is of an entirely different character from the one just mentioned. The reading of it, however, was as profitable for the end in view-a lucid unfolding of the life of Jesus among men, with a critical handling of our sources of information, that is to say the four gospels. Dr. Gilbert's study of the relation of the four writers to each other is critical and, from my point of view, eminently satisfactory. The question is: Were Matthew, Mark and Luke dependent on each other in the preparation of their narratives concerning Jesus? Did they borrow from each other? Prof. Gilbert shows conclusively that they wrote independently. As a result of the reading of this book one's confidence in the testimony of those on whom we chiefly rely for our knowledge of the Nazarene is increased.

"The Revelation of Jesus," by the same author, vexed me from first to last. As I read "The Student's Life of Jesus," and received help, I found myself saying, "How could the author of this book produce such a volume as "The Revelation of Jesus?"

The reading of the last-named book was as distinct an injury to me as the reading of the "Life of Jesus" was intellectually and spiritually helpful. You have heard that what is food for one may be prison for another. Much, too, depends on one's intellectual and spritual condition. A book that may possess value at one time may be valueless at another—to the same person, on account of a change in condition either mental or moral, or both.

One of the most accomplished biblical scholars with whom I am acquainted, spoke in my presence in terms of praise and in a spirit of enthusiasm of "The Life of Jesus of Nazareth," by Prcf. Rush Rhees—a book which, when I read it, had absolutely nothing for me. Hearing what this master among the teachers of the Bible said, I quietly resolved to read the book again. I may not have been in a condition to be helped by Prof. Rhees.

I am so built as to sometimes get a great deal of help from a writer with whose position I have but little or no sympathy. "Christianity and Anti-Christianity in Their Final Conflict," by Samuel J. Andrews, may be mentioned in this connection. Samuel J. Andrews is the author of the well-known "Life of Our Lord Upon the Earth." I opened his "Christianity and Anti-Christianity," therefore, with a conscious prejudice in its favor. A few pages were sufficient to convince me that Andrews and Tyler occupy positions diametrically opposed to each other as to the character of the Bible and the significance of current events. Did I close the book and turn from it in disgust when I found that the position of the writer was wrong on almost every point discussed? No, indeed! My interest in the author and his work was, if possible, increased by this fact. The reading of the book became, in a sense and to a degree, a psychological study. I read every word of the more than three hundred and fifty pages with an almost eager interest. It is premillernial in its doctrine and thoroughly pessimistic in its spirit. Almost everything, with the possible exception of the Church of England, is bad and steadily growing worse. Nor is there any hope of a change until the Lord shall come in person and by his resistless might inaugurate a new social, moral and spiritual era. The gospel of Christ, I would say, if I accepted the position of this author, is a failure. The mission of the Son of God must also be regarded as a failure. Current events which are full of encouragement to you and me (I assume that you are in good health) fill the mind with dire forebodings. But the reading of even this book was a profitable exercise.

"Christianity in the Apostolic Age," by Geo. T. Purves, D. D., LL.D., recently Professor of New Testament Literature and Exeges is in Princeton Theological Seminary, now pastor of the Fifth Avenue Presbyterian Church in New York—the late Dr. John Hall's church—is a scholarly, conservative, sweet-spirited book. You ought to read three books on "Christianity in the Apostolic

Age" in close connection: the well-know and much discussed volume by Prof. A. C. Me Giffert, of the Union Theological Seminary a volume entitled "The Apostolic Age: It Life, Doctrine, Worship and Poli y," by Jame Vernon Bartlett, of Oxford; and this wor by Dr. Purves. The subject is approache by the distinguished gentlemen from thre different points. McGiffert, as you know, i radical almost to the point of recklessness in his destructive criticisms. Prof. Bartlet may be characterized as a moderate thinke of the modern school of higher criticism while Dr. Purves is almost, if not quite, a: extreme conservative on current critica questions. Read the books in the orde named, which, by the way, is the order of their appearance from the press, and I be lieve you will find the exercise profitable.

For some months I have been on the look out for leisure to read "Life Beyond Death," by Minot J. Savage, D. D. Dr. Savage i pastor of the Church of the Messiah, Dr Collyer's old congregation, in New York I read this book this week. The feature which impressed me from first to last wathe egotism of the author. He evidently thinks that he is one of the great men o this age. Dr. Savage's colossal egotism is refreshing. The note of dedication to his deceased son-Philip Henry Savage-is as sweet and pathetic a piece of writing as ever read. It is a literary gem. To read it brings tears to the eyes. The out of date ness of this up to-date thinker was the nex thing that impressed me. Again and again he fights a man of straw. He seems to suffer from a horrid nightmare when he thinks of Dante's and Milton's representa tions of purgatory and hell. It is al nost certain that no man who will read Dr Savage's book is in sympathy with the conceptions of Milton and Dante as to the nature of the punishment of the wicked; bu Savage seems not to be cognizant of th fact that the world—even the the logica world—has moved and is now moving Speaking of the punis ment of the wicked Dr. Savage says: 'If the doctrine of eterna punishment was clearly and unmistakal taught on every leaf of the Bible and on ever leaf of all the Bibles of all the world, I could not believe a word of it."

t believe a word of it."

There you have it; now be good!

A Hard Worker.

ONE OF THE "KINGS" OF THE COAST.

Mrs. L. S. King, of Concord, Cal., is state or ganizer and lecturer for the W. C. T. U. of California. She had been carrying on her work without using proper food to sustain her body, and says: "Before I found Grape Nuts Food I was suffering seriously with indigestion and my mind had become sluggish and dul, the memory being very much impaired.

"Hearing of Grape-Nuts as a food for rebuilding and strengthing the brain and nerve centers. I began its use. In two months I have gained four pounds in weight, never felt batter in my life, and find a most remarkable improvement in my memory and mental activity. In var stood the fatigue and pressure of work as well as I do now. A short time ago I went to a new county, worked twenty-two days, almost day and night, without rest, and cane home fe-ling fine. You may be sure I take Grape-Nuts Food with me so that I may depend upon having it."

Our Budget.

- -Virginia Convention at Richmond this week.
- -Georgia Convention at Augusta next week.
- -C. W. B. M Day is first Lord's day in December.
- -Glorious autumn this! Great time for Christian work. Forward, all along the line!
- -Look out for our Thanksgiving number. We hope to make it up to the best.
- —S:e splendid list of premium offers for CHRIS-TIAN-EVANGELIST in this issue. Read it carefully.
- —During the year 1900, we have made a large increase in our circulation. But we expect to do much better for 1901.
- —Christian Pub. Co. has purchased the Central Christian Register, at Kansas City, Mo., and G. A. Hoffmann has been appointed editor and business manager of same.
- —Our neighbor, the Central Christian Advocate (Methodist), is moving this week to Kansas City following the star of empire. We wish it well in its new field. This leaves only three Protestant religious journals in St. Louis out of eight which were here a few years ago. The others have consolidated, died or removed. The Verdict of Time seems to be: fewer put better religious journals.
- —"Religion Straight from the Bible: A Plain and Sure Way to Become a Christian," is the title of a new tract we have issued from the pen of D. G. Porter, of Waterbury, Conn. The remarkable feature about the tract is that, while written by a member of the Baptist Church, and dealing with the question as to what one must do to be sure of salvation, it runs so parallel with the teaching of the Disciples on this subject that it might well be circulated in any of our protracted meetings, as an aid in evangelistic work. It covers 19 pages and can be had for 5 cents per copy, 40 cents per dozen, or \$3 00 per hundred. Send for a single copy and examine it and then you may wish to order a supply.
- —We call attention to the Southwest Missouri Preachers' Institute and Springfield District Work, to be held at Aurora, Nov. 19-22. A very excellent program has been arranged, with a fine array of talent, a one and one-third rate has been accured for delegates, and the brethren in the southwestern part of the state should make it a great occasion. Let all the churches within that region be represented in that convention. It is not for preachers alone. D. W. Moore, of Springfield, is president of the District Co operation.
- -P.ctorial postal cards are a great fad in Europe. Every city, every point of interest, every society has them. The German Christian Endeavor Union has lately issued a Christian Endeavor postal card having the monogram of the society in gold on a purple ground.
- —Some time ago we referred to the probability that a book of selections from the Bible would be introduced in the Chicago Public Schools as supplementary readings. A committee of the School Board had so recommended, but the Board itself has voted down the recommendation.
- —Gove nor Stevens, of Missouri, closes his Thanksgiving proclamation with a well-chosen verse of Scripture. He says: "It will be well to remember the words of the prophet Nehemiah, spoken with reference to a thanksgiving day appointed more than twenty-three centuries ago: This day is holy unto the Lord your God; mourn not, nor weep; go your way, eat the fat, and drink the sweet, and send portions unto them for whom nothing is prepared; for this day is holy unto our Lord; neither be ye sorry, for the joy of the Lord is your strength."

- —We have received further reply from W. H. Winsor to the position of our English correspondent, but it has been crowded out by other matter until now it is rather out of date and we have his consent to withhold his article. This explanation, however, is due to Brother W. who writes in good spirit and whose article is unobjectionable save for the reason stated.
- —Rev. Charles M. Sheldon has been busy since his return from Europe writing a story which deals with the servant girl problem. Even those who have felt hitherto that this distinguished writer has missed the point in his studies of social needs will be prepared to admit that he is now grappling with the genuine problem in its fercest form. Dr. Sheldon will read his story to Boston audiences during December and soon after it will begin to appear serially in the Christian Eudeavor World.
- —Miss Lois Almira White was married on November 8 to Mr. Neil MacLeod at Stow, Ohio. Mr. MacLeod has been one of our missionaries in Jamaica and Miss White is known and loved wherever the C. W. B. M. is known. They will be at home after Nov. 30 at King's Gate, Jamaica.
- —The American Issue, the official organ of the anti-saloon league, becomes a weekly paper with the first number of its eighth volume. As a monthly it has done a good work and has maintained a good spirit. Friends of temperance may expect it to be an even more powerful instrument in the future.
- —S. M. Hunt, Missionary Secretary for New England, has compiled statistics showing the per capita contributions of the Disciples of Christ in various states for state missions. The figures as published in the New England Messenger show that the churches of New England head the list, with a contribution of \$.44 for each member.
- —A debate was recently held between L. W. Spayd, of Shreve, Ohio, and E. C. Manville, of Sparta, Ohio, a First Day Adventist, on the proposition, "Resolved, That death is the cessation of being of the entire man—body, soul and spirit." The Shreve News is publishing the debate in its weekly issues, October, November and December.
- —The report of the Church Extension Board for October shows the total amount received during the month was \$5,245.71, a gain over the corresponding month last year of \$1,082.36. Remember the new watchword coined at the Kansas City Convention, "A half million for Caurch Extension by 1905." Churches that have not already taken the offering should do so at once and make remittance to G. W. Muckley, Corresponding S cretary, 600 Water Works Building, Kansas City, Mo.
- —We are inreceipt of an invitation which reads as follows: "The ladies of the Bethany Auxi iary most cordially invite you to attend the twenty-first anniversary of their society and of the C. W. B. M. work in West Virginia, Sanday evening, Nov. 18, Christian Church, Bethany, West Virginia."
- —The Davis Street Christian Church of Ottumwa, Ia., held a rally recently, which is described as a grand success. It was a time of praise services, basket dinners, reports from all the departments of the church and helpful addresses. By the offerings of the day the church was put entirely out of debt.
- —All Indiana preachers are urged to send a card to Carlos C. Rowlison, 707 E. 13th Street, Indianspolis, Indiana, stating that they will attend a meeting for prayer and conference on Nov. 20, 21, in behalf of a Twentieth Century Movement and that they will come to the city the forenoon of the 20th. This statement will provide for them entertainment for the two days. For further particulars see last week's CHRISTIAN-EVANGELIST.

Salt Rheum

It may become chronic.

It may cover the body with large, inflamed, burning, itching, scaling patches and cause intense suffering. It has been known to do so.

Do not delay treatment.

Thoroughly cleanse the system of the humors on which this ailment depends and prevent their return.

The medicine taken by Mrs. Ida E. Ward. Cove Point, Md., was Hood's Sarsaparilla. She writes: "I had a disagreeable itching on my arms which I concluded was salt rheum. I began taking Hood's Sarsaparilla and in two days felt better. It was not long before I was cured, and I have never had any skin disease since."

Hood's Sarsaparilla

Promises to cure and keeps the promise. It is positively unequaled for all cutaneous eruptions. Take it.

- —The Central church, of Lexington, Ky., is making an heroic struggle to wipe out the debt which rests upon their church building. They expect to ac on plish much of this task before Thanksgiving day, and have a Thanksgiving service which will be a real Thanksgiving service.
- —G. W. Hall, of Ellendale, N. D., has prepared an excellent pamphlet of 46 mag s on "The Model Conversions, Harmonized and Unitized," which, with the chart it contains, will go far toward straight ening out any one who has a confused view of the process of conversion.

Invitations have been issued to the dedication of the new church at Delta, Is., on December 2. The new house is said to be a handsome building and a decided in provement to the town. It is furnished in oak, seated with opera chairs, lighted with ace ylere and heated with a furnace. W. F. Fisher is the efficient pastor of this congregation.

- —The C. W. B. M. auxiliary, of Fairbury, Neb., goes at its work with an intelligent zeal which is worthy of imitation. Mrs. Oesbgar, vice-president of the State Board, sends us an account of their plans for the year. The president appoints the leaders for the year in advance, who, with her, prepare the programs. Two hostesses are appointed for each meeting to act as a social committee. There is a map drill each month for education in the work of the C. W. B. M., and a review of the most important articles in the Tidings. Five cents a month per member is paid to the State Board. They support an orphan in India, and do their share in helping Nebraska to support one of the new missionaries for India.
- —The annual report of the Board of Church Extension has been mailed to all the preachers and churches this week. This report is very interesting. It is decidedly the best in the history of Church Extension. There are twenty one pages taken in the publication of receipts. There is an especially interesting table of churches that reached their apportionments, and another table which is very valuable, indicating the loans that have been made since the beginning, with those that have been paid out.

This report can be obtained free, by mailing a postal card to G. W. Muckley, Cor. Sec., 600 Water Works Building, Kansas City, Mo.

Special dispatch to the Christian-Evangelist.

CINCINNATI, O., Nov. 12.

Received ten thousand dollars this morning on F. M. RAINS. the annuity plan.

-Mr. H. L. Atkinson, of the University of Chicago, is the one who will receive the \$150 lot offered for a suitable name for the new resort on the Delaware Coast, he having been the first one of four persons to send in the name "Bethany Beach." The committee selected to choose a name from the larg + list sent in, was composed of the following well known men of Scranton, Pa .: M. H. Holgate, Real Estate and Loans, D B Atherton, Secretary of Board of Trade, George Howell, Superintendent of Public Schools.

The Annual Report of t'e Foreign Society has been published. It contains the minutes of the convention at Kansas City, the annual report, a list of the missionaries and their addresses, the names and addresses of the Life Directors and Life Members and the entire receipts for the year. This is a very valuable document. Those who receive copies should keep them for ref rence. Any one who has not received a copy can get one by sending a card to F. M. Rains, Cor. Sec'y., Box 884, Cincinnati, Ohio.

We regret the interruption that has occurred in the publication of the letters of travel by Charles Reign Scoville. The irregularities of European mail service are doubtless to blame, for only the first, third and sixth of the series have reached us. We await the second.

Dersonal Mention.

- J. E. Hawes, of Ada. O. may be engaged for one meeting before Dec. 20.
- C. G. McN-ill, of 670 33d St., Milwaukee, Wis., has not located yet, and is willing to hold one or two meetings.

George Darsie, of Frankfort, Ky., began a meeting with the Broadway Christian Church, Lexington, on Manday of this week.

- R. A. Omer, of Comp Point, I'l., is now in a meeting at Albany, Mo. His next meeting is at Lexington, Ky.
- C. M. Fillmore is giving a series of Sunday night seemens on familiar old texts and historic sketches of favorite old hymns at Carthage, O.

By an error we announced that J. P. Davis, of Fairbury, N.b., could be engaged for meetings during the fall and winter. He is at Fairfild, Neb.

Singing evangelist A. O. Hunsaker will return to the field at once. Presors or evangulists desiring the services of a singer may address him at Liberty, Ill. He has had six years' experience.

- J. W. Lowber is delivering a series of chapel addresses in the auditorium of the University of Texas on "The Most Dangerous Tendencies of the Present Age."
- W. J. Lhamon's evening sermons preached in his church in Allegheny, Pa. are printed, somewhat condensed, in the local church paper. They are worth it.

Following the dedication of the new church at Cameron by H. O Breed n, Nov. 25, O D. Maple, the pastor, will give a c urse of six chart lectures which will be the prelude to a protracted meeting.

- F. C. Wing goes from Coats Grove, Mich., to The church at the former place have Alanoe given official expression of their esteem for Bro.
 Wing and their regret for his departure.
- Failde, of Sidell, Ill., reports that the church there has paid \$225 to missions and India sufferers during the past year. Bro. Faulder obeyed the Lord in baptism on Nov. 4.
- A. M. Harral leaves the church at Farmington, Mo, with a new church nearly built and paid for, and has begun at Chandler, Okla., where he reports one addition at the first service and a promising outlook

- W. W. Weedon is beginning his third year at William-ville, Iil. The church there raised its apportionment for State Missions—as we would of course expect in the church of the state chair-
- H. A. Easton, singing evangelist, is in a meeting at Champaign, Ill., assisting the pastor, W. P. Shamhart. They have prospects for a successful Shamhart. They have prospects for a successful meeting. Bro. Easton would like to engage for January either with pastors or evangelists. Permanent address, Danville, I.l., Route 2.
- T. E Cramblett, of Pittsburg, Pa., will personally conduct a party on a "comprehensive p lgrimage through Europe and the Orient" in ninety days, starting from New York Feb. 23. dozen of our preachers are already booked for the party Others who wish to j in may secure in formation by addressing Bro. Cramblett as above.

Evangelist Samuel Gregg has been elected corresponding secretary for the seventh Nebraska district. Ia this district are several fields where consecrated young men can find planty of opportunity to labor for the Master and build up a good work Small salaries only can be paid at first, but they will be enlarged according to the ability of the preacher. Write Bro. Gregg, with reference, at Harvard, Neb.

- H. J. Hostetter, of St. Joseph, Ill., reports that his work is progressing as it ought, that his church has rais d its apportionment for Church Extension and Illi ois day; that it has entertained the annual county meeting and (serhaps as a result) has been compelled to put a new roof on the building; that J. Fred Jones preached for them a week with excelle t results; and that the pastor himself (having survived a first) has been the victim of a second surprise and donation party.
- J. A Largston, late of Oswego, Kan., called at this office recently on his way home from an ex-tensive trip in Europe. He traveled alone and he has a cyclometer to prove that he cycled over 3,700 miles These two fac s account for his knowing more about the countries through which he has passed than most travelers do It was a pl-asure to swap stories with him about bicycling in the Alps and Apennines. He is going back to south-eastern Kansas where he formerly labored.

A special dispetch to the St Louis Globe Demo-"Rev. J. H. Gilliland, pastor of the crat says: First Christian church of Bloomington, at the morning services to day announced to his congregation that his work as paster would close Feb. 1, and asked the church to govern itself accordingly. Mr Gibiland has been pastor of this church since 1888, and his ministry has been remarkably successful in all respects. The congregation during his pastorate has grown from 300 to above 1,000. Mr. Gilliland some time ago concluded that the time had arrived when a second congregation should be established in this city, with a church in the southern p rt of town. He conferred with the trust es, but being unable to convince them that such division was necessary, has decided to resign the pastorate."

MINISTERIAL CHANGES.

W. S. Bullard, East Radford, Va., to Texarkana, Tex.

Louis D. Riddell, Springfield, Tenn., to 986 Mississippi Ave., Memphis.

W. C. Hull. Charlottesville, Va., to 187 Bryant St., N.

., N. Tonawanda, N. Y. A. R. Adams, Lynnville, Ill., to Blanchard, Ia W. B. Clemmer, Clarinda, Ia., to 1325 28th St., Des Moines.

D F. Srider, Oskaloosa, Ia, to Sar City, Ia. W. W. Burks, Parsons, Kan., to Creston, Ia. A. B. Philputt, to 311 North New Jersey St., Indianapolis.

R. A. Gilcrest, Centerville. Ia., to Albany, Mo. Henry Fish, Mt. Vernon, Ky., to Crab

Clark Braden, to Cairo, Ill. J. H. Marshall, Oklahoma, Okla., to Devine,

PURCHASING AGENCY.

Shopping of all kinds, in large or small quantities. Lady assistants experienced and capable to select dr. ss goods, notions, house furnishings, brice-a-brac, etc., from he mammoth stores of New York. Correspondence solicited. Estimated cost sent by return mail Y u then send me Money Order Express Order or New York Draft. My charge is 15 per cent. Any unexpended bal ree returned promptly. Bank and other references given.

W. E. SCOTT, 150 Nassau St., New York

Hacking

There is nothing so bad for a cough as coughing. It tears the coughing. It tears the tender membrane of lungs, the throat and and the wounds thus made attract the germs of consumption. Stop your cough by using the family remedy that has been curing coughs and colds of every kind for over sixty years. Y can't afford to be without it. You



loosens the grasp of your cough. The congestion of the throat and lungs is removed; all inflamma-tion is subdued; and the cough drops away.

Three sizes: the one dollar size is the cheapest to keep on hand; the 50c. size for coughs you have had for some time; the 25c. size for an ordinary cold.

"For 15 years I had a very bad cough.
The doctors and everybody else thought
I had a true case of consumption. Then
I tried Ayer's Cherry Pectoral and it only
took a bottle and a half to cure me."

F. MARION MILLER,
Oct. 28, 1898. Camden, N. Y.

Errett Gates.

Mr. Errett Gates, whose picture appears on our front page this week, is one of the coming men of the younger generation. Inde-d, he is more than a coming man; he has already arrived. Following his college course at Ada, O., Mr. Gates took the full theological course in Union Theological Seminary in New York City. He succeeded W. J. Russell as pastor of the large and prosperous congregation at Grand Rapids, Mich., and occupied that post acceptably for several years. About three years ago he came to Chicago, first as pastor of the Hyde Park Church, then as instructor in the Disciples' Divinity House and financial secretary of the same. He is doing good work in his effort to secure endowment for the Divinity House and we bespeak for him a cordial reception by the brethren to whom he may come. The triumvirate which is now in charge of the Divinity House, Gates, Ames and Willett, are men well known and worthy of all confidence.

West Side, Chicago.

The West Side Church, Chicago, gratefully witnessed the dedication of its new church building, Lord's day, Nov. 4. The day was beautiful, the services delightful and the audiences immense. Z. T. Sweeney preached an excellent discourse on the "Power of the Gospel" in the morning, and then raised \$4,300 in subscriptions, which were increased in the evening to \$5,700, making within a year since building commenced \$14,000 subscribed for the upper structure, the basement having been erected some years ago.

At 3 P. M. a Union Communion Service of the Chicago churches was held, many from cities participating. The exercises other were very impressive. The invocation was by G. C. Kindred, Scripture reading by Hugh Morrison, prayer by E. S. Ames. Professor Willett delivered an interesting address on "What Meaneth These Stones," after which W. B. Taylor

nd George A. Ragan presided at the communion able. George E. Campbell pronounced the bene liction.

In the evening Z. T. Sweeney delivered a powerul sermon on "God Spake by His Son." A large horus choir under the leadership of H. P. Bulkley ontributed excellent music. About 1,200 people ttended each service. The building and ground ost in the neighborhood of \$40,000. E W. teynolds, Dr. P. C. Midison, S. J. Chapman, J. W. wafford and N. J. Relph are credited with the nain share in the erection of the new building. With the trinity: A splendid building, a faithful ninister, John W. Allen, and a united membership, he church is thrice blessed.

EDWIN STEWART.

Church Re-opening at Augusta, Ga.

The First Christian Church at Augusta, Ga., A. B. Phillips pastor, has been closed during the ummer months for improvements. The re-open agocurred on Lord's day, the 21st ult. The augusta Caronicle contains a full account of the moreovements made in the church under the nergetic leadership of the pastor, and of the nion services on the night of the re-opening. The following description of the improvements hade in the church is from that paper.

A partition was run across the church in front of the former rostrum, and in the center of this here is a beautifully proportioned arch. In the ecess spanned by this arch is placed the organ and choir above the back of the pulpit, and partitioned off by ornamental panel work surmounted by a brass rod extending across. The form rorgan gallery on the side of the church was taken out and double doors were placed there eading a ross a vestibule into the lecture room. By throwing open these doors and the doors to be lecture room, much additional seating space added, as persons in the lecture room have a riew of the rostrum and can hear as well as in the main auditorium

The bap istry, which was formerly behind the pulpit, where the organ now is, was transferred to the lecture room, and immersions will in luture take place at the prayer-me-ting service on Wednesdar night Both the church and ecture room have been painted throughout, wood work, do rs, walls and ceiling. The ceiling in the church was very high and was of natural pine. This had grown dark with age, and the appearance was heavy and gloomy. The ceiling has been painted light blue and the rafters old ivory, and the wall and woodwork a light color, so that the brightness of the auditorium has been greatly enhanced.

But the most gratifying effect of the changes is in the better proportions of the room and the improved accustic qualities. The church no longer looks long and narrow, but is apparently wider and symmetrical. The organ and choir are heard to much better effect in their new position, and the scho which worried a speaker and congregation seems to have been cured. The members of the church are delighted with the changes that have been made, and there were many expressions of compliment and approval from the large audience at the re-opening services last night.

While the church was closed Bro. Phillips has occupi d the pulpits of the Baptist Methodist and Presbyterian churches several times in the absence of their pastors, who had left on their vacations earlier than he. As a matter of Chris tian reciprocity, they adjourned their mestings on the night of the re-opening and participated in the exercises of the evening. Addresses were made by J. S. Lamar, on "The Church;" by Dr. Kendall, on "The Church Temporal;" by Rev. Mr. Melton, on "The Intellectual" and by Dr Plankett, on "The Spiritual Church;" Mr. Phillips closing with a few felicitous remarks. The occasion was a very profitable one and the church building is said to be vastly improved in convenience and beauty by the changes made. Great credit is given by the Chronicle to Bro. Philips for his part in bringing about these desirable improvements, both in securing the mofley and superintending the work.

Are Your Kidneys Weak?

Weak or Diseased Kidneys Poison the Blood, Break Down the Entire System and Bring on Bright's Disease.

To Prove what the Great Kidney Remedy, Swamp-Root, Will do for YOU, all our Readers May Have a Sample Bottle Sent Absolutely Free by Mail.

You know what happens to a sewer when it becomes clogged, don't you?

Do you know what happens to the human system when the kilneys become clogged? They are unable to throw out the impurities from the blood and become infected with poisons; they decay, fall apart and pass out in the urine; the blood, unfiltered, carries the pilson all over the system, and if not checked death follows. The kidneys are the sewers of the human system.



LABORATORY WHERE SWAMP-ROOT, THE WORLD-FAMOUS K.DNEY REMEDY, IS PREPARED.

When your kidneys are not doing their work, some of the symptoms which prove it to you are pain or dull ache in the back, excess of uric acid, gravel, rheumatic pains, sediment in the urine, scanty supply, scalding irritation in passing it, obliged to go often during the day and to get up many times during the night to empty the bladder; sleeplessness, nervous irritability, dizziness, irregular heart, breathlessness, sallow, unhealthy complexion, paffy or dark ircles under the eyes; sometimes the feet, limbs or body bloat, loss of ambition, general weakness and debility.

When you are sick, then, no matter what you think the name of your disease is, the first thing you should do is to afford aid to your kidneys by using Dr. Kilmer's Swamp-Root, the great kidney remedy.

In taking Swamp-Root you afford natural help

to Nature, for Swamp-Root is the most perfect healer and gentle aid to the kidneys that is known to medical science.

Perhaps you are in doubt about your kidneys and want to find out. Here is a simple test. Take from your urine passed when you arise in the morning about two ounces, place in a glass or bottle and let it stand for twenty-four hours. If upon examination you find any settlings or sediment, if it is milky or cloudy, or if particles float about in it, disease has gotten a foothold in your kidneys and Nature is calling for help.

If you have the slightest symptoms of kidney or bladder trouble, or if there is a trace of it in your family history, you would profit by taking Swamp-Root every now and then as a preventative, and this absolutely forestall kidney and bladder troubles.

The fam us new discovery, Swamp-Root, has been tested in so many ways, in nospital work, in private practice, among the helpless too poor to purchase relief, and has proved so successful in every case, that a special arrangement has been made with the CHRISTIAN-EVANGELIST by which all of its readers who have not already tried it, may have a sample bottle sent absolutely free by mail; also a book telling all about kidney and bladder discases, and containing some of the thousands of testimonial letters from men and women reclaimed to lives of happiness and usefulness by the means of Swamp-Root, the great kidney remedy.

Swamp-R ot is pleasant to take and is so remarkably successful that our readers are advised to write for a free sample bottle, and to be sure and state that they read this generous offer in the St. Louis Christian-Evangelist when sending your address to Dr. Kilmer & Co., Binghamton, N. Y.

If you are already convinced that Swamp-

If you are already convinced that Swamp-Root is what y u need, you can purchase the regular fity-cent and one-dollar size bottles at the drug stores everywhere. Remember the name, Swamp-Root, and the address, Bing lamton, N. Y.

The Work of the Disciples' Divinity House.

With the opening of the autu an quarter, Oct. 1, sevaral new names were added to the list of students in the Divinity School. Our 'young men continue to come with persistent regularity. Many times the number would come if the House could hold out any hopes of employment to provide means of subsistence. We are receiving inquiries every week from young men who are anxious to come, but who have no means of support. The best we can do is to assure them of a scholarship covering the cost of tuition, so that they have no expanse on that ground. The Baptist 'heologi: al Union, however, is enabled to provide Baptist young men with partial support, and the assurance of employment in churches and missions to secure the balance.

The Disciples could have as many young men here as the Baptists if they could offer even a partial support by way of employment.

The following men are in attendance this quarter: H. T. Atkinson, E. M. Flynn, W. W. Frost, L. R. Hotaling, F. L. Jewett, C. R. Loop, F. O. Norton, F. N. Otsuka, W. C. Payne, A. W. Place, G. A. Ragan, C. L. Waite, A. L. Ward, G. W.

Hemey, H. E. Luck, J. P. Givens. Most of these mon are serving churches or missions in and around Chicago. Dr. Herbert L. Willett is conducting a weekly lecture assembly. The Disciples at the University hold their first monthly banquet next Monday night. This is to be a regular monthly social gathering.

During the journey of the writer among the Disciples of the West, he found strange misconceptions of the purpose and nature of the Divinity House. The most common misconception was the confusion of the Divinity House with the "Bible Chair" movement. The purpose of the Divinity House is specifically for the more complete training of ministers and missionaries; that of the Bible Chair is for the instruction of college students. The Divinity House gives special ministerial instruction, the Bible Chair general religious instruction. The Divinity House is an organic part of the university, the Bible Chair has no relation but that of proximity to a university.

ERRETT GATES.

Chicago, Nov. 6, 1900.

"GARLAND STOVES AND RANGES"
were awarded the highest prize at the Paris Exposition 1900.

Notes and News.

The Land of Evangeline.

When I was in the country of Rob Roy in the Highlands of Scotland the beautiful little boat that carried us over Loch Katrine was named "Rob Roy," and when we landed at Digby, in New Scotland, the engine "Evangeline" came to the wharf to take us to the station. We left Digby at 1 P. M., and all the afternoon feasted our eves upon as fine a country as I have ever seen. The Aunapolis and Cornwallis valleys are hard to excel either in beauty or fertility, and the ground is richly bistoric. We passed through the village of Grand Pre, and saw the old well and ancient trees about the traditional home of Evangeline; and the Basin of Minas, where the English ships stood at anchor and whence they conveyed away the sorrowing Acadians, is in full view from the Dominion Atlantic Railroad. "The forests primeval" are gone, but the "deep-voiced neighboring ocean" still "speaks from its rocky caverns," and "on the shores of the Basin of Minas, distant, secluded, still, the little village of Grand Pre lies in the fruitful valley."

But it is another village now. Few traces of the ancient town remain. With its old denizens it is little more than a memory now. It is said that Longfellow never saw the land that he so faithfully and graphically portrayed. I have read his sai poem with a rew interest since I have been on the ground. But the people here do not like this poem. They thick that it does the English injustice, and that its narrative is more imagination than reality. The substantial people living in the Cornwallis valley have little appreciation of the poetic value of the country.

At 9 P. M. we reached Halifax, and were met at the station by the pastor and some of the brethren and I was taken to a hospitable home. This being my first visit to Halifax in the New World, it is one of much interest. Let me assure you that it is not a hot place at all, but most of the time since arriving here I have been uncomfortably cool, my winter overcoat being often in requisition. The site of the city is most beautiful, and its harbor is one of the finest in the world. There are many interesting old buildi: gs here, the parks and gardens are fine, and many of the churches are spacious and imposing; but the main part of the residence district is treeless and unattractive. The Admiralty interests are extensive. Barracks, armories, forts, men-of-war, and the citadel form no small part of the city. Everywhere the redcoats are in evidence, and the people are very loyal to the mother country. But the people generally feel very kindly toward the United States, and let us hope that the growing friendship between the two great English speaking countries in the world will never be interrupted by unthoughtful partisans upon either side.

Halifax has always been a difficult field for our religious work. Successive attempts have been made for nearly half a century to plant the cause of primitive Christianity in this city. But what with poverty, removals and mistakes, and the unfriendly attitude of the older churches, little progress has been made. We now have a neat house of 250 seating capacity, well located in the north part of the city, and upon which there is but a small debt. We have 50 members, as consecrated and li eral a people as I have ever seen. There is not a g-ambler, or crank or kicker among them. Bro. E. C Ford is the pastor, -one of the most experienced and efficient men in the provinces. The greatest difficulty that confronts them is the constant removal of our members from the city. Daring the last two years one-half of the members have gone away and unless this obbing tide shall return, or at least be stayed, it will be only a short time till the church will be stranded. But let us hope for a flow of the tide and a refilling of the church.

Those who think that the bitter opposition of the denominations is over should accompany the evangelist into places where our cause is weak. We have tried to preach the truth in love here, and yet everything that sectarian hate and bigotry could do has been done to hinder the people from coming to our meetings. The press is so under the influence of sectarianism that the leading daily refused to publish some sta istics about our people when our pastor offered to pay for its insertion. When one of members said that we numbered 1,200,000, a man who works for one of the daily papers declared that he knew the facts in the case and that we did not have twelve thousand members in the world!

We should have a four months' meeting instead of four weeks, but we are sowing the seed, and our faithful pastor will gather in the crop in after days.

A. MARTIN.

Hawkeye Items.

Des Moines is the "Hub" of the Iowa "Universe" and our Iowa "Jerusalem." Drake University must be mentioned first. It is forging ahead of its usual record of growth. The present enrollment is about 800— a gain of 100 over this time in any previous year. All departments have gained, especially the Bible department, which enrolls 90; about half of whom are preaching. Dean Haggard's fresh European experiences, and the strong reinforcement in Prof Clieton Lockhart, who has introduced some original work in Hebrew, are glving unusual interest to this department, which means so much to our brotherhood.

Bro. Breeden has spent the summer at home. He has started a new mission on the South side, bought and paid for a house for its use—our tenth house of worship in the city—and is about to begin a series of meetings in it himself. He is feeling keenly the loss, by removal, of several of their strongest members and heaviest payers. The Central has always been a munificent giver—of money and members—and has richly experienced the promised blessing.

The University Church has done remarkably well in the absence of its pastor. The whole city and brotherhood has lately shared in its solicitude on account of Bro. McCash's serious illness in London. The latest report from him is, "improving rapidly" The attendance at the University Sunday-school on the recent "rally day" was 1047 and the regular attendance last Lord's day 768.

The East Side Church, for some time without a pastor, has secured Bro. E. W. Brickert from Sullivan, Ill., and is starting very enthusiastically for new conquests under his leadership.

Our little congregation at Valley Junction, a very important railroad suburb, has commenced the erection of a new \$3,000 house; the only way to keep pace with the growth of the place. E. J. Wright, formerly of Hannibal, Mo., is doing faithful and fruitful work there.

We are well abreast of the other churches at Highland Park, the seat of Highland Park Normal College, with a very large number of students. Clark Bower is leading and constantly growing in favor.

T. T. Thompson, pastor at Ninth and Shaw, attended the Kansas City Convention and is doing his best to unload it upon his people. They are improving and beautifying their house.

Grant Park, in a rapidly growing suburb in close proximity to the state fair grounds, is taking on new life under the ministry of M. M. Nelson, who has just entered Drake University from Colorado.

At Chesterfield, a manufacturing suburb, we have a very convenient house for the institutional work which the Central people propose to inaugurate there this fall.

Park Avenue has secured the services of Prof. Sherman Kirk, a good preacher and a good church of very substantial people, in a southern suburb, where we have about all the e is.

These aggregate about 3,800 members and each has a good list of CHRISTIAN-EVANGELIST readers, so it may be expected that they will thrive.

RAMBLER.

Ocean View, Delaware.

The brethren at Ocean View, Delaware, are building a new edifice. Not only are they doing this, but with only 60 members they support a minister all his time and contribute to our missionary enterprises. Bro. Jacob Walters is their pastor and it is safe to say no man is making greater sacrifices than he. This brother, with a wife to support, receives less than \$225. He is not a young man either and by no means a careless or indifferent preacher.

Ocean View is within one and a half miles of the new summer ocean resort for the Disciples of Christ. We are receiving letters of inquiry from all parts of the country. Many are purchasing lots, which at the present time are very low in price. Cottages can be erected for a mere nominal sum. Here is an ideal spot for our brethren to spend their summer vacation. Ocean breezes, ocean baths and gospel sermons will be a fine tonic for weary men and women. A committee on program was appointed by the late convention of the Disciples of Maryland, Delaware and District of Columbia. Bro. F. D. Power, of Washington, is the chairman. If any of our brethren are in the habit of going to Atlantic City, Ocean Grove or other famous ocean resorts, I wish they would write me for fuller information concerning this matter. We intend to make this resort an ocean Mecca for our brotherhood. Address all communications to me at Millville, Del.

R. R. BULGIN.

Bad Dreams

CAUSED BY COFFEE.

"I have been a coffee drinker, more or less, ever since I can remember, until a few months ago I became more and more nervous and irritable, and finally I could not sleep at night for I was horribly disturbed by dreams of all sorts and a species of distressing nightmare.

"Finally, after hearing the exp-rience of numbers of friends who had quit coffee and gone to drinking Postum Food Coffee, and learning of the great benefits they had derived, I concluded coffee must be the cause of my trouble, so I got some Postum Food Coffee and had it made strictly according to directions.

"I was astonished at the flavor and taste. It entirely took the place of coffee, and to my very great satisfaction, I began to sleep peacefully and sweetly. My nerves improved, and I wish I could warn every man, woman and child from the unwholesome drug, ordinary coffee.

"People really do not appreciate or realize what a powerful drug it is and what a terrible effect it has on the human system. If they did, hardly a pound of it would be sold. I would never think of going back to coffee again. I would almost as soon think of putting my hard in a fire after I had once been burned.

"A young lady friend of ours, Miss Emily Pierson, had stomach trouble for a long time, and could not get well as long as she used coffee. She finally quit coffee and began the use of Postum Food Coffee and is now perfectly well. Yours for health. Don't publish my name." ——Herington, Kan. Name given by Postum Cereal Co., Ltd., Battle Creek, Mich.

Minnesota Letter.

Among Minnesota's population of two millions there are about 3,000 Disciples of Christ, distributed among about 40 churches. For over 20 years we have been 40 churches and 3,000 people. Yet we have been growing during all that time. Statistics show that, as compared with other religious bodies, our percentage of converts has always been the largest-and also that our percentage of removals is nearly always the largest. During the past 20 years there have probably been 4,000 people added to our Minnesota churches, and just about the same number have moved on west or back east and are now serving in other states. Why is this? Well, our converts are mostly Americans, and are also mostly country people. This state has been so crowded with European people that thousands of American families, especially of farmers, have left the state in search of an English-speaking settlement. Forty per cent. of our population is foreign-born. Minnesota is almost like Europe for our cause. Take Mankato as a sample of our cities. It has a population of 12,000, with 21 churches, in 11 of which the preaching is always in a foreign language. Then, too, the Dakotas have been enticing our people away with all the allurements of a new country. For 20 years we have been starting churches in the Dakotas. We are a missionary people, and give more per capita than any other like number of our people.

Those 40 churches, with two or three exceptions, are weak, strugging churches. Most of them have kept up the struggle for 20 or 30 years and, though they have converted many people, are yet weak churches, numerically and financially. In faith, patience, courage and depth of conviction, they are like unto the fathers. They know how to stand alone, to be little, insignificant churches in the midst of a community, to suffer as Christians only, to brave misrepresentation and scoffs, to fight for recognition. They are strangers to our prominent men, to great conventions and popular churches.

Imagine, then, the anticipations of our Minnesota people when they learned that the National conventions of our people are to be held in Minneapolis next year. It will be a great event for the cause in the northwest. A large percentage of the Minnesota, Dakota and Wisconsin brethren will be there, and when they behold the banner which they have been accustomed to associate with meagre numbers and struggling bands waving in triumph over a mighty host, they will thank God and take new courage.

And the brethren from the states where our churches are many and strong will find in the brethren of the corthwest a spirit of loyalty, enterprise, devotion and liberality worthy the imitation of their home churches. Come up, brethren, next year. Teach us that great conquests of the world are possible, and let us teach you patient endurance in a righteous cause in spite of great discouragements.

The meeting which J. A. S. Romig recently closed with the church in St. Paul, I learn was a great blessing to that church, though the additions were only 25, not so many as some people had hoped for. A. D. Harmon the pastor, will make the most of the evangelist's work.

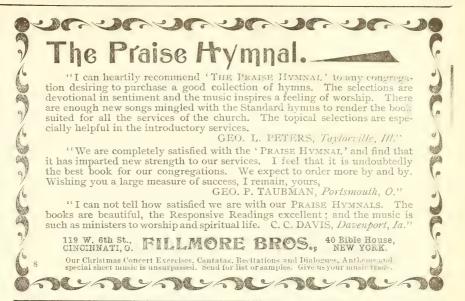
M Doneld and Kerr, evangelists, are in a meeting at Amboy where they hope to start a church. I hear they are meeting with good success.

Next Lord's Day, C. J. Fanner, pastor at Minneapolis, will begin revival services.

H. D. WILLIAMS.

Mankato, Minn., Oct. 30, 1900.

Dyspepsia is difficult digestion, due to the absence of natural digestive fluids. Hood's Sarsaparilla restores the digestive powers.



The Christian Home.

Bros. Hall, Breeden and Martin's mention of the efforts to establish a Christian Home has called out so many inquiries, I think that an explanatory word at this time from my pen in regard to it is needful. The Home, as now planned in the minds of the promoters, is to be a place where our own and other Christian people can stop when in the city; a place where every accommodation now found in the city hotels will be furnished at reasonable rates, and where, too, Christian people will be the guests, thus creating an agreeable company; where there will be no objectionable characters, games or amusements, but where all things will be in keeping with Christian ideas. The home will be furnished with a library and reading-rooms, where there will ever be on hand a good supply of our own literature. The money accruing from the board of these Christian guests, over and above the actual cost, will be used in a free sanitarium. It will be a place where, as far as our means will permit, all worthy destitutes who are Christians will be cared for until able to care for themselves or return home.

Such a home would be crowded with grateful guests who would gladly avail themselves of its pleasant surroundings. The need of the home can not be told in a letter, but may be illustrated by the Pythian Sauitarium. The K. of Ps. in their grand lodges have voted to build a \$500,000 sanitarium here. "Do they really need it?" To be sure. If not, a body of wise and capable business men, such as compose that body, never would have voted this expense. Where do they need it? Here. What for? To care for K. of Ps. and carry out the noble principles of that order.

Do you know, brethren, our membership is twice as large as theirs? That means that the Disciples need a home twice as bad, and twice as large, to care equally well for their needy brothers. They are building that they may serve humanity. Shall we let our poor and homeless, sick and destitute, walk the streets or sleep on the mountain side or go to the poor-house, while the doors of a \$500,000 Pythian sanitarium open to welcome their needy? Is it better to be a Pythian than a Disciple of the Lord Jesus Christ? Shall the lodge do more for humanity than the Church? It is our shame that we have to contemplate but a \$75,000 Home-but it will be a greater shame to refuse the means altogether, and leave our poor homeless invalids to beg in the future as in the past. If we do this, we can not be the Church of Christ, for we do not have the spirit of Christ.

The Home will be under the management of seven wise Christian business men who form the Board of Trustees. I have been asked if we are in need of means or ready to receive money. Yes. There is no small expense in starting a work of this sort. Others have asked: "Are you going to stay there?" "What assurance have we that you will not start the work and then leave and it might fall through?" I have bought a home here. The brethren are with me. The Church is a unit. Success has been had in the past, and God is with us, and no work depends on the efforts of one man. Have no fears if you wish to assist.

T. NELSON KINCAID.

Hot Springs, Ark.

Disciples In Yale.

Yale starts off with about 2,800 students. The Disciples of Christ are well represented here this year. There are five in the Divinity School, two in the Academic Department and perhaps others with whom we have not as yet become acquainted. Those in attendance are Mr. C. P. Leach from Drake, Messrs W. L. Fisher, P. B. Cochran and F. L. Stottlemeyer from Bethany and Messrs Howard Woodward and G. H. Couch from Hiram.

The professors have become acquainted with our colleges and give full credit for all work done. Especially does o'd Bethany rank well in Yale. After graduating such Bethany men as Pres. B. A. Jenkins, Professors H. L. Willett and W. E. Garrison, they are glad to welcome all who have tasted of Bethany's goodness. The Disciples of Christ are every year sending more and more men eastward beyond the Alleghenies. There seems to be an atmosphere of greatness in these New England Universities. After having studied such books as Fisher's Church Histories, Stevens' books on Theology, Ladd's Psychology, Adam's Histories, it is a rare privilege to sit at the feet of these authors and meet them face to face.

One of the best features of Yale outside of the lecture room is the systematic Christian work. Nearly every student in the Divinity School and many others are actively engaged in teaching Sunday-school classes, conducting courses in mission study, assisting in social settlements and missions, aiding in hospital and jail work, and preaching for churches in and out of the city. The work is carried on in a very systematic way, having a general chairman and a committee for each division of the work.

We have on our table the Christian-EvangelIST, the Christian Statdard and Christian Century,
which are most highly enjoyed by all of us, and
especially because we do not have the privilege of
attending the Church of Christ. We have no
churches closer than New York City except a
small, disorganized congregation in Bridgeport,
which we hope to be able to strengthen before
leaving here.

HERBERT H. MONINGER.

New Haven, Conn.

Washington State Convention.

The Washington State Convention completed its best session in Tacoma, Oct. 13, The C. W. B. M., met on the 11th and had a splendid convention, my wife presiding. Miss Wilcox, of Ballard, preached for the ladies Thursday and gave them a fine sermon. Friday morning opened with the report of the State Evangelist, and reports from the churches. On misrionary days we were treated to addresses by J. N. Smith, of New Whatcom, on Home Day; D. B. Garrison, Olympia, Foreign Day; A. C. Vail, Seattle Church Extension; John Young, Everett, Forefathers' Day, and J. T. Eshelman, Tacoma, Ministerial Relief. These addresses were all strong, sw-et-spirited, earnest and effective. They were followed by Neal S. McCallum from Indiana, now of this state, in an eloquent appeal for State Work. Bro. McCallam has determined to remain in Washington. "The Advantages of the Latest and Best Translation of the Biolo" was instructively handled by W. P. Caldwell, of Deer

Bro. Wm. S. Cowden delivered a masterly address on the "Care of all the Churches." In the evening W. S. Crockett, of Nor h Yakima, gave us "The Aggressiveness of Christianity." It was full of seed th ughts and was a plea strong and earnest for the "old guide book." Saturday opened with a symposium on Sunday-school Work led by King Pendleton, of Tacoma. His address was a gem in its sparkling beauty and a steam engine in force and power. His theme was "The Scope of Sundayschool Work." I followed on "The Superintendent and the Management of Schools." Dudley Eshelman, of Tacoma, treated of "How to Interest Classes and Get Them to Study." Rev W C. Merritt, of Tacoma (Congregationalist), and Union S. S. Evangelist for Washington, emphasized the "Opportunities of Bailding the Church of Christ through the Sunday-school." In the afternoon David Husband -a late-comer to the state-made two addresses: one on the "Endeavor in the Church" and the other on the "Morning Service as a Combined Preaching and Sunday-school Service." This was the most striking address of the convention. Bro. Husband makes the entire church a Sunday school. He must be prevailed upon to give his ideas on the subject again to the church through our papers. He is now at Waitsburg.

Bro. E C. Wigmore preached Saturday night. His theme was the "Duty of Briogi g our Best to the Lord's Work" It was a great sermon.

The following board was elected f r this year: J. S McCallum Olympia, president; King Pendleton, Tacoma, West Side, and E C. Wigmore, East Side, vice-presidents; Dudley Eshelman, Tacoma, recording secretary; C. O. Curry, treasurer and D. B. Garrison corresponding secretary, both of Olympia.

Sunday many Taco na pulpits were filled by our preachers and communion services conducted by Bros. Cowden and Husband at the First Church at 3 o'clock. It was a great convention. We met with the First Church, Tacoma, but the Central was present in force and helped in the splendid entertainment, D. B. GARRISON, Cor. Sec'y.

Olympia, Wash.

\$100 Reward, \$100.

\$100 Reward, \$100.

The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages and that is Catarrh. Hall's Catarrh Cure is the only positive cure now known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers, that they offer One Hundred Dollars for any case that it fails to cure. Send for list of Testimonials. Address,

*F.J. CHENEY & CO., Toledo, O.
Sold by Druggists, 75c.
Hall's Family Pills are the best,

Dedication at Homer, Indiana.

The church at Homer, Indiana, has just completed a new and commodious house of worship. Homer is in Bush County, one of the richest counties in Indiana. Many of the older prea hers among the Disciples have preached there. It was in the church at Homer that Bro. Knowles Shaw confessed his faith in Christ. For several years Bro. James W. Connor has preached for this church, and he is justly held in the highest esteem both by the church and the community. Lord's day, Nov. 4, was the day selected for the dedication of the new house. The other churches had kindly given up their services and, sith their pastors, attended our service. We preached as best we could, then asked for money to provide for all debts against the building, and to the delight of all enough was raised so that the house was offered to the Lord with all indebtedness provided for.

L. L. CARPENTER.

Wabash, Ind.

Notes from Northwestern Indiana.

We are now preaching regularly for the church at Valparaiso, as Bro. Brands and party will not return from the East before December. Betweentimes we are closing up our district work and by January 1st will either accept pastoral work again or evangelize indep ndently.

Mrs Brandt leaves November 3d to join her husband in London, Mrs. Bogart and Mrs Lowenstine accompany her. They will visit Scotland, France and Germany.

B. C. Black has taken the work at Lowell. Milo W. Nethercult is pushing the work at Hammond. Louis R. Hotalling closed his two years' labor with the church at Kentland. George Watkins is making a fine record at Morosco. Mrs. Watkins is teaching in the public schools.

The church at West-ille will soon call a pastor. Grant E. Pike held a good meeting at Boone Grove. The writer assisted tim the second week. He expects to hold a revival at Hebron after the election.

Melnotte Miller has been holding a good meeting at Ge dale, in Jasper County.

We close our work in this missionary district with many regrets. During the twenty-two months we were actively engag d in this work, we experienced many hardships, and had many seasons of rejoicing. We have been the humble instrument under God of doing much good. During the past two years I have seen many things that have served to open my eyes to human weakness. If the cause we all love shall ever prosper in Indiana, somebody must tell the truth. We have been at temp ing to bring about co-operation-and this is the only salvation for these church s-by getting together occasionally, and having no success to report, we have wasted the time in exchanging com pliments. We submit that the time has come when something else is in order. Let the churches join hands in this great work. There is no end to the work needed in the mission fi-lds of Indiana. We close our work because, the churches will not support us. We have done the bardest year's work we have ever done. Have preached on an average of one sermon for each day, since January 1, served two churches, and, through the grace of God, added nearly 200 to the sav-d, notwithstanding the fact that nearly all the work done this year has been mission work. Not ten churches in the district have done anything to help it along. May God add his blessing, that the seed sown with tears may enable some one to reap with joy. Valparaiso, Oct. 26, 1900. T. J. SEUEY.

TO CURE A COLD IN ONE DAY Take Laxative Bromo Quining Tablets. All drug gists refund the money if it falls to or Grove's signature on each box. 25c

FOOD MEDICINE

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A little of it sets the stomach at work on some easy foodthat is medicine.

How does it "set the stomach at work?" By making strength: by creating strength: by turning the oil into body and life that is food.

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single complexion. Physic
compares on the state of the state of

ney troubles. Money refunded of the New York Bush and State State



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Missouri Mission Notes.

The minutes of the State Convention have at last been gotten into the mails, the General Convention being here made is impossible to get this done sooner. This is the last issue of the Christian Mi-sionary Magazine for this year, the next will be the January numb r, but will be out December 1. This is the Official List number. All our preachers in this state must get their names and addresses in this list, or else be put to a world of trouble concerning their permits. Each one will receive a notice to this effect this next week. Be sure and give it immediate attention. You an't afford to neglect it.

The motto for this year is: "Ten thousand dolars for State Missions and ten thousand souls for Jesus." We can realize these things only by the nearty co-operation of all the churches and all the preachers in the state.

It is a good thing to begin now. Sunday before Thanksgiving day is "Boys and Girls' Rally Day for America." We have been e usating our chil-Iren concerning the heathen in other lands, while we have failed to arouse their sympathies for those on our own shores. It is high time we changed

It was the delight of your secretary to spend ast Lord's day in St. Louis, preaching at Beulah n the morning and West End at night. I was deighted with all that I aw at each place. Bro. W. A. Moore, the pastor at B-ulah, seems to be filling the place well. He is full of aggressive force and t the church will follow his lead it must grow. The audience at night was a happy surprise. It vas as dark as coud be, no street lights at all, raining hard and sidewalks not of the best, yet we had a good audience. They have a splendid lot, 170x100 feet, the chapel and parlors only have, as yet, been erected, but some day a splendid church building must be there. I found Brother and Sister Bartholomew loved by all, as they truly deserve T. A. ABBOTT. 1123 Oak St., Kansas City, Mo.

Missouri Bible-school Notes.

F F. Schultz, 1325 Webster Ave., St. Louis, has just closed a good work at Hematite, and the brethren manifested their appreciation of the same in liberal support of the work. He has done no work that has not manifested its results in the brethren's calling him again to their help, and he goes to New Florence to help the little band there struggling against terrible odds, and the Board believe he will do for them as at Henatite, and if you want his help in northeast Missouri, write immediately or take chances.

The rally at Cam-ron was one after my own heart, taking work and planning by leaders, White, Brown and Baker, and then execution by scores of workers. The exercises were prepared by Miss Dollie C aig, a blind lady, and were unique and most acceptable to the immerse audience, while the offering ran over fifty dollars. Think of that! The sch ol gave \$30 to our work.

At Fincett, Jn . P. Jesse was holding a meeting, but kindly gave your servant time night after night to present some feature of Bible-school work while the school and fri nds paid in full. In the homes of Christian friends the work in all features was discussed and new plans suggested.

At Garden Prairie, E. J. Shreves, his wife, and C. O. Sackett were very cordial to your secretary, and the rally was an all day time, with basket dinner and fine attention and much enthusiasm. The work was intended to interest the brethren in State Bible school work and the r sults were good, thanks to those whose hearts are with us in the

Kentucky State Board of Missions has decided to give its proportion of the Rally Day receipts in this month to State Bible-school work, just as did

the Missouri State Missionary Convention last September, and this is as it should be. R. M. Hopkins is seeking to revive the Bible-schools and Bible-school work in Kentucky, and the pulse beat is feeling his quickening effort.

Lamar is where Mrs. Lou Shelton is superintendent, and where she goes the school prospers, all the work enlarges. and we are not forgotten. God bless the army of women, older and younger, that are doing so much for this great and growing work in all parts of this state.

Pleasant Union, Jackson, with W. A. Nickle as pastor and Bro Rodgers as superintendent, is coming to the front in this work, and while peculiarly situated, is growing right along and it was a pleasure to render them all the help and to give them all the co-operation possible, and to rejoice in their enthusiastic reception of the same. By the kindaess of Mrs. Lucy Barton and her good husband, your servant was much furthered in this

New Hampton and J. S. Magee never need that one word be said on Bible-school matters, for they remit prompt'y, as all others should. What a little we ask of you, friends, and will you refuse it or halt in its payment? Surely not, when so much good comes of it.

Will you join our dollar army, remitting the same now or later? We want 500 individuals, all of whom are to be honored next June. Come and

What a joy to work with Raytown and C. B. Lotspeich, of which I will tell you later, and in which the heartiest of hearty welcomes and the many God speeds that were given made us str ng in the Lord and in his love. H. F. DAVIS.

Virginia Notes and News.

W. H Book, of Martinsville, Va., began a meeting at Roanoke, Va., on Oct 22 Cephas Shelburn is the pastor and we hope to hear of a good meet-

The Craig County Sunday-school Convention met at Mt Carmel Church, Ocs. 26 and 27.

The following is a partial program of the many good things they had: "The Model S S. Teacher," Miss A. J. Caldwell. "The Teachers' Meeting and How to Conduct It," E W Caldwell; "How I Prepare My S. S. Lesson," Miss Amarda Reynolds; "The Purpose of Sunday-schools," W. P. Caldwell: "Why Parents Should Attend S. S," by Preston Caldwell; "A Well Spent Youth," by G W. Snodgrass; "How to Have an Evergreen S S," by O. F W C. Caldwell, "The Teacher Taught and the Teacher Teaching," by Rev. J. W. Betler; "S S. Entertainment," by Robt. Elmore; "The S. S. Super ntendent, his Q alifications and Duties," by Miss Nannie Given, 'The Model S. S. S holar," by Miss wyrtle M Pherson; "S. S. Literature," J. C. Revnolds.

R. W. Lilly is president and Miss Amanda Caldwell is secretary. The convention meets twice a year. The Union reports nine Sunday schools, 34 officers, 54 teachers, 515 pupils and \$123 66 collections for the last h lf year. They hope to enlist every school in the county.

R. W. Lilly is in a meeting with Chestnut Grov Church and we trust that much good will result.

The meeting at Clifton Forge continues through this week—F. A Hodge, the pastor, is assisted by W. J Cock—one added at last report.

Craig County can boast o' 16 Christian preach ers having gone at of her m.dst Verily the works of Dr Chester Bullard do follow him. Gravel Hill is the Jerusalem of the county J. C. REYNOLDS.

Simmonsville, Va.

After a Day's Hard Work Take Horsford's Acid Phosphate.

It nourishes, strengthens and imparts new life and vigor by supplying the needed nerve food. Relieves the worst forms of dyspepsia.

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could not afford to do this only that they expect after you are cured you will recommend the remedy to suffering friends who will gladly order the treament and in this way they will be amply rewarded for m king this most liberal free offer. Send your name and address to Dr Mary Lock Co., 515 Englewood Station, thi ago, Its., e closing only 6 cen's in stamps to help cover postage, fr a free \$5.00 package and be quickly cu ed in the privacy of y ur own home. In consideration of gettly g a full \$5.00 treatment free we would apprecia e it if you could send us the addresses of three ladies whom you think might be in need four rem dy but you can do as you like about this. In case you send them we will not make use of your name in any

R member th's is not a pat nt nedicine but a full

the memory is structured and the second a future to the course treatment sent complete, all charges prepaid, by return mail; plate package so that no person will know what it contain.

The above offer is good new Weak no questions or references of any kind. Every lad, who writes will receive the full \$5.00 package by return mail. Write to-day.

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Evangelistic.

Fitzgerald.—Just closed a meeting here with 7 accessions. Much of the good accomplished sidue to the earnest effort of Jno. W. Moody, the well-beloved minister.—H C. COMBS.

Cleveland, Nov 5.—At Franklin Circle we had 17 additions in regular services during the month of October, nine of them by baptism; five more yesterday.-W W SNIFF.

Chillicothe, Nov. 5.-Had one addition yesterday .- J. L. SMITH.

IOWA.

Council Bluffs.—Work goes on nicely. One addition. Fine addiences.—W. B CREWDSON.

Des Moines, Nov. 5.—Audiences and interest incressing. Prospects are very flottering and every one happy. Baptized two Wednesday eve and had three more accessions yesterday.—E. W. BRICKERT, Pastor East Side Church of Christ.

Bedford, Nov. 5 .- I have been preaching out from Bedford in a country church, called Pinhook, the last four evenings with 34 additions; 24 by confession and baptism. The country around is gre-tly stirred. All feel that the old gospel is still the power ard wisdom of God unto salvation. We will have our new church enclosed in about two weeks .- JAMES SMALL.

NEBRASKA.

Omaha, Nov. 8—Our Leeting at Primghar, Ia., was good indeed; 20 baptisms. Bro. Finch did good practical preaching. Bro. McCurdy was to have helped in this meeting, but had to give up the work for a time. Bro Huntley, the esteemed pastor, will carry the work on.—F. HOWARD SWEETMAN.

Dorchester, Nov 5 .- Closed at Fable Rock with 42 added. Church debt raised. Our meeting here with I. Clark goes nicely. House too small. We will use Baptist church Sanday night for women's meeting and Mrs. Atwood will preach. Men's meeting at our own building.—C. C. Atwood.

ILLINOIS.

DuQuoin, Nov. 5.—Four more additions at Friendship last Lord's day afternoon, and one here

of the evening.—W. H. Kern.
Olney, Nov. 6.—Just closed a meeting at West
Village church with 11 confessions and one by
letter. West Village is six miles from railroad and we are agitating the country parsonage idea.

and we are agricating the country parsonage idea.

—W. C. SWARTZ.

Roseville, Nov. 4.—Two more confessions and baptisms last Sunday and two baptisms and one reclaimed to-day. That makes ten baptisms since Bro. Viole t began the last of August, almost an average of one each Lord's day. We are having a good old-fashioned protracted meeting all the time. Our series of meetings will b gin Nov. 25; Bro. Camp, of Concord, Ill., will assist Bro. Violett in the work. We are planning for a four weeks'

me ting.—J. F. Fisher.

Fairmount, Nov 5.—On Sep. 23, Bro. E. M.
Norton b-gan a five we-ke' meeting at Center
Point Church of Christ. The meeting resulted in 21 additions Hro. Norton, of Hoopeston, Ill., is a young man 23 years of age; he is truly a student and teacher of God's word.—F. PLELCH.

KANSAS.

Leavenworth; Nov. 5.—Four additions Sunday Nov. 4th.—S. W. Nax.
Marion, Nov. 6.—Closed meeting at Greenleaf Sunday evening with 19 added. Preached to a good audience in Vining, Monday night. Begins at Randall, next Sunday.—I. T. LE BARON, State Evangelist.

Kansas City, Nov. 5.—I am meeting with abundant success in my new field. Began work here Oct. 7. Twenty accessions to the church since that time. Eleven by letter and statement at yesterday's service. Will begin a meeting with home forces next Lord's day.—CHARLES M. SHARPE

Erie, Nov. 9.—Closed a three weeks' meeting at Effingham, Nov. 7, with nine added, four by baptism and five by relation Begin at Pittsburg, Kans., Nov. 11. Harold B. Wright is the efficient

Aans, Nov. 11. Harold B. Wright is the emicient and beloved minister there and we are expecting a great meeting.—W. H. SCRIVENER.

Reserve, Nov. 10.—The church here has extended the writer a unanimous call to remain with them the third year, at an increased salary.

Three have been added since our last report.— MELANCTHON MOORE.

IS ALL HAN

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MISSOURI.

MISSOURI.

Cherry Box, Nov. 8.—Thirty-seven added to date.—T. A. Bedges.
Joplin, Nov. 6.—Bro. Simpson Ely preached here Sunday moralng. We had nine additions during the day.—W. F. Turner.

Kirksville, Nov. 5.—We had five additions to the church here last Wednesday night at prayermeting and three yesterday.—H. A. Northcutt Frankfort, Nov. 8.—The meeting here lasted 20 days and was largely attended. The pastor, W. D. McCulley, is a fine man to assist in a mertine, and is one of the very best singers and leaders that I have met. All who spoke of him said: "He is a spiritual man and a good preacher." Their building is the handsomest and best I have seen among our people in a town of that size The congregation should, I think, employ a preach-The congregation should, I think, employ a preach-

The congregation should, I think, employ a preacher for all his time. There were ning confessions; one reclaimed, one by letter and one from the Baptist Church.—WM. Ross LLOYD, Richmond, Ky. Salisbury, Nov. 5.—Two more were added to the church here at regular services yesterday; one by confession and baptism and one by statement. This makes nine additions; eight by confession the last two weeks. There were large audiences at all services yesterday. The future is promising. I have one Sunday unemployed. Any church in a reasonable distance of Salisbury needing that

ing. I have one Sunday unemployed. Any church in a reasonable distance of Salisbury needing that amount of work write me.—K. W. White. Eldorado Springs. Nov. 8.—We have just closed a meeting at Hazel Dell and Uoion Hall in Cedar County. Twenty-four were baptized, three took membership by letter. Organized a congregation at Hazel Dell of 32 members.—J. W. ROGERS. Woodlawn.—I closed a nine days' meeting Oct. 26 resulting in 11 add titings 10 by banjism one by

26, resulting in 11 ad itions; 10 by haptism, one by statement.—C H STRAWN, Paris, Mo.

Hematite, Nov. 3.—Elder F. Schultz has been with us for nine days to date, preaching every night and visiting the people every day, and from a small audience at first the attendance has grown larger each night. Many are interested in the good work and we hope for good results if the meeting is continued.—S. A. SEAT.

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Divine Discontent.

MRS. P. R. GIBSON.

stless, my soul? Ah! Why this discontent?
Why beat thy wings against life's prison bars?
little time thou here shalt pitch thy tent,
But home—thy home—is far beyond the stars.

ost thou not know earth cannot satisfy Immortal longings, O, my deathless soul? nd so thy wings are ever poised to try The way that leads to the immortal goal.

ho' hedged about by life's environment, And often hind-red on thine upward way, e glad, O soul, that thou art discontent; And ever longing for a better day.

soul of mine, thou art the heir to all Immortal life and deathless love can give, by be content when holy voices call, Bidding thee on the higher plain to live?

s thou didst come from God, O, soul of mine, Nothing but He the soul can satisfy, ad discontent is but the power divine To train thy wings for flight beyond the sky.

sever poised upon the wings of faith, Ready for flight when God says "Come up higher;" here thou m yest conquer death, And fi d fu fillment of divine desire. St. Louis, Mo.

STRUGGLING TOWARD THE LIGHT.

BY WALTER S. SMITH.

Chapter III.—The Reverend Mr. Henry.

The young preacher was himself a charter. Born of pious Kentucky parents, he ew up religiously inclined. Indeed, he uld not remember the day when he first lieved in Christ or felt inclined to do his

At the age of twelve he offered himself r membership in the Third Baptist Church the city where his parents lived. As his rents vouched for his good behavior and one knew of any fault serious enough to considered, he was promptly voted in, as proper subject for baptism and memberip in the Baptist Church. He did not sume to have a miraculous conversion, nor 1 he relate any mysterious experience. I was just a good boy and eager to obey a Lord, and he was baptized by the miner without any extended examination.

At the same time the boy had two boy iends, of his age, who were moved with e same desire. They went forward with m and sat on the seat with him. But the rents of these two interfered, and thwarted eir desire. One was the son of a very sh woman, who felt complimented when e preacher called her Martha because she is a very superior cook and pre ared very aborate meals. She had trodden life's thway alone till thirty three years of it I been compassed. And, filling the office school ma'am, she accepted work on the xington Pike where she attracted the adration of a six hundred acre farm with a dower on it.

The widower laid siege to the citadel of

her affections; and after two years of strenuous persuasion he took her surrender and she took his name, and at once assumed control of the land.

George Highblood was her second child and only son; and, when she saw him actually sitting on that front bench with that Henry boy and Joe Bristow, she arose and strode forward in her most majestic manner, displaying fifteen yards of Marseiles silk, diamond sets in rings, bracelets and ear pendants, and an over-sufficiency of rich laces, and, being sure she had the attention of the whole audience, she took the manly little fellow by the hand and led him back to her seat in the rear of the house.

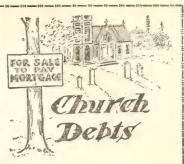
Mrs. Bristow, supposing that to be the la'est from Paris and Lexington, did likewise with Joe; Timmy Henry was left to pass the ordeal alone. Not deterred by what had happened, he answered the two or three questions intelligently and bore himself like a little hero. And how sincere he was! And how sad were his two chums, debarred in this meddlesome way, in this short-sighted and godless way, from the enjoyment of the same happiness!

Timothy Henry went forward in his obedience, and rose from baptism to walk in newness of life. At the age of sixteen he had already begun to preach the gospel as interpreted by the Missionary Baptists. But poor George! Poor Joe! They returned to their former tastes and never again could either of them become interested in questions religious. George became a turf sport with the low notions of the jockey. More than a hundred times his mother tried to induce him to go to church; but all relish for such things was gone. Over and over again, she wept real tears because of his godless and profane course. But nothing availed to assuage her grief. About the time they all reached the age of twenty, Timothy Henry was ordained to preach, George Highblood was a confirmed turf-gambler (with saloon and brothel attachments), and Joe Bristow was dead! Dead, by violence! Dead, by means of a severed jugular in a disgraceful bawdy-house fight.

Timothy's preaching attracted much attention, and at the first association he attended he met a delegation from Indiana who invited him to make them a visit at Sunrise. He was then eighteen; but being a fluent speaker and an excellent singer he struck the Sunrise people favorably, and they employed him, half time, to preach for them. The young people were especially fond of him; and several of the maneuvers of arxious mammas were noticed by other mammas; each one being unconscious of the suspicion of every other, and supposing her operations were entirely invisible.

The young preacher was all ignorant of such games; and went on extending the borders of his activity. Freely mingling with the village people, he met in the Methodist Sunday-school a sweet girl whose singing and playing and hair and eyes, without a maneuver on her mother's part, captured him and held him prisoner.

With the ardor and precipitancy of youth,



ERY likely the Dorcas Society, The King's Daughters, or the Young People's Society want funds to carry on their work this winter. Perhaps you have in contemplation a new organ, or carpet for the Sunday-school, or possibly the question of paying off the Church debt is troubling you. We have a plan for providing money for any of these objects.

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and without much of prudent calculation, he proposed a marital union with her; and she, as little calculating as he, accepted his offer and they were engaged. So far was the mother from maneuvering that she objected to the match. And her objection was the queerest imaginable. It was not that Henry was a Baptist; nor that Ruby was too young; nor that they were both poor: nor that she objected to her daughter's wedding a preacher; but it was jealousy! She had flattered herself that no man would ever be able to win Ruby away from her. And she could not be reconciled to the fact. She tried abusing Timothy; but that only brought the daughter to his defense; and at last she had to consent to the marriage to prevent a run away match. It was all the work of a few weeks; and, before the first year had half elapsed, the twain were made one; he eighteen years of age and she not quite sixteen. It is said that a preacher cannot marry and remain. But Ruby took membership in the Baptist Church and at once displayed rare womanly traits. Her husband was wonderfully active; and under their joint efforts the church began to grow and prosper.

It was the feeblest of the three congregations of the village; but the boy preacher commanded more than his share of credit, for his audiences were large and all the public exercises of the church were well-attended.

It was never until his resignation occurred at the Bend that animosity sprang up against him. But Job Norris was so exemplary a citizen in Sunrise that a great deal was said there about his exclusion from the congregation, and, some way, the blame seemed to fall upon the preacher. He was asked about it and seemed fond of explaining the reason for the committee's action; all of which he justified on the plea of church loyalty. He repeated his sermons on that subject until the officers counseled a change of the subject. "There are no cases of disloyalty here," they said; "and you

sermons sound exactly as if we had such cases." It was really an extreme anxiety to justify his action in the Norris case that caused this error.

For the whole two years of their married life, Timothy and Ruby had been annoyed by the curt remarks and the unkind flings of the unreconciled mother. She had even tried to win back the daughter after she was married. And, now that the preacher's sky seemed to be clouded, she broke out afresh, making false allegations. So, too, others, who in various ways had felt aggrieved, but had kept silent on account of Henry's noble work, now piped in and assisted the gossip of the mother in-law. The toughs who had felt Timothy's respectability and knew him to be far too clean for them, had much pleasure in seeing him humiliated and in hearing him slandered. "Lige" was in his glory. Henry had playfully remarked that Sunrise was cheated in the exchange of blacksmiths; and when the news came that the preacher had assisted in turning him out of church, Taggart fairly swelled with exultation. "He 'dort to a-ben turned out. An' ef it wuz all found out, the preacher hisself 'dort to, too! Didn't I see 'im a-drinkin' out'n a bottle in the lumber yard? An' haint 'e 'ntirely too thick with them gals as do 'is singin'?"

Thus, one by one, the viler classes took up the gossip that was started until Henry was charged with everything, from failing to pay his store accounts to running away from his wife.

He had made a couple of tours to central Indiana, hoping to find employment for the other two Sundays; and while on these errands, both times this was said of him, the sweet wife having to hear it from her unreasonable mother. Finding a field that would do, he returned in high glee, and supposed himself situated for the winter; but behold! the clouds had thickened so at Sunrise that he found his wife very unhappy. "Let us go away from this hateful place!" said she. She detailed the speeches that her mother reported to her from Mrs. Marcum, and Mrs. Arrowshot and Mrs. Loyalty, all of whom had discovered how they could please Ruby's mother by saying wicked things to her about the preacher.

Feeling that he could do better further north, the young man pleased several of the Sunrise people by resigning and moving away.

He was suffering more from the constantly re-appearing vision of that godly blacksmith than from all the falsehoods that were circulated at his expense. He hoped a removal to an interior settlement would reduce the poignancy of that picture; and he was glad his wife desired to go.

He took residence at Luzon, a very nice inland village, situated exactly midway between the two churches which had employed him. They were two small congregations of good people; one named Little Blue on his right and the other called Williams Chapel on his left as he faced the land of his former labors. He was just beginning to feel adjusted to his work and had drawn

a month's salary when down upon his head poured a whole avalanche of scandal from Sunrise. The unfortunate feature of it was, however, that the neighbors all heard it before he did. The first intimation he had of it was brought to him by a committee from Little Blue, who requested him to suspend work wi h them until the charges were investigated.

Like the prophets and apostles of old, he was brutally maligned and falsely accused, and although conscious of innocence found himself unable to prove it.

He requested the Little Blue congregation to do him the justice of appointing a committee who should go to the fields of his former work and give his case a fair examination. All he wanted was the truth. This righteous measure they agreed to adopt, and the next day the committee started.

(TO BE CONTINUED.)

The Prodigals.

The brown earth calls them h me to her,
Flower and le f and seed —
Back to her kindly heart ag in
To shield them in their need.

So ends their little span of life
The glimpse of wind and sun—
So fells the winter rest on them
Whose summer tile is done.

Arthur Ketchum, in Ains'ee's.

Practical Sermons From Revised Texts.

BY REV. PRACTICAL CHRISTIAN.

Subject: Get.

TEXT: It is more blessed to get than to give. —Acts 20:35.

The Lord blesses those who bless themselves. My brethren, if you would amount to anybody in the world you must get up and get. "Faint heart never won fair You can't do anything unless you lady." have the stuff. We must have money to do good with. It takes money to carry on the church and to send missionaries to China. When Jesus found his work lagging he took a collection. He spent thirty years laying up money at the carpenter's bench to carr on his three years' campaign. All the world is after money, and you want to get all you can and keep all you get. That is the chief end of life. All great men were rich. Look at Rockefeller and Vanderbilt and Jesus and Solomon and Paul. They spent their lives in getting because they realized that the Lord leveth a cheerful getter. If Jesus had not been a millionaire, we would never have heard of him. Nearly all our senators are millionaires. But if you can't get a million you can at least manifest the spirit of getting an i get what you can, even though you can't get a whole living. When you make a trade get all you can and give as little as possible. Get. Get land. Get wisdom. Get religion. Get money. And when you die get a mansion in the skies.

Let us all get.

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Husband growling, discouraged. Smoking stove, clattering dishes Poorly cooked food. Dyspepsia. Heart burnings, harsh words tears, sulks, recrimations, flare-up

What is the matter?

finis.

Trouble in the kitchen. The ever lasting servant question, that is spoiling homes, ruining tempers and blasting happiness all over Christendom.

There's wrong on both sides. O course there is. Mistress and ser vant have grievances. Neither car remedy the mischief alone.

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SOME

A Tale of the Airly Days.

Oh tell me a tale of the airly days—
Of the times as they ust to be;
"Piller of Fire," and "Shakespeare's Plays,"
Is a'most too deep for me!
I want plain facts, and I want plain words,
Of the good old-fashioned ways,
When speech run free as the songs of birds—
'Way back in the airly days.

Tell me a tale of the timber lands,
And the old-time pioneers—
Somepin' a poor man understands
With his feelin's, well as ears;
Tell of the old log house—about
The loft and the puncheon floor—
The old fire-place, with the crane swung out,
And the latch-string through the door.

Tell of the things just like they wuz—
They don't need no excuse!
Don't tetch 'em up like the poets does,
Till they're all too fine for use!
Say they wuz 'leven in the family—
Two reds and the chist below,
And the trundle-beds 'at each helt three;
And the clock and the old bureau.

Then blow the horn at the old back door
Till the echoes all halloo,
And the children g-thers home one't more,
Jest as they ust to do;
Blow fer Pap till he hears and comes,
With Tomps and E ias, too,
A-marchin' home, with the fife and drums,
And the old Red, White and Blue!

Blow and blow—till the sound draps low
As the moan of the whipperwill,
And wake up Mother, and Ruth, and Jo,
All sleepin' at Bethel Hill;
Blow and call till the faces all
Shine out in the back-log's blaze,
And the shadders dance on the old hewed wall,
As they did in the airly days.

—James Whitcomb Riley.

"Tardy Thanksgiving."

BY CAL OGBURN.

(Illustrated Sermon.)

Despisest thou the riches of his goodness and forbearance and lorgsuffer ng; not knowing that the goodness of God leadeth thee to repentance? Rom 2:4

Praise waiteth for thee, O God! and unto thee shall the vow b pe formed. . . . Thou crownst the year with thy goodness. Ps. 65:1,11.

A few years ago a far ner who lived then and is still living in one of the most fertile sections of the "great corn belt" in the upper Mississippi valley, was busy one hational Thanksgiving day harvesting the abundant crop of corn that his land had proluce 1 and did "not have time to spare" or the desire to attend the thanksgiving service held by his neighbors that day in the village church, only a short distance from where he was at work, to render to the Great Giver a bribute of grateful praise for the bountiful harvest with which he had blessed their abor. His wife, too, a most devoted Christian, was one of the thankful worshipers, but this man, basely ungrateful for God's rich bounty, spent the day in his field.

One of his horses was blind, a d because it could not "follow the row" he repeatedly cursed and beat it till at last his abuse of the poor animal caused a sense of shame to come to him—and he began to reflect.

"Here I am," he mused, "the most ungrateful man in the world. God has greatly blessed my labor—my ground has brought forth abundantly—and instead of being thankful I am a perfect ingrate, orofaning God's name and abusing this blind horse with which I cultivated my field. My yield of corn is as large as or larger than that of

my neighbors, and while they are assembled to express with thanksgiving their appreciation of God's goodness, I am selfishly harvesting my great crop, and cursing the Giver and shamefully abusing this poor dumb, blind animal without which I could not have cultivated my land. My wife, too, is in that church yonder on the hill expressing her gratitude to God and doubtless praying—as she has so often done—that I may become a better man. I am unworthy to be the hus band of such a wife. How thankless and mean I am. I will repent towards God and amend my ways."

That evening when he went home he said to his wife, "God has crowned my life with innumerable blessings and I have never shown the least gratitude. You know too well how profane I have been, and you will no doubt be surprised when I tell you that I have quit swearing, but such is the case. You will never hear me utter another oath. Nor will I ever again abuse my horses. I am heartily ashamed of myself, and God helping me I will be a different man.

Then he explained to his wife how this purpose had come to him that day, and they mingled their voices in true thanksgiving.

Not long after that he made a public confession of his faith in Christ, and has ever since lived as an exemplary Christian, filling many places of usefulness in the church.

At the approaching Thanksgiving he will attend religious services in the new and commodious church that he was instrumental in building where the old one stood, and with his wife and children and neighbors will return unselfish praise for the bounty of the year. Or he will have joined the "choir invisible" to sing a new song of thanksgiving with the redeemed. In any event he will "praise God from whom all blessings flow," ascribing his repentance—and joy—to the unfailing goodness of that One from whom all blessings, both temporal and spiritual, terrestrial and celestial, come.

APPLICATION.

Sadly enough there are many persons who have never permitted the goodness of God to lead them to repentance. 'Year after year their lives have been crowned with his unending goodness, yet they receive with increasing selfishness and growing ing atitude the daily bounty of the Gracious Giver. Surely not a minute passes that does not bring its complement of blessings, placing us thereby under renewed obligation to the Wise Provider. Shall we not at this Thanks giving season reflect thoughtfully upon the goodness of Godduring he year, that we may be led to repentance and a better life? Our Father has been waiting long for our tardy thanksgiving. Let us say, "Unto Thee shall the vow be performed."

Phanix, Ariz.

Sueeze and Blow, but you can't get per manent relief from catarrh unless you purify your blood. Hood's Sarsaparilla does this, soothes and heals the if flamed surfaces, removes all scrofulous taints, and cures catarrh.

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The Advance Society.

J. BRECKENRIDGE ELLIS.

The time has come for us to have our monthly talk among ourselves. have the floor I wish to express once more my pleasure in the growth and success of the Advance Society. We always want new members, but they are not as important as the old ones. I've seen some churches that thought twice as much of a new member as they did of one who had been on hands a long time. They seemed to think that if they could get 'em fresh, they'd keep up the church, and if they couldn't, the old ones might spoil. Well, we're not that a-way about our society. We want to keep all the old members so we will feel more at home and comfortable. You know you can have lots more fun in your old clothes than you can in your very best. So I exhort the members not to get tired of the five resolutions. but to persevere till the habit of reading good literature becomes a part of your nature. But here is Lola Cox. How do you do, Lola? How do you like "Pete"? "I think I shall like the new story fine. I think the Tramp will turn out to be good. I am still your member." Of course you are, and a very faithful one. As to the Tramp, we will have more of him next week. And here is Julia Cox; how do you think the Tramp will turn out? Or, perhaps you are not reading our continued story? "I like the story 'Pete' well. I think it is exciting. It has not been going on long enough to tell how it will turn out. Our school began the first Monday in September. Our brother is our teacher." I think it is very nice to have your brother for a teacher. Then when you get whipped you don't mind it so much because you feel that it is all in the family.

Here comes Mary Emily Day with her picture which I feel sure she is going to give me. Yes, that is whom she brought it for! I am very much pleased. I have been expecting a report from you for some time, Mary. "I went visiting, so you see I did not report at the right time. I went with my mother, brothers and sisters to the street fair at Springfield, Mo. We had a general good time, visiting uncle, aunt and cousins. We had a fine drive of 25 mile, we went in the hack and on the way we stopped at a beautiful spring for lunch." Here is a sad little note from Maude Kelley, Beardsley, Minn., that will cause our members to sympath ze with her, and to love her because she has been in trouble: "I am very sorry to write this Our little baby died; so I failed to keep up the Advance Society work. I will try to keep the rules the next twelve weeks." Here is one of our most reliable members, you all know her by this time. Bertha Beesley: "It will soon be two years since I joined the Av. S. Only once have I failed to keep the rules. I have read a

great deal of History which, but for the Av. S., I probably never would have read. I find it has done me good. I have liked all the continued stories. If the Society has done as much for others as it has done for me, I think you may well feel proud of your movement." I am proud of the society and of the boys and girls who so faithfully persevere in improving their minds. Among the latter must be classed Mrs. Dever, who comes with a question: "I have forgotten your address. Will you publish it on Children's Page? We will try not to forget it." My address, since I moved away from Plattsburg, is Central Christian College, Albany, Mo. You make three lines of it usually, but in order not to waste any space here, I have strung it all on one line, the big fish and little all together.

Ethel M. Taylor says: "Is the Red Box Clew going to come out in book form? I hope it will, for our school library wishes a copy. I believe 'Pete' is going to be very interesting. It starts out very favorably. If you cannot read my letter, please excuse me, for my pet kitty is lying on my lap trying to help me, or at least she seems to think my pen is a very nice plaything. Won't some of the members write to me? My address is Box 408, Harlan, Ia." The Red Box Clew will be published in book form, but when, how or where, has not yet been decided. As soon as I know definitely, I will announce it in our page.

I am proud of our Honor List this week, when I consider how hard it is to appear upon it. But I am surprised that only one boy is represented. Some failed to tell me which quarter they finished, so I have been obliged to guess at these, which the question mark will indicate. HONOR LIST: Charlie Hancock, Moselle, Mo. (2nd. quarter); Florence Belle Beattie and her aunt, Dover, Mo-(2nd?); Nannie D. Chambers, Richwood, Ky. (8th?); Ethel M. Taylor, Harlan, Ia. (6th.); Gerald Dever and Mrs. Daver, Hume, Ill. (8th.); Mary Errily Day, Sparta, Mo. (2nd?); Bertha Beesley, Moselle, Mo. (7th.); Julia Cox, Cox, Mo (8th.); Lola Cox, Cox, Mo. (7th?); Madge Masters, Ozark, Ark. (7th.). I think the above are all correct without the question marks, but we must get this thing exactly right.

Doubtless you remember Madge Masters' letter telling us how to plant sweet potatoes in Arkansas. She promises to write soon describing how you dig them. Charlie Hancock says, "I like the Advance Society very much and I like 'Pete' all right. She seems like a jolly girl. I haven't much to say only to give my best wishes to the Av. S." And Nannie D. Chambers says: 'Sometimes the Av S. work is work sure enough, but I in tend to keep at it. I am pretty busy now at school, as I want to try for ex mination in the common school branches next sum-'Pete' is fine. We all like it very much. I have read 263 pages of Miss Strickland's 'Lives of the Qu-ens of England'". (That is the very history I am reading at present, and, by the way, I wish to rec ommend it to all who are looking for a history that is as interesting as a story and as true as life.) "It is late now and everybody is in bed, so I will stop.'

It is getting pretty late, and I believe I will go to bed myself. So good-night.

Has No Competitor.

One Patent Medicine Which ha the Field to Itself.

A prominent physician was recently asked why was there are so many "blood purifiers," "ner tonics" and medicines for every ill except one the most common and annoying dis as s, vi

He replied, there are two principal reason First, physicians and people in general ha thought for years that the only permanent co for piles was a surgical operation, and that me icinal preparations were simply palliatives and n a cure for the trouble.

Another reason is that piles, unlike many oth diseases, is in no sense an imaginary trouble. sufferer from piles is very much aware of the fa and for this reason the few pile salves and oin ments, etc., have been short-lived because t

patient very soon discovered their worthlessness H3 continues: However, there is a new pi remedy which, judging from its popularity and e tent of its sale, will soon take the place of all oth treatment for piles. It has certainly made thousan of cures in this obstinate disease and its merit, reatedly tested, has made it famcus among physicians and wherever introduced. The remedisold by druggists everywhere under the name Pyramid Pile Cure.

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One of the suppositories is applied at night, absorbed at the cure is natural and painless. It permanently cures itching beeding or produnger of the suppositories is applied to the suppositories of no colonial produced the produced of the suppositories and the Pyramid Droco, of Marshall, Mich., will mail free to any stress a little book on cause and c. re of piles whimmay be of assistance in chronic cases. of cures in this obstinate disease and its merit, r

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Sunday - School.

W. F. RICHARDSON.

SOBER LIVING.*

The Sunday before Thanksgiving is now recnized everywhere as "Temperance Sunday," d the Lesson Committee assigns a temperce lesson for that day in all our Sanday-schools. view of the widespread evils of intemperance, is well to bring the subject to the attention of and young, on every favorable occasion. The esent lesson, however, has to do not only with emperance in the matter of strong drink, but at lack of self-control which is manifested in so my ways, and so disastrously, by all classes of lety. There are very many intemperate who ver taste strong drink. A full grown Christian one who has subdued his whole nature to the l of Jesus Christ. Every appetite, every facy, is consecrated to righteousness. To such one, drunkenness, unchastity, slander, recks conduct of any kind, is impossible. Such is temperance taught in this Scripture.

The author of this epistle is Paul, the apostle, it he wrote it to Titus, who had for many years on his companion in his journeys through Asia, redonia and Greece. Titus was a convert of al, and proved worthy of such spiritual parent. When Paul left Crete, near the close of his histry, he left Titus in charge, with instructus to "set in order the things that were want, and appoint elders in every city." It is plain to the Cretans were a people of low moral lals, and needed especially to cultivate the virus of self-restraint and honest industry. (See ap. 1:12,13.) The injunctions he gave to may not be wholly lost upon us, for their wester, alas, too common to day.

He first instructs Titus in the counsel he is to e to the aged men. They are to be "temperd, grave, sober-minded, sound in faith, in love, ibatience." (We prefer to use the revised verin this lesson, for its greater accuracy and fce.) The aged women, likewise, are to be verent in demeanor, not slanderers nor ensired to much wine, teachers of that which is od," It argues a sad condition of society when told men and women have to be exhorted to sriety. No more pitiful sight can be witnessed in that of gray hairs lying in the gutter. Strong cak is so deadly that not many survive to old who use it. With what noble pride does the inifather say to his children's children, "I have Per used the deadly stuff!" I saw, only a few is ago, an aged man come out of a saloon door, ving his lips with trem ling hand, and tottering the starte i down the street. I fancied I could hear angels weep and the demons laugh. What a cwn of shame to a long life, which might acchulate honors and virtues that would make Lutiful the end of the sou,'s earthly pilgrimage. other graces wait upon that of sobriety. Gvity, fidelity, love, patience, reverence, truthfaess, kindness-none are possible to the victim cdrink. It is told of a saint of old, that he was capelled to choose one of three vices to practe; and, after deliberation, he chose drunken-Is as the least sinful of the three. But he no e ner became intoxicated than he began practici the other two.

Paul then turns to the younger men and women, the enjoins on them the same virtues. He tells tolder women to teach their younger sisters to love their husbands, to love their children, to sober-minded, chaste, workers at home, kind, ing in subjection to their own husbands, that tword of God be not blasphemed." Love is the list of the home life, and when it is wanting the list dead. It may seem strange that Paul

deems it necessary to exhort that wives be taught to love their husbands and children. But there are countless families in Christian lands to day where this lesson is hardly half learned. Many men seek the saloon for the good cheer they ought to find under their own roof. Many boys and girls escape from the sharp tongue of a scolding mother who little thinks that the love she really feels for them is counteracted by the hateful words that fall from her lips. Without excusing for a moment the selfshness and sensuality of man, which causes so much of the misery in unhappy homes, it is too palpable a fact that very many mothers fail utterly to realize their duty and privilege as the divinely chosen center of the home circle. Nor is the warning to women against strong drink entirely untimely to day. This evil habit is increasing in the very face of temperance agitation and growing Christian sentiment. Physicians are prescribing wines and beer as tonics, and the visits of the brewer's wagon are as regular to some homes as the grocer's the butcher's. The example of the mother is fraught with awful peril to the children, and the new-born babe may enter the world with the curse of her slavery upon it. Both fatherhood and motherhood should be counted too sacred a thing to be vitiated by any habit that pollutes the body, enfeebles the will and stains the white innocence of the soul.

The young men Paul exhorts to the same sobriety, and tells Titus to enforce his lessons by personal example. The only way to ensure respect for his teachings is to practice them. When no one is able to speak evil of a preacher's life, but little opposition will be offered to his teaching. But an unworthy life will make the most eloquent sermon fall upon heedless ears. "What you are speaks so loud I cannot hear what you say," says Emerson.

Even the humblest service, that of the slave, may be ennobled by the presence of such a spirit as Christ imparts. The apostle declares that it is impossible for the bondservant to "adorn the doctrine of God our Sav.our in all things." In early Christian history it was a common thing for a Christian alave to comport himself with such simple dignity and sincere fidelity as to win the absolute confidence of his master, and lead him to inquire more fully into the religion which wrought such a transformation. A Christian employe may so exhibit the spirit of his Master as to command the respect of his employer and fellow workmen. Christianity is intended to hallow every relation of life, and make every duty and opportunity

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sacred. It is for no exclusive class of people, nor does it purpose to affect man in only one part of his nature and life. The sublime declaration of the apostle is worthy of being written in letters of gold over every threshold, and across every highway where men travel: "The grace of God hath appeared, bringing salvation to all men, instructing us, to the intent that, denying ungodliness and worldly lusts, we should live soberly and righteously and godly in this present world." Such as thus live may confidently look for the appearing of the Savior, "who gave himself for us that he might redeem us from all iniquity, and purify unto himself a people for his own possession, zealous of good works." May we cherish this high ideal for ourselves and for our children.

The Census of 1900.

A booklet giving the population of all cities of the United States of 25,000 and over, according to the census of 1500, has just been issued by the Passenger Department of the Chicago, Milwaukee & St. Paul Railway, and a copy of it may be obtained by sending your address, with two-cent stamp to pay postage, to the Gereral Passenger Agent of the Chicago, Milwaukee & St. Paul Railway Chicago, Ill.

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Christian Endeavor.

BURRIS A. JENKINS.

TOPIC FOR NOV. 25.

PRAISE THE LORD.

(Ps. 147 1.20)

All nature praises God; the birds that sing, winds that roar, leaves that rustle, rain that falls. If we would give adequate praise to him, we should get in tune with nature One may praise God these autumn days by going out under the trees of the forests, into the crisp country air, and lifting up the heart in conscious or uncons ious adoration. So the great poets like our Psalmist have done. So little children do. Wordsworth, when a child, would go and stand alone in the darkness of the night, out of-doors, listening to the praises made vocal by the night-running water, the sighing wind, a chirping cricket. He was enchanted by these sounds.

Another great poetic soul, one of the Channings, so keenly sensitive to nature, when a little boy awoke one night with a bright star shining through his window into his face. Soon the group in the parlor chatting and laughing, heard the patter of little feet, and the father caught up in his arms his little white-robed boy who cried out: "O, father, the star! the star! I cannot bear it!" He was moved with awe, though not with terror, at the trightness and steadless of the shining.

It would be well for us if we could catch more of the deep reverence in nature, and join in it.

History also praise God. The clash of nations in commerce, and the greatness of rising emrires praises God. It would be worth while for us to get into the swing of it, to seek to trace God's hand in the politics of people and to come into sympathy with it.

A good life praises God; kindness to friends and strangers; self control and moderation, the fruits of the spirit: love, joy, peace, long suffering, goodness, faithfulness, meekness, all these praise God. There is, perhaps, no prayer that is surer to reach his ear than the prayer of a right life; no song that to him is sweeter music than the hymn of an upright and true life.

At this Thanksgiving season, then, it is ours to spend part of the holiday, if possible, in touch with nature; part of it in medicating upon our nation's blessings and opportunities; part of it in examining our lives to see if they be strictly what they should be; and then there should be a season of actual formal praise and worship.

Like our old Puritan ancestors, we ought not to forsake the assembling together on that day, to speak and pray and sing of G d's goodness. If to speak and pray and sing of Gid's goodness. denied this privilege, our homes should s und with singing, and with some formal celebration of the day. We have, indeed, too few holidays and feast and fast days. More such would doubtless add to the quietude and meditation of our lives Buffalo, N Y

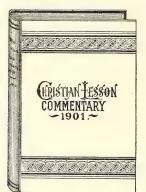
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It is with great pleasure that the Acting Board of the American Christian Missionary Society announces that enough money has been pledged to care for the work at Galveston and put the church on its feet. If those who have taken offerings wil kindly send them in promptly, the Acting Board will be able to put the church in repair and to supply the pressing needs of the church until it gets on its feet again. In addition to this, the Board will be able to assist the church at Alvin, where the church house was entirely destroyed by the storm.

The Board expresses hearty thanks to the brotherhood for their liberal response to the cry of our brethren in distress. We urge those who have taken off rings for this purpose to send them in immediately that this matter may be promptly a t-tled up Send all money to Benj. L. Smith, Y. M. C. A. Building, Cincinnati, O.

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that you may prepare for the first Sunday of the New Year.

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A Word or Two to Our Readers.

We are fully persuaded that the list of readers of The Christian-Evangelist can and should be doubled this year. It would be difficult to predict the vast amount of good that would be done to the cause if such a result should be accomplished. A constant and patient teacher in the family circle would work wonders in educating and interesting the uninformed and lukewarm in the welfare of the church and in the attainment of the ends for which it was organized. Few, if any, of our preachers or interested workers will fail to agree with us concerning this matter. The question is, How are we to bring about this desirable state of affairs? What shall be done in order that there may be two readers where there is now but one? Here is the solution: on our part we promise to maintain and improve the quality of The Christian-Evangelist so that it will be fully equal to the accomplishment of the work indicated above, when it is afforded the opportunity. It is not boasting to say that we do not believe that there is a religious journal in the land that will be able to claim superiority over it. But with this done there remains one thing still absolutely necessary to attain success, and that is the hearty, earnest and active assistance of our present subscribers in securing others. You can do this; will you? In addition to the good to be accomplished, we have decided to offer the following

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- 2. They are offered for *new* subscribers only. Our purpose is to increase our list. A change from one member to another of the same household does not increase it; hence, we can allow no premiums on such subscriptions.
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and if you find nothing that especially appeals to your desires, take a copy of our latest Catalogue (we will send you one, if you have none), make your own selection, write to us about it, and we will tell you how many new subscribers you must secure to earn it as a premium. Or if there is anything else that you would prefer, we will try to arrange matters so that you may earn it in soliciting subscribers for The Christian-Evangelist.

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ST. MARK.



of John in Jordan.

Jesus. 16 Call of four disciples.

THE beginning of the I gospel of Jesus Christ, the Son of God;

A sit is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

The voice of one crying in the wilderness, Preparo the wilderness, Preparo the wilderness, and preach in the baptism of repentance for the remission of sins.

And there went out

CHAPTER 1.

3 Baptism and preaching of John in Jor'dan.

10 Later of John in Jor'dan.

11 John in Jor'dan.

12 John in Jor'dan.

13 John in Jor'dan.

14 Straightway coming up out of the water, he saw the heavens open, and the Spirit like a dove descending upon limit:



French Morocco, limp, gold side title, round corners, red under gold edges.

Premium B. Given for only One New Subscriber.

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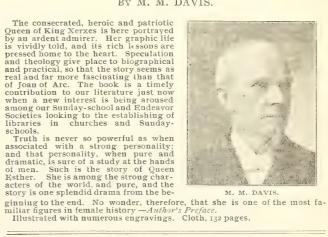
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Vol. xxxvii

November 22, 1900

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Vol. xxxvii.

St. Louis, Mo., Thursday, November 22, 1900.

No. 47.

CURRENT EVENTS.

Lord Rosebery delivered a striking address on the somewhat comprehensive subject of "The British Empire" last week, on the occasion of his installation as Lord Rector of the University of Glasgow. He predicted that the twentieth century will be a period of fierce and unprecedented international rivalry, chiefly in the arts of peace, and said that it, therefore, behooved Great Britain, if she would hold her own, to remodel her educational methods and state machinery, put away all antiquated methods and unitedly face the future. By all odds the most interesting part of the address was that section in which the speaker indulged in a flight of historical speculation as to what might have been. Had the elder Pitt not accepted a peerage and consequently left the House of Commons, he would have been able to prevent the extraordinary levies which were made upon the American colonies and to control the headstrong folly of George III. There would have been no American revolution. American representatives would have found a place in the British Parliament, the Reform Bill of 1832 would have been passed sooner and more easily. The increasing American representation would finally have overbalanced the British, even as the United States has surpassed Great Britain in population, and the world would have witnessed the unique and surpassing spectacle of the peaceful transfer of sovereignty from one shore of the Atlantic to the other. England would have remained an "historical shrine" and the business of government would be done in America. European complications would have been avoided. Ireland would have been appeased and satisfied and the ancient British Constitution rendered more elastic and comprehensive. For such a consummation as this and to have prevented all the strife and bitter feeling which there has been between the two countries since their separation, Lord Rosebery says he would be well content to see the British Parliament sitting in the farthest corner of the American continent. Rosebery is again beginning to loom large as a probable force in politics. Sir Campbell-Bannerman has invited him to assume the general leadership of the Liberal party and it is believed that this proposition was made with the concurrence of the other leaders. It is by no means improbable that Lord Rosebery will find his way back into active political life before the opening of the February session of Parliament. And if he does the Liberal party will (as the matter looks at this distance) be in a much stronger position.

The guesses upon Cabinet possibilities are all off. President McKinley has requested all the present members of the Cabinet to remain with him during his second term. There may be resignations in individual cases, but there will be no general reorganization. This shuts off from the political prophets the most fruitful of all the ordinary themes of post-election guessing. The individual whose "eminent services to the party," in the opinion of his friends, can only be adequately repaid by the gift of a Cabinet position; the party potentate of the erstwhile doubtful but now safely Republican state. who demands for his state representation in the Cabinet; the political journalist who revels in speculation upon Cabinet possibilities and has two or three slates ready for publication before complete election returns are in-these will all suffer by the announcement of the President's intention. How can the President retain the good will of the press when he has thus ruthlessly killed so much good space-filling matter? There is nothing to do now but re-open the discussion as to when the twentieth century begins.

The world's parliaments are getting ready for their winter's work. Congress opens December 3. The session of British parliament, which was to have met early in December, has been postponed until next February. The French Chamber of Deputies opened last week, and this, together with the expected visit of Paul Kruger to Paris and the excitement over the alleged discovery of the secret mechanism of a French field gun by a spy of the United States War Department, gives the boulevard press plenty to talk about for the present. The German Reichstag opened on November 14 with a very tame speech from the Kaiser. It was a disappointment to all who were looking for a sensational statement of Germany's relations to England, or of a new Chinese policy under the new Chancellor. The Kaiser's speech from the throne, like Lord Salisbury's Guild Hall speech of the week before, makes little of the Anglo-German agreement and much of the common interest which moves all the Powers to act in concert. One task which is before the Reichstag is to provide for the expenses growing out of the military activity in China. But although there has been some criticism of the sending of a military expedition without the sanction of the Reichstag, there is no doubt but that the required revenue will be voted.

An anti-vice crusade is about to launched in Greater New York. This is

not an unprecedented event. New York has had anti-vice crusades before and she needs them periodically as a sort of moral house-cleaning. The distinguishing feature of this one is that it is preached by two advocates of such different sort as Bishop Potter and Mr. Richard Croker. Some weeks ago the Bishop announced his intention of writing a letter to Mayor Van Wyck in regard to the lawleseness and disorder on the east side and particularly apropos of the insults which had been tendered to an Episcopal clergyman who had ventured to remonstrate against the failure to execute the laws. The letter has been published and it is an admirably clearspoken appeal to the Mayor to see that those laws are enforced which have been enacted for the restraint of vice. The same subject has been brought up in a meeting of the Executive Committee of Tammany Hall and one of Mr. Croker's last acts before starting abroad was to aid in the selection of a committee of five to co-operate with individuals or associations for the suppression of vice on the east side. Mr. Croker and the Tammany braves have hitherto never been detected in the exhibition of any great enthusiasm for virtue for its own sake, and it is scarcely surprising that their unwonted zeal at this moment is attributed by many to a desire to strengthen the power of Tammany Hall which, as shown by the recent election, is at present under a cloud of popular disapproval. The police board has taken the matter up; the president of the board has written an encouraging reply to Bishop Potter's letter; and an inspector and a captain of police are to be tried before the commissioners for neglect of duty.

Dispassionate observers of the situation in China are beginning to wonder whether the allies have not introduced quite as much disorder and lawlessness as they were sent to prevent. From the beginning there have been reports, more or less lacking in confirmation, of terrible atrocities committed against the non-combatant Chinese by European soldiers. Such stories are being repeated with a degree of authority and of circumstantial detail which makes it impossible to doubt their substantial correctness. The worst accusations are brought against the Germans, who seem more than the others to be actuated by a savage spirit of revenge. The destruction of the tombs of the Ming dynasty, for instance, to cite a case which involves vengeance upon the dead as well as the living, was a particularly inexcusable piece of vandalism. These magnificent tombs, fifteen miles northwest of

Pekin, were a group of marble terraces, balustrades and houses, "carved with the delicacy of an ivory jewel case" and representing the very best of Chinese archite:ture, as well as being the object of great religious veneration. Their destruction by a column of German troops is a no less barbaric and unnecessary measure than would have been the destruction of the Cathedral of Notre Dame in Paris by the German invaders. We are glad to note that the American authorities have protested against all such unnecessary acts of vengeance. In the absence of the regular Chinese authorities, highway robbery and murder have become common in many quarters so that business in North China has been at a standstill. The Russians, it is said, protect only the railways and make no effort to prevent or punish the crimes of native highwaymen which are committed even within their sight.

There is coming to be a general feeling that the international tribunal at Pao Ting Fu, which has already condemned several Chinese to death and caused them to be executed, has made a great mistake. The natives consider as martyrs all who have met death in any way at the hands of the foreigners. Moreover, the execution of those who had surrendered at the command of the Chinese Peace Commissioners has the superficial appearance, at least, of treachery. It was the understanding that if sentences were passed they would be executed by the Chinese authorities. The Dowager Empress makes this the plausible excuse for refusing to accept the assurances of the Powers that she and the court can return to Pekin with perfect safety. The tribunal, however, is still sitting in Pao Ting Fu and is still carrying on its work of condemning and executing.

The ministers at Pekin have almost finished their work of arranging the terms of a preliminary treaty as stated approximately in the CHRISTIAN-EVANGELIST of last week. There are, however, two questions still open: First, the Li Kin tax, a tax levied on the transportation of all merchandise according to distance, the most lucrative of all Chinese taxes, but one which has the disadvantage of practically prohibiting trade with the more remote parts of the interior; second. the recognition of Pu Chan, son of Prince Tuan, as heir apparent to the throne. The latter is a particularly embarrassing point. The latest decree of the Dowager Empress degrades Princes Tuan and Chwang from their official positions and sentences them to imprisonment for life. The ministers may consider even this punishment too light for Tuan and may insist upon his death. In either case the disgrace of the father is inherited by the children, and Pu Chan, whose adoption by the former Emperor a few years ago placed him in the line of succession to the throne and scored a great victory for the anti-foreign element, is a son of Prince Tuan. The question is, considering the importance which the Chinese attach to the matter of ancestry, can the son of a con demned and punished criminal ever a cede to the imperial dignity? True, his adoption by the former Emperor makes him technically no longer the son of Tuan, but on the other hand his edu ation has been of the most rigidly anti-foreign sort—so much so that the two tutors who have had full control of his training committed suicide on the entrance of the allies into Pekin. It is not improbable that, either in the preliminary ne. otiations or the final treaty, provision will be introduced for a different successor to Kwang Su.

The latest "yellow peril" scare is voiced by one of the St. Petersburg dailies which looks forward with fear and trembling to the possible dismemberment of the Chinese Empire and the effe t of that event on Asiatic and European Russia. Once the celestial empire is dissolved and its territory distributed among the several Powers, the natives, no longer bound to it by the ties of patriotism or natural affection, will seek to escape as quickly as possible. The easiest egress, says the Russian paper, will be toward the west, and the Czar's dominions will in consequence be flooded by Chinese immigrants to a degree which will imperil its very existence. This fantastic terror which has taken possession of our St. Petersburg contemporary shows that our Pacific slope has no longer a monopoly on the fear of Chinese immigration.

Even the repeated delays in the passage of the Nicaragua Canal Bill cannot destroy the popular interest in that enterprise. It is a thing so obviously needed and so thoroughly approved by a large proportion of the people, that they cannot cease to hope for it. In spite of the pessimistic prediction that the great grandchildren of this generation will still be expecting the passage of the Nicaragua Canal Bill from one session of Congress to the next, it really appears that there is some chance of getting it through this time. The bill which passed the House at the last session will be one of the first measures to come before the Senate. It is on the calendar by special order for December 10. The bill, as passed by the House, provides that the United States Government shall acquire from Nicaragua and Costa Rica the right to construct the canal; authorizes the Secretary of War to build and fortify it at a cost of not more than \$140,000,000; and appropriates \$10,000,000 with which to begin work. The Clayton-Bulwer treaty is not mentioned. It occurs to the casual observer that fixing a limit to the cost of an enterprise like this is very much like setting a limit to the cost of a war. A government must in either case count the cost as accurately as possible before deciding whether to undertake it or not, but when once begun it must be finished at any cost.

The letting of a contract to the Carnegie and Bethlehem steel companies for \$16,000,000 worth of armor plate, marks the end of a long and bitter struggle between the government and the steel makers. The price originally asked for this Krupp armor was

\$545 a ton and the lowest bid in the competition of last August was \$490. The present contract was made at a maximum rate of \$45553. It is intended for seventeen ships now in various stages of construction, including eight battle-ships, sx armored cruisers and three protected cruisers. Admiral O'Neill, Chief of the Bureau of Ordnance, says that the United States in making this contract is buying armor more cheaply than any European government can.

General MacArthur's recent report from the Philippines deals with the general situation, the character of the natives, the effects of the election, and other matters not usually expected in a military report. But on the whole there is a pleasing exhibition of insight into the real situation and the people with whom he has to deal, whether he is correct or not in his opinion as to the causes of the long-continued rebellion. The continuance of the war, he says, is due solely to the activity of place-seekers like Aguinaldo. The Filipinos, ordinarily peaceable and mild, have been "maddened during the past five years by rhetorical sophistry and stimulants applied to national pride, until power of discriminating in matters of public concern or private interest has been almost entirely suspended." It is General MacArthur's opinion that it is not possible at present to organize the natives into an independent republic, but he says ultimate performance of the task will be rendered less difficult by the absence of firmly fixed principles, feudal laws and established customs of government which would have to be eradicated before American principles could be introduced.

The Anglo-American Commission, otherwise known as the circumlocution office, is about to re-open negotiations in regard to the long list of more or less important differences of opinion now standing between the two governments. At the last session the deadlock on the Alaska boundary question, which was only temporarily broken by the adoption of a modus vivendi unsatisfactory to the United States, prevented the Commission from issuing any report upon the other subjects. Now, after a year of silence, this most vexing question will be left for settlement by direct negot ation between the two governments, and the Commission will debate several other matters of long standing and lesser moment: the Behring Sea and seal-fishery matter; the unmarked boundary at several points in Maine, Wisconsin and Minnesota; the Newfoundland fisheries question; the regulation of fisheries on the great lakes; the immigration of alien labor into the United States from Canada; commercial reciprocity; the regulation of the bonding system, by which goods are taken from one country to the other in bond, and of international transportation; reciprocal mining privileges; wrecking and salvage on the ocean and the great lakes. The Canadian premier, Sir Wilfred Laurier, is at the head of the Canadian delegation in the Commission and Senator Fairbanks of the American.

THE TWO GREAT COMMAND-MENTS.

We are justified on the authority of the world's greatest Teacher to say that religion consists in the recognition of the relation between man and God and between man and man, and the discharge of the duties growing out of these relationships. In other words, love to God and love to our fellowmen is, on the one hand, to obey God, and on the other to serve each other, and this is the sum and substance of religion. The attempt to separate these two commandments and to found religion upon either one alone can never prove successful. They are mutually complementary to each other.

It has been the fault of the church in the past to lay too exclusive emphasis on the first of these commandments, making much of man's duty to God and giving slight, if any, emphasis to our social obligations. In other words, religion was conceived of as having but one dimension, namely the vertical, while the horizontal dimension, reaching outward toward our fellowmen, was largely lost sight of. During that period we heard much about man's saving his soul, but little about saving society, government and humanity. There was, it must be confessed, a good deal of selfishness in this conception of religion.

Of late there has been a decided swing of the pendulum in the direction of humanitarianism. Much is said now about religion's consisting in doing good to our fellowmen, in bearing each other's burdens, in feeding the hungry, in clothing the naked, in visiting the sick and so ameliorating the condition of the most unfortunate classes of society. All this is well, provided in laying emphasis upon this phase of practical Christianity men do not swing too far from God and forget that the source of all power for lifting our fellowmen is in Him, and that we can only love our fellowmen as we ought to because we love God supremely. There is already abundant reason for fearing that some of our modern sociological movements may become purely ethical or humanitarian, thus losing the power and motive for accomplishing the very work they profess to have in view. Already, in some instances, the church is disregarded and brushed aside as an effete and obsolete institution which must give way to something more modern which shall expend its energy in providing for man's material nature. This tendency must be deprecated by every true lover of humanity who recognizes in Christ the only effectual remedy for human ills.

Said one of these sociologists recently, who was giving much time and thought to the problem of elevating the Submerged Tenth, "The church needs less theology and more care for the p or and helpless." If the theology which any church has is an obstacle in the way of its extending sympathy and aid to the down-trodden and oppressed, it is not less of such theology that it needs, but a different kind of theology. The church that is permeated with the theology which conceives of God as coming down to men in the person of Jesus Christ, living, suffering and dying for humanity in order

to lift it up into union with Himself, is the only church that is properly equipped for ministering to the despised, the forsaken, the outcasts of society. Of that kind of theology no church is likely to have too much. It is a matter of common knowlege that those churches and ethical organizations which have let loose their hold upon God as incarnated in Jesus Christ are doing the least to lift up humanity out of its sin and degradation into newness of life. The hope of this world is that it may be lifted out of its sin and misery by men who, holding on to the divine Christ with one hand, reach out the other to rescue the perishing.

Is it not, therefore, the duty of the church to see to it that it does not separate these two great commandments, but that it gives due emphasis to each? The church does not want to become less theological, but more sociological. It does not want to know less about God, but it needs to care more for men. It does not need to love God less, but humanity more. It is only as the church loves Christ and enters into fellowship with Him and with His thoughts and His plans for the salvation of the world that it can fulfill its great mission as a divine instrumentality for blessing mankind. Come and Go are the two great words of the gospel. "Come unto me, and learn of me, and take my yoke," and then "Go into all the world to bless humanity." But the Coming must precede the Going. The divine plan is for man to get right with God first, and then, receiving strength from God, seek to help his fellowmen. These are the two inseparable parts of the divine plan for the world's salvation.

hour of Prayer.

REASONS FOR THANKSGIVING.

(Luke 17:11-19; 1 Thess 5:18.)

[Uniform Midweek Prayer-meeting Topic Nov. 28.] CENTRAL TRUTH: Thanksgiving for blessings received is a duty we owe alike to ourselves and to the gracious Giver.

Jesus had turned his face steadfastly toward Jerusalem on His last visit to Judea. On his way thither, passing through the midst of Samaria and Galilee, He met as he entered into a certain village ten lepers who, standing off at a distance, cried unto Him, saying, "Jesus, Master, have mercy on us." The Master's heart went out in instant compassion and He said unto them, "Go and shew yourselves unto the priests. And it came to pass, as they went, they were cleansed." What an experience this must have been to them, to discover as they went along that their leprosy was healed! What an occasion for joy and for thanksgiving! And yet, strange to say, only one of the ten "when he saw that he was healed, turned back, with a loud voice glorifying God; and he fell upon his face at His feet, giving Him thanks." No wonder Jesus asked, "Were not the ten cleansed? but where are the nine? Were there none found that returned to give glory to God, save this stranger?" The only thankful one was a Samaritan. Is it too much to say that about one-tenth of the people are thankful to God for the blessings they receive from Him? It is certain, at least, that there are many who, though they experience the blessings of God's grace and providence, never think it worth while to glorify God on this account or to give Him any thanks.

Every one who is a Christian has received from Christ a blessing far greater than the healing of leprosy. He has had his sins forgiven; he has been renewed in his mind and heart; he has received a new meaning of life and its duties, and every relation of life has been made holier and more blessed by what he has learned of and received from Christ. And yet, how many are ungrateful for these blessings, if we are to judge them by their lives. Surely, if one is grateful to Christ for what He has done for him, he will be faithful in all his Christian obligations and will be diligent in conveying to others the same blessings he has received. He will also express his thanks upon all suitable occasions. On Thanksgiving day, as the Lord looks down upon the assembled people, will He not have reason to say, as of old. Were there not more than this healed? Where are the remainder? Paul tells the Thessalonians to "pray without ceasing; in everything give thanks; for this is the will of God in Christ Jesus to you-ward." The ground of thanksgiving in this passage is considerably widened. We are taught "in everything to give thanks." This must mean that we are to give thanks for sickness as well as for health, for adversity as well as prosperity, for persecutions, stripes and imprisonment as well as for brotherly love and kindest treatment. Why not? If it be true that "all things work together for good to them that love God and are called according to His purpose," why should we not be thankful for every providence by which we are made more meet for the Master's use?

It is the season of the year when, according to national custom, we meet in our respective places of worship to remember all the blessings of the year to the nation, to the family and to the individual, spiritual and material, and give God thanks. It is a great thing for a people thus to recognize God as the source of all blessing and feel their obligations to Him for what he has so generously bestowed upon them.

Let us not forget, however, that one of the ways, and perhaps the most acceptable way, of manifesting our gratitude to God for His blessings, is to seek to share them with our fellowmen who have received a less measure of them than ourselves, "for this is the will of God in Christ Jesus" to us-ward.

Another thing we ought not to forget: In recounting our blessings we can but be reminded of our unworthiness and it is a good time to seek forgiveness when we are remembering what great things the Lord hath done for us.

PRAYER.

O, Thou fount of every blessing, we lift our hearts to Thee in gra:itule for the unnumbered mercies that have crowned our lives during the year past. For life and health, for home and family and kindred and friends, for the church and its fellowship and its Christian activities, for sins forgiven, for strength imparted to us in time of need, for Thy guidance in hours of darkness and for all the joys, the inspirations and the sweet companionships of the life that now is and the hope of life eternal, and we give Thee unfeigned thanks, through Jesus Christ our Lord. Amen!

Editor's Easy Chair

From St. Louis to the capital of the Old Dominion isn't a very long distance in these days of steam-drawn palace cars. The ride at this season of the year, when Nature has donned her imperial robe, presents a succes. sion of scenes which delight the eye and make one forget time and distance. Now the fertile, level plains of Illinois, now the hemp fields and bluegrass region of Kentucky, and later its mountain region, and scon we are in the hills of West Virginia, and here we are on the historic soil of Old Virginia and within the gates of its capital -the city of Richmond. About thirty six years ago, a large company of men, "all dressed alike," found it a very difficult task to enter this same city. But they did enter, and they brought back the old flag, and under its starry folds there is no happier nor more loval people than the citizens of the Old Dominion. Her battlefields are the common heritage of a united country, and the graves of her fallen heroes are sacred alike to the patriots of the North and of the South. "We are not divided

"We are not divided All one people we;" One in flag and country; One in destiny.

We had long desired to be with the Virginia Disciples in one of their State Conventions, and were glad to accept a kind invitation from the State Board of Missions to address their convention which has just closed. We could not reach the convention, however, until Thursday morning, and shall not attempt to report it. Another hand will do that for our next issue. We must, however, say a few things about it. It was the unanimous judgment of the brethren of the state who were present, that it was decidedly the largest and best convention which the Disciples in the State have ever held. Of that we are not qualified to speak, but of this we are sure, we never attended a better convention anywhere, state or national. Indeed there were moments of spiritual exaltation and of religious fervor which we have seen equaled only a few times, if ever, in any of our religious conventions. We are bound to say that the loftiest of these Pentecostal heights were reached in that part of the convention which was under the auspices of the Christian Woman's Board of Missions. And this, too, in a state where it was thought, a few years ago, that our Christian women to-day should "keep silent in the churches," just as the apostle enjoined upon the women of the churches of Greece, nineteen centuries ago.

Some features of special interest were the presence and addresses of Rev. Charles Sheldon, known to the world as the author of "In His Steps," and Miss Bessie Farrar,

returned missionary from India, whose home was here in Richmond. We had heard Mr. Sheldon before, but never before realized so fully his power. He is a modest, unpretentious man who requires a congenial atmosphere to be at his best. He found this in his Richmond audience. He remarked to some one, privately, that he sometimes had to thaw the ice out of his audience, but that here he found it en rapport with him from the start. He said to the writer in a personal interview that our people seemed to understand him and what he was aiming at better than most others. His address was so simple that a child would have been interested in it, and yet it was full of power and profoundly moved his audience. Let us have him address our Minneapolis convention on "How to Make this a Better World." Miss Farrar has an extraordinary gift, which seems to be a gift of the Holy Spirit, in conveying to her audience a living picture of actual scenes and incidents in the mission field. She draws her pictures with the skill of an artist, and vet with transparent artlessness. We have never known an audience more deeply stirred than hers was by the simple recital of facts and incidents in her own experience in India. We regret she is to return to the mission field before having an opportunity to address one of our national conventions, or to visit many of our churches. Bro. Stevens, missionary to Japan, was also present, but had only a few minutes to speak before the convention. He is to occupy the pulpit of Bro. Morgan, of the Seventh St. Church, in this city, on Lord's day. He represents our foreign society, as Miss Farrar does the C. W. B. M.

The membership of the churches known as Christian, in Virginia, is said to be about 20,000. And yet the amount of money raised by the State Co-operation last year, was considerably over \$5,000, or about the same sum raised by our Missouri State Cooperation. In addition to this, the ladies of the C. W. B. M. raised about \$2,000 for the permanent endowment of the Virginia State University Bible Chair, at an expense of \$1.98, and about \$1,500 for the general fund, besides over \$300 for state development. They have seventy-two auxiliaries in the The endowment fund for the Bible Chair has already reached \$20,000 and will ultimately reach \$50,000. This was the project of the late and the lamented John B. Cary, of Richmond, who remembered it generously in his will, and whose son and daughters have it on their hearts to carry it on to completion in co-operation with the national Board of the C. W. B. M. Bro. Cary's influence is yet a potent factor in all the enterprises of the brotherhood of the state. Bro. C. A. Young, who delivered some helpful Bible lectures for the convention, reported also the progress of his work in connection with the Bible Chair at the University, and gave an encouraging outlook for that enterprise.

We cannot mention particular addresses of the convention, where all were so excellent. What impressed us most was the flavor of spirituality in all the speeches and

prayers. We believe, in this respect, the brethren in many of the other states might profit from the example of our Virginia brethren. It was delightful and spiritually uplifting to be in their fellowship. A pleasing incident of the convention was the arrival on the last day, "that great day of the feast," of J. Z. Tyler, with his wife and little Mary. Brother Tyler was for many years pastor of the Seventh Street Church, where the convention was held, and has left an indelible mark of his personality upon it. Of course he received such an ovation as would delight the heart of any pastor, and the same was true of his wife. They are greatly loved here. Brother T. made a happy little speech, reporting himself very slowly improving. This was the longest journey he has made for more than a year. How good it is for a preacher to live so purely, so unselfishly, and give himself so unreservedly to the building up of the spiritual life of a church, that when he returns to an old field of labor he can receive such manifestations of Christian affection!

These lines are written in the home of Carey E. Morgan, present pastor of this mother church of Richmond. We are abiding in his home over Lord's day, and will speak for the Methodist brethren in the morning and occupy his pulpit in the evening. No lovelier man and no lovelier family have ever shared their home with us. Happy church to have such a pastor! Happy pastor to have such a church! Brother Morgan has already gotten a deep hold on the hearts of this people, and Sister Morgan, who is a genuine assistant pastor, is equally strong in her work and equally The churches of Richmond and loved. Manchester gave splendid meals in the basement of the church, by turns, all free. But there is no need to speak of Virginia hospitality. It was a great convention, a memorable one, and it is believed that it will mark a new era of growth and progress for our cause in the State. May it be so, and may the example of Virginia stimulate us all to aspire to higher and better things.

We go from here to Augusta, Ga., to attend another one of our Southern Conventions, where we expect another season of refreshing from the presence of the Lord. Concerning it we shall have something to say next week.

Richmond, Va., Nov. 17, 1900.

Yale University has offered to give free tuition to five Filipinos to be selected by Judge Taft, head of the Philippine Commission. This is a proper and commmendable move. It will be a good thing for the selected Filipinos, if they can pass the entrance examinations, and it will be a good thing for the University. It remains to be seen whether the guerrilla method of warfare which is especially in vogue among the Filipinos as we know them, can be adapted to use on the foot ball field. The thought is suggested by Yale's victory of 29 to 5 over Princeton last Saturday and her impending game with Harvard. Next year the Filipinos may figure. The "half devil-and-half-child" temperament ought to make its mark on the grid-iron.

THE CHRIST IN CONTRAST-II.

W. J. LHAMON.

THE CLAIMS OF JESUS.

Within the limits of our humanity Jesus claims to be precisely what we all are. We see him pictured here in the pages of our New Testaments as a babe, a youth and a young man. He hungers and thirsts, he sleeps and wakes, he rejoices and weeps, he has his questions and conclusions and he is subject to growth in wisdom and stature. In Nazareth he is called "the carpenter's son," and they say, "is not his mother called Mary? And his brethren, James, and Joses, and Simon, and Judas? And his sisters, are they not all with us?" He travels with a company of his relatives and townsmen to Jerusalem to worship; he returns and is subject to Joseph and Mary; he is baptized at the hands of John, and is tempted in the wilderness; for a season he moves as a brother and friend among his disciples and companions; he has his career as a political and religious teacher; he is rejected by his nation, denied by his disciples, crucified under Pontius Pilate and buried in Joseph's new tomb. In every possible way he identifies himself with us. Surely "he was made of the seed of David according to the flesh." Surely his hand is like my hand and thine, and surely his soul is the soul of a brother. He is human, so human that our human hearts beat high for him. He is "the word made flesh." He sits at our feasts; he weeps at our graves; he knows all about our prodgals and their fathers; our rich men and bur beggars; our Levites and our Samaritans; he comes into our synagogues and worships with us, and looks into our temples to see whether we have made them dens of thieves. In every way he is a man. "He takes not on him the nature of angels, but the seed of Abraham." He has compelled us to believe that he is a man.

He is the only one who has had so great difficulty in convincing us that he is really a brother to us. But when we think about it, when we really stop to think, we must conclude that it is as difficult for the God Christ to convince us of his manhood as for the man Christ to convince us of his Godhood. We have never doubted that Cæsar was a man, or Plato, or Baddha, or Confucius. These mortals have had no difficulty in convincing their fellow mortals that they too were indeed mortals. In the eyes of history Cæsar has never been in danger of being mistaken for a god; and Plato is only a philosopher; and Buddha and Confucius did not claim to be more than men, and did not live in a fashion other than that of man. None of these great ones have been vexed with the problem of convincing the world that they were indeed men. On the contrary the world has refused to believe anything else about them. It is true that this or that Cæsar may have been idolized, and that since his death Buddha has been canonized among other Buddhas and classed among the innumerable idols of the East, and that Confucius is worshiped by a nation that is capable of fetich worship and animal worship and ancestor worship and any conceivable

sort of worship. We are not dealing here with the superstitious process of deifying an ox or an emperor, a mound of mud or a human being, regardless of ethical and intellectual character and in defiance of every rational claim upon the qualities of deity. Our theme carries us above that.

We return, therefore, to say, in spite of the fact that many a great teacher, and many a noble or ignoble ruler, has had his apotheosis, none of them has been confronted with the problem of proving that he was human. Jesus on the contrary is so high above us thut we wonder whether he can be one of us. He is so pure that we wonder how he could dwell in the midst of our impurity; so exalted as seemingly to forbid condescension to our humility; and so utterly foreign to us as to make his nativity among us very strange indeed. Yet he has compelled us to say of him,

"And so the word had breath, and wrought With human hands the creed of creeds In loveliness of perfect deeds."

The man ward claims of Jesus are the more remarkable in that he assumes a full and complete humanity. Others might call him the son of David, he called himself "the Son of man," using the generic term in preference to any specific or ethnic one. Eighty times at least in the New Testament he appropriates this term to himself, or it is applied to him. He was seemingly fond of it as he was of no other. He made use of it under the most trying circumstances, and frequently sought to impress its fulness of meaning upon his disciples.

Plainly, according to this designation of himself, Jesus is more than a son of Abraham, he is more than Jew, more than Greek, more than Roman-he is nothing less than man. In his loves and longings, in his prayers and plannings, in his freedom from the incidental and his devotion to the universal, he is a man. "Moses for a people; Christ for the world," was the impassioned cry of Pascal. The cry applies to the whole list of ethnic leaders, who may be classed with Moses but not with Christ. Buddha may be the "Light of Asia," or the night, he is not the "Light of the world." Confucius abides in China, smitten with the limitations of a "celestial." Mohammed "went forth conquering and to conquer," with the sword. But now he has retreated into Asia for the most part and is rapidly dying. Let him be the prophet of God or not, he has his limitations as compared with "the Son of Man," who once stood ready to die rather than to kill, and who disarmed his own disciple, saving, "He that takes the sword shall perish with the sword.

To lay claim to a universal style of manhood in the days of Jesus was more difficult by far than it would be at present. Then men were not modified by travel and study and intercommunication as they are now. The universal ideal was not, and if it had been it would not have seemed admirable to such as prided themselves on being Greeks, or Romans, or "children of Abraham." Jesus had first to create that ideal, then he had to realize it in his life and teaching; he had also to suffer for it, and wait through

all these centuries to see it become desirable in the eyes of even the foremost men, not to speak of the multitudes of them. But now the real students of his claims are beginning to see how effectually he lays his hand upon Jew and Gentile alike and makes them one in him. When we remember that Jesus was a Jew and then reflect that to-day the foremost Christian nations are Anglo-Saxon; when we see the story of his life triumphant over the souls of men of every tribe and tongue and kindred and people and nation; when we see men that are daring and women that are gentle bowing alike in adoration before him. and little children flocking to him, and aged people reposing in him, we begin to appreciate and to admire the universality of his claims and the fulnss of his humanity. Rightfully and with gracious and far-reaching purpose he named himself "the Son of Man.'

On the contrary, Confucius claims to be not so much as a prophet even, but only a historian. Buddha claims to be one among other Buddhas. His state was for him the final incarnation preceding Nirvana, the lapse into the infinite when e he came. He did not aspire to universality but to the end of conscious existence. Mohammed claimed to be one among many prophets of God. Even from that claim he fell. The prophet turned soldier and indulged himself in the ambition, the avarice and the lust of the average first-class military man. Plato and Socrates are high type Greeks with no special claims beyond their intellectual precedence, unless we make an exception of the latter, who thought himself now and again under the influence of a demon. But how infinitely this falls below the level of our Lord! If we turn from the list of great Gentiles to the greatest among the Hebrews we find Moses saying, "A prophet shall the Lord your God raise up unto you like unto me; him shall ye hear in all things whatsoever he shall say unto you;" and John the Baptist saying of the Christ, "He must increase but I must decrease."

Allegheny, Pa.

SOME MODERN OCCULT FADS-I.

BY W. E. HARLOW.

In dealing with the above subject I am well aware of the importance of being understood, and hence I shall endeavor to use only such words and phrases as will be comprehended by the many and not the few. Occultism means, primarily, hidden, secret and unknown, and as I shall class "Christian Science," "Dowieism," "Spiritism," and the so-called modern "Faith Cure" under the title of these articles, it will be at once observed how difficult the task. These pseudo philosophies are here brethren, and all the ridicule and denunciation and attributing them to the devil will never stop their onward march while they continue to make their cures by the thousands. We must meet them with facts and not fun; with religion and not railing; with science and not sentiment, and it is to this end that I have consented to contribute, after several years of patient research and experiment, a few

articles for this pape. From a theoretical standpoint I shall follow the hypothesis formulated by Mr. Hudson in his Law of Psychic Phenomena, because, whether true or false, it appears to be true in my own personal experiments, and I shall not attempt to reply to any man who has not under favorable conditions put it into practical experience. Our Maker has endowed us with reason and assigned us a noble and intelligent rank in the scale of intellectual and moral being, and as he has commanded us to use this faculty, so I may with justice remark, that he who cannot reason is a fool; he who dare not reason is a coward; he who will not reason is a bigot; but he who can and dare reason is a man. By so doing and daring to think for myself I am well aware that I assume no very enviable position as regards popularity.

Independent thought and fearless expression have ever drawn forth the scoffs and sneers of that portion of our race who have adopted, without investigation, the scientific opinion of others. I refer to those only who have received their ideas from others by inheritance as they did their real estate; for the one they never labored and for the other they never thought. If no human being had dared to hazard the expression of an original thought, then nothing in the realms of science would have been disclosed by speech, nor penned in books. It is by daring to step aside from the beaten track of tradition, and bringing forth from the dark arcana of nature into the light of day some new truth, that we add our mite to the common stock of knowledge already accumulated. The truths that God has established inherent in nature are not only infinitely diversified, but are at the same time immutable and eternal. No possible addition can be made to their number, nor is it in the power of man to create or annihilate a single truth in the empire of nature. That there is a residuam of truth in all these "oc cult fads" no student of psychic science will for a moment question. It takes some truth to bolster up so much error. It exists independent of our belief or unbelief, and all we can do is to search it out and bring it forth from darkness to the light of day. And he who has the magnanimity to do this, so far from being persecuted and opposed, should be sustained and encouraged as the benefactor of his race. It is my purpose now to show that the success of the modern occult propagandist does not depend upon some inherent force or power, neither does it belong to the supernatural. And I might add here that it does not emanate from his Satanic Majesty. Whatever may be his belief he has stumbled onto a natural law, and his success is measured by his conformity to the conditions of that law. That law is pyschology, the science of the mind.

"As a man thinketh in his heart, so is he," is being constantly proven true. If a man believes himself to be sick, he will, by his own thought, produce in himself physical changes corresponding to the nature of the disease he believes himself to be suffering from. The treatment of disease by psycho-

logical processes may be summarized thus: Thoughts are things; change the thought and benefit will ensue. Let us begin at the beginning and show what scientific warrant we have for our declaration that the mind of man is powerful enough, when properly directed, to control certain forms of disease. We can follow out our argument without diverging from the question as it applies to the healing art.

It is now many years since the pilgrim in search of health made his journey to Lourdes, France, in the hope that by the healing grace of the saint he worshiped he might be healed of his bodily infirmity. Wonderful, indeed, to witness or to read of, are the now yearly pilgrimages to that shrine of the halt, the blind and the sick, and still more wonderful to those who are ignorant of the principles at work are the remarkable cures which result from that journey. It has been estimated that ten per cent. of the so-called incurable cases have yielded to the healing power of the shrine. Is this, then, an evidence of a miracle? By no means. It matters very little whether the particular "charm" which works the cure is in the form of a glass of consecrated water, a piece of wood, a block of stone, a finger-bone of a saint, or a living being, the point to note is, that a very large percentage of the so-called miracles are actually wrought, and that, apparently, through personal contact with the

But we find also that when a piece of ordinary wood was substituted, without the knowledge of the suppliant, for a supposed fragment of the true cross in the Geneva Monastery, there was no abatement of the cures or miracles. So that from these and a dozen other known facts we gather this scientific truth: the healing virtue does not rest in the relic, but in the attitude of mind of the sufferer. Faith worketh marvels truly, but faith alone is not sufficient for all things in this materialistic age.

In face of the fact that some are healed by faith and some are not, theory falls to the ground and we must deal with the facts as we find them. In these cures by faith there is no evidence of the transmission of divine power from the relic or agent to the sufferer. There is no evidence of a miracle. A miracle is something super-natural, something beyond the pale of natural law. Do we know of any example in which the laws of nature were arbitrarily thrust aside? I refer now especially to the miracles of healing. Did not the Great Healer himself demand that in those he healed the conditions of faith, or expectancy of relief, should be present? How often do we find that quality 'faith' the condition, the essential condition, upon which the wonder depended! We quote a few examples: "Thy faith hath made thee whole," "According to thy faith be it unto thee," "O thou of little faith," "I have not found so great faith, no not in Israel." "And he did not many miracles there because of their unbelief." From these it would seem that the condition of mind of the sufferer is a very potent factor in establishing or removing a disease.

In carefully diagnosing the cases treate

by miracle workers, metaphysicians as mental healers of all kinds, we come upo these important facts: Firstly, they ca and do cure similar ailments in different pe ple by entirely different modes of trea ment, and in using the word "ailments" w do not mean thereby merely hysterical di eases. Secondly, they do not perform a cu until the mind of the patient is brought b prayer, communion, thought, or readin into a condition of hope, merging in the conviction of faith. There are ca tain medicines which are a help to th sick, and in their physiological actio upon all temperaments are uniform and sa utary. To refuse to employ medicine of an kind is the height of folly and is the wea spot in the armor of the mental healer. I refuse to acknowledge the power of the min when properly directed by scientific meth ods, is the weakness of the duly qualifie physician, and not all his knowledge of med icine, anatomy, surgery and physiology ca compensate for his ignorance of psychology At the present time there is no school c healing which is not based upon the truth of psychology, not one which psycholog does not embrace and envelope. It is th Aaron's rod of medical science and, couple with the judicious employment of medicine it is more effective in the treatment of dis ease than any other method known to mar There is no muscle or nerve in the huma body which cannot be brought under the at solute control of the mind. We will, in ou next article, give the functions of the minand their scientific application to the cur of disease.

THE CHURCH IN THE TWEN-TIETH CENTURY.

O. B. STOCKFORD.

I.

In order to study our future we mus understand our progress in the truth and th present state of the world.

Knowledge respecting the latter is not cessary in order that we may know the problems which will demand of the church solution in the near future.

Josiah Strong, in his admirable work "The New Era," calls the nineteenth century one of preparation. And the great discoveries and reforms of the last hundred years certainly forecast a state of society during the twentieth century differing from that of this or any preceding age.

The recent inventions which make the intercourse of the peoples of the world much easier than ever before, and the social, industrial, educational and political changes which have lately taken place render the improvement or degradation of mankind not only possible but certain. And it would appear that the century is anxious to extend, in her last moments, this preparatory work as far as possible. Of the political life of Japan, China, Africa and the new colonial possessions of the United States this is especially true.

The study of the material progress of the race forms a necessary introduction to the consideration of our subject. But it is not ny intention to discuss such progress just now. I desire merely to call attention to it. With the Disciples of Christ, also, this has been a century of preparation. The Campbells and their fellow-laborers aimed at a eturn in doctrine and life to the teaching nd practice of the church in the beginning. careful study of our history, however, will how that we have by no means come up to he standard set before us. We have, it is rue, made substantial progress in some repects. Our leading thinkers, for instance, ave placed before the world a clear exposiion of the first principles of the gospel; and ur practice as well as our teaching in this articular is supported by God's word. But the discharge of some of our duties we ave not, as a body, made even an effort.

I think our pioneers in striving to return scriptural teaching took the right course then they began with the elucidation of first rinciples. The laws of admission to the ingdom naturally demand first consideraion. A correct understanding of them is ecessary in order fully to comprehend the uman side of the plan of salvation. A comlete submission to Christ in the practice of hem necessarily precedes the full enjoyment f the privileges and duties of the Christian -duties and privileges to which they, by od's grace, admit us. The greater portion f our strength is probably due to our loy-Ity to the Lord in respect to these doctrines. But while the proper presentation and ractice of first principles is of supreme nportance we should not so dwell upon nem as to neglect other truth. Neverthess many of our brethren speak and write s though the New Testament teaching on his subject contained all things necessary b the solution of the great question of hristian union. Now, it is evident that we annot have true union merely by submitting b part of Christ's law. This great object an only be accomplished through an honest fort to realize the whole mission of the hurch-to obtain co-operation of members all good work. Strictly speaking, there an be no such union as taught in the New estament between those who have not beyed Christ in first principles. The quesion of union is based upon doctrines which ollow those by which we are brought into he body of Christ.

П

Denunciation of sectarianism was, until ecently, peculiar to the Disciples. Even o-day aggressiveness along this line is almost one of the distinctive features of our eaching. Certainly no other body so inelligently and fearlessly proclaims its sinulness.

But there is danger that we may ourelves become sectarian through the narrow onception we entertain of what true union onsists in.

The teaching and practice of error are not y any means the only causes of division in he Church of Christ. Mere neglect to each or apply a portion of the truth is also ivisive in its nature. Indeed it would apear that narrowness is the root of almost ll division. The chief cause of sectarian-

ism seems to be the failure of Christians to appropriate the whole truth. In this way fallacies of a positive as well as a negative nature arise. For this failure has given rise to undue stress being laid upon favored portions of Scripture; thus causing erroneous teaching and practice as well as neglect of truth. While we cannot study any portion of God's Word too earnestly, yet we will fail to understand it through narrow, self-willed consideration. We can never comprehend the truth by accepting only sections of it. By such a course not only is the preferred portion wrenched, but other phases of the same truth are denied. The only way to avoid denominationalism is to strive to know and practice the whole truth.

Had Calvinists fully considered those Scriptures which reveal the universal scope of the plan of salvation, Calvinism would never have been framed. Had Universalists conscienti usly studied those passages of God's Word which plainly refer to his elect and the laws of admission to his kingdom, Universalism would never have been taught. The exclusive advocacy of pet theories, whether drawn up into written statements or not, have necessarily, a contracting influence. And this narrowness has become just as prominent in the practical side of Christianity as in the doctrinal.

A church can no more be absolutely perfect than the members of which she is composed can be. But she can possess the spirit of per'ection. And this spirit calls for more than a rejection of all uninspired creeds and the acceptance, in theory, of the Bible as our only guide. It will lead the members to an honest effort to carry out the whole mission of the church-to co-operate in all good work. We should not be content to merely keep within the bounds of truth. We should strive to practice the whole truth. It is only when a body has such an aim that it is free from sectarianism; for a wider or less broad purpose will not be strong enough to include all Christian workers.

We must not only try to break down error but aim to build up the truth in every way. We should not be content with being a negative force respecting erroneous teaching; but should endeavor as far as possible to be a positive force in relation to all good works. Indeed by the latter course we will the more effectually accomplish the former. Unless we use our power as an organization more effectively against the evils of society we will degenerate into a sect. Our fight for sound doctrinal principles may excuse our slow progress in practical work in the past; but it cannot in the future.

Ш

The chief weakness of the Disciples of Christ appears to be their failure to comprehend the importance of the latter portion of the great commission: "Teaching them to observe all things whatsoever I have commanded you." In our consideration of this command we must bear in mind the truth of the words with which our Savior prefaced it: "All power in heaven and in earth is given to me."

The Christian's duty to preach the gospel to

the world seems to be fairly well understood. But our responsibility as a church, in building up social and national life—in elevating mankind and removing obstacles to conversion is not so fully realized. Yet such work is included under Christ's commandments. In the sermon on the mount our Savior refers to his disciples as "the salt of the earth," and "the light of the world." If we are true Disciples, therefore, we will be a potent force for good in the world—an uplifting power in all human activities. Our Savior undoubtedly intends us to preserve a saving and enlightening relationship toward all matters which concern humanity.

The trouble with us is that we do not feel as much as we should our responsibility as a church. Too much stress is not laid upon individual duty. But our chief neglect is in respect to those duties which require collective effort. We have yet to learn the great power of co-operative work in those occupations and interests which are known as secular. Were we able to show the world an example of fellowship in daily life, of united effort to purify political affairs, and of conscientious co operation in elevating our social, industrial and educational systems we would greatly benefit the world and do much toward accomplishing the purpose for which our congregational organizations exist.

Our mission as a church is almost as wide as our duty as Christians. Every good work which requires co-operation demands the aid of the church. We are taught, through the New Testament, that we have duties as citizens and as members of society. Much of that which is connected with these duties can be effectually accomplished only through united effort. Had Christians, as a church. thrown their weight into much-needed reforms we would not have the selfish, corrupt systems that now exist, and the kingdom of God would be much more extensive. One of the characteristics of the kingdom is righteousness. Do we carry this into all phases of our life? Our Savior came "that they might have life and that they might have it more a bundantly." Are we his disciples if we permit a state of affairs that is crushing the life out of people?

Our leaders frequently state that Christian union will solve all our present-day problems. But this is beginning at the wrong end. We will never have true union until we assume all our responsibility respecting the world. Nor need we think we possess the ground of such union unless we are striving to do all the Church of Christ should do. Divisions to-day arise as much out of lack of practical work as out of difference of opinions on doctrinal subjects.

There appears to be no body which is endeavoring to accomplish the complete mission of the church. The Disciples of Christ are strong in first principles and evangelization. The Quakers and similar bodies excel in simplicity of life. The Free Methodists take a creditable part in social and political reforms. The Episcopalians delight in the intellectual features of religion. The Mormons, though clinging to some vicious prac-

tices, furnish us with a good example of industrial co-operation. Some bodies emphasize the practical side of Christianity, while others exalt the spiritual. While every sect possesses some truth, the narrow manner in which they study God's Word causes them to see even their favorite theme in a wrong light.

The time has arrived when all the church must strive to unite all the excellences of pure religion. Socialists and skeptics are not only charging us with inability to improve present conditions, but they are seeking themselves to relieve society. If the church does not become more aggressive along the lines above referred to, Christianity must greatly suffer. I believe, however, that the close of the next century will see a united church working on all lines for the upbuilding of the race.

As the Disciples of Christ were foremost in advocating Christian union during the present century, let us not be backward during the next one hundred years in practicing those things which make for it. This must be our aim if we desire to remain unsectarian.

HOW TO STUDY THE PSALMS.*

BY B. A. ABBOTT.

The book of Psalms is at once the easiest and the hardest portion of Scriptures to study satisfactorily-easy, because, for the most part, the style is clear and the themes of a practical and experimental nature; difficult, because of the inexhaustible treasures of thought and suggestion they contain. Hooker says: "What is there necessary for man to know which the Psalms are not able to teach?" and Bishop Horne says: "The Psalms are an epitome of the Bible adapted to the purposes of devotion." Stanley calls them "a Bible within a Bible; in which most of the peculiarities, inward and outward, of the rest of the sacred volume are concentrated." In them every angel of joy and sorrow sweeps the chords of the heart.

1. The first thing essential to a proper understanding of the Psalms is to remember that they are the hymnal of the Hebrew people. The name by which they are usually designated in the Hebrew is "Book of Praises." Some are called "Prayers of David." The collection consists of 150 compositions, and these are divided into five books (see Revised Version). This distribution of the Psalms is very old, and is not chronological nor even logical nor vital, but seems to have been determined either by related theological ideas or literary form, or by being collected in different times or by different persons. The Psalms are full of the religious passion that can only be fittingly expressed in music. They are therefore to be studied and used largely as we use our hymns of to-day. And this has indeed been one of their chief services through the ages.

2. It is impossible to fully appreciate the Psalms without knowing the historical background upon which they rest, and the trials and struggles out of which they were

born. They are the heart history of an earnest people in their loftiest and most earnest moods. They are the elite thought of the elite people of an elite nation. One must be familiar with the history of Israel, at least from the crossing of the Red Sea till the end of the exile, before the full meaning of the Psalms will dawn upon him. The whole story of Israel's life, inner and outer, is in the Psalms. No nation ever had such terrible trials of faith as Israel, none ever experienced such puzzling providences, none ever had so much reason both to doubt and believe; and, on the whole, none ever held to their faith with a more desperate and sublime constancy. The vicissitudes of the people of Israel are the road to the heart of the Psalms. If it is a sinuous way to follow, it is lighted up by divine revela-

3. Having seen that the Psalms are the consummate flowers of the religious experience of the people of Israel, the student will be prepared to examine the compositions separately in substance, form, and history. Space forbids an exhaustive arrangement here, and surely the analysis of each is not to be thought of; but we may point out roughly the following: Psalms that contain or are prayers, including nearly every form of petition, 3-7, 11, 13, 16, 17, 20, 22, 25, 27, 28, 31, 32, 35, 38, 41-44, 51, 54-57, 59-64, 67, 69-71, 74, 77, 79, 80, 83, 84, 86, 88, 89, 94, 102, 109, 120, 122, 123, 130, 132, 137, 140 144; psalms of thanksgiving, 9, 18, 22, 30, 34, 40, 45, 48, 65, 66 68, 75, 76, 81, 84, 98, 103, 105, 108, 116, 118, 124, 126, 129, 135, 136, 138, 149; psalms on the goodness and mercy of God, 23, 34, 36, 91, 100, 103, 107, 117, 121, 145, 146; psalms on the power and majesty of God, 8, 19, 24, 29, 33, 47, 50, 65, 66, 76, 77, 93, 95-97, 99, 104, 111, 113-115, 134, 139, 147, 148, 150; psalms on different classes of men, with their respective rewards, 1, 5, 7, 9, 10-12, 14-17, 24, 25, 32, 34, 36, 37, 50, 52, 53, 58, 73, 75, 84, 91, 92, 94, 112, 119, 121, 125, 127, 128, 133; on God's law, psalms 19, 119; on the vanity of human life, 39, 49, 90; advice to rulers, 82, 101; on humility, 131; prophetical psalms, 2, 16, 22, 40, 45, 68, 72, 87, 101, 118; and historical psalms. 78, 105, 106. This classification gives only the leading ideas. Many other thoughts could be gathered from each, and some subjects run through them all, like veins of gold in the heart of the hills.

4. Hence the Psalms may be studied topically. It is here especially that we find ourselves unable to be exhaustive. Here is work for a lifetime. Here we find treated the creation of the world, the great questions of God's providence and the economy of grace; the spiritual meaning of the history of Israel; repentance and forgiveness; the sufferings and victories of David; the prophecies of the Messiah; the firm establishment of God's power in the world, and the final overthrow of the wicked. Nor do subjects and themes stop here, for in the Psalms, the first place in the Old Testament, we have the clearest and strongest intimations of immortality, notably in psalms 16 and 17, which "bear witness to a perfectly developed consciousness of immortality in the writer," and scattered through them may be found single verses which shine like the calm, peaceful stars in a winter night, prophesying the future life where the soul "will see light in God's light." A fascinating line of study is Christ in the Psalms, the basis of this study being psalms 22, 45 and 110. Studied thus topically we would have the best view to be found in the Old Testament of the development of doctrine, ethics, and spiritual feeling. And it may be said that the Psalms must be studied to fully understand Christian doctrine, for they have so permeated Christian thought and affected the Christian consciousness that their influence has been vast in church history. Also, if we would study the blessedness of public worship we must not overlook the Psalms. They are full of enthusiasm for God's house.

5. The Psalms are to be studied with supreme reference to the spiritual life. Setting forth as they do every conceivable experience of the soul of man in his various relations and obligations, they become the best available guides to holiness. Doubtless it is right to study this portion of God's word critically as literature, and as sparks of light thrown off in the movements of life, thus coming to them in the philosophic spirit, but we will only get the best from them when we come with the religious motive. The Psalms are the devotional book of the world. They were drawn forth from sincere and often troubled hearts by the spirit of God, and the study of them will help lead our hearts to the God who alone can give them rest. They are the struggle of man's religious feelings to find God. Few books in the Bible are so well calculated to cure the religious man of pessimism and doubt. Recognizing all that is bad in society and the individual, yet the darkest cloud is made resplendent with an undying optimism. Says Reuss: "The psalmists seek God and know where to find him; the prophets for the most part address men who have forgotten him." The spiritual power of the Psalms is to be judged from the use made of them by Christ and the apostles, and holy and devout men and wo nen since. Jesus quoted from the book of Psalms when he was dying on the cross. A book of devotion, the Psalter is also a book of consolation and inspiration. "The God who is the Speaker in the Pentateuch is the Listener in the Psalms;" and that means answered prayer. The Psalms show us that a man may dare to tell God all that is in his heart. And that is the sweet story of childtrust and Father-love. Under the breath of the Spirit of God, the music from David's "mystic harp" soothes all, cheers all, inspires all, cleanses all.

6. The problem of the so-called imprecatory psalms (such as 59, 60, 79, 109 and 137) deserves a more extended notice than we can here give it. I believe the true explanation of them is that they are intended to set forth the principle of the supreme repugnance of good to evil. God cannot

^{*}Supplementary reading in the Bethany Christian Endeavor Reading Course.

tolerate evil. If these psalms seem to be contrary to the love of God, we must remember that God's wrath is a form of love, and therefore in the moral government of the world, a measure of mercy.

- 7. Among the many fruitful subjects for special study we may infer from the Psalms we mention:
- (1) The doctrine of nature. Some of the psalms might be termed nature psalms. According to the psalmist there is spiritual law in the natural world, and with nature as a symbol or revelation or parable or selfutterance of the Divine, we may read the goodness of God.
- (2) Here is, again, a philosophy of history. The true way to read history is from the religious standpoint. True history is the story of the government of God.
- (3) The Psalms suggest the place of music in public worship and in spiritual culture, a subject that has never been adequately treated. In this life we have few better revelations of heaven than that given in Wed words and melody and you give wings to the soul.
- (4) A fresh study of the Psalms will suggest to us a reconsideration of the most effective forms and methods of conducting worship in the house of God.
- (5) There is no better place to study the meaning and nature of inspiration than in the Psalms. Inspiration is more than genius. Genius comes to its full under the touch of inspiration. Inspiration and art are related. Art is, or at least if no more, may be, the result and servant of inspiration. Inspiration gives the diamond in the rough, art polishes it till it flashes before men.
- (6) Revelation may also be studied well in the light of the Psalms, where it will be seen that experience is usually the pathway of revelation. The common law of revelation is duty-doing.
- 8. What are a few helps to the study of the Psalms? No part of the Bible has been written upon so profusely, and on the whole so unsatisfactorily. Among accessible helps we would note in the Bethany Reading Courses: "A Guide to Bible Study," by Prof. McGarvey, chapters 4-12; and "The Prophets of Israel," by H. L. Willett. Others are the preface to Bishop Horne's Commentary on the Psalms; introduction to the Psalms in the "Speakers' Commentary;" Delitzsch's Commentary; Stanley's "History of the Jewish Church," Lec. 25; "The Origin and Growth of the Psalms," by Murray; "The Poetry and the Religion of the Psalms," by James Robertson, D. D.; "The Life of David in the Psalms," by Alexander McLaren, D. D., in the "Expositor's Bible" series. is a very interesting little book by Henry Van Dyke on some of the psalms, and "The Psalms in History and Biography," by Dr. John Ker, will help the student to realize the wonderful value and power of this divine old hymnal.

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ENGLISH TOPICS.

WILLIAM DURBAN.

MY BELATED HOLIDAY.

Bro. Garrison, when you were reveling in the lacustrine delights of your beloved Macatawa I was riveted to my duties in London. during one of the hottest seasons we have ever known. But the laws of compensation are not exhausted. They have come into play once more. Now you are pinned down to the pivot on which you must dutifully revolve, and I, for a brief period, am luxuriating in the dolce non far niente of an Italian holiday. That old pagan poet, Lucretius, who dwelt and wrote in the fair Italy I have been traversing, expatiates, in a celebrated passage, on the joy of walking safely on the top of some cliff while seeing other people drowning in a storm. He was an old heathen and knew no better. But had he been a Christian he would still, perhaps, have been guilty of feeling the luxury of a holiday enhanced by the reflection that others are toiling on. However, I must improve even on that sort of cynicism by expressing a wish that here, where I write this letter, I could have with me a large party of all my best friends in the world.

IN VIEW OF ÆTNA.

Across the Italian garden where I am penning these paragraphs, and over a great stretch of vine, orange, almond, lemon and olive groves, soars the most majestic of volcanoes in Europe. Nature effloresces at his feet and his flanks are trellised with an overflowing harvest of fruit, even along many of the old lava torrents. Somewhere on the other side of the mountain smokes the fumario perpetuo, the crater which is always more or less in action as a safety-valve. That I shall see from Catania to-morrow; but at this moment I am at Taormina, sixty miles from Messina, on the eastern shore of the island. Taormina is one of the most beautifully situated towns in Europe. It is one of the most superb spots in this great island of countless enchantments. If any reader wants to know what Sicily means what a feast it spreads for the student, the artist, the Christian, the tourist, and the overworked toiler seeking rest, let him, if he cannot come here, read the most interesting book I have seen on the subject. It is written by Dr. Paton, an American, and therefore should be easily accessible. The title is "Picturesque Sicily." The island has an area of 10,000 square miles and contains three and half millions of people. It is crammed with historical evidences, for it has been in possession of the Siculi, Carthagenians, Romans, Saracens, Normans, French, Germans and Italians. Now it is part of free and independent Italy. It is a tangled mass of glorious mountains of which Ætna is king. It is a perfect paradise of archæology and architecture, and any cultured visitor will derive unparalleled pleasure from a visit to Messina, Taormina, Catania, Syracuse, Girgenti, Marsala, Segesta and Palermo. I find that especially Americans seem to come under the spell of this Sicilian enchantment. Some, for instance, each season come to

Taormina or Palermo for the first time.

They intend to stay a week and they linger on and on for three months. They cannot tear themselves away. I consider their conduct wise, especially if they are observant and thoughtful people and not mere superficial sybarites.

"THE SOUTH WIND BLEW SOFTLY."

At length I have discovered what Paul really alluded to in that sentence in his account in the Acts of the Apostles of his shipwreck. When he says "the south wind blew softly" he must be alluding to the scirocco. I used to think that the people of South Italy, Sicily and Malta would find the soft blowing of the south wind a delight in contrast with our savage hyperborean blasts. But I find that they detest the scirocco, because though it comes breathing with such soft seductiveness that the clouds seem stationary, the oleanders and cactus blossoms and olive leaves scarcely stir, and the air is balmy with fragrance of myriad blossoms, yet this element from the opposite African coast is simply the enervating current from the parched Sahara. Human nature is none the better for the influence of soft, warm surroundings. It is better for us to be subjected to environments of storm and battle than to be lapped in conditions of luxury. So I am glad I have presently to rush back northwards and to endure the chill and fog and frost of an English winter and to work under English conditions. The Italians are a noble race, but there is much in the atmospheric auspices under which they live to account for the fact that they, like the Greeks, have been eclipsed by the progress of the northern races.

WHAT I HEAR FROM ENGLAND.

Evidently we are on the eve of great developments of very decisive policy in England. The coming policy appears to me to be partly very good, partly very bad. Europe has this week experienced one of those shocks which Lord Salisbury periodically administers, and which prove that he is, at any rate, a great statesman, for whose Olympian nod the world is constrained to wait. The talk of Europe is the new rapprochement between England and Germany on the Eastern problem. I notice that the continental press is unusually agitated about the agreement that England and Germany shall keep open the Chinese commercial door. Russia is aghast; France is hysterical; Germany is profoundly gratified; Austria is pleased; Italy is delighted. Accounts which reach me from England seem to show that there is a mixed feeling. It is feared by some critics that Russia will once more take mortal offence at a step which will compel her either boldly to annex Manchuria or to withdraw her heavy hand from over that province. If Lord Salisbury has managed really to thwart Russia he has committed a huge diplomatic blunder. Russia will never loosen her hold on Manchuria. She will only tighten her grip. That I know. The evidence is easy to secure by anyone who knows Russia. I have little confidence in German diplomacy, for it is callous and selfish. The Kaiser is a better friend and warmer ally of the "Butcher of the Bosporus" than he is of

his grandmother, Queen Victoria. If Lord Salisbury had sought an adhesion and understanding on the part of America to this "open door" policy, and had announced to the world that Britain and America would keep that door open in China, the result would have been ultimately far more gratifying than I, for one, am able to believe will be the outcome of this Anglo-German outcome. I fear that Lord Salisbury and the Kaiser mean to plunge more deeply into the Chinese bog. Absit omen!

Taormina, Sicily, Oct 28, 1900.

SWITZERLAND AND THE ALPS.

CHARLES REIGN SCOVILLE.

We left Paris at 9 a. m., Monday, September 10th, on a limited train, and fairly flew through beautiful and picturesque France. At first along the Seine, then leaving it we came late in the afternoon to the foothills, and by 6 o'clock we were lifting our eyes unto the everlasting hills and all were in ecstasies, when, much to our disappointment, darkness came on, leting the curtain fall on our beautiful mountain scenery. But as we were passing Lake of Neufchatel and Lake of Bienne, the moon arose in all her glory and the mountains and lakes by moonlight surpassed, if possible, the scene at sundown.

The quiet cities nestling on the bosom of the lake, folded in the arms of the mountains and wrapped in the robes of night, were an ideal expression of rest.

We reached Berne, the capitol city, at 10 p. m., and retired at the beautiful Bellevue Hotel.

Not on the pages of the historian, but beneath the surface of her lakes, are found the earliest records of human existence in this beautiful country now called Switzerland. The earliest inhabitants seem to have been a mysterious race who dwelt in houses reared on piles above the waters of the lakes, and who used instead of metal implements. Following this primeval race, history shows us the Rhaeti of Etruscan origin-retreating before Celtic Helvetii, and then in the first century of our era Rome comes upon the scene, subjugates the people, founds colonies, builds roads, spreads Latin civilization and holds dominion until her downfall. Next, the fierce, barbaric tribes swarmed in from overcrowded regions to which the Roman prowess had confined them, and the Goths, the fierce Alemanni, and the Burgundians became the conquerers and divided the country into three sections. The Franks next appear under Clovis, A. D. 496-534 culminating in the great empire of Charlemagne, who introduced the feudal system. In 1016 we find Switzerland under German dominion. Soon, the feudal lords grew more powerful and less mindful of imperial rule and the free towns, to preserve their liberties, were compelled to treat with the nobles, and the German yoke was thrown off. Following this came the Austrian contests to which the Tell legends belong (1307). For more than two hundred

years Switzerland maintained the struggle for independence until Maximilian struck the final blow at Swiss independence in the Suabian war, 1499. But at the memorable battle of Dornach, where six thousand Swiss defeated fifteen thousand Austrians, the tide was turned and, in course of time, independence formally gained—1648.

Christianity had been disseminated among the Burgundians in the fifth century and among the Alemanni by Columbus and his disciples in the seventh century. The reformation of religion was commenced by the proclamation of the new doctrine at Zurich, 1523. Under the preaching of Zwingli, and later Calvin and Favel, a large per cent. of the people accepted Protestantism. In 1523 the Helvetic Confession of Faith was put forth and three wars (1531, 1653 and 1712) between Catholics and Protestants ensued.

In 1802 Bonaparte restored the cantonal system, and in 1815 the allied sovereigns acknowledged the independence of Switzerland.

"The Swiss people," says Laing, "are the Dutch of the mountains, the same cold, unimaginative, money seeking, yet vigorous, determined, energetic people. Lovers of freedom, with unbounded reverence for antiquity, and exceedingly reserved and exclusive in their social arrangements."

The government consists of a Federal Assembly made up of a National Council of 145, and a Council of States of 44 members, or two for each of the 22 cantons, or political divisions. The former has one delegate for every twenty thousand inhabitants. This assembly elects a Federal Council of 7 for three years, under a President and Vice-President, elected annually. A judicial body or Federal Tribun 1 is nominated for three years. Every male has the fran chise at the age of twenty, and is bound for military service. Switzerland is the smallest Republic, except one, in the world, having an area of only 16,000 square miles (about 206 by 139 miles at its greatest breadth) and with a population (1895) of only 3,100 000.

The surface varies from 800 feet on the Rhine at Basle to 15,830 feet, the summit of Mt. Blanc. More than half of the surface is occupied by the Alps, whose literary, legendary and historic lakes, such as Geneva, beggar description.

Berne was founded A. D. 1191, by Berchtold, Duke of Zahringen, from whom it derives its name, coat of arms, and the ever-present bear in all public places because of the founder's having slain one in the vicinity. The city is one of the most ancient in Europe, of which you are reminded at every turn by samps of past ages.

The houses are mostly of grey sandstone, with iron balconies so constructed as to form an arcade over the sidewalks. This has its advantages in bad weather, but renders the shops gloomy and has led to the practice of exposing the goods outside the stores, and if you do go in to purchase an article you must come to the light to select it.

The places of interest are—the city library with 90,000 volumes, the "Church of the Holy Ghost," a Gothic structure with a tower 360 feet high, begun in 1421, on the site of the older church of 1276; the Museum of Fine Arts; the Natural History Museum; the Cavalry Barracks and Military School; the Munster Platz (park); numerous fountains; the Bear Pit, and last and not least the famous Clock Tower. The following curious exhibition takes place when the clock strikes, "At three minutes before the hour a cock crows and flops his wings; presently some bears march in procession around an old man, and the cock crows again. Then a fool strikes the hour on the great bell with a hammer, whilst the old man checks off the strokes with his sceptre. and turns his hourglass. A bear nods approval and a final bout of cock crowing ends the performance." Do you wonder that I went to see this a second time and wanted to go again? At midnight I heard eleven different great clocks from the towers of the city strike. Early in the morning three shepherds, with as many dogs, passed my window with their sheep, and I was delighted to see the dogs do their work quickly, earnestly and perfectly. The sheep also seemed to equally understand and the shepherd was "going before." But I was surprised to see that more than half of the flock were black sheep and it is almost universal here.

We left Berne at 8:30 for Scherzligen, where we took the boat on beautiful Lake Thun, $10\frac{1}{2}$ miles long, 2 miles broad, 1,800 feet above sea level and 702 feet deep. The water is so extremely clear that fish are visible to great depths. No view that I have ever had could equal this. On both sides of the lake rose the high Oberland Mountains, dotted with chalets, villas, villages and gardens, kept as beautifully as any city lawn. On the north side were the Bernese Alps with their glittering snow-fields, and on the southern shore the two isolated peaks-Mt. Niessen and Mt. Stockhorn, the former rising up like a vast, symmetrical, broad based pyramid; the other shooting out diagonally into the western sky its huge terminal horn, bold, bare and cloudcapped.

Steaming on we passed the cavern of St. Beatus in a perpendicular cliff which forms the base of the Beatenberg Mountain. Tradition says this saint, who dwelt in this cavern, was the first to introduce Christianity into these parts. A strange legend is reported, that "a dragon originally occupied the cave but was turned out much in the same way as St. Sabo ousted the lion, and that St. Beatus had accomplished the art of navigating the lake on his cloak without any external assistance."

We left the boat at Interlaken, beautifully situated among the mountains between the lakes, and were soon on our way up the valley to Grindelwald. On either side were mountains apparently more and more wonderful, and we were called quickly from one side of our car to the other as some member of our

party discovered a grander scene than any previous one, and truly the grandeur did increase until, looking suddenly to my left, we saw our first glacier, when our enthusiasm knew no bounds. Here we left the train and all wanted to go immediately to the glacier, but we were persuaded that dinner was best for the hour, and I contented myself by taking a picture of it with my faithful kodak which had been clicking off snapshots all the forenoon. Dinner over, we left at once for the glacier and found it more than double the distance we had anticipated. We took pictures of it, went far under it, were chilled by it, and used all the adjectives and superlatives ten Americans could command. Grindelwald is a romantic village inhabited chiefly by those who tend the thousands of cattle in the adjacent mountain pastures, and nearly every one of these cattle, small and large, wears a beautifully toned bell, some highpitched and some low. The music of these Swiss bell ringers is indescribable. were always delighted when we came in sight of the cattle. The town is guarded by giant mountains—Eiger (13,040 feet), Mettenberg (10,197 feet), forming the base of the Shreckhorn, and the Wetterhorn (12,150 feet). The two glaciers, one on either side of the Mettenberg, are the lowest projecting portions of the vast ice fields of the Bernese Alps.

From here we took the cog-wheel railroad again and went up, up, up! until veg-tation became coarse and scanty, and finally the last pine tree was passed, then we were in the clouds, there above them and beholding the peaks still pointing above all this, with clouds for their base. I could only say—great, grand, gorgeous, immense! Flowers are beautiful, many things are lovely; but a great mountain peak, seen from above the clouds, piercing the sky—that is grand! "The heavens declare the glory of God and the firmament showeth his handiwork."

We left the train at Scheidegg and walked about two miles to where "upspringing from a world of glaciers rises the colossal Jungfrau (13,671 feet) in robes of dazzling whiteness." When Dr. Slusher beheld this be sail: "Gentlemen, that scene discourages language!" We spent this night above the clouds, and at sunrite, the next morning, when the Monch, the Jungfrau, the Eiger and the Shreckhorn were "tinted with a thousand hues," than which there is none other such scene on earth-I gazed with an admiration akin to nothing I had ever felt before; my heart melted within me and my eyes filled with tears-I had seen the glory of the Lord.

We heard two tremendous avalanches—great masses of ice breaking from the glacier, plunging down the mountain, breaking into a thousand fragments. The sound is marvelous, as echo after echo takes up the thunders with manifold reverberation.

We reluctantly left Scheidegg at 7:30 a. m., going down through the clouds, passing hundreds of cattle and goats until we came to Lauterbrunnen (meaning "nothing but

streams"). The sun cannot visit this little town until 7 o'clock in summer nor till noon in winter. There are about twenty streamlets that come down from the mountains here of which the renowned Staubbach is the finest. It leaps down 900 feet—hence is the highest European waterfall—and the water is dissipated into spray before it reaches the bottom. The name Staubbach means "dust stream." It has been compared to an undulating lace veil; to a bird of paradise; and Byron compares it to the tail of

"The giant steed to be bestrode by Death, As told in the Apocalypse."

Wordsworth calls it a "sky-born waterfall." At this place all but one of our party, who was "scared out," took a car drawn by a cable—that went just one mile straight up the mountain side at an angle of 53°. Here we took an electric road to Murren, where we were to have one of the best views in Switzerland—of glaciers, rocks and ravines untrodden save by the daring chamois hunter.

B. B. TYLER'S LETTER.

What do I think of "Chalk Lines Over Morals?"

What do I think? A difficult question to

The words in quotation marks are the name of a book containing a dozen lectures by the Rev. Charles Caverna, a minister in the Congregational Church. They ware delivered in Hershey Hall, in Chicago, in the winter and spring of 1882. It was, the author says, the opinion of certain gentlemen whom he characterizes as "progressive conservatives" that there ought to be a series of lectures each year in Chicago, giving rational treatment, popular as far as possible, of any subjects that might be in the field of thought, either in religion, philosophy, or sociology. Mr. Caverna was requested to give the first series. This he did. His series proved also to be the last.

The subjects of the lectures are: "Morals and God," "Morals and the Bible," "Morals and the Holy Spirit," "Moral Discernment," "Morals and Immortality," "Morals and Miracles," "Morals and Spiritism," "Morals, Politics and Law," "Morals and Divorce," "Morals and Capital," and "Morals and Labor." The lectures on "Morals and the Holy Spirit," "Morals and Immortality" and "Morals and Miracles" appear as if dragged in. The author seems to have made up his mind to give twelve lectures with the word "Morals" as a part of the title of each.

Now and again Mr. Caverna speaks with a rugged common sense on popular fads. I will not attempt to quote him, but give you the substance of what he says on a few topics.

It spiritism, popularly called spiritualism, is true we want little or nothing of it. In the first place, according to the confessions of those who believe in modern spiritualism, the communications which come from the realm beyond are unreliable. There are so many lying spirits that one does not know when to accept a message as true.

In the second place it is a meddling with matters before we get to them. It forgets he here in the there and so is hurtful to morals. It jumps arithmetic to fumble with conic sections. It neglects the strawberry and potato patch for cosmogony. It is said that alligators can count. But I would not have alligators 'Sicklied o'er with the pale cast of thought.' Let boys cipher and alligators bask in the bayous. We do best by holding to natural conditions. Let men work and think on their plane and spirits on theirs.

If a spirit should say, "I am here," the answer to it should be, "So am I." If a spirit says, "I can write," the answer should be, "So can I." If a spirit says, "I can be materialized," the answer should be, "I am materialized and can do more work in an hour than you can in a day."

If a spirit can wrench a slate from your hands, invite him to shovel gravel on the road. If a spirit can move a table or overturn a chair offer to pay for all the loaves of bread he will deliver to the poor in town. If he can do the one there is no physical, certainly no moral reason why he should not do the other. There are spirits who when they were in the body found pleasure in feeding the hungry, in clothing the destitute, in giving fuel to the cold. It would seem that now and again, if spiritualism is true, su h spirits would return to the earth and readily engage in works of benevolence. If not, why not?

Did you notice that in the discussion of trusts during the last campaign not a word was said by any orator about the greatest of all known trusts—the labor trust?

I cannot get the chance for my boy to learn the business of nail maker unless the nail makers' society will let him work at the trade, nor can my boy have anything to say about the rate of his wages. Ponder this fact.

When we settled this country we threw away castes of the highest orders, but workingmen in their labor organizations are doing their utmost to build them up from beneath.

Coal heaving is an honorable business, but it is not one to which to which a man ought to look forward as a life occupation, or seek to make hereditary in his family.

Yet it is only necessary for coal heavers to combine to regulate wages, in the way they ordinarily do, in order to secure poverty for everybody who works at the business and make both business and poverty hereditary.

If some athletic young man wants to work at coal heaving for a season or two in order to lay up money enough to buy a span of horses, a wagon and a plow for the homestead he is going to take up, and to buy some comforts for the young woman he is to marry, and he can handle twice as much coal in a day as men usually handle, he ought to have the benefit of his inspiration and his athletism and receive twice as much wages as other men. But this the coal heavers' union will not permit.

The tendency of workingmen's organizations, as manifested now by noisy and conscienceless demagogues, is to make each kind of labor a caste and make a slave of the free-born workingman.

During the last quarter of a century our legislation, both state and national, has been in the interest of the so-called workingman. As a result, in spite of the demagogues and his own unwisdom, his position is vastly better than it was twenty-five or thirty years ago.

There is more in the initial words of the Lord's Prayer to settle the conflict between labor and capital than in the solemn pronouncements of the dozen political platforms of the recent campaign. Our Father—then we are brothers, we belong to one family, our interests are identical, our burdens are the same, our goal is one. Your defeat is my shame; your victory is my glory. "No man liveth to himself and no man dieth to himself." The gospel of the Son of God is a social gospel. It has to do with the relations which men sustain to each other. It is time for sane men, and unselfish, to speak on current social problems.

THE SITUATION IN CHINA.

FRANK GARRETT.

Our China missionaries are all in Shanghai except Dr. Butchart who is in Japan We, in common with all other missionaries, are anxious to get back to our stations. The letters which come almost daily from our Chinese friends and brothers assure us that they anxiously await our return. They feel the need of our council and teaching. We hope for more successful mission work in the future.

But there is one danger which I wish to raise my voice against, the danger of having, in the terms of settlement for the present disturbances, a clause restricting the freedom of the missionary. It is said the missionary is chiefly to blame for the recent outbreak. This is simply an assertion and cannot be proven. On the other hand there is abundant proof to the contrary.

True, inasmuch as the gospel antagonizes the ancient faiths, it is not welcomed by those zealous for the old religions, but religious zealots are very few in China. common people only worship through fear, not for love of the idol or the religious system. Hence it is that the missionaries have gone into the provinces in large numbers and worked for decades and never encountered a So it was in Shansi, where the work had been peacefully prosecuted since 1877; and it had not been done secretly. In the capital Tainyuen-fu, for three years monthly lectures illustrated by limelight lanterns, were delivered to the interested mandarins on western religion and learning. Friendliness resulted. Not until the anti-foreign outbreak, which originated in the coast provinces, spread inland to Shansi was there any serious opposition.

The missionaries treat the natives with kindness and consideration. Commercial and political interests are advanced by the selfish, aggressive foreigner with cunning and cannon, not always, but frequently, to the injury of the Chinese. The boatmen, weavers and wheelbarrowmen, thrown out of employment by the steamboat, cotton mills and railways, add not a little to the force of the present movement.

The curse of opium fastened upon them by a foreign power is a strong cause of hatred. The taking of a small tract of land enrages a whole province. The rulers in Pekin see the foreigner too aggressive and, apprehensive of the future, seek to drive him out of the country.

But religious toleration has been a principle of the Chinese government for ages past. So laying the blame for the present outbreak upon the missionary is making a scapegoat of China's best friend. How Christian nations can consistently countermand the order, "Go ye into all the world and preach the gospel," I don't know. We will pray and work that they may not. Shanghai, Oct. 10, 1900.

CHICAGO LETTER.

This city had an unusually quiet election. The vote was heavy and there seemed to be a feeling of deep earnestness among the voters, but there were no brawls worth mentioning. This is highly creditable when we stop to think of the exceedingly heterogeneous character of our population; more than 90 per cent. are either foreign-born or children of foreign-born parents.

Now that national issues are out of the way, why not move for a revival of municipal patriotism? The vexing problems of municipal government have scarcely been noticed by the rank and file of respectable citizens. If anywhere on earth, surely in the large cities the words of the apostle are true, "None of us liveth to himself,"-especially if we live in flats. The recent conflict between the purveyors and promoters of vice in New York City and the Episcopal Church is in evidence to show what a serious obstacle in the way of the kingdom is municipal unrighteousness. The conditions about us either help or hinder the work of evangelization.

The great lack seems to be a lack of civic pride. If men were proud of their city, her buildings, her parks, her clean streets, her sanitary tenements, they would give closer attention to her affairs. Or perhaps the converse is equally true: if they gave closer attention to her affairs they would be proud of the city. Some time ago Michael Simons, a member of the Glasgow city council, visited Chicago, and in an interview he spoke enthusiastically on the subject of municipal ownership of public utilities. "It has increased our water and gas facilities, cheapened the price and helped to inspire in the community civic pride and virtue."

The fact seems to be that British and European cities are far better governed than American cities; we almost said, they are far more democratic, paradoxical as it may seem. In this country, the boss is supreme, and hence the government of our cities is the government of low-lived demagogues and political dictators. The party machine stands between the upright citizen and the

nomination of candidates for municipal office. The leading parties are compactly organized in every ward and precinct; organized of men who have some selfish end in view, offices and salaries to gain, or favors or franchises, and they make a business pure and simple of city politics; it is dollars and cents, bread and butter to them. No wonder the average citizen declares that it is no use for him to attend the primary, where, if there be a contest, it is only one slate against another!

Not to dwell longer upon the evils, what is the remedy? The abolition of primaries and the annihilation of partisan control. In English cities the municipal tickets do not bear the party names. Not only so, but when it comes to candidates, half a dozen voters by petition may nominate a candidate. The very freedom and flexibility of the sytem tends to a minimum of nominations and contests. As no party names appear, the good of the city is both the immediate and the paramount issue.

Even in national elections, the pecuniary interests of the political leaders are far too much in evidence. Our whole system may be and ought to be amended by the introduction of direct legislation, and the extension of the civil service. "New occasions teach new duties;" happy are they who keep pace with the occasion in the patriotic performance of their duty.

The custom of having men's clubs is growing in our churches. This is certainly a wholesome symptom. The women and children are organized to the limit, and in most churches, aside from the official board, there is no men's organization. Why not bring the men together once a month, for the discussion of problems of government from the economic rather than the political standpoint? A program for the year could be mapped out, a reading course outlined and lectures had by specialists that would be wonderfully effective in quickening civic pride. All the usual social features could easily accompany this plan.

FRANK G. TYRRELL.

THE TEXAS LECTURESHIP.

M. M. DAVIS.

The Texas Lectureship was held this year at Taylor, November 69, and by all it was regarded a success. The attendance, not because of a lack of interest, but because of other unavoidable obstacles, was not so large as usual, and yet it was good. There were forty-five preachers and many other church workers present, besides a large number of Taylor people. The spirit of all the meetings was the sweet spirit of Christ, so that our fellowship was delightful and our worship was such as to lift us up nearer to the throne of our God. The singing, aided by the Add-Ran University quartet, was a marked feature, and it did much in making the Lectureship a success. The hospitality was of the old-fashioned Southern type, and each one was really honest in the belief that his home was the best. But so far as this scribe is concerned he knows that the hospitable mansion of Brother and Sister C. Mendel, where he stopped, was the best.

The addresses were of a high grade. Not one of all of them was ordinary. D. W. Pritchett on "The Plea of the Fathers" was vigorous and meaty, and it was heartily received; David Walk on the "Eldership" was all that the people expected of him. A. Buxton's paper on "The Cultivation of the Devotional Nature" was a happy treatment of a vital question. J. J. Cramer, one of our most successful pastors, out of his own rich experience told us of "The Successful Pastor." The scholarly and beloved J. W. Lowber was most suggestive and helpful in his short address on "Christian Sociology." "The Kingdom of God, its Nature and History,' by E. C. Boynton, would have done honor to a man of age, experience and national reputation. Addison Clark, the "old reliable," fully sustained his high reputation for close thinking and clear writing in his paper on "Conscience and the Bible." O. A. Carr's brief address on the Church was characteristic of the author. It was solid and sensible. Miss Mary Graybeil, fresh from the foreign field, thrilled all our hearts with the graphic story of her hand-to-hand conflict with heathenism. Would that all our people could hear this cultured and consecrated Christian woman.

But good as was all this, it was not the best. F. D. Power, of Washington City, our "Chief Lecturer," gave us four speeches which will not soon be forgotten. His first was "The Standard of Appeal in Religious Thought; or a Conservative View of the Higher Criticism," in which he argued that it was Christ and his teachings. His appeal was a strong one, and it will bear fruit. "Our Place in the Religious World" was his second address. He thinks we have a place, and a most important one, and that if we do not fill it God will raise up a people more worthy, and give to them the glory which he now offers to us. His third address was "A Quarter of a Century Pastorate." It touched every chord in the human heart. It was tender, humorous, eloquent, logical, practical, helpful. It was an inner view of the life and growth of a great metropolitan church, led on by a pious young man who himself was led of God. His last address was the famous lecture on Garfield. The martyred President, the brilliant statesman, the brave soldier, the dutiful son, the devoted husband and father, the orphan boy struggling with poverty and surmounting every difficulty, and the humble Christian, were all seen in him.

Bro. Power had no easy task assigned him. He was to follow such men as B. B. Tyler, Garrison, McGarvey, Briney and Pritchard, all of whom have been with us in our Lectureships, but he proved himself worthy of the distinguished succession, and, like them, won our hearts and paved the way for a still warmer welcome should he ever return to the Lone Star State.

The old officers were continued: J. Z. Miller, president; G. L. Bush, vice-president; A. E. Erwell, secretary and treasurer; and the executive committee also have a second

term: G. Lyle Smith, V. R. Stapp and A. Clark

The next Lectureship will be in Waco, Tuesday-Friday after the first Sunday in December, 1901.

Dallas, Texas.

ONE OF BRO. PROCTER'S GEMS.

CLAYTON KEITH.

It was a lovely day in October, 1883, when a belated train put Bro. Procter into Louisiana, Mo. He was compelled to remain at either the depot or a hotel for several hours. I met him and took him driving over one of our smoothest roads and to the pinnacle above the city, where he had a view of the hills, the winding river and surrounding country for many miles. Nature was in her loveliest mood, having a charming dress of variegated colors. The air was pure and refreshing. And when he expressed himself as satisfied with the scene we returned. On our way home I remarked, "What a pity that Nature, so full of beauty and kindness to us to-day, should, before next winter is past, be cruel and austere. I want a sentiment from you on the cruelty of Nature." He began:

"Nature's laws know nothing of mercy to man. As Emerson says, 'Nature has teeth in her mouth' and she'll bite. When the temperature is below zero, the cold will freeze your toe or my toe as quickly as it will freeze a potato. Look at the Arctic explorers. 'We are in the hands of God and unless Nature relents we are lost.' These pathetic words were written in the note-book of the heroic commander of the Jeannette expedition, a few days before his death, in the wintry solitudes of Arctic Siberia. writer was a religious man. The entries in his journal show this. He speaks again and again of reading prayers. But the forces of Nature were relentless. The fast-falling band of explorers sought help in prayers as instinctively as children turn to their fathers for aid in distress. There is no kind answer. The white earth, the cold sky, the icy wind seemed to ask, in the mocking words of the English poet: 'Shall gravitation cease when you go by?""

"The great cosmic forces," says John Stuart Mill in one of his most impressive essays, "go straight to the end without regarding what or whom they crush on the road." Nature impales men, breaks them as if on the wheel, casts them to be devoured by wild beasts, burns them to death, crushes them with stones, like Stephen, the first Christian martyr, starves them with hunger, freezes them with cold, drowns them in the flood, poisons them with the quick or slow venom of her exhalations and has hundreds of other deaths in reserve such as the ingenious cruelty of a Nabis or a Domitian never surpassed. This view is terrible, but it is true.

Christians should recognize the fact, and not uniformly teach the existence of a benignity in Nature which is not confirmed by experience. God is kind. He is also terrible and "to be feared above all gods."

Louisiana, Mo.

The Chicago Drainage Canal has been formally tendered to the United States government. This means that the condition laid down in the law of the sanitary district that the canal shall carry 300,000 cubic feet of water per minute is now fulfilled and the channel is now a water-way deeper than the draught of any lake vessel and broad enough to float three of them abreast. The condition upon which it is to be handed over to the Federal government is that the Des Plaines and Illinois Rivers shall be so improved as to make a continuous deep water way from the lake to the Mississippi. Of interest in connection with this event is the legal battle which is now pending in the Supreme Court in regard to the canal. arguments were commenced on Monday of this week by representatives of the State of Missouri versus the Chicago Sanitary District. The argument against the canal turned upon the menace which it carried to St. Louis and the other cities along the Mississippi into whose drinking water is poured the sewage of Chicago. The defense dealt chiefly with technical points relating to the right of a state to take up the matter and the right of the court to issue an injunction against a work which had been completed at very great expense. But, as the attorney for Missouri said, "no amount of expenditure can justify a nuisance." matter to be determined is the question of fact: Does or does not the operation of the canal endanger the life and health of those who dwell below it?

Stockman's Fingers

SAME ON BOTH HANDS.

W. E. Beckham, a corking heavyweight of Barton, Kan., is in the live stock business. He did not need to pay much attention to the food he ate, until about two years ago an attack of the grip left him partially paralyzed. His experience with food is well worth reading.

"The third and little finger on each hand became partially paralyzed, and my spine was affected just below the back of the neck. This came from a severe attack of the grip two years ago. I almost entirely lost the use of my hands.

"This condition continued several months, in spite of alkinds of baths and treatments. In the meantime my stomach, bowels, and digestive organs became affected and deranged. My liver-seemed to have no more action than if I had no liver at all. No food of any kind tasted right, and I run down from 210 pounds to 160.

"One day the groceryman asked me if I had ever tried Grape-Nuts food. He told me that it was recommended as a brain and nerve food and that it was predigested.

"So I commenced the use of Grape-Nuts, and carried some in my pocket. Now and then when I felt hungry would take some of the food into my mouth and allow it to melt before swallowing. The food has a delicious taste and I began to improve right away. In three days' time I was very much better.

"I continued the use of Grape-Nuts, and continued to improve steadily. In a few weeks longer I was strong and had regained the use of my hands perfectly. In less than five months I was back to over 200 pounds, as you see me in the picture which I send. Am now 51 years old and never had better health in all my life. I passed a first-class medical examination about four months ago in a life insurance company.

"My recovery to good health is solely due to the use of Grape-Nuts food. As a brain and nerve food, there is nothing equal to it. You can use any part of this letter, and I hope it may lead some unfortunate invalid to health."

Our Budget.

- -J. J. Haley, of Cynthiana, Ky., informs us that the stonework of their new church is finished and the roof is on. It will be our finest church in Kentucky, with one exception.
- -The August-October number of the Missionary Voice, published quarterly by the Foreign Christian Missionary Society, has been received. It contains all the facts that you want to know about the present work of the Foreign Society.
- -The American Christian Missionary Society has received eighteen hundred dollars on bequest, the interest only to be used in pushing the work of Home Missions. It is a Memorial Fund to Mrs. Marian Parmley, of Painesville, Ohio.
- -Read elsewhere in this issue the article by A. L. Orcutt on Ministerial Relief, and remember the day upon which he calls for an offering. We have no worthier cause than this of helping the veterans, and our long neglect of it should but add to our present zeal.
- -During the week ending November 15, the Foreign Society received \$12,465.96, a gain over the corresponding week in 1899 of \$12,044.98. We hope the Twentieth Century Fund will not fall a dollar below \$200,000 for Foreign Missions. Send offerings to F. M. Rains, corresponding secretary, Box 884, Cincinnati, O.

The Irvington (Ind.) Athenseum, an organization which owes its existence largely to the efforts of Prof. W. D. Howe, of Butler College, has secured a distinguished list of speakers for this fall and winter. Dr. Henry Van Dyke spoke before the Athenæum on Monday of this week on "Tennyson, with particular reference to the message of his poetry to the 19th century."

- -The new church at Bonner Springs, Kan., was dedicated October 28, by Vernon J. Rose. The congregation, under the ministry of W. E. Bobbitt, who became pastor a year ago, quickly outgrew its old building, which was sold for \$700 and a new one built for \$3,500. Bro. Bobbitt has a record as a church builder. During the past year about fifty have been added to the membership at Bonner Springs.
- -After waiting as long as we felt justified in doing for the missing numbers in Bro. Scoville's letters of travel to reach us, we begin in this number to publish those which we have on hand. We regret the necessity of disturbing their original order, but trust that the interest will not be materially decreased thereby. The second letter, which we have not yet received, evidently dealt with Paris. The third, which appears in this week's paper, has to do with Switzerland.
- -L. L. Carpenter, than whom no one has a more enviable reputation as dedicator of churches, dedicated the new house of worship at Stanford, Ill, November 11. It is, he says, the handsomest house he has ever seen in a town of its size. Of the total 'cost, which was \$11,000, \$5,500 remained to be provided for on dedication day, and this indebtedness was more than wiped out by a subscription of \$7,000. Bro. Porter, the pastor, and his earnest congregation deserve much credit for the work they have done.
- -Writers take notice! One thousand dollars is offered by the American Sunday-school Union in prizes for the best book on the topic, "How is Man to be saved; or, God's Way of Salvation." There is a first prize of \$600 and a second one of \$400. The books should be of a practical and popular sort, in length from 40,000 to 70,000 words, typewritten, signed with a private mark and sent to the American Sunday-school Union, 1122 Chestnut St., Philadelphia, before November 1, 1901.

-The Old Folks' Home will be located in Jacksonville, Ill. An efficient board of officers has been elected from the membership of the church and work enthusiastically begun. Already two life memberships have been taken, one by Mrs. T. N. Hall, of Pittsfield, Ill.; another, Dr. Virginia Dinsmore, Jacksonville, Ill., and more to follow. Mrs Lutie B. Hatch has asked to furnish the first room complete, in memory of her husband, Dr. H. Lee Hatch.

-I notice in the Christian Evangelist of 8th inst., "An Old Subscriber" asks "Give reference to the commandment, 'Thou shalt not steal,' in the New Testament." I refer him to Rom., 13th chapter, 9th verse. While, as you say, "the whole Book inculcates those principles which are in antagonism to every species of dishonesty," yet the direct command, "Thou shalt not steal," is there. A. C. MCKEEVER.

Fresno, Cal., Nov. 15, 1900.

-The American National Red Cross Society has arranged for a special series of watch meetings to be held on the night of December 31 to greet the new century. Mammoth meetings have been arranged in the principal civies and they will be held at many towns all over the country. Greetings have been prepared by more than fifty of the most prominent men of every land, and a sealed package of these greetings will be sent to any meeting for which they are requested. For information, address the American National Red Cross, St. James Building, New York City.

-What can the poor Editor do in the face of communications like the following which is an exact representation of a note received a few days ago:

'Please stop the paper. I will send you your money. I Don't Want it any more and I don't think it worth while to well the reasons for not wanting it.'

There are quite a number of people who do not like our way of running a paper and occasionally -not often, but once in a while-one of them finds it so obnoxious as to discontinue his subscription. But those who do so almost always give us the benefit of some more definite expression of their opinions. Really it helps us a good deal to have a definite and intelligent expression of any reader's approval or disapproval. But indefinite praise, while it, of course, makes us feel good, helps us in the improvement of the paper scarcely more than this sort of unspecified disapproval.

-The Topeka State Journal, of Topeka, Kan., announces that a movement is on foot for the establishment of a new church in that city-a church whose "sermons would be on some line of theol gy, broad and expansive, a liberal theology, but the minister would only talk religion in his pulpit." The movement has been suggested, it is said, by the disgust which its leaders and many other people feel toward the habit of many ministers of talking politics in the pulpit. While it is certainly true that it is the minister's business to preach religion in the concrete and to insist upon righteousness in both political and commercial life, it is also true that there is a wider gulf between the real sermon and the political stump speech than some preachers realize. Poor Topela must, indeed, be in a bad way if those who object to politics cannot find even one church in town which meets their views on this point, but must start one of their own. It would seem, too, from the public statements of the leaders of this movement, that hatred for the Ministerial Union of Topeka may also be one of the cardinal doctrines of the new church. The Ministerial Union may have made some serious mistakes-we do not know about that-but the denunciation of it coupled with a declaration against politics in

Scrofula

Few are entirely free from it.

It may develop so slowly as to cause little if any disturbance during the whole period of childhood.

It may then produce irregularity of the stomach and bowels, dyspepsia, catarrh, and marked tendency to consumption and marked tendency to consumption before manifesting itself in much cutaneous eruption or glandular swelling. It is best to be sure that you are quite

free from it, and for its complete eradica-tion you can rely on

Hood's Sarsaparilla

The best of all medicines for all humors.

the pulpit does not seem to us to constitute the most promising platform for a substantial religious

The nineteenth annual report of the principal of the Tuskegee Normal and Industrial Institute, Mr. Booker T. Washington, is a document of Junusual interest. It shows not only the present size and resources of the school-1,083 students. of whom one-third are young women, 103 officers and instructors and an income of \$236,163.40 for the yea -but exhibits the kind of work which the institution is doing. The new Trade's Building, which was built during the past year, was designed by one of the instructors, was built by students and the plastering, carpentry, painting and roofing were done by students learning those trades. This is but one illustration of the practical direction which the work takes. Statistics show that at least three-fourths of the graduates and former students of the institution are earning their livelihood by use of industrial knowledge which they gained there and the others are doubtless benefited by the habits of thrift which are there inculcated as a matter of even more importance than technical training. There is a great demand for graduates of the school to serve as instructors in other industrial institutions. Note should be made of Mr. Washington's recommendation that the masses of the colored people should remain in rural districts, and industrial education should to this end lay stress upon agriculture. "The c lored man is at his best in rural districts where he is kept away from the demoralizing influences of city life." The work, as its principal says, is not sectarian, but it is thoroughly Christian and he notes with gratification the growth of the religious tone of

-A called meeting of the ministers of the city. which was held in the I. O. O. F Building on last Monday, considered the organization of what is to be known as the Christian Employment Association, whose object is to find employment for the Christian and worthy unemployed in our midst. This has been a long-felt want. The applications to the city pastor for help in this line, if well attended to, demand almost as much time as any other part of his work. It becomes burdensome and yet its importance is recognized by every pastor. This interdenominational plan will, it is hoped, to a very large extent relieve this burden, and prove of still greater advantage to the unemployed.

A committee, consisting of J. C. Banks, of the Union M. E. Church, Rev. Foster, of the Congregational; Rev. Carlton, of the Baptist; S L Lindsay, of the R public, and Rev. F. O Fannon, of the First Christian Church, was appointed to recommend plans and outline the best course to pursue. A plan to as ociate this work, by forming a new department, with the Y. M. C. A. was agreed upon as the most economical, practicable and efficient, and the association agreed to take up this work and push it as any other department of the Y. M. C. A., providing the churches of the city would vouch for the support of the newly apointed secretary, whose entire time was to be iven to this work. But the ministers disapproved f this plan. A joint committee will be formed, omposed of one minister and one layman from ach denomination and the work will be organized n an independent basis.

This movement, if wisely directed, will be apable of great good and will help to bring capal and labor together under Christian effort. It ill show both employee and employer that the burch is interested in them.

Personal Mention.

- V. E. Ridenour is in a meeting at Caney, Kan., ith J. B. Lockhart.
- W. H. Hook, of Bethany, Mo., reports that B. Hill is there in a meeting.
- J. H. Gilliland closes his work at Bloomington, l., the last Sunday in January. He will be open or engagement after that time.

The evangelistic committee of Greater San rancisco has extended a call to B. B. Burton, of an Jose, to take charge of the work of city evanglization.

J. F. Callahan, of Grayson, Ky., has begun a eeting with Bro. Flynn, at Oakgrove, two miles om Grayson, Ky. R. B. Neal is an untiring orker in this district.

Miss Josepha Franklin, returned missionary om India, preached recently at Orestes, Ind., and is said converted to missions some who had yer before been touched.

Congratulations and felicitations are hereby exnded to Mr. and Mrs. Jam's H. Fillmore, who ill celebrate their twentieth wedding anniversary Thanksgiving evening, Nov. 29, Norwood, O.

F. D. Power, of Washington, D. C., during a cent visit to Texas, delivered a lecture at Llama id preached in that town one Sunday, to the eat delight of that church, as its pastor, C. E. mootz, informs us.

W.T. Moore's poem Heroes and Heroes, of which tracts were published in the CHRISTIAN-EVAN-BLIST, can be obtained for twenty-five cents, by iddressing the Foreign Christian Missionary Socity, Cincinnati. The proceeds of the sale go to be society.

Bro. F. E. Melgs, since the general Convention, as been making a missionary journey through aneas Missouri and the southern states, speakg almost every night. He was at the Alabama nvention Nov. 14, and will be at the state conentions in Georgia and South Carolina this week.

C. A. Burton has been called to the church at irden, Ill, and will commence work Dec. 1. aul H. Castle, who has been pastor at Virden, ill take charge at Centralia, Ill., from which lae J. H. Smart has recently gone to Winchesbr, Ill.

A. C. Smither, of Los Angeles, Cal., is deliverby a series of sermons on "The Ideals and Plagues
f the Modern Church." The prespectus of the
bries, which comes to us printed on a postal card,
boks interesting and the method of announceent indicates that the pastor knows how to adertise.

Long pastorates are too infrequent among us pass unnoticed. Frederick D. Power has cometed his twenty fifth year with the Vermont Ave. hristian Church, Washington, D. C. His congreation tenders Dr. and Mrs. Power a reception on ov. 20 in honor of the anniversary. We concatulate the congregation and incidentally the ator. A long pastorate is equally a blessing to

Charles R. Scoville has reached Jerusalem, as e are informed by a pictorial postal card received com him bearing "views" of Zion and Hebron, and ated Oct. 21. It is sad to think that the chromo ost-card, after devastating western Europe and weeping in a wave of color over Russia and Turey in Europe, has invaded Palestine also. But e are glad, as our readers will be, to know that ro. Scoville has safely arrived at the Holy City. The have received several other articles from him ad they will appear regularly from this time.

M. D. Clubb severs his connection as pastor of the Walnut Street Christian Church at Chattanooga, Tenn., preaching his farewell sermon Sunday evening, Nov. 11. No minister in Chattanooga was more universally beloved than was Bro. Clubb. His health was such that a change was necessary. Bro. Clubb was a man of sterling worth He leaves the church in better condition than it ever was before and in perfect harmony.

Z. T. Sweeney, of Columbus, Ind., visited the office of the CHRISTIAN-EVANGELIST and the St. Louis preachers' meeting on Monday morning of this week. He had just come from dedicating the new church at Girard, Ill. A special dispatch to the St. Louis Republic says that the other congregations of the town adjourned their services and sent both their audiences and choirs to assist in the services of the dedication day. The building will seat 500 people and cost about \$5,000.

Rev. James McAllister, acting pastor of the Central Christian Church of this city, read a paper at the ministers' meeting on Nov. 19, on the subject, "The Analogy Between the Bible and Nature." The world is no less God's world because its continents and oceans are not arrayed in circles and squares; and the Bible contains no less of God's word because it is not arranged in an orderly code like a law book.

CHANGES.

J. F. Callahan, Noble, Ohio, to Grayson, Ky.
W. H. Hook, Mexico, Missouri, to Bethany, Mo.
M. D. Clubb, Chattanooga, Tenn., to Franklinton, Ky.

Z. E. Bates, Beaver, Pa., to Rudolph, Ohio. T. P. Reid, Selma, to Traver, Cal.

The Christian Lesson Commentary—1901.

For many years The Christian Lesson Com-MENTARY has been regarded by the great majority of our leading Sunday-school workers as easily the best of all the Sunday-school annuals. Thousands of superintendents, teachers and students look for its appearance each year. With the BIBLE and THE CHRISTIAN LESSON COM-MENTARY the teacher is well equipped for his work.

The volume for 1901 appeared about three weeks ago. About twenty-five hundred copies have already been ordered, and we are beginning to receive enthusiastic letters from those who have received and examined the book. We give two sample testimonials. The first is from the president of the Missouri Christian Bible School Co-operation:

New London, Mo., Nov. 13, 1900.

I have just received and examined The Christian Lesson Commentary for 1901. I am able to say of this volume even more than I have said of its predecessors, and that may have seemed extravagant to some. W. W. Dowling's work grows in efficiency with his years. He is the pioneer in Bible-school literature among us, and the yearly increase in his constituency goes to show his labors are appreciated. The Commentary for 1901 is well-nigh perfect. So far as the lessons for the year are concerned, the book is a library within itself, and I most heartly recommend it to all who are anxious to have the best help. This, so far as I have seen, is the best. For the price the work of the publishers cannot be improved upon.

J. B. Corwine.

Such a commendation from the man at the head of our organized Sunday-school work in Missouri should convince any who may be undecided what book to secure that THE CHRISTIAN LESSON COMMENTARY is what they should have. These testimonials are unsolicited. The following letter is from Benj. L. Smith, Corresponding Secretary of the American Christian Missionary Society:

Cincinnati, O., Nov. 12, 1900.

I have examined with great pleasure THE CHRISTIAN LESSON COMMENTARY for 1901, edited by W. W. Dowling and published by the Christian Publishing Company, St. Louis. I commend this Commentary to our Sunday-school workers. Its clearness, its arrangement, its simple, workable blackboard exercises, its chronological

HOW TO FIND OUT.

Fill a bottle or common glass with your water and let it stand twenty-four hours; a sediment or settlement indicates an unhealthy condition of the kidneys; if it stains the linen it is evidence of kidney trouble; too frequent desire to pass it, or pain in the back is also convincing proof that the kidneys and bladder are out of order.

WHAT TO DO.

There is comfort in the knowledge so often expressed that Dr. Kilmer's Swamp-Root, the great kidney and bladder remedy, fulfills every wish in curing rheumatism, pain in the back, kidneys, liver, bladder and every part of the urinary passage. It corrects inability to hold water and scalding pain in possing it, or bad effects following use of liquor, wine or beer, and overcomes that unpleasant necessity of being compelled to go often during the day, and to get up many times during the night The mild and the extraordinary effect of Swamp-Root is soon realized. It stands the highest for its wonderful cures of the most distressing cases. If you need a medicine you should have the best. Sold by druggists in fifty-cent and one-dollar sizes.

You may have a sample bottle of Swamp-Root and a book that tells more about it, both sent absolutely free by mail. Address Dr. Kilmer & Co., Binghamton, N. Y. When writing mention that you read this generous offer in the St. Louis Christian-Evangelist.

tables, its illustrative stories, all combine to render it helpful, practical and desirable.

BENJ L. SMITH.

Again we urge our patrons who desire the COMMENTARY to send their orders as early as possible and avoid the tremendous rush of December—especially the few days before Christmas. The price of the COMMENTARY is one dollar, postpaid. Six or more copies sent to one address may be had at the rate of \$9.00 per dozen—75 cents each—not prepaid. Address the Christian Publishing Co., St. Louis, Mo.

N. M. Ragland.

N. M. Ragland, whose picture sppears upon our front page, comes from an old Welsh family which emigrated to Virginia in early colouial days Bro. Ragland was born in Boonville, Mo, on St Patrick's Day, 1848, and while he was a boy his parents moved to Clinton, where he grew to manhood and was converted. He attended Kentucky University a part of three sessions, returned to Missouri on account of the death of his father, and later was graduated from Christian University, Canton, in 1874. His first pastorate was at his old home, Clinton, which he served for six years. During his second pastorate at Sedalia, he was married to Miss Fannie Sparr, of St. Louis, who died in 1896. For the last fifteen years Bro. Ragland has served the church at Fayetteville, Ark., one of the oldest and strongest congregations in the state. He is the first and only superintendent of Endeavor work among the Disciples in Arkansas. A year or two ago he was appointed to go to Calcutta, India, to serve with W. M. Forrest in the work of the C. W. B. M. Bible Chair at the University of Calcutta. The advice of friends, based chiefly upon the condition of his health, persuaded him, much against his own inclination and the desire of the C. W. B. M., to abandon this work.

A Week of Bible Readings.

A fresh and most invigorating week of Bible readings is the deepest need of the hour. The Gospel and Letters and Revelation of the Apostle John by J. S. Hughes sound like the bugle call for a new era. Send for circular. Address Station O, Chicago.

Crescent City Letter.

Several new families have moved to New Orleans from other states and we are hapeful of greater success. The congregation is united and consecrated. Our church building is so small and plain that when compared with the denominational churches, large and commodious as they are, we suffer by contrast.

With the increasing business coming to the city, the commercial successes that await us, all of which serve to make New Orleans a strategic point for the Disciples, it does seem plausible, at least, that it would be a paying investment for the Disciples in the nation to rally to the support of New Orleans in putting us into a church house that would reflect credit on a people over a million strong in the United States. A twenty or twentyfive thousand dollar church would greatly augment our work in this growing metropolis. The present church, very small and plain in structure, is situated on one of the handsomest sites in the city, overlooking a magnificent park, and in easy walking distance of the business center of the city. A dollar a head from 20,000 brethren of the growing south-west and west, whose products are daily finding shipment from this port, and which has been greatly increased since the Galveston disaster, turning a tremendous tide of trade to this important port-would be a noble investm nt.

The menbers of the Prytania Street Presby terian Church attended the last service in their old church building yesterday, which will be torn down to give place to a large and handsome structure, which report says will be the most beautiful church in the city.

Yesterday afternoon the writer attended the missionary session of the Southern Baptist Association, which met at the First Baptist Church The necessity of Home Missions was emphasized. The report of the Home Missionary committee set forth: First, the importance of frontier work. Secondly, that the large cities should be captured. It was shown that in the city of New Orleans, in the French and Spanish quarter there is a population of 100,000 white people and not a Baptist Church. Third, negro evangelization. The report says the Home Board is co-operating with the northern brethren in educating and evangelizing 10,000,000 negroes. Fourth, that a great work was being done in the mountain districts. Fifth, the report further says: "The Lord has blessed the Baptist missionaries in Cuba." Their missionaries are preaching to crowded houses and many converted to the light. The Southern Baptist Association asked Southern Baptists to raise this Centennial year \$150,000 for Home Missions, and the Louisiana Baptists were apportioned \$3,000.

The report on State Missions was interesting; however, 17 parishes (counties) in Louisiana did not have a Baptist Church; besides, in 15 years the Baptists had entered but two parishes. The speaker asked, at present rate how long would it take to enter the 17?

A gentleman from Lutcher, La., reported his town to have 1,500 inhabitants and not a church of any religious people.

The Rev. Mr. Ware endeavored to impress in his address that "a Baptist dollar goes as far as \$3.00 goes extended for missions by any other denomination."

I felt more encouraged in the work of the Disciples in Louisiana, which has been productive of only meagre returns; and I was more impressed with the immense field that Louisiana offers for evangelistic labors. I om confident that when the plea of the Disciples is brought to the thinking people in our cities and large towns, it will find a ready response in the hearts of the intelligent masses and victory will result.

The State Evangelist, Chas. E. Dunlap, is faith-

fully discharging his duties. He visited eight churches during October and raised for state work in cash and pledges nearly \$100.

The Lake Charles Church has called a pastor and his work opens up auspiciously.

M. PITTMAN.

New Orleans, La.

On account of oversight of our local officers, our C. W. B. M. report does not appear in Illinois state report. We have done the best work of years; have increased the membership, observed C. W. B. M. Day, given to state work, and in all have given about \$75. This note will let the workers know that we are not dead.

R. F. THRAPP.

Pittsfield. Ill.

Iowa Notes.

Mahaska County Convention at Oskaloosa, November 14-15.

"Iowa Day," which means our Home Mission day, will be Sunday, November 25.

Le Grand Pace says: "In your notes you say that J. C. Wright is with me in a meeting at Storm Lake. This is a mistake. He is holding a meeting for me at my mission at Alta. Wright is the right man, and you may write to Wright at Alta. We are building a church house at Alta and expect to dedicate November 11."

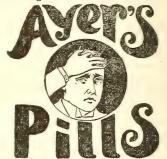
The writer preached in the Opera House at Bussey, a new mission, last Sunday. There was a very large attendance in the evening. There are ten or twelve disciples in the town. Intended to have a meeting there beginning this week, but circumstances make it necessary to wait a week

Wednesday was a red-letter day at Drake. At chap I there were short speeches by Chancellor Craig, Governor Drake, Dr. E. J. Toof, of New Haven, Conn., one of the liberal donors to the University, Judge C. C. Cole, Dean of the Law College, H. O. Breeden of the Central Church, Major S. M. H. Byers, who wrote "Marching Through Georgia," and Miss Alice Tyler, sister of B. B. Tyler. Prof. Howard sang Kipling's masterpiece, "The Recessional,"

I. N. McCash is so much improved that he is able to write letters home.

FADACE

Pain back of your eves? pressure in your head? And are you sometimes faint and dizzy? Is your tongue coated? Bad taste in your mouth? And does your food distress you? Are you nervous and irritable? Do you often have the blues? And are you troubled about sleeping? Then your liver is all wrong. But there is a cure. 'Tis-



They act directly on the liver. They cure constipation, biliousness, sick headache, nausea, and dyspepsia. For 60 years they have been the Standard Family Pills.

Price 25 cents. All Druggists.

"I have taken Ayer's Pills regularly for six months. They have cured me of a severe headache, and I can now walk from two to four miles without getting tired or out of breath, something I have not been able to do for many years."

S. E. WALWORK,
July 13, 1899. Salem, Mass.

Marion County has nine church-s with buildings, all in the west half of the county except Knoxville, which is in the center. In the east half of the county we have no church except a group of fifteen or twenty members, organized about forty years ago and meeting in a schoolhouse. In the east half of the county there are twelve towns ranging in population from 150 to 2,500. There are mission fields yet in Iowa.

ALLEN HICKEY.



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A discussion on the evidences of Christianity with the noted infidel, Mr. Robert Owen. Price re-cently reduced from \$1.50 to One Dollar.

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A very full and able treatise on the action, design and subjects of baptism. 444 pages; bound in leather or half-leather. Price, Fifty Cents.

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CHRISTIAN PUBLISHING COMPANY, ST. LOUIS, MO.

Notes and News.

New York Letter.

The Second Church, Brooklyn, was the scene of a beautiful wedding on Wednesday evening, October the 31st, when Bro. John L. Keevil, the pastor, led Miss Ella M. Elllott, one of his charming young lady members, to the altar. The building was nicely decorated for the occasion and filled to overflowing with the friends of the pastor and the bride-elect. I had the happy privilege of performing the ceremony. Bro. Keevil had done excellent service in building up the Greenpoint congregation, and now that he has a charming helpmeet we naturally expect even greater success in his field of labor. May the Lord prosper and bless their lives in his service.

Having just read "The Reign of Law," by James Lane Allen, I wish to say, while it is one of the most delightful books, from a literary point of view, that has fallen into my hands, it is, nevertheless, calculated to do much harm to the faith of many young people who will read it. In the first place Mr. Allen does the College of the Bible and Kentucky University an injustice by locating "David," his hero, in them and making them largely the cause of the downfall of this young man's religious life. The pastor of one of our churches in Lexington is presented in conversation with doubting David as a brusque, unsympathetic and unchristian man. Such a presentation of a Christian minister will prejudice many readers against all ministers of the gospel and against the Church of Christ as well. President McGarvey says no student has ever been dismissed from the College of the Bible on account of becoming an infidel. And even if such were the case, one who knows the institution can hardly conceive of a young man's being expelled for doubting as David did at the time of his trial. When his professors asked him if he believed in God, he said, "Lord, I believe; help thou mn + unbelief." But later in his life he tells Gabriella, the devout Christian whom he loves, that he believes in the God of the Hebrews just as he believes in the God of the Babylonians, of the Greeks and other heathen nations. He does not believe in the Old Testament Scriptures as inspired, nor does he believe in Christianity as of divine origin. But he simply states, he does not argue. Neither does he produce any evidence. In these respects it is a hurtful book. The fruitage of infidelity in David is bitter, as it always is. He loses his friends, he feels the loss of Christian fellowship, and finds that even his father and mother are embittered toward him. Against these losses his higher nature cries out for relief. This is not strange, for unbelief breeds pessimism and despair. Charles Darwin, the great scientist, denied food to his soul so long that at last he confesses that he was conscious that his higher spiritual nature had atrophied In his latter years he could find no delight in poetry or music, or any such thing. He regretted this, and said that if he had his life to live over again he would give some time every week to the cultivation of these elements in his nature. Since the world by its wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. Men will believe if we will faithfully and strongly preach Christ as the Savior of lost men.

The Rev. N. D. Hillis, of Brooklyn, in a sermon on last Sunday declared that if a great revival does not sweep over this country in the opening of the new century, it will be because of the negligence of the preachers. He thinks the people are ready for an enterprise of evangelism that will compass the whole country. He suggests that the ministers of New York plan a

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J. M. VAN HORN, Warren, O.P.

"For hymns suited for all occasions of worship, carefully selected, well printed and well arranged, I know of none that I can endorse more heartily than the Praise Hymnal. HENRY PEARCE, ATKINS, Harrodsburg, Ky."

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Send to us for your music of all kinds. Christmas music is now in order.

great series of meetings to be held in New York in January and February, and that in March we spread into the towns and cities round about the metropolis. This all sounds good, and certainly if men could be brought to Christ in great numbers in this way it would be a most desirable thing to do. But I am inclined to think Dr. Hillis is mistaken in placing the whole responsibility of this work upon the preachers. The true minister of Christ is always ready to do just this sort of work. The old Jerusalem Church evangelized Judea and Samaria and then went out into the uttermost parts of the earth when the disciples "weat everywhere preaching the word." Similar results will follow a similar work to-day. One of the greatest needs of our time is a witnessing church, a church whose every member testifies, by word and deed, to the verity of the Christian faith and hope. Such a church would continuously enjoy the blessings of evangelism. This should be the normal condition of the Church of Christ: anything else is abnormal. The preachers, however, can do much toward producing this desirable state of affairs; then the churches, and not the preachers, will conduct revivals.

S. T. WILLIS.

The Christian Woman's Board of Missions.

The first Lord's day in December is given for the placing of the enterprises of the Christian Woman's Board of Missions before the people.

It is hoped the observance of this day will be general. The Sisterhood has undertaken much work for Christ and his church and should have the opportunity of presenting it to his people. The sisters are seeking to increase their membership, to call others to the service they have found so precious, and want to make this a day for the enlargement of their forces.

The pastors and elders of our congregations should give the auxiliary members all possible help in arranging for the celebration of C. W.B. M. Day. Above all let fervent prayer be offered that the message given may be blessed.

It is no small thing that in many of our congregations little groups of the women are studying the best ways of advancing the reign of Christ upon the earth. On the first Lord's day in December they will try to tell the Church the results of their efforts. Let the people hear them with love, pray for the work and honor the great Head of the Church by helping forward the women who are laboring with Christ for the advancement of his kingdom.

They have chosen as their watchword for this year, "Missionary education for the world's evan-

gelization," and aim to secure twenty thousand readers the Missionary Tidings, two thousand auxiliaries and an advance of \$20,000 for the twentieth century. Surely this is a worthy aim, help them to reach it by giving your best giftf of prayer, thought and money on C. W. B. M. Day.

Helen E. Moses.

Ordination.

On Wednesday evening, Oct. 31, at Lynnville, Ill., Bro. J. W. Camp, of Riggston, Ill., was ordained to the ministry. Bro. Camp has been a member of the Lynnville Church from his boyhood. He spent a number of years at Eureka College and is at present pastor of the church at Concord, Ill. Tae Lynnville Church rejoices greatly in the honor of sending him forth as a herald of the King.

Bro. James H. Campbell, who with Bro. Camp served as elders of the church, was also ordained as elder. It was inspiring to all to have these good men set apart to this holy ministry by fasting, prayer and imposition of hands. The writer, their pastor for four years, officiated, together with Bro. A. C. Roach, another former pastor and now associate pastor at Jacksonville, and Bro. Newton Bundy, pastor at Chapin, Ill.

FRANK L. BOWEN.





Ocean View, Del.

The Mt. Zion congregation near Ocean View is the only congregation of Disciples in the state of Delaware. Once we had a mission in he city of Newark, for which Brother McLeod preached; but the mission has been abandoned. Nearly three years ago I came to minister unto the Mt. Zion congregation. Since coming here there have been twenty or twenty-five additions and the church has purchased a lot and built a house of worship in the town of Ocean View. The church contributes to State and Foreign Missions besides partly supporting me.

The Coast Assembly of the Church of Christ is located about two miles from here. A company of capitalists from Scranton, Pa., has been incorporated under the laws of Delaware, and has purchased one thousand acres of land. They will, lay off about thirteen acres of land in walks and flower beds, and the company will erect an auditorium to seat between three and four thousand people, which they will deed, free of cost, to the Disciples of Christ. There will be a park of about ten acres. The company is now laying off the city with streets, avenues and boulevards. Already a number of lots have been sold. Those wanting lots had better apply soon. Write to R. R. Bulgin, Millville, Del.

The climate here is mild and the ozone from the salt water will invigorate the body and send a healthy life fluid coursing through the veins. I hope that quite a number of the brethren everywhere will purchase lots.

By the time this is in print the company will have a charter for an electric or steam railroad from Dagsboro to Ocean View Beach.

Brother Shinnal our blind preacher from Virginia, has been called to preach for the Mt. Olivet and Perry Hawkins congregations on the eastern shore of Maryland. JACOB WALTERS.

Christian Education in Illinois.

The Eureka College Aid Association, organized for the purpose of awakening greater interest in the cause of Christian education in Illinois, was at the recent convention at Bloomington, Ill., reorganized as a permanent association.

Having lived through the experimental stage of its existence and demonstrated beyond doubt its right to existence, and the wisdom of its plea, the association is ready to do mor, aggressive work toward securing to the Disciples of Illinois the blessing of an institution of learning where Christian training is an ever-present element of college life and work.

The history of the association is such as to win the cordial approval of the churches and college authorities. Although the presentation of the work in other localities has been prosecuted by a field secretary only a few months of this time, yet over 500 women have united in the work and \$2,567.83 have been raised for the college.

It has long been recognized that the women possess the greater part of the zeal for education. To the women of the University Bible Chair movement is due the organization and sustainment of the most progressive plan for promoting Christian education hand in hand with the best secular edu cation offered by the universities. To these same women and others we may confi ently look for cooperation in promoting Christian education within the limits of the state of Illinois.

The cause of Christian education in Illinois, though lying at the very foundation of all growth and development of the Christian Church, receives but meager encouragement. The Disciples in Illinois have but one institution of learning. Yet few churches recognize its support either as a duty or as a blessed privilege for investing money where its benefits may be reaped over and over

again in the consecrated lives and work of its educated youth.

The members of the Eureka College Aid Association pay \$1.00 or more per year, and are considered agents of good will and centers of college interest in their several communities.

At the recent convention plans for future work were discussed and a recommendation was carried to undertake as special work, as soon as the association is strong enough, and with the approval of the trustees and faculty, the endowment of a chair in Eureka College. This chair, appropriately named for the devoted and efficient president of the association, Mrs. S. J. Crawford, is to be occupied by a woman who will act not merely as an instructor in the college, but have oversight of the young laiv students as well.

With this as a definite future work, the members of the association, with Miss Mary Hedrick as field secretary and organizer, are pressing on with fresh enthusiasm, confident that the friends of Christian education throughout the state will gladly lend their influence and membership toward the furtherance of such a worthy enterprise.

MRS. MAUD M. CONKLIN, Cor. Secy.

Sensible Temperance.

A WORD TO TEMPERANCE LADIES.

It is universally admitted that temperance women work for their cause with a desire to make life happier; that is, intemperance in drink causes an immense amount of misery in human life, and the temperance movement is an effort to replace this misery with happiness, peace and comfort.

Many temperance women make the mistake of going at the subject hammer and tongs and proposing to force people to believe their way. It is far better to exercise a broad charity and take the position that one's own peace of mind and happiness, not only of the individual, but of the family and friends, depends upon sensible habits of life.

A very much greater foe to human happiness than whiskey exists, and it will startle many an honest temperance worker when the name of that foe is given. It is spelled c-o-f-f-e-e. "I don't believe it," some ardent temperance worker says, who is really a slave herself to the coffee cup.

Cast your thought among your sick friends, nervous, irritable, brokendown women whose homes are anything but peaceful homes because of the irritation and friction brought about by their physical and mental condition. In ninetyfive cases out of a hundred, the nervousness, irritability, dyspepsia, kidney trouble, female troubles and various diseases which such people are subject to, come directly from a brokendown nervous system, brought about by the daily use of coffee. Careful chemical analysis proves this statement to be absolutely true and personal experiment will prove the same to any one who cares to make it.

You may have a few friends who are made miserable by whiskey, but you have scores of friends whose lives are made miserable, as well as the lives of their families, by the use of coffee. Hard to believe, isn't it? Many of the most profound truths are not accepted by humanity when first brought to humanity's attention, but they are truths nevertheless.

Try for yourself, reader. Leave off coffee altogether and start in with Postum Food Coffee. which can be obtained at any first-class grocery store. You will find within ten days an improvement in the sum total of happiness for yourself and for your friends about you. Life will take on a new aspect; strength, vigor and vitality will begin to come back for your use. You can do things that you have heretofore been unequal to. You can accomplish something in this world, and you can quietly and without ostentation become a most efficient worker in securing to humanity that neace, content and happiness that we are all seek-

Babbitt's

Powder, or Pure Potash or Lye, or Best Baking Powder,

It is the Best

Lord's Day, Dec. 16, 1900.

One of the last things to be done in this wonderful century, and one of the best things to be done at many other times, is for individuals and churches to make liberal contributions to the good cause of Ministerial Relief. This is no charity affair, as some are pleased to look upon it, but one of the expressions of a real, genuine Christianity, in the payment of an honest debt. No essential element in the religion of Jesus Christ needs more emphasis to-day than that which manifests itself in "ministering to the necessity of saints." To do for the needy of earth that which they could not do for themselves, is the fulfilment of the mission of the Son of God to this world; and this not only in the spiritual, but in every sense of humanity's needs. Every spiritually-minded individual loves God; and because he loves God he loves the children of God. Deeds of kindness are love's simple language. Loving is doing. If we love God, then we love our brethren also, and this means to reach out a helping hand.

We have not done what we could and should have done in this matter. The report made to the Kansas City Convention by the Board of Ministerial Relief shows that only \$6,173.79 were handled in cash last year; that the permanent fund is only \$16,907.22 It is true that, as an organized effort, this work is only five years old, and I am told that it will take time to work it up. Perhaps it will, but it seems to me that it ought to take no more time than is required to strike the chord to which every Christian heart should be attuned. And the simple statement that there are a number of our worthy and beloved brethren who are both hungry and cold, and that the good Father who gives us all is calling upon us to help them, ought to strike that chord, and the music which arises to heaven be the mingled sounds of the jingle of our silver and gold with the expression of their heart's gratitude.

Brethren, there is a real joy, the joy of righteousness reflected back upon the soul, in knowing that you have helped to supply the needs of these good brethren, and that you have added just a little to their joy. Hear them: "I am al nost helpless and have no help only what you give me. . . . I feel that the good Lord is very good to me in giving such brethren to minister to my necessities." And "I do not know what I should have done had it not been for your timely check." And what more need I say? We already have enough of such replies to the little favors done to make a small volume.

I would that we might all rise above the idea of simple duty, and having such measure of the Christ spirit as would enable us to ay, for the joys that are set before us, we will help these dear brethren.

Look at the heading of this article again, keep in mind the appointed time, and prepare yourself in heart and purse to do in this matter waatso-ever the Lord would certainly have you do.

Send all contributions to Howard Cale, Pres., Indian apolis, Ind. And may the ble-sing of heaven be upon you.

A. L. ORCUTT, Cor. Sec. be upon you.

Announcement.

Following instructions from the Convention the Board has employ d A. C. Roach, Jacksonville, to serve as evangelist under the pay of the Bibleschools and he has the work of securing the contributions through the superintendents. Roach will remove to the territory north of Galesburg and organize missions in new fields and grow them into churches. Circulars are sent to superintendents giving the plan in detail and he wil announce his address as soon as it is decided. It is hoped that all our Bible schools will give him a cordial support. This is pure missionary work and is to be done where we have no surrounding churches. J. FRED JONES, Sec.

Stanford.

Missouri Mission Notes.

The appropriations for the ensuing year are be ing made and they are calling for a large increase in treasury receipts. We are now sustaining five men in South Missouri, besides helping at Doniphan, in Ripley County. Help is continued at Beulah and Tuxedo, in St. Louis, and newly granted to Carondelet and West End. Westport, in Kansas City, and South St. Joseph are new mission points, while help is continued at Warrenton, Jef. ferson City, East Moberly, Bucklin and Gorin.

Thus, you see, we have seventeen men now on the pay-roll besides the office force. This is a considerable increase over the force employed at this time last year, while the apportionments remain practically the same. This means that we must have every church in the state enlisted as far as possible, and more of the churches must pay their full apportionment. There are a number of life members who are in arrears with their payments and money is very much needed now to keep the work moving till the opening of the year. The great majority of our field force are poor men, they need their money as fast as it is due, and especially just at this season of the year when the winter's supplies must be provided. Some of the churches who promised to pay before October 1, have not done so yet. I entreat you, brethren, that you do so now. We are in the very largest need.

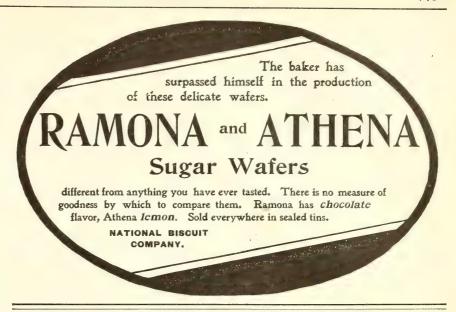
Again, some of the churches can pay this year's apportionment at once; will you not do it? It will come as a blessing of such great magnitude that we shall be indeed doubly grateful therefor. We shall try to get out the notices next week, but don't wait for that, send at once. Are there not some friends of the work throughout the state who will become a

VOLUNTEER BAND

to help on this work by voluntary contributions? The convention instructed the board that: "Whereas, it is desirable to place our State Mission work on a permanent basis; and whereas, other states have found it a great benefit to raise permanent funds, Ohio having \$48,476, Illinois \$22,207 and Indiana \$11,000; and whereas, such funds produce both cash and security in years of depression and need, th refore, we heartily recommend that our State Board and corresponding secretary be requested to raise a permanent fund of \$25,000, or more, to be invested in first mortgage securi ties, the interest only of which may be used, and that every effort be made to secure personal gifts and legacies for this fund." These are our instructions. Who will lay the foundation of a

PERMANENT FUND

for State Mission work? Have we not those in Missouri who love the cause as well as our b-ethren in the states named love the cause in their states? Surely so. It would be a sad comment upon our people if this were not so. Can you do a better thing for the cause you love than to build up a fund by the help of which men will go on preach-



ing the gospel of the blessed Christ after you have gone home to be with him? What joy, as the cycles of eternity roll on, to know that I have left here in my own land an influence that will people heaven with the redeemed! Who will be the first to answer the call and begin this work in the Master's Yours in Hi- name,

T. A. ABBOTT.

1123 Oak Street, Kansas City, Mo.

Missouri Bible-school Notes.

More schools will keep Boys and Girls' Rally Day for America this year than in both previous years, and if you are not planning for it, the time is not entirely too late. See to it, writing B. L. Smith, Y. M. C A. Building, Cincinnati, Ohio, for supplies free gratis.

The work at Balm had come to a standstill no school, nor worship, nor preaching for nearly a year, but R. B. Havener has revived things generally, and now J. T. Bunch will preach for them, they are to finish their house immediately, and Miss Dean Chandler is superintendent, and there were 16 additions, just the work the people of God want done among the weaker and discouraged brethren.

The kindness of the CHRISTIAN-EVANGELIST and Register is such that we do not wish to monopolize the space, so that brethren must allow us to abide our time and place. No better friend in all Missouri to this work than are the above papers, doing the best for us they can.

At Raytown, we have had friends these many years; though I had never gone near them, they always met their apportionment, and on my going we had a good day, the brethren and C. B Lotspeich having made all preparation and when asked to join our army of 500 giving one d llar each, thirteen of them responded, besides the school apportionment. O. A. Ishmael followed up the rally with a meeting, while I went to other work happy in the Lord.

Did you hear? We want 500 names to put before the next convention, representing 500 friends that, outside of the school apportionments, have given us one dollar each, and it is a great pleasure to say that we are getting many of them. Will you be one? Why not? Is there better cause? Where?

John Gidd as is doing the work at Tavern that tells, and now they are putting on the paint, and we will soon have another good house in which to worship and work.

Missouri City and Garden City are two friends that meet with regularity their apportlonments to this work, which ought to be done by so many.

Have you a Teacher's Assistant? One who shall

assist in seeing to order in school, in recitation; see to absentees, visiting the sick; representing the class on public occasions or times of gloom; one that quickens the class spirit and credit; one who is generall; useful to the teacher. Try it.

A superintendent writes that they have decided on Boys and Girls' Rally Day for America, "only we are a little late for the program prepared by the General Home Board, and want you to suggest one a little more brief." Well, am glad you are going to observe one anyhow. But put in the time, and "The Flag and the Cross" will serve you well, for it is fine and no mistake, and if it must be, why have the rally the Sunday following Thanksgiving. But be sure and have the rally, you owe it to the children, to the church, to Home Missions.

We are nearing the third quarter, and more than two-thirds of the schools have not remitted for either, hence our constant begging. Help us by sending the full year's pledge or apportionment H. F. DAVIS. right away, please.

Commercial Bldg., St. Louis.

Central Christian College.

The college has a larger attendance than for several years past.

Evangelist R. A. Omer is assisting A. G. Alderman in a m eting at Albany, Mo.

- J. E Davis has accepted a call from Princeton, Mo., and will begin his labors with them January 1.
- E. B. Harris has had fifty four additions at Gaynor City since April 1. He also gives half time to Denver, Worth County.
- O. J. Law and his work is spoken of in the highest terms.
- M S. Jamison has lately moved his family on Bethany Heights and will enter school next term. He is now in a meeting near Blythesdale, Harrison

Several consecrated and experienced preachers are ready to preach for small churches in the surrounding counties. Churches in need of a preacher should write Dr. Ellis, president of Central Christian College.

The John S. Allen Literary Society is arranging a lecture course for this winter. The course will be made up from the ranks of well-known Missouri orators. This is in addition to the "Popular Course" now being given in our city.

CHAS. L. BEAL

Nov. 15, 1900.

TO CURE A COLD IN ONE DAY

Take LAXATIVE BROMO QUININE TABLETS. All druggists refund the money if it fails to cure. E. W. GROVE'S signature on each box. 25c.

Evangelistic.

OHIO.

Chillicothe, Nov. 12 .- Had one confession last evening at regular service.- J. L. SMITH.

COLORADO.

Cripple Creek, Nov. 8.—Two additions last Sunday, making nine since my last report.—Jon S. RILEY.

NEBRASKA.

Roseland, Nov. 17.—Just beginning a meeting here where we have no organization. Crowds large and interest deep. We hope to effect an organization before we close.—Wilkison and MCVEY.

TENNESSEE.

Johnson City, Nov. 13.—Ephraim Buck, evangelist for the 1st district of Tennessee, has just closed a meeting of 16 days with the congrega-tion at Boone's Creek, Washington County, Tenn. Thirteen additions, nine of whom were by con-fession and baptism.—T. C. Garst.

KANSAS.

Leavenworth, Nov. 14.-Another addition here

Leavenworth, Nov. 14.—Another addition here Nov. 11th. Have just repaired our house some and will do more soon.—S. W. NAY.

Chanute, Nov. 11.—One confession at Yates Center and three by letter at Chanute since my last report. Will assist Bro. Duncan McFarland in a meeting at Pleasant Hill Church, near Burlington, Kan., beginning Nov. 12.—W. T. ADAMS.

Piedmont.—Evangelist M. Ingels' meeting closed with 11 additions. Three conversions; three from denominations and five took membership. The church roll was revised, a large Ladies' Aid organized and aggressive work inaugurated. Bro. Ingels is now in a meeting with A. L. Drummond at Downs, Kan.

IOWA.

Des Moines.—Accessions every service for several weeks, two last Sunday; 16 in three weeks.
—E. W. BRICKERT, pastor East Side Church of

Greeley, Nov. 12.—Meeting here starts out fairly well; house crowded last night. The spiritual condition of all the churches in Greeley is at low ebb. Nothing could give one a better descrip-tion of the condition of the church here than to read Revelation 3:15. We hope to be able to re-port things in a better condition before the meetcloses .- LAWRENCE WRIGHT, district evangelist.

Clarinda, Nov. 16.—Closed my pastorate of 14 months here Lord's day, Nov. 4. During this period 86 were added, of whom 62 were baptized. Contributed \$408.78 for missions. The Junior C. E. grew from a handful to be the banner soci-C. E. grew from a nandul to be the banner society of S. W Iowa. Two new furnaces were put in place, \$500 paid on standing indebtedness and largest weekly pledge for coming year's work in history. Resigned the pastorate to take further preparation in Drake. The next six weeks will be spent in field work under the Bible-school department of the I. C. C.—W. B. CLEMMER.

Olney, Nov. 12.—One confession at Bellmont yesterday evening, a young school teacher. The Bellmont Church is repairing their chapel which, when completed, will be a beautiful little structure.—W. C. SWARTZ.

Knoxville, Nov. 12 -We commenced a meeting

Knoxville, Nov. 12.—We commenced a meeting on the 11th. Two additions the first night. We expect to continue for four weeks and close the meeting with a lecture, "In the Footsteps of the Pioneers," by C. C. Redgrave. Everything blds fair for a successful meeting.—J. T. STYVERS.

Princeton, Nov. 12.—Two young persons made the good confession last evening at our regular service and one united with us by letter in the morning. The church building is getting two good coats of paint within and without this fall and is moving forward in every good work.—J. G. moving forward in every good work .- J. G. WAGGONER.

La Harpe, Nov. 12.-D. J. Elsea closed a three weeks' meeting for us two weeks ago with 23 additions; 17 by obedience, two by letter, four by statement, two from the M. E. Church. Bro. E. began his work for the church the latter part of August As a mark of esteem and confidence in Bro. E. the members recently gave him a surprise reception and a number of valuable presents.—J. E. WILLIAMS.

Martinsville, Nov. 13 .- Meeting of three weeks closed; 32 confessions, six from Baptists and 27 by statement. Total, 65. C. E. Elmore will begin work in this county as special evangelist Sunday. W. G. Walters recently closed a good meeting at Rural Hall. Jim Shelburne held a meeting at Salem with about 40 added to the church.-W. H. ROOK.

MISSOURI.

Huntsville.—Louis S. Cupp has been called for another year by the Huntsville Church. Two additions Oct. 28. Will exchange meetings with Granville Snell, of Memphis. Bro. Snell began at Huntsville Nov. 12.

Armstrong.—The meeting conducted by Arthur N. Lindsay resulted in 11 additions to the church.

Faith was strengthened and our cause much ad-

vanced in this place.
Frankford, Nov. 13—Since my last report I have had accessions as follows: At Salt River Church, three by baptism. two by statement, two from other churches. At Liberty, two from the Baptists.—W. D. McCulley, pastor.

Hematite, Nov. 15.—Bro. Schultz held a meeting

here, resulting in four additions to the church. The number is not large, but the church is much strengthened, and expresses great satisfaction with the work of the evangelist.

La Grange, Nov. 15.—Forty-nine added at Cherrybox, Shelby county.—T. A. Hedges.
New London.—I am here at New London in a good meeting. Having fine audiences and good prospects.—W. T. Moore.
St. Louis.—Beulah Church, at the corner of Marcus Avenue and Hammett Place, began a

series of gospel meetings, Sunday, Nov. 18, W. A.

Moore, pastor, preaching.
St. Louis.—The Fifth Church, W. F. Haman, pastor, commenced a protracted meeting Wednesday, Nov. 15, S M Martin, evangelist, assisting

in the conduct of the meeting.

Nevada, Nov. 12.—Two additions at Rinehart yesterday. Will commence a meeting with the church at Walker next Saturday night.—S. Magee.

St. Louis,-The Compton Heights Church closed a short meeting Nov. 9, with 17 additions. We were ably assisted by S. D. Dutcher, of Mexico, this state, who made many friends while among us.—Sherman B. Moore.

Fayette, Nov. 15.—We have just closed a very successful meeting at Ashland, eight miles south-east of Favette; 27 additions, 16 new converts, six re-laimed, five from other churches.—Arthur N. LINDSEY, pastor.

Monroe City, Nov. 12 -We started a meeting here with a Sunday-school Rally yesterday. Two hundred present at Bible school and fine crowds at both church services. W. N Briney, of Parls, will begin preaching for us to-night. We are expecting and praying for a genuine revival. The Monroe City Church remembered the stricken sufferers in Galveston a few Sundays ago; collection about \$30 .- RUSSELL B. BRINEY, pastor.

St Louis, Nov. 19 .- At the First Church, F. O. Fannon, pastor, six additions yesterday; 12 since last report. At Ellendale, A. J. Marshall, pastor, four additions Nov. 18. At Beulah, W. A. Moore, pastor, three additions in meeting with home forces. One addition at Fifth Church, W. F. Haman, pastor.

Cameron, Nov. 18.—Bro C. M. Chilton, of St. Joseph, assisted Bro. White in a four weeks' meeting here, which closed last evening. The e were 25 additions; 19 by primary obedience. This makes our membership over 700 Among the 25 added are several splendid business men.—WILL H. BROWN.

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How tired you little trees must be Of holding on so tight The very sloping mountain-side All day and all the night.

And don't you wish that you could stand With maples in the vale? And stick your toes in nice warm sand Where River wags its tail?

You may not laugh, you may not cry, You may not even cough, But only dig in with your heels For fear of falling off.

-Helen Hay.

STRUGGLING TOWARD THE

BY WALTER S. SMITH.

Chap. IV.—Prof. Guthrie; A Double Surprise.

At the time of the Norris trial, "Prof." Paul Guthrie was forty-four years of age. Like Job Norris, he had his membership in the Bend congregation on account of the distance of the Bend from the place where he would have preferred to place it. He always liked the Baptists; and, until this action, he had no objection to their polity. He had no great acquaintance with their special tenets; and, as they were devout and active, he worked contentedly along with them for his four years of residence there as teacher of the public school. He was a firm and manly fellow, and his qualifications entitled him to much respect. Born of the stern old Presbyterian stock of Scotland liberally mixed with the inflexible blood of Wales, he had certain traits that rendered him readily conspicuous. He could sing, play on several instruments, write poetry, make a speech, drive a good horse, build a coal fire, keep a garden, relate an anecdote, deliver a lecture or conduct a debating society. Of Northwest territory birth, he had been liberally educated; and, knowing well the workings of the public school system of Indiana, he had been called to the Bend to organize the graded school in the handsome new building. It was a success from the start; and all the people were with him, except the doctor above alluded to and a few disreputable characters who disliked the preacher and Job Norris and all who tried to keep themselves clean. Lige Taggart, John Elliott, Rip Peak, Walter Brown, and Joe Revell disliked him; and some of them annoyed him in all he tried to do. At least three of them owed him bills for schooling which they had never paid; and the doctor and Elliott got out of their bills, as they did out of many obligations, by positive lying. In Kentucky the public school fund is weak, and to employ strong teachers the patrons pay tuition rates in addition to the public money.

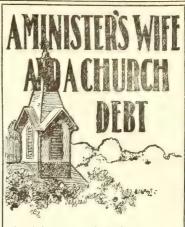
But every year the good teacher was reelected to the work by strong majorities, and the school went on in spite of Satan and this little army of his. Paul was much impressed with what he saw in the trial. He was already unfriendly to sectarian bigotry, and, as he abominated all acts of injustice, the treatment meted out to his noble friend, Norris, excited all the Welsh and Scotch of his nature. Calling on Norris, he freely talked it over. At first he advised him to demand a re-hearing. But, thinking better of it, he acquiesced in Job's decision to bear it without remonstrance. Job's view was adopted as correct; to-wit, that the sectarian spirit would not be corrected by a fight. But to see that good man and his model family still attending the Sunday-school and the church services, was to Paul a great surprise.

The two families became more and more fond of each other; and, as Paul read Job's papers and books, he became greatly interested in the Christian Church. He asked many questions about Campbell and Scott and Stone; and before he was aware of it he had passed all barriers, and was fully committed to the simple Jerusalem creed—the faith of the apostles and prophets. It struck him with genuine Scotch and Welsh conviction. Being a ready speaker he delivered pioneer philippics against sectarianism; and fully two-thirds of the Bend church endorsed him.

After Rev. Henry's resignation, the church was without the shepherd for a few months, and Prof. Paul was one of three to take each his turn in edifying the saints. All the people said he could preach; and in spite of his philippics, he was requested to fill out the unexpired year.

He consented on condition first, that the y should find another minister before the year was out, if they were able to do so; second, that he should not be restricted in what he should say. Entering thus on a new line of study, he prepared original sermons on the purity of the gospel, and the sin of sectarianism, that made all the people think and read; and as Revell and the wicked doctor did not attend, there was but little irritation. Their meanness, however, was displayed in a bitter effort to get the school out of his hands. Having himself become so deeply interested in the ministry, although re-chosen for the fifth year, he declined to serve as principal again; and, while on a visit in Lexington, he and his wife cast their membership with the Disciples. The church at the Bend was never again satisfied with the narrow views displayed in the Norris trial; and the dogma of close communion was never more mentioned except in condemnation.

Paul saw in a Christian paper a call for a man to take an evangelistic field in Indiana. The man who wrote the call was in the very village where Guthrie had taught his first important school. Answering the advertisement, he stated that he had been preaching but one year, and not at all as an evangelist; but as he would like to work in the ministry, and in an Indiana field, he would be willing to undertake it. The answer came back altogether favorable: "There are people here who know you, who attended your school, who have read your



A minister's wife in Buffalo writes:

"Our church was encumbered with a mortgage. The Ladies' Home Journal and The Saturday Evening Post seemed to offer a chance to accomplish something for the work, and I took the matter to the Ladies' Aid Society. I proposed that each member should enter her subscription, and try to secure other names. My plan was received enthusiastically. In addition to our own members we obtained subscriptions from many not connected with the church. Everywhere we went we talked Journal and church mortgage. Soon we had subscriptions enough to reduce the mortgage considerably, and with very little work."

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articles in the papers, and who are very sure you will succeed as an evangelist. Come at your convenience, and visit four or five of our churches, and I think you can go to work at once."

This seemed to Mr. Guthrie a providential call, and he accepted the suggestion. Although the congregations were busy preparing for their Christmas festivities, they turned out to hear the preacher, liked him, instructed for him, and he was employed Returning to Kentucky, he ladjusted his affairs there and left for his new field. He met the Board on Saturday, January 19, 1889. This Board consisted of delegates from about twenty congregations who had gone into a compact to co-operate in the employment of an evangelist who should hold meetings in destitute places, who should aid the weak churches and "set in order the things that were wanting" in any part of the dis-The state had been divided into about thirty districts. The fourteenth district embraced three counties, and it was to this charge that Paul was called. | Silver

There was present at the Board meeting a delegate from the church at Luzon, who urgently pressed the Board to allow the evangelist to begin his work there. These were his earnest words: "Brethren, we are in great need of a meeting. We have no preaching and our church is empty and idle. There is a young Baptist preacher there who is out of work and who is willing to preach for us in a union meeting. We have told him he might preach till we could find a man; and he said that would suit him exactly. He will be glad to give way any day; and if you will send Bro. Guthrie there, I am sure a great deal of good can be done."

On motion of one of the delegates this request was granted; and all agreed that the work should begin there in two weeks. It could not begin earlier, because some visiting must be done in the co-operation to bring up the pledges for support.

Paul went about his work with a light heart, and in the two weeks, he was fully ready for Luzon.

Meantime Timothy had bravely undertaken the union meeting; although his spirit was weighted with the lies from Sunrise. The committee had made a faithful examination; but when they reached Sunrise they found the scandal all pointing to the Bend; and when they went to the Bend, they found it all centered in his act of "loyalty" in expelling a heretic who persisted in quoting "Campbellite Scriptures;" and as for bad morals, all they had heard had come from Sunrise, and "Lige Taggart and a gossipy widder over there had started it all." This information came directly from Squire Lee. of the committee. Nobody believed that Henry ever drank in the lumber yard, because he fought whisky all the time; and as to running away from his wife, that gossip was his mother-in-law's meanness, for everybody knew he had returned from two visits from the interior directly to his wife in a week, each time; and the committee knew she was now with him at Luzon.

As to his conduct toward his singers, these young women were among the best girls in Sunrise and Taggart had already received a handsome thrashing for his speech on that subject.

So they had returned fully prepared to exonerate the young preacher; but as they found him engaged in a union meeting, they decided to wait till it was over, and then make his vindication ceremonially public. With all this load pressing upon his fair name, he began very humbly indeed. There were pharisees in Luzon, as well as in Jeru salem; and they would not go to hear a preacher that was talked about. There were but few that did go at first; but as his singing was fine, and his sermons earnest and fiery, they gradually dropped in. In the two weeks, the audience had increased to almost two-thirds of a houseful.

Wednesday night of the second week a lady came forward, desiring to become a Christian. He could not ask the congregation to vote upon her fitness to be baptized, for she desired to unite with the Christian Church, and that, with them, would not be good form. He could not well ask her to recite a Christian experience, for that also would be of doubtful propriety. He asked. one of the elters what to do, and he replied: "take her confession." Henry was able to do this, but he did it very awkwardly; and he inwardly prayed that he might not have it to do again, until he knew more about it But oh, how glad he felt! It was the very day of the committee's return; and he soon met the leader, who assured him that the scandal from the river had been investigated, and had all dwindled away to nothing. He had only done right in expelling a heretic; and all the balance of the allegations were false. Clear! clear! clear! So said the committee and so rejoiced the accused. But two things confronted him to mar his rejoicing. First, he knew he had not done right in expelling such a heretic as Job Norris: second, he perceived that he lacked a great deal of being fit to hold this meeting. That very night he wrote to Rev. Paul Guthrie at Phocis, "Come! Come at once! There is an interest here, and you are sadly needed! One lady has already expressed her desire to be a Christian, and I am sure there are others."

Paul received this letter on Friday, and regarded it as providential; for he had just completed the rounds and was aiming to reach Luzon the next day. The letter surprised him no little; for he had lost the whereabouts of the young preacher. But his surprise was as nothing compared with that of Rev. Henry, when at two o'clock the next day the well-known teacher from the Bend drove into town. They shook hands several seconds and acted like two long-separated brothers.

(TO BE CONTINUED.)

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Where?

Do you know what paper is going to print that remarkable serial story, "Born to Serve," by Charles M. Sheldon, the famous author of "In His Steps"—the serial that discusses the servant-girl question? It is the same paper that is to publish the reminiscences of that courageous Englishman, who has n't been afraid to go to jail for conscience's sake, William T. Stead. It is the same paper that will publish Ian Maclaren's eight capital articles on "The Homely Virtues." It is the identical journal that will give its readers Joseph Cook's anecdotal discussion of oratory, illustrated by the great orators he has heard. It is the paper to which Dr. Theodore L. Cuyler will contribute "Sunset Sermons," and Dr. Joseph Parker three articles: "Believe!" "Trust!" "Obey!" It is the paper that promises for the coming months important articles and series of articles by Ira D. Sankey, Bishop Vincent, Dr. James Stalker, Rev. G. Campbell Morgan, Mary A. Livermore, Rev. F. B. Meyer, Dr. Maltbie D. Babcock, General Howard, Rev. John Mc-Neill, Dr. Edward Everett Hale, Dr. J. Monro Gibson, Rev. Hugh Black, Rev. Thomas Spurgeon, Dr. R. F. Horton, and a host of other famous writers. You have guessed it, The Christian Endeavor World (Tremont Temple, Boston). It costs only a dollar from now until January, 1902.

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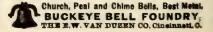
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Gertrude. I hear that Mr. Brush paid me a very nice compliment to-day.

most beautiful young ladies at the dance

Carrie. Yes? What was it?
Gertrude. Why, he said that among the

as Miss Gertrude Crandall.

Carrie. (cuttingly) Yes; I noticed you among them.

"Mamma," said Mabel, "if people eat up all the toadstools, what will the toads do when they want to sit down?" Mrs. Cobwigger. I bought a necktie here yesterday, and the one you sent home wasn't anything like it. Haberdasher. The one we sent, madam, was picked out by your husband a month ago, in case you ever bought one for him.

Thy Will Be Done.

BY ALICE CURTICE MOYER.

And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.-Rev. 21:4.

"Thanksgiving, and I cannot give thanks." Within was light and warmth and comfort, but the sad faced woman at the window heeded not these things. Her thoughts went out to the spot called Calvary-the city's "city of the dead." She could see a little grave which, since the last Thanksgiving, had covered the remains of her only child. She dwelt upon the Thanksgiving of one year ago, when home was such a joyous place because of the presence of that little one. And now-now the rosy lips that had so often and so lovingly lisped the name of mother, the blue eyes in which shone the light of a soul from God, undefiled, the little feet whose patter was sweetest music-all were forever shut away from mortal sight, all were in the cruel cold-she shuddered and could not finish the thought; but she stretched out her arms to the world without. O, for one glimpse of the dear little face, for one moment more to experience the joy of the little clinging arms, for just once more to hold the little form close to her heart! Tears like drops of heart's blood blind her sight and her heart aches with an agony of longing that can be understood only by those who know from experience what it means.

She hears the hall door open and knows that the husband, who has borne the sorrow so bravely for her sake, has come home early, though his business is of the sort that knows few holidays. He comes and stands beside her and puts his arm about her, that she may know he understands. His heart is bursting with sympathy for her and with his own grief, but he forces himself to speak cheerfully, and by and by he says:

"On my way home, Mary, I saw Tim Murphy's little 5-year-old twins begging, actually begging on the street. Tim, you know, was our old office janitor. He died several months ago. I did not mean to lose sight of his family but I have been too wrapped up in my own sorrow to remember Tim's dear ones and it was a shock to me to see his little Mollie and Dollie of whom he was so proud, in such a sad plight. They used frequently to come to the office with their father and I learned to know them well. I took them home and found the mother sick, been so for several weeks; exposure and hardship the cause I think, and this accounts for their present condition. While her health bore the strain they fared better. Of course I provided for their immediate wants and do not mean to lose sight of them again, but, Mary, you should see those poor little delicate girls. Winter is coming, or has come we might say, and their worn frocks and threadbare jackets and torn shoes,-well only a woman would know how to put things to rights. I don't know how you feel about it but the warm coats and dresses and shoes that our little Mary wore,-I think she would be pleased, dear.

An hour later the Murphy family had two visitors. One was a woman who so tenderly

bathed and dressed Mollie and Dollie that it seemed almost like their own mother. Soft, warm frocks were put on them by hands that trembled a little, and a few tears fell upon the shoes that were buttoned on the feet of the little orphans, but the voice that talked to them became more and more steady and the aching heart was made glad by the joy of the little ones and by the look of gratitude that lit up the face of the sick mother when she beheld the changed appearance of her babes. "You are already better, are you not, mother dear?" they asked as they kissed her, and the mother answered, "I believe I am," and added: "You see our prayers are answered." It might be well to mention here that the Murphy family was not lost sight of again. The mother was finally restored to health and was given employment by which she was enabled to care for her little ones, and she was made to feel that she had friends who were interested in her and hers, and who were ever ready to extend a helping hand.

But to return. Mr. and Mrs. Graham were strangely silent on their way home from their visit to the Murphy family. Only once were a few words spoken: "I felt that our little Mary knew about it, dear. By relieve ing the needs of others I believe we shall be able to live closer to our darling. I have dwelt in the tomball these long, weary months, and she is not there. I wish I might have understood it before." The husband made no reply, save to press the hand that lay on his arm, but he was understood.

That evening they read together: "And God shall wipe all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain.'

Far tenderer than the tenderest love of any earthly parent is God's love, and their darling is with God. The angel ranks have an added member; the heavenly choir is all the sweeter. Their hearts may never be quite satisfied—perhaps will never be this side of the city where their darling is gone, but she is safe. The little feet cannot go astray, and her presence in the eternal city will be an anchor to draw them closer to God. Hereafter their lifeboat will be steered more and more toward the things that are of heaven. The little grave will bind their hearts more closely to the eternal and God's presence will more often be sought.

Together, hand in-hand, they knelt: "Dear Father, Thou art kind and merciful to Thy children. Our hearts go out to Thee in thanksgiving. Thy will be done."

And so there was Thanksgiving in a home wherein there was a little vacant chair, because the bereaved had sought to bless others and had thus transmuted their sorrow into a reason for thanksgiving. Go thou and do likewise.

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PETE.

J. BRECKENRIDGE ELLIS.

V.-How the Tramp Talked to Edgar.

This chapter is about Mr. Edgar Brown. I have been calling him a young man, but in reality he was as old as twenty-six, if not seven. So he had been in the world a long time, and he ought to have known whether he liked it or not. But he didn't know for certain, and I am just about to tell you why. His mother died when he was five years old, and his father, who was very rich, married again, of course, and when that step-mother died the father got Edgar another one. One, two, three-yes, that makes three wives Mr. Brown had: you can count 'em up yourself. The second step-mother lived on and on; so Mr. Brown died, and there she was still alive. Then what does she do but marry a gentleman of the name of Hardcattle! I hope you are keeping the connection. The second stepmother, now Mrs. Hardcattle, was just the same age as her step-son Edgar. Of course, there might have been a few days' difference, but as to years they were twins. They had always been quite friendly, but Edgar could never feel like he was the son of a lady as young as he; so he had never called her "mamma" nor asked her if he could go out to play. Well, when she married the zentleman I have mentioned (Mr. Hardcattle). Edgar didn't live with them. He was of age and he had a great deal of money, so he could live where he pleased, and he didn't have to do a thing from morning to night, he was so rich! So he traveled in Europe and went into business just for apbearances, and when he was twenty-four he fell in love with a lady as rich as himself. After going to see her a great many times, and buying ever so many tickets to take her to entertainments, he told her that he oved her. But she did not seem very much inerested and at last she thought it was about time to get married, so she married, and it wasn't Edgar Brown either. The young man hought he could never be happy again, and s for his heart he felt that it was broken. He went to London and Paris, but when he ame home everything reminded him of that young lady. If he looked out the window ie remembered how he had seen her once from that very window as she crossed the treet, and how he had seized his hat and ushed out to join her. He went to pay a visit to Mrs. Hardcattle, and there sat the ady in the parlor discussing teething with Edgar's step-mother.

Edgar determined to travel and travel and travel until he had traveled the thought of that beautiful sweetheart entirely out of is mind. So he packed up and got on the train without making up his mind where he would go. In fact, he decided to go no

place in particular. He found that Mizzouryville answered that very description. It was a small town without water-works, and he stopped at the largest hotel, which came pretty near being three stories high. He resolved to stay a few days and roam about the country where there wasn't a single electric car to disturb his thoughtsnothing but cows and fences and signboards. Now, I am going to tell you something that probably you will not understand. The second day, when he came into town from a long, hot, dusty tramp about the country roads he passed Mrs. Morris' house. And there in a swing sat a girl; it was Madge Morris. Madge was thirteen, and her bair had just been curled and she had just put on a fresh apron and her new shoes, so she looked her best. But Edgar didn't notice whether her stockings were black or tan, he couldn't have told you the color of her dress; all he noticed was her fresh, bright face and youthful form. He went on to his hotel, thinking how lonely his life had been, and what he had missed by not having a whole lot of brothers and sisters to play with. Now a girl like the one he had seen in the swing-if he had a friend like that! But he had been especially unfortunate in his friendships. He had always gone with people older than himself; and they had married or moved away from his city or died. He went to bed with the "blues," but he had them so much that he rather enjoyed them, after all. You know what the blues are? It's just being real sorry for yourself and not caring what becomes of the rest of the world. It was not Edgar's fault that he was lonely and without a home, for as we have seen he would have been a married man himself if he had had his way.

The next day he took another walk in the country, coming back by Mrs. Morris'. This time he saw Madge, Pete and Letitia playing "hide-and-seek," and it made him feel worse than ever. They were so happy, so free from care—they were such children and he knew so little about children. That night he got out the five pictures of his old sweetheart which she had given him at various times, and he sat down before them -that is the way he had been trying to forget her for a year and a half. But though he stared at them hard, all he could see was little girls darting behind Mrs. Morris' house and running to an old apple tree to pat it, crying, "One, two, three for me!" The next night he did not even get out those five pictures, which I think well enough, as she was now a married lady. He saw more of the children every day, he thought of them as he took his country walks, and he forgot his first intention of only staying a few days in the little town. But he felt more than ever the lonely gap in his life, and it became his earnest desire to fill that hollow emptiness with the faces and the voices of young children. You see he didn't care much for grown-up people. He had known one young lady; and as he knew he could never love again-at least he thought he knew it-he longed to get acquainted with Madge and the others.

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But as he knew nothing about the ways of children, except that those he had known asked a good many questions about one's most intimate affairs, it was two weeks before he spoke to the objects of his thoughts. It was when Madge called him in to drive away the tramp from her mother's barn.

And now Pete had plainly told him that the only way to gain their friendship was to make that tramp leave the town. Edgar smiled as he told himself he was like a knight of olden times, bidden by his lady to go and slay some dragon. At first he thought of hunting up the tramp, but he decided he had better first know what he would do with Nap when found. All kinds of wild schemes flashed through his mind: he might shut Nap up in a secret place and keep him there till he promised to leave the country; or kidnap him and haul him away in a covered wagon like a corpse; or have him arrested and sent out of the county as a vagrant. The trouble was that nobody must know that the tramp was a bother to Mrs. Morris. That troubled Edgar. Evidently the tramp had the widow somehow in his power; and if he were arrested he might be goaded to revealing a secret that Mrs. Morris had been hiding for years. Edgar wondered how the tramp could ever have learned Mrs. Morris' secret, and what kind of a secret it was that she had been guarding. It must be something of great importance, or she would never suffer a disreputable tramp like Nap to frighten her by his presence. It was a great mystery over which Edgar spent a sleepless night without once thinking of that lady who had given him a rose after the party. He studied over the situation all day; he was thinking of it as he passed Miss Dollie's house and Linda May presented him with Lucifer. As he went on, leading the dog by the whipcord and wondering what he would do with him, Edgar spied Nap slouching up the street. He hurried on as fast as he could tug Lucifer along, meaning to enter into conversation with the tramp.

(TO BE CONTINUED.)

Sunday - School.

W. F. RICHARDSON.

THE RICH YOUNG RULER.*

The incident of this lesson occurred very near the close of our Lord's journeyings to Peres. Following the lessons we have been studying in the gospel of Luke, the same evangelist gives us several interesting discourses of the Master, including two parables, which are passed over in our series of studies for the year. The first of these is a striking discourse on the circumstances attending the manifestation of the kingdom of the Messiah, either at the end of the Jewish age, or at the end of the world, more probably the former. This is found in chapter 17, verses 20 to 37. He then encourages his disciples to pray in faith, by the parable of the widow and the unjust judge; the lesson. of which is that, if even an unrighteous man would answer a petition because of the persistence of the suppliant, much more will a righteous God answer the prayers of his elect. Then follows the parable of the Pharisee and the publican, impressing the duty of humanity, and the discourse concerning marriage and divorce The high ground taken by the Son of Man regarding the marriage relation is in startling contrast with the loose views and practices of Christian society to-day, and no more needful reform awaits the advocacy of the Disciples of Christ than such as shall reinstate the marriage bond in its divinely ordained rank, and thus redeem the holy family life from destruction. God hasten the day. Here, too, the evangelists place the delightful incident of Jesus' blessing the little children, and the words he uses have been forever embalmed in the hearts of all true parents, and have drawn the spirits of the tender little ones to a loving faith in him as their truest friend, "Suffer the little children, and forbid them not, to come unto me: for of such is the kingdom of heaven." Blessed childhood, thus forever sanctified by the word of the Only Begotten Son of

It is not strange that, after such a series of marvelous discourses as Jesus had delivered in Perea, the hearts of the wise and good should turn to him for the fuller truth and grace which they craved. Such an one now came to seek the peace which all his legal righteousness had not afforded him. Although he was yet a young man, as we learn from verse 20, his piety and diligence had won for him the highest mark of respect and confidence that could be given by his people; he had been made a Ruler (Luke 18:18), which is usually understood to mean a member of the Sanhedrin, the highest court of the Jewish nation. Nor was he wholly unworthy of this honor, so far as his outward life was concerned. He came running to the Master, which indicates his earnestness, and he fell down on his knees before him, which shows that he possessed the spirit of reverence. These facts are given us in Mark 10:17. Surely, we would have thought such a seeker will find his heart's desire. It is with almost as great sadness as that which fi'led his heart that we see him shortly turning away from Jesus, and going back to his home unbl ssed.

"Good Master, what good thing shall I do, that I may have eternal life?" Such was his question. Wherein was it wanting? In this, chiefly, he looked upon Jesus as merely one of the rabbis, better and wiser than others, perhaps, but nothing more. And he looked for Jesus to lay upon him some command, of his own devising, after the fashion of other rabbis, and by the doing of which he should find that complete acceptance with God which his conscience told him he had not yet found. His error was in thinking that the simple

*Lesson for Dec. 2. Matt. 19:16-26. Parallel passages: Mark 10:17-27; Luke 18:18-27.

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precepts of the Word of God were insufficient to point out the way of life. Like Nasman, the Syrian leper, who looked for his leprosy to be healed through the doing of some great thing, rather than through simple obedience to the instructions of the prophet of God, this plous young Jew was seeking for some "good thing" to do, which should bring him acceptance with God, and at the same time mark him as a "perfect" man before the world.

Jesus answered him in startling fashion. Putting together the various accounts of the three evangelists, we have the Master's words: "Why callest thou me good, or askest me concerning that which is good? None is good save one, even God. Thou knowest the commandments: if thou wouldest enter into life, keep them." If you look upon me merely as a "good teacher," like the rabbis from whom you have been learning, you are mistaken. Truth is of God, and if I have any truth for men, it is because I come from God. Why have you not sought for the good way where a teacher of Israel should expect to find it, in the word of God? But this young man shows that he is not, after all, seeking for the way of life. Nothing could be plainer than the answer of Jesus, yet it does not satisfy him. He eagerly inquires: "Which commandment?" Jesus recites those that have to do with the duties of man toward his fellows, for these were clearly the ones in which this young man had fallen short. But he was unconscious of his failure, and when the Master named those great commandments of the decalogue, he complacently answers: "Master, all these things have I observed, what lack I yet?" He would be perfect, he would exhibit some form of rare consecration and obedience that should mark him out amid the multitude as a righteous man. His desire is granted. He is shown a way in which he may attain to conspicuous place among the servants of God, but it is the way of sacrifice. "If thou wouldest be perfect, go, sell that thou hast, and give to the poor, and hou shalt have treasure in heaven; and come, follow me."

He who would have conspicuous sanctity must make an entire surrender of all earthly hopes and pleasures and become a follower of him who had not where to lay his head. This seems to me an offer of Jesus to make the young man one of his chosen disciples. He saw that in him which made him love him with an intensity of feeling that was noted by his followers. But he saw, too, that this young man was in peril from his wealth, which had already become a snare to him, so as to delude him into believing that the scanty service he had already rendered his fellow mea was all that the law of God required The only way of saving him was to persuade him at once to put away his riches. If his faith in the one at whose feet he knelt was

insufficient to produce this revolution there was no other means available. Hence the abrupt command, giving him no time for reflection, and taking advantage of the new impulse that had sprang up in his soul in behalf of right-ousness.

Alas! it was too late. Not even the strong emotions that had swayed his will, and brought him running to the feet of Jesus, could withstand the revulsion of feeling with which he heard the proposal that he give away all his earthly possessions. "He went away sad, because he had great possessions." He had made what Dante calls "the great refusal," and we seem to hear the echo of his sigh of disappointment as he takes his way back again to his riches, which we may be sure never afterwards satisfied him, or gave him even the pleasure he had once derived from their enjoyment. Let us hope that at some time he heard again the sweet invitation, and found strength to give up all for Jesus. But we hope without any foundation of revelation to build upon, for he disappears forever from our sight.

"How hardly shall they that have riches enter into the kingdom of God." In the striking language of the Jewish proverb: "It is easier for a camel to go through a needle's eye, than for a rich man to enter the kingdom of God." This is a hard saying, even when we read the explanation recorded by Mark: "How hard it is for them that trust in riches to enter into the kingdom of God." No other problem seems so difficult as that of securing a consecration of wealth to the Lord. No other sin is so common in the church as the withholding of money from the service of the King. It is in deed like trying to force a camel through a needle's eye to force from the purses of some of God's professed children their wealth. The hope of the salvation of such rest. upon the assurance of Christ that what is impossible with men is possible with God. We rejoice in the belief that there are many among the rich in our churches who are at least beginning to learn their duty and privilege in this regard, and that we are on the eve of an era of generous and cheerful giving such as the world Unless such an era speedhas never seen before. ily arrives, the Church of God will be ruined by the very abundance of her wealth, which the Lord is suffering to flow into her coffers.

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TOPIC FOR DECEMBER 2.

SPENDING TIME AND TAKING PAINS FOR CHRIST.

Matt. 25:1-13.

Charles Lamb declares that he always had great sympathy for the foolish virgins. They were not vicious, only unwise. And for the foolish servant who went and hid his Lord's talent in a napkin. He was not mean, only timid. And so do many of us feet. We, perhaps, placed in the same position, might do the self-same thing. We might find in ourselves the same unwisdom and timidity. Nevertheless, this sympathy of Lamb's, with all the credit it does to the gentle heart of him who wrote the Essays of Elia, does not unsay the parables. There they stand, and there the lessons they convey will ever stand. The foolish virgins must ever hear the inexorable words, "Too late, too late, ye cannot enter now." And the foolish, timid man of one talent must ever hear the hard saying: "Thou wicked and slothful servant!"

Lack of effort, neglect, sin of omission, may be just as reprehensible as a positive crime. He or she who fails to spend time and to take pains may be just as guilty befor; the Lord as he who wrongly spends time. Indeed, is not the failure to utilize time precisely the same thing as abusing time? The foolish virgins had no lack of opportunity. Their sin was lack of effort. Bestir! bestir! is the word which comes to us out of this parable.

Let me do all the good I can to as many people as I can as hard as ever I can—I may never pass this way again. Such is the proper spirit to actuate us. There are numerous things to be done in spending time for Christ.

There is first the perfecting of our own natures. They are to be burnished and brightened, filled with shining to do honor to him we serve. There is reading to be done, the message of God in the autumn woods and leaves to be listened to, divine music to be heard, and not met with dull, deaf ears. There are numerous sources open to us in this bright, speaking world in which we live from which to draw inspiration—breath for our souls, oil for our lamps.

Then there are those to whom we should impart our stores—for, like the handful of meal in the barrel, and like the cruse of oil, they will not fail in the giving forth to others. "There are lonely hearts to cherish as the days are going by." There are people who need what we possess. If we have any store of bright truth, any quantity of che-ry, exuberant life, any large outlook on the world, we shall be reprehensible if we fail to impart. The fact that the five wise virgins do not give to their foolish sisters is perhaps a blemish on their characters—though it is always possible to press a parable too far.

After all, the taking pains for Christ is simply taking pains for humanity. Doing anything for Jesus' sake is only doing it for the sake of people. Service of the Master is service such as the Master rendered to the world; it is serving men. It seems to us sometimes a shadowy and indefinite way of putting the thing—"serving Christ." But it is a very real way of putting it. If you serve a king, a true king, you serve his subjects whom he loves. If you serve a government you serve ts people. If you serve a teacher you help his students. If, then, you wish to serve the great King, Governor, Teacher, serve his people, for "Inasmuch as ye did it unto one of the least of these ye did it unto me." Doing things for Christ, taking pains for Christ, using time for Christ, is anything but a cant phrase if used in its true depth of meaning, which is, doing what Christ sought to do—give himself, in total self-forget-fulness, for the world.

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Literature.

BOOK REVIEWS.

CHINA'S ONLY HOPE. By Viceroy Chang Chin Tung. Translated from the Chinese by Samuel I. Woodbridge. Fleming H. Revell Company.

Of books on the Chinese problem, this is certainly the latest and probably the most important. Prince Chang stands on a level with Li Hung Chang at the head of Chinese officialdom. For years he has been recognized as a leader of what may be called the reform party in China, while at the same time he is an intense patriot and does not wish China ever to become less Chinese than it is now. He recognizes fully those defects in his nation and government which weaken it, and his criticism is unsparing. The remedy which he proposes and for which he argues at length in this volume, is a revived and purified Confucianism and the acceptance of the arts and sciences of the Occident. When the book was first written a year or two ago, it was presented to the Emperor, Kwang Su, and was approved by him as "a fair and candid statement of facts," the perusal of which "will broaden the mental scope and open up methods of far seeing usefulness." At the command of the emperor, copies of the book were sent to the viceroys, governors and literary examiners of China with the order that they should push its circulation. It is said that by these means a million copies of the Chinese edition were sold. How large a part this particular volume had in bringing on the present crisis cannot be decided, but unquestionably it is the clearest statement that has yet come from an eminent Chinese source of the plans of the reform party. Perhaps it is scarcely too much to say of it, as the publishers do, that "it brought on the war."

THE INNER LIFE, By Bishop John H. Vincent.
THE LOOM OF LIFE. By F. N. Peloubet. THE
IMPR VEMENT OF PERFECTION. William E. Barton, D. D. United Society of Christian Endeavor, Boston, \$.35 each.

These three little books of sixty or seventy pages each, issued by the United Society of Christian Endeavor, have all one purpose: the cultivation of the spiritual life of Christian Endeavorers and others. Their writers are all well known for their productions in this field. Bishop Vincent's little book is a study of Christain experience, or a consideration of Christianity as it manifests itself in states of feeling-a study of the elements of Christian consciousness. It does not advocate that form of mysticism, more common a century ago than at present, which practical-minded Christians consider dangerous. But it lays emphasis upon the fact that the divine indwelling, which is the essence of religion, expresses itself in certain states of feeling. "Even the skeptical physician," says the writer, "will ask the patient how he feels. He puts great stress on the patient's testimony. If he finds that he must discount it for the time being he nevertheless asks the question time and time again, 'How do you feel?' "

Dr. Peloubet's book contains two helpful essays, the first under the title already given, the second "If Christ were a Guest in our Home," carrying into the life of the home the same method with which W. T. Stead treated the life of the city in his somewhat sensational book, "If Christ Came to Chicago,"

By "The Improvement of Perfection," Dr. Barton does not wish to be understood as advocating any special theories of "holiness" or "sanctification." He is treating rather of going on to perfection and of the progressive development of character. Such chapter and section titles as "Character's Earned Increment," "The Par Value of a Life," "Life's Compound Interest," "The Par-

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able of the Shingle," bespeak a happy faculty of speaking and thinking in the concrete. The little section on the parable of the shingle is too rich to omit from even a bri-f notice:

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Touisville.

"Hear ye the parable of the shingles. A shingle is three times as long as the space it covers. It has for its first duty to cover its own little spot of roof, and do it well; its second duty is to complete the strip of equal width that is made by the courses below; and the next is to furnish a tight foundation for the courses above to be laid upon. Now, shingles are of different widths, even as one life has one talent, another two, and another five. And the lives of men adjoining one another in a given generation, and doing their work, some well and others with knots and cracks, these are the shingles of a single course. And the generations mount slowly and steadily upward toward the ridge. And underneath are the rafters of God's eternal purposes. So may my life align itself with the good and the true of my own age, and be nailed fast to the eternal truths that are God's own! It is not my duty to hold up the roof; but there is one small spot upon it, whose length is measured by the years of my life, and whose breadth is made by my best effort; by the grace of God I will make that one spot secure!"

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Readers of Christian Endeavor literature are familiar with the name of Dr. Wells, though, perhaps, not as a poet. The poems in this little volume breathe, throughout, the spirit of quiet and cheerful devotion, coming close enough to the common things of life to make a direct appeal to the heart and rising high enough to lift the common things of life into the realm of true poetry.

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Marriages.

CALLICOTTE-LUCY.—Married at Murray, Iowa, Oct 29, 1900, Mr. Guy B. Callicotte, of Clarinda, Ia., and Miss Daisy M. Lucy, of Murray. W. W. Wharton, pastor at Murray, officiating. Their home will be at Clarinda, Ia.

KINNEY—CRABTREE.—Married at the home of the bride's parents near Newkirk, Oklahoma, Oct. 24, 1900, R. E. Kinney and Mollie Crabtree. Melvin J. Duncan officiating.

MacLEOD-WHITE.-Mr. Neil MarLeod, King's Gate, Jamaica, and Miss Lois Almira White, of Ravenna, Ohio, were married at the home of the bride's sister, Mrs. J. O. Williamson, in Stow, Ohio, Nov. 8, 1900. Will J. Crum officiating.

SNELL—BURGAN.—At the parsonage in Huntsville, Mo., O.t. 29th, Mr. W. A. Snell, of Moberly, Mo., and Miss Ida B. Burgan, of Lawrence, Kansas. L. S. Cupp officiating.

SWORDS-ADAIR -Married at the residence of the bride's parents, at Pine Creek, Ill., Thursday evening, Nov. 8, 1900, Mr. Jas. S. Swords and Miss Myrtle M. Adair, both of Oglesby. D. F. Seyster officiating.

TUDER-SWEENEY .- Married at the home of the bride's mother in Salisbury, Mo., Thursday, Nov. 8, Mr. Claude D. Tuder and Miss Mabel Sweeney. K. W. White officiating.

Obituaries.

[Obituaries of not more than 100 words are inserted free. For longer notices, one cent for each word in excess of 100. Please send money with notice.]

HOPKINS

Jacob Hopkins was born in Stark County, Indiana, March 4, 1832. In 1855 he removed to Wisconsin and was married to Jane Marston in 1858. He served faithfully as a soldier in the Civil War. In 1896 he came to Cherokee County, Iowa, where he has since resided. He had been a member of the church since 1878. His death occurred Nov. 5, 1900, at Hoxie, Kausas, at the home of his son. He leaves a wife, a son and daughter. The remains were brought back to Cleghorn where the funeral took place Nov. 8th, conducted by the writer. E. M. MILLER.

MARSHALL.

Grandmother Mary Rodebush Marshall was born in Pennsylvania in 1803, and died at the home of her daughter, Mrs. Lydia Ray, Oct. 22, 1900, near Carrollton, Ohio. She reached the remarkable age of 97 years with a clear mental vision. Her faithful companion, Joshua Marshall, Sr., passed away 24 years ago. She saw nearly all the progress of our closing century. She came in a wagon around Horseshoe Bend when no railroad was there. She was the mother of twelve children, eight of whom survive her. All grew to maturity and nearly all were and are members of maturity and nearly all were and are members of the Church of Christ. Recently she sat in a group for a picture in which five generations were rep-resented. She was greatly beloved by the whole community for her plain, frank and honest life. She has left the stamp of her transparent charac-ter on her children. Funeral service was appropriately conducted by the pastor, Bro. Johnson, at Mt. Olivet Church, Carroll Co., Ohio. LEVI MARSHALL.

STROBEL.

Edith May Strobel was born Feb. 13, 1871, in Monmouth, Polk Co., Ore., died in Spokane, Oct. 29, 1900 aged 29 years, 8 months and 16 days. Was married to J. A. Strobel Sept. 6, 1894. Became a Christian in August, 1895. From the day of her obedience to the gospel of Christ she was a devoted Christian worker, was kind and obedient, made friends with all she met. She leaves a devoted husband, a widowed mother, brothers and sisters and a large circle of friends to murn her. The writer preached her funeral in Christian The writer preached her funeral in Christian Church in Tekoa, Wash.

E. A. LaDow.

YOUNG.

Mrs. Ada (Wilkinson) Young died near Yorkton, Assa, Canada, Oct. 25, 1900, aged 40 years. She was born at Dyersville, Ia., May 12, 1860. Removed with her parents to Lincoln county, S. D., in December, 1873. Married Galen B. Young, April 11, 1878. Was baptized by Elder J. M. Moore in February, 1881. Was a devoted wife and mother and faithful Christian, loved by and mother and tathful Christian, loved by neighbors and friends. Was active in Sundayschool work and for a long time teacher of the primary class. In the spring of 1900, she went to Canada, there to be laid to rest far from the scenes of her life labors. She leaves a husband and six children to mourn her loss, also father, mother two brothers and sister. mother, two brothers and sister.

MRS. T. W. SMELKER.

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the better, it is not a drug at all, but simply absorbs the gases and impurities always present in the stomach and intestines and carries them out of the sys-

Charcoal sweetens the breath after smoking, drinking or after eating onions and odorous vegeta

Charcoal effectually clears and improves the complexion, it whitens the teeth and further acts as a natural and eminently safe cathartic.

It absorbs the injurious gases which collect in the stomach and bowels; it disinfects the mouth and

throat from the poison of catarrh.

All druggists sell charcoal in one form or another, but probably the best charcoal and the most for the money is in Stuart's Absorbent Lozenges; they are composed of the finest powdered Willow charcoal and other harmless antiseptics in tablet form or rather in the form of large, pleasant tasting lozenges, the charcoal being mixed with honey.

The daily use of the so lozenges will soon tell in a much improved condition of the general health, better complexion, sweeter breath and purer blood, and the beauty of it is, that no possible harm can result from their continued use, but on the contrary great benefit.

A Buffalo physician in speaking of the benefits of charcoal, says: "I advise Stuart's Absorbent Lozenges to all patients suffering from gas in the stomach and bowels, and to clear the c mplexion and purify the breath, mouth and throat; I also believe the liver is greatly benefited by the daily use of them; they cost but twenty-five cents a box at drug stores, and although in some sense a patent preparation yet I believe I get more and better charcoal in Stuart's Absorbent Lozenges than in any of the ordidary charcoal tablets."

Premium Offer L.

The contents of the Christian-Evangelist are not of such a character as to justify the mere reading of the paper and casting it aside. It should be preserved for future reference. One year's issue will make a splendid book of 1644 pages filled with the best and most helpful things. If you have never kept a file of the Christian-Evangelist and will try it one year, you will be surprised to know what a magnificent volume you receive for so small a price.

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It has black duck back; cloth sides; will hold one year's issue of the CHRIS-TIAN-EVANGELIST. Title in gilt on the cover. Neat, strong, simple and durable. Guaranteed to be just the thing you need. Every subscriber should have one. We will send it to you absolutely without cost if you will send us Three Dollars for Two New Subscribers, or we will mail the binder to you for One Dollar if you are situated so you cannot obtain the new subscribers. Address,

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CHRISTMAS CANTATAS AND CONCERT EXERCISES

It is now high time that the Sunday-school and Junior Endeavor Societies were preparing for the special entertainments or exercises that they expect to give on or near Christmas. We have selected to offer to our patrons the following:

All Hail to Santa Claus. A Cantata by Chas. H. Gabriel. The cast includes fourteen persons, besides groups of Filipinos, Cubans, Japanese and Craftsmen. The music is bright and catching, is not very difficult, and is within the range of young voices. This is a new cantata just published. We believe it is destined to become very popular. The book contains 48 pages, including both score and libretto. Per copy, 30 cents; per dozen, \$3.00.

Young Santa Claus. A Cantata. Music by J. H. Rosecrans; libretto by Annie D Bradley. Mr. Rosecrans, best musical work has been done in his popular cantatas. "Young Santa Claus" is one of his best productions. Both words and music are bright. We heartily recommend this cantata to Sunday-schools looking for a first-class Christmas entertainment. elaborate as a cantata. Per copy, 25 cents; per dozen, \$2.40.

The Christmas Pilgrim. A Concert Exercise. Words by Jessie Brown Pounds; music by J. H. Fillmore. This is a sixteen page pamphlet containing a number of tuneful songs suitable for the Christmas season, and bright recitations in rhyme. "The Christmas Pilgrim" is just the thing for the Sunday-school that does not care to attempt anything so Per copy, 5 cents; per dozen, 50 cents.

The Wonderful Child. By W. W. DowLing. A Christmas Service which is based on the prophetic declaration concerning the Child whose name should be called Wonderful. Per copy 5 cents; per dozen, 50 cents.

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Detective: Did you see a man and woman driving past here in a buggy about an hour ago?

Mrs. Blank: Yes.

Detective: Ah, we're getting on track of them! What kind of a horse was it?

Mrs. Blank: They were driving so fast I didn't notice that. But the woman had on a Scotch mohair and wool jacket of turquoise blue, last year's style, with stitched lines, a white pique skirt with deep circular flounce; a satin straw hat, tilted and rather flat, trimmed with hydrangeas and

loops of pale blue surah, and her hair was done up pompadour. That's all I had time to see.

Hunker. I asked old Mr. Munn if I might pay my addresses to his daughter. Spratts. What did he say? Hunker. He suggested that I should pay my debts first.

"Have you got any barons or lords stopping here?" asked a newly-arrived guest, "No, sir," answered the proprietor. "We ask cash in advance from all people without baggage."



Book Notes.

The new year is close at hand. It will be t first year of a new century, too, and if it is good thing to "turn over a new leaf" at the beg ning of a year, how much more fitting is it start right on a new century! With this idea a a text, we proceed to the following suggestions:

Churches ought to begin the new year and not century right by adopting business-like method in their business affairs. The records of the congregation should be properly kept in the proposition of a place. First-class hymn books should be secured and used. Adequate and suitable conmunion ware should be had. All these things, at all other church supplies, we handle and sell. There have but the best goods, at lowest prices.

Sunday-schools should begin the new centuright by using only the best Sunday-school suplies. Nothing is so cheap—in the full meaning of the word—as cheap literature, of any kin About two-thirds of our schools are now using the best supplies published, but we are anxious about the other one-third. We want these latter have the best supplies, too. (N. B. The best suplies are those we publish. This statement has the endorsement of the great majority of the leading Sunday school workers among us. If yo doubt it, let us send you samples.)

Christian Endeavor Societies should start the new year right by securing prayer-meeting top cards for every member, and laying in a free and complete supply of pledge cards, invitation cards, copies of the constitution and by-laws, et We have all these. If you are interested, drows a postal card, and receive our complete catalogue.

Preachers should resolve that during the ne year they will read a number of new books, the their preaching may have some freshness and their congregations be less somnolent. Good books are cheaper now than ever before. On new General Catalogue is full of splendid bood bargains, which especially appeal to the preachers.

All our readers and patrons should resolve t give more attention to good literature. The supplying of really good literature is our specialty. The well-informed man or woman should reahistory, biography, fiction, poetry, science, the ology—all; but only the best in each departmen of literature. We can supply you with any boo you wish, whether we publish it ourselves or no Send us your orders.

The Great Epworth League Convention San Francisco, July, 1901.

It is well to think now about your route to the Coast. One wants "education in travel," and he gets it in the Burlington's great daily train service to Denver from Chicago or St. Louis in connection with the route through Scenic Colorado and Salt Lake City.

Send to L. W. Wakeley, General Passen ger Agent, Burlington Route, St. Louis Mo., for free illustrated folders descriptive of this attractive and scenic route to Cali fornia.

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No trip to the Pacific Coast is complete that does not include the Burlington Route EDITORIAL .

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CURRENT EVENTS.

The serious illness of Senator Cushman K. Davis, of Minnesota, is particularly unfortunate at this time, not only because it puts in jeopardy the life of a man who has rendered eminent service to the country, but because now, when Congress is about to open, a task devolves upon him as chairman of the Foreign Relations Committee which can scarcely be discharged by any other member of the Senate. At the close of the last session several matters were left over on account of the indisposition of the Republican leaders to permit, on the verge of a presidential election, any action which might create new issues or furnish new campaign arguments. Among these were the Hav-Pauncefote treaty, the ratification of which must, in all likelihood, precede the passage of the Nicaragua Canal bill, and several treaties of commercial reciprocity, including those with France and the Argentine Republic. Senator Davis is the only member of the Senate Committee on Foreign Relations who is thoroughly conversant at once with the commercial and legal bearings of these international questions. In his absence most of the burden will fall upon Senators Frye and Dolliver. But neither of these will be able quite to take the place of Mr. Davis in explaining the workings of the Hay-Pauncefote treaty.

A preliminary meeting of some members of the Ways and Means Committee of the House is now being held in Washington, with a view to a reduction of the war tax. The Secretary of the Treasury believes that between fifteen and thirty millions can be spared. The probability of an appropriation for the Nicaragua Canal and an increase of the military appropriation (an increase over the normal expenditure though a decrease from the present) renders it impossible to make a greater reduction. The members of the committee are being besieged by representatives of various industries which wish to be relieved of the special taxes now levied upon them under the War Revenue Bill. The policy of the committee will probably be-at least it ought to be-to remove those taxes which cause the most annoyance to the public without producing a corresponding amount of revenue. The stamp tax as applied to telegrams and bank cheques means about two cents worth of nuisance for one cent of revenue. It is a plain case of great cry and little wool.

The end of the rainy season in the Philippines is expected to mark the beginning of a more aggressive campaign against the rebels. The President has sent instructions to General MacArthur to the effect that the time is up for the use of gentle means. Like the old man in the primer, we have found that there is no efficacy in throwing tufts of grass and must now try what virtue there may be in stones. Unfortunately, the beginning of the dry season has also stirred up the insurgents to renewed endeavors, and hostilities have been more brisk than for some months. There seems to be a miscalculation somewhere in the prediction that the rebellion would end as soon as the reelection of President McKinley was assured. But it may be that this is the storm before the calm. It is rumored that Generals Mac-Arthur, Grant and Bates may be recalled to the United States, at their own request, and that other commanders will be sent out to finish the campaign.

The Cuban Constitutional Convention is still busy organizing itself and adopting rules of procedure. The committee on this subject submitted a list of 131 rules, several of which caused warm discussion, especially the one in regard to the holding of secret sessions. It was finally decided that the sessions shall be public except when the convention is dealing with matters which concern its own decorum or its members or when, on the petition of five members, the convention shall vote to hold any particular

session behind closed doors. The question of the relation of Cuba to the United States and whether this ought to be considered prior to the framing of the Constitution, has also been the occasion of many words. But most of the leaders hold—and rightly it seems to us—that they should frame the Constitution first and talk about relations afterward. Secretary Root has just returned from his trip to Cuba.

The American attitude in favor of lenience in the treatment of China is growing more and more pronounced. Upon two points our government insists: First, that China shall not be forced to inflict such punishment upon her high officials as will seriously endanger the life of her own government; second, that under no pretext shall the integrity of the Chinese Empire be sacrificed or the open door to commerce closed by the seizure of territory by any Power. The logical connection between these two requirements seems to have been perceived by our state department before it was fully appreciated by the other governments; for Germany, while joining with England in a pledge that the Enpice shall not be divided, has been foremost in demanding such punitive measures as would render a Chinese revolution almost inevitable and the division of the territory perhaps necessary. And Great Britain is believed to be still inclined toward a policy of rigor rather than of lenience in dealing with the Boxer leaders. Minister Conger has been instructed not to insist upon the decapitation of the eleven princes judged responsible for the Boxer outrages-not because they do not deserve it, but because China could not stand it. A note embodying the two points above mentioned has been despatched to the other Powers and it is confidently expected that they will accept the suggestion. In spite of this plea for lenience, there is a general belief that the imperial edict of November 13, which decrees the punishment of princes Tuan and Chwing, is both inadequate and insincere.

The report that General Kitchener, who has been recommended to the Queen for promotion to the rank of Lieutenant General in order that he may succeed General Roberts in command in South Africa, had decided to depopulate the towns of the Boers as the only means of crushing out their resistance, is followed promptly by the tidings of Boer uprising of a more serious and formidable sort than had been supposed possible. Lord Roberts reports that the enemy is very active in the southern part of the Orange River colony and is giving much trouble by cutting railroads and telegraph lines. DeWet is

still exhibiting his genius for being everywhere at once and is harassing the British commands by his swift raids and elusive retreats. In one of these raids thirty British soldiers from General Littleton's command were captured and a dozen killed or wounded. Following this successful movement, Betha and DeWet succeeded in joining their forces and gave General French a lively chase. French has retired to Johannesburg and it is even said that Bloemfontein is threatened and that the whole Orange River Colony will have to be subdued over again before the work in the Transvaal can go on. It seems to be true, as Kitchener says, that there can be no pacification so long as the whole population remains hostile.

On Thursday of last week Mr. Kruger arrived at Marseilles, France, and met a triumphant reception. Every reasonable precaution had been taken to prevent the ovation to Kruger from being turned into a directly anti-British demonstration and the populace had been warned that any person who vented his enthusiasm through "a bas l'Angleterre" instead of the unobjectionable "vive Kruger," should be taken in hand by the police. In general, the crowd not only at Marseilles but at all the points at which he stopped-Tarascon, Avignon, Valencia, Lyons, Macol and Dijon-on the way to Paris, did quite well-considering that they were French. It was a series of tremendous ovations of a semi-official sort and there was a praiseworthy effort not to make the reception any more of an affront to England than the necessities of the situation demanded. Kruger is the popular idol at present in France. and there is no people in the world which is so thoroughly competent to go into ecstasies over a lion of the hour as the French.

The Czar of Russia, whose reported attack of typhoid fever last week set all the world to wondering what would happen in the dire event of his death, is still in a critical condition. The turning point cannot be said to have been passed. The Czar's youth is in his favor, but his constitution is not naturally strong. In spite of the deceptive appearance of his imperial regalia, it is easily noticed, when he is seen surrounded by other men, that he is below medium height and somewhat frailly built. The order has gone forth that special prayers shall be said in all Russian churches for his recovery. The present heir-apparent to the Russian throne is Grand Duke Michael, the Czar's brother.

A convention of the Interstate Commerce League is to meet in St. Louis this week, with about two hundred delegates from all parts of the country. The purpose of the meeting is to develop sentiment in favor of passing the amendment, known as the Cullom Bill, to the present Interstate Commerce Law. As the situation is at present, the commission which is crea'ed and maintained by that law is entirely impotent. It can express its opinion in any case of alleged violation of this law, but it has no authority to cause anything to be done. The chief ob-

ject of the proposed amendment is to remove this disability and give the commission some real power as the executor of the law. A hope is entertained that the amendment can be passed at the coming session of Congress.

Another notable game of that horrid and barbaric foot-ball has been played between the elevens of Yale and Harvard, virtually finishing the season-and also virtually finishing the Harvard team. The brutal bruisers met on the Yale field. They alternate between New Haven and Cambridge now, instead of playing at Springfield, Mass., as they used to. A great many thousand fanatics, wearing the crimson or the blue, witnessed the hideous exhibition and seemed to enjoy it. It was noticeable that the wearers of the crimson were blue after the game, but nobody was seriously injured in mind, body or estate. For the benefit of brutal and benighted lovers of the game elsewhere, it may be stated that it was a good game and that the score was: Yale, 28; Harvard, 0.

An enthusiastic advocate of rural free delivery of mail is found in the First Assistant Postmaster General, W. M. Johnson, whose annual report, which has just been made public, deals largely with this subject The system has been a great success so far as it has been adopted, he says, and ought to be extended. The appropriation for this purpose for the fiscal year, 1899-1900, was less than half a million dollars and for the following year one and three-fourths millions. An increased appropriation will be asked for next year. The service, says Mr. Johnson, does not demand any excessive expenditure. The average route of a rural carrier is twenty five miles, no part of which is traveled twice in one day. The pay is from \$400 to \$500 a year. no civil service examination, but evidence of trustworthy character is insisted upon. The present policy is to extend the system as rapidly as possible with a view to inaugurating rural free delivery in all the wellsettled parts of the United States.

Sir Arthur Sullivan, the musical composer, died in London on Nov. 22. His death was sudden and resulted from heart failure. Born in 1842, the son of a musician, he early chose his life calling. At the age of twenty he returned to London, after two years of study in Leipsic, with his music to Shakespeare's "Tempest." The production of this at the Crystal Palace marked the beginning of his reputation. Above every other quality one must mark the versatility of that musical genius which could produce compositions so widely different and each so excellent in its class as 'The Lost Chord," "Pinafore" and "The Mikado."

The London underground railroads are to be changed from steam power to electricity, and it is possible that the snoky gloom of those tunnels may be considerably alleviated. There are fifty miles of track to which the change will apply, and the approximate cost

of introducing electricity as the motive power is estimated at twenty five million dollars. Plans and schemes have been solicited from electrical manufacturers and contractors, expressly including those in the United States.

To be patriotic without narrowing one's human sympathies to fit the boundaries of a political division, to preserve a proper racial pride without running into a narrow "particularism" which fails to recognize the worth of a man who speaks any language but our own-this is one of the most difficult things for a man of spirit and loyalty. The American people have not been beyond criticism in this respect, and the Jews have, in the non-missionary character of their religion, shown the same spirit with even more intensity. A Jewish paper recently, in speaking of the tendency in some synagogues to secure preachers who would attract Gentiles, said: "The young Jewish preachers in America to-day need no longer cater to the tastes and religious inclinations of non-Jews in order to br ng about a better feeling between Jews and non-Jews. What we need to-day is a re-awakening of Jewish sentiment amongst the Jews. For whom do we build temples? For whose spiritual benefit do we pay large salaries? For the spiritual regeneration of our own children and of our own men and women." It is a fortunate thing for the Gentile world that the Apostle Paul was willing to "cater to the tastes of non-Jews;" he called it being "all things to all men."

American manufacturers and those directly or indirectly connected with them (which means nearly everybody in the country) have abundant cause for thanksgiving in view of the commercial conditions which now prevail. Statistics are dry things, but often they have meaning. For example, when a reader with imagination reads the statement that the exports from this country for the first ten months of 1900 exceed those of the corresponding months of last year by \$166,000,000, and are double those of 1894, he will instantly frame a mental picture of busy factories and full dinner pails. (There is no politics in a dinner pail, full or empty, and we are not raising the question of the cause of the prosperity.) Estimate for yourself the probable cost of the labor which goes into each dollar's worth of those exports, and say whether the American workingman is not better off than he was. The amount of our imports is, of course, also increasing; even the importation of raw materials for manufactures (such as rubber, tin, hemp, raw silk and chemicals) would insure that, but the balance of trade is increasingly in our favor. Our exports of manufactured articles alone have more than doubled in four years. Moreover, the exported products of both factory and farm have brought higher prices than last year. Great Britain's exports have increased less rapidly than ours, and the other great nati ns are far down the scale. Truly there is much to be thankful for in the commercial world.

NATIONAL THANKSGIVING.

The appointment of a national Thanksgiving day is a distinctly religious act. A nation does not give thanks to itself but to a Power higher than itself, even to the God of nations. The observance of such a day, therefore, should be in a religious spirit. A celebrated Jewish Rabbi has objected to the use of the word "Christian" in President McKinley's Thanksgiving Proclamation. This is narrow and sectarian. It is a prejudice that even the Jews ought to overcome. There is no God to worship or to whom we can give thanks for his beneficent influence in molding the life of our nation, except the God revealed by Jesus Christ. Even the Jews cannot love or worship any other God.

It is not too much, then, to say that the recognition of a national Thanksgiving day is a Christian act. It is the influence of Christ's teaching concerning God and man that has wrought so mightily in behalf of human rights. Jesus taught the universal Fatherhood of God. This implies the universal brotherhood of man. This means that "All men were created free and equal. and are endowed by their Creator with certain inalienable rights, among which are life, liberty and pursuit of happiness." This is the gist of the Declaration of Independence. It is the spirit which founded our American Republic. It is the spirit which animates and perpetuates it. But it is not more certain that this truth came from Jesus Christ than that vegetable growth results from the rays of the sun.

If, then, we truly appreciate our country and its institutions; if we are really grateful for the heritage of civil and religious liberty which we received from our fathers; if we recognize the truth that we hold in trust this heritage of freedom to be transmitted to generations yet unborn; if we realize that, as we are indebted to God for the principles on which our government is established, so we must look to Him for that providential guidance which has been so marked hitherto in our national history, then it will be an easy and natural thing for us to meet in our accustomed places of worship on the day appointed, to give thanks to Almighty God for all that we have achieved as a nation, for all that we enjoy, and for whatever influence we have been able to exert upon other nations and peoples of the world in the direction of human rights and human liberty.

Let us thank Him for the ripened harvests which have rewarded the husbandmen and which are ample for the material needs of the people; for the general prosperity which e igns throughout e country; for the

growth of education and enlightenment; for progress of invention and useful discovery; for the growing sense of human brotherhood; for the extension of the kingdom of God at home and abroad; for the increasing unity of all those who love our Lord Jesus Christ; for a flag that waves over a united country, and has brought deliverance and freedom to the oppressed peoples of other lands who are to-day rejoicing under its protection; for a nation that, in a great international crisis, is exercising its mighty influence in behalf of justice and righteourness, and even of generosity, toward a less enlightened nation. For all these and the manifold blessings which God has bestowed upon us as individuals and families, let us give Him sincere and hearty thanks, through Jesus Christ our Lord.

"GIVE ATTENTION TO READ-ING."

This admonition of Paul to Timothy, his son in the gospel, is one that has an accumulated force and meaning in our day. The few parchments or books accessible to Timothy have been multiplied by infinity. The books to day contain the accumulated wisdom of the world along the several lines of research and investigation. To be ignorant of books is to deprive oneself of the treasured knowledge gleaned from centuries and millenniums of experience and of intellectual labor of those who have gone before us, and have grappled with the same great problems which confront us.

Some sage of modern times has warned the people against the danger of reading good books. No one, he argued, should be content to read a good book unless it be the best on that subject. One cannot read all the good books in the world, even on any one subject of importance. He ought, therefore, to read the best books on any given subject, if he can find out what books these are. But, on this point, it must be said that what is the best book for one man or one class of men, may not be the best for another man or another class of men. This makes a variety of books necessary. It is of the first importance, however, that one read very discriminatingly if he would avoid wasting time and money on inferior books.

Some people are so confused by the multiplicity of books being turned out in our day, that they lose heart and fail to read very much of anything. This is like a hungry man's refusing to partake of a richly-laden table because he cannot eat everything in sight. There are a great many limitations to be considered which reduce very largely the number of books which we need to read. Most people prefer a book in their native tongue. That cuts off a large number. A vast number of books are of a technical nature and on special subjects in which we are not interested. That greatly reduces the number of books which one needs to take into consideration. Many books are written by men who have hobbies to ride, which generally fall stillborn. Others are out of date. Any book is out of date when a better one on the same subject makes its appearance. Thousands of books never had any reason for being born, except the ambition of authorship. These will never be "born again." And so it is wonderful the number of books one can omit from his reading without suffering any appreciable loss.

But there are books appearing every year which one can hardly afford to miss reading -books of fiction, history, biography, theology, and books dealing with the various social and religious problems of our time. It is great mental impoverishment for persons to deny themselves the fertilizing thoughts and facts of these able writers. Their own minds would be vastly enriched and made more fruitful by coming in contact with these vigorous thinkers in various fields of investigation. Many plead lack of time and means for such reading. But books are cheap, and we generally find time to do what we most wish to do. A little planning, and some economizing in means and time in other directions, would put such persons in communication with the ablest minds of the past and present.

It is the aim of the Christian Evangelist to encourage and foster the reading of the best books, and to make its literary department to some extent a guide in the choice of such books as are worth reading. The present issue of the paper gives special prominence to new books, and may be regarded as a prophecy of larger things in the same direction.

hour of Prayer.

WHAT MUST I DO TO BE SAVED?

(Acts 16:31; Matt. 10: 32; Rom. 10: 10; 1 Peter 3: 21; 2 Peter 1: 5-8.)

[Uniform Midweek Prayer-meeting Topic, Dec. 5.]

CENTRAL TRUTH: Salvation is God through Christ, but there are conditions upon which men must avail themselves of this salvation.

The question, "What must I do to be saved?" is a momentous one. It implies, in the first place, that man is in need of salvation, and the consciousness of that need. It implies a conviction of sin, for it is this conviction of sin that ever extorts the cry, "What must I do to be saved?" Moreover, the question implies that there is a salvation brought within the reach of sinful men, and the inquiry is as to how one may accept such salvation and rejoice in its blessings. The several Scriptures cited above are intended to guide the inquiring soul into the way of salvation.

In answer to the inquiry which constitutes the topic for this meeting, Paul sums the answer up in the comprehensive words, "Believe on the Lorl Jesus and thou shalt be saved, thou and thy house." This is the answer which every true minister of the gospel must give to this question. "It is a true saying and worthy of all acceptation that Christ Jesus came into the world to save sinners." This being true, the way of salvation lies through faith in Him as the

great Deliverer from sin. "There is no other name given under heaven or among men whereby we can be saved." The only faith that saves from sin is faith in Jesus Christ—a faith that links the soul with Him in loving and loyal obedience. It is often necessary to explain to those to whom this answer is given what is ment by believing on Christ and what is involved in it. And so we read in this instance that Paul and Silas "spake the word of the Lord unto the jailer and to those that were in his house," and that as a result of this further teaching the jailer and his household were baptized "the same hour of the night."

The passage, Matt. 10:32, pronouncing a blessing upon those who confess Christ "before men," is not to be limited to the primary confession of Christ as Lord. Perhaps it does not refer to that directly at all, but rather to the duty of confessing Christ in the presence of His enemies, and when we have been assailed because of our allegiance to Him as His disciples. Nevertheless, it is entirely proper and even necessary that there should be an original confession of Christ, for we learn from Rom. 10:10 that "with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." In the same connection we learn what the nature of that confession is: "Because if thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thy heart that God raised him from the dead, thou shalt be saved." What the heart believes the mouth must confess, both for the sake of him who makes the confession, that he may be committed openly to Christ, and for the benefit of others who may be influenced by his example. It ought to be impressed, however, that this confession of Christ with the mouth avails nothing except as it is an expression of the heart's truest convictions, and of its purpose as well, to follow Him who is confessed. This purpose to forsake sin and to follow Christ is true repentance, without which there can be no Christian life. No faith is genuine that is not accompanied by a true repentance, and no repentance is true that does not issue in a changed life.

The quotation from Peter above cited shows that there is another act which has a place in the divine plan of bringing the believer into the knowledge and joy of forgiveness. Referring to the salvation of Noah and his family as being saved in the ark "through water," he adds: "which also after a true likeness doth now save you, even baptism, not the putting away of the filth of the flesh but the interrogation of a good conscience toward God through the resurrection of Jesus Christ." Baptism, he declared, is not an act for outward purification, but pertains to the conscience. It is the inquiry of the soul after a good conscience—a seeking for the assurance of sins forgiven. It has pleased God in His wisdom and love to grant us this visible symbol and pledge of the forgiveness of our sins, and to regard it, as some of our religious neighbors seem

to do, as a work of law, instead of a condition of grace, is to miss the whole spirit and intent of the institution. Equally in error are they who ascribe to baptism any magical virtue or regenerative power which works some supernatural change on the person baptized. It is God's appointed means of bringing the believing soul into a condition of open surrender to Him, and of the assurance of forgiveness of sins. As such let it be maintained as a divine ordinance in the integrity of its form and meaning.

But even this is only the beginning of the Christian life. For after the believer has thus been admitted through confession and baptism into the fellowship of the saints, it remains for us to "work out our salvation with fear and trembling, for it is God that worketh in us both to will and to do His good pleasure." Peter's way of expressing that fact, in the passage given above for our study, is by giving diligence "in our faith to supply virtue, and in virtue knowledge, and in knowledge temperance, and in temperance patience, and in patience godliness, and in godliness love of the brethren, and in love of the brethren love."* This means a growth in the divine life which is essential to the realization of that full salvation which is offered to us in Christ. It is just here that so many of us fail. Many seem to act as if they supposed that coming into the church was the end of Christian effort instead of the beginning. The work of adding these Christian graces to our lives is one of far greater magnitude and requires far greater patience and diligence than compliance with the conditions which have been previously mentioned as necessary to bring us into the church of God. Let none of us be content with beginning the Christian life, but resolve rather to "go on to perfection," to the end that we may not only have life but have it "more abundantly." So shall there be "richly supplied unto you the entrance into the eternal kingdom of our Lord and Savior Jesus Christ."

DDAVED

Almighty God, our gracious Father, we thank Thee for the gift of Christ and for the great salvation which Thou hast offered to us in Him. We thank Thee for the great leve which lies behind this offer of salvation, and which has brought it within our reach. We thank Thee for the plain way which Thou hast given us in Thy word by which we may releive forgiveness of sins, and the hope of life everlasting. Grant, we beseech Thee, that having accepted Jesus Christ as our Savior, we may follow Him in the attainment of all those virtues and graces which shone so conspicuously in His life, and in all paths of lowly and useful service into which we may be called. And finally, wit Thou admit us with a joyful welcome into Thy eternal and triumphant kingdom through riches of grace in Christ Jesus our Lord. Amen!

*Note: It would be a good plan to assign these seven graces to as many different members, beforehand, and have each one write a two or three minute paper on the topic assigned him. These could be assigned to persons not accustomed to speaking in the prayer meeting.

Editor's Easy Chair

From Richmond, where we spent a delightful Lord's day with as warm-hearted a people as we ever met, it is only a halfday's ride on the Southern Railway to Danville, Va. Leaving Richmond at noon M n day, in company with Brother J. C. Reynolds, a young preacher who represents the CHRISTIAN EVANGELIST and our publishing company in that State, we reached Danville at 6 o'clock in the evening. While the train was crossing the river that flows through the city we inquired the name of the stream and were told that it is "the river Dan." The name had a strangely familiar sound and we soon remembered that it was associated with stories which had come down in our family tradition concerning the deeds of one who, in his daywhich must have been about the first of the present century or the latter part of the preceding one-was "a mighty hunter." He was the grandfather of the writer hereof, and lived in North Carolina, in the mountains of which the river Dan has its source. The bear stories which formed a part of the evening fireside entertainment of our boyhood days had their scene laid mostly on "the river Dan." The hero of these stories moved later into Eastern Tennessee, from which state he migrated to Southwest Missouri with his youngest son, at the age of 100 years-rather an advanced period of life to "go West." But he lived four years longer and was "gathered to his fathers." But this is a digression. By the failure of a letter of Brother Reynolds to reach Danville in time we were relieved of the duty of preaching in the evening, which on account of the rain we did not regret. We had a most enjoyable visit with Brother J. A. Spencer, pastor of the church there, and his family, with whom we spent the night. The influence of such a devout man as Brother Spencer and his Christian family must be a blessing to any community. Leaving Brother Reynolds there to prosecute the good work of sowing the CHRISTIAN-EVANGELIST all through Virginia, we pushed our way on further South.

The colored man who drove us to the residence of Bro. Spencer and called for us next morning at 4 o'clock, was an interesting type of his race. In answer to a question from us he said, "Yes, boss, wuz heah fo' de wah, and helped to make de fortifications." "How are the colored people about here getting on, uncle?" "I declar, boss, I'se afeard many of 'em are worse off now dan dey wuz fo' de wah." "That probably comes from their having had a wrong idea of freedom; perhaps many thought it meant idleness." "Yes, boss, and I'se afeard dere is a heap of 'em thinks de same yit." He went on to say that he had raised five children and had educated them and that two of his daughters were teaching in the public school and that he had learned a great many things from his children. One can not travel through the South, with his eyes open, without realizing that the race problem is a

much more difficult one than has usually been supposed by people of the Nor h. Another half day's ride brought us to Columbia, capital of South Carolina. A few hours between trains here to visit some relatives gave us an opportunity of seeing something of the capital of the Palmetto state. The capitol building, begun on a grand scale before the war, has never yet been completed. Recently, however, an appropriation has been made for its comple tion, and plans have been accepted and the work is in progress. Mr. Frank Walter, architect, whom, with his wife, formerly Miss Kate Garrett, of Camp Point, Ill., we were visiting, and who is here in connection with this enterprise, showed us the splen lid fluted columns which have been lying on the ground since before the war, and some finely polished and carved granite stones which have been patiently waiting all these years for that revival of prosperity which would enable the state to complete the splendid structure. The time has come and the renewal of work on this capitol may be regarded as fairly typifying that general revival of material prosperity which is rapidly developing a new South-new in industrial enterprise and manufacturing interest. The state capitol bears the marks of two or three of Sherman's cannon balls, but in the reconstruction of the building these will probably disappear, just as the alienations between the two sections have largely disappeared in the new baptism of patriotism which our country has recently undergone.

It is only a few hours' ride from Columbia to Augusta, our destination. We arrived on Tuesday evening too late to attend the opening session at which J. S. Lamar, the patriarch and sage of Georgia, had read a historical paper on the jubilee anniversary of the inauguration of our cause in Augusta. The address is to be printed, however, and we are promised a copy of it and will give our readers the gist of it, at least. It was spoken of as a most important paper, written in classic English. We have asked Bro. Lamar to report the salient features of the convention for the CHRISTIAN-EVANGELIST. There are rather more organizations represented in a Georgia Convention than we have in most of the states. Besides the State Missionary Convention and the C. W. B. M., there is the W. S. G. M., another missionary organization of the sisters for state work. There is also an Educational Board to raise funds to educate young men for the ministry -a good work, we should say. All these organizations reported their work for the past year. The State Convention was presided over by W. A. Chastain, and State Evangelist H. C. Combs read an encouraging report of his work during the past year, showing splendid results from the labor and There have been 700 or means expended. 800 additions during the year within the state, which is a good per cent. of gain, our entire membership in the state being only about 12,000.

The addresses from speakers outside the state were by foreign missionaries, F. E. Meigs, of China, E. S. Stevens, of Japan, and Miss Bessie Farrar, of India,—splendid representatives of our foreign missionary army -B. L. Smith, of the A. C. M. S., and the editor of this paper. They heard us all not only with patience, but with interest in our respective messages. This number of outside speakers was not the result of any lack of home talent, as was evident from the presence of many able brethren and sisters of the state. They felt it would be good for them to hear representatives from other fields. This absence of a narrow provincialism is one of the signs of progress, as it is also evidence of previous sowing by large-minded men. Nothing tends more to the promotion of unity and intellectual stimulation than this interchange of ideas between brethren representing widely-separated fields of labor and different points of view. This fact alone would justify conventions if there were no other motive. This convention, like that of Virginia, was said to be the largest and best in the history of the state. We were pleased to see the number of bright, promising young preachers present, beside some of the old wheelhorses, such as J. S. Lam r, Dr. A. G. Thomas, C. P. Williamson and W. F. Watkins. The spirit of the convention was good, and it was evident that things are on the upgrade in Georgia.

The convention was held in the splendid edifice of the First Church in Augus'a-a monument to the liberality of our lamented Sister Tubman-and the church served a bountiful free dinner each day in the building to all the delegates and visitors. Besides this they entertained them in their homes. It was our good fortune to share the hospitality of the elegant home of J. R. Lamar and wife, the latter being the daughter of our lamented brother, W. K. Pendleton. Brother Lamar is the son of our widely known and greatly loved J. S. Lamar, and is one of the most prominent lawyers in the state, a man of ability and character. Both he and his wife occupy a position of influence in the social and literary life of Augusta, and are also loyal members of the church. We had a pleasant but brief visit also in the home of Brother L. G. Thomas, one of our Georgia readers. He is deeply interested in the cotton manufacturing interest in Augusta, as well as a pillar in the church. We also enjoyed the liberty of the parsonage, occupied by A. B. Phillips, the popular pastor of the church which was the host of the convention. Bro. Phillips is doing a fine work in Augusta.

Speaking of cotton manufacturing, Georgia stands at the head of the southern states in this line of industry, and Augusta is one of the chief manuacturing centers of the state. We regretted that lack of time forbade our visiting some of these cotton mills, but we learned that this industry is growing in the South, and it is only a question of time when the East will find itself beaten in the competitive race with the South in its cotton manufacturing. We were glad to note the spirit of hopefulness that pervades the people of the South in view of the brighter outlook for that section of the country, industrially. It is safe to predict a remarkable development of these southern

states within the next decade. The race problem will be solved in due time, though it will require patience, wisdom and a very diligent and united effort on the part of the people of the whole country to lift up the colored population of these states to the plane of intelligent and useful citizenship. It is the problem not of the South alone, but of the whole nation. It was an act of Congress, now generally recognized even at the North to have been ill advised, that granted immediate and universal suffrage to the freedmen of the South. The results of this mistake should be borne, as far as possible, by the whole people, though of necessity its chief burden rests upon the white people of the South.

The return trip from Augusta by way of Columbia and Asheville, N. C., where we spent a few hours in this "land of the sky," and on through the mountains, alongside of the roaring French Broad River, gave us some of the finest mountain scenery to be found in our country. We had a glimpse of the far-famed "Biltmore," the castle of Mr. Vanderbilt, near Asheville, and from the summit of Battery Park and the verandah of the splendid hotel that crowns it, we had a magnificent view of the mountain peaks and mountain ranges which, for grandeur and beauty, it would be difficult to excel any Our southern tour on the whole was where. a very delightful one, and we were glad of the privilege of making it, and be oming better acquainted with the religious, material and social conditions of the South, and with many friends in that section.

Miss Helen Gould wrote a leter recently in answer to a request for a statement of her opinions in regard to the use of wealth. It was not necessary, for everybody knows her ideas of the use of wealth. It is not remarkable as a piece of literature, but it is made eloquent by her deeds wherein she has carried out the Christian idea of stewardship. It is worth noting that a woman with millions recognizes that the gift of loving sympathy is of more value than the gift of money, and that she herself gives both. She says in part:

"The Christian idea that wealth is a stewardship or trust, and not to be used for one's personal pleasure alone, but for the welfare of others, certainly seems the noblest, and those who have more money or broader culture owe a debt to those who have had fewer opportunities. And there are so many ways one can help. Children, the sick and the aged especially have claims on our attention, and the forms of work for them are numerous-from kindergartens, day nurseries and industrial schools to 'homes' and hospitals. Our institutions for higher education require gifts in order to do their best work, for the tuition fees do not cover the expense of the advantages offered, and certainly such societies as those in our churches and the Young Woman's Christian Association and the Young Men's Christian Association deserve our hearty co-operation. The earnest workers who so nobly and lovingly give their lives to pro-mote the welfare of others give far more than though they had simply made gifts of money, so those who cannot afford to give largely need not feel discouraged on that account. After all, sympathy and good will may be a greater force than wealth, and we can all extend to others a kindly feeling and courteous consideration that would make life sweeter and better.'

THE STORY OF JARED.

[From "Fortune's Boats." By Barbara Yechton.
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Mifflin & Company.

The following stry of how a good man trusted a bad man and how the bad man, through being trusted, came to be worthy of it, is one of the strongest pieces of fict on that has issued from the press this year. Uncle Gabriel is a little clergyman living in New York without a parish because whenever he was offered one he resigned it in favor of some one whom he thought needed it more, earning a scanty subsistence by the exercise of his unusual knowle go of languages editing an Italian paper and using most of his time and money for the benefit of his friends, the immigrants Jared was a ruffian and an ex-convict whom Uncle Gabriel tried to save by getting him out of his evil associations. He had secured a position for him is Deaver and provided the means for his transportation thither Jared is ready to start and calls on the minister on his way to the station.

It happened that uncle Gabriel was quite alone when Jared Watkins called. At the flat-topped desk in the dining room he sat writing by the fast fading light of a late April afternoon. The article was for the next number of the Italian paper, the subject Garibaldi,—a hero dear to the little man's heart,—and his pen was traveling over the pages of his pad with genuine enjoyment. Yet he heard and recognized the stealthy knock at the front door, and immediately rose to answer it.

"Ah, good-evening, Jared! Glad to see you!" he said heartily. "Come in, my friend, walk right in! I'll take you to my room to have our talk. It's pretty small—shouldn't wonder if we too big men'd be rather crowded. Ha! ha! But we'll manage somehow. Tell you what, you can sit on the bed, and I'll hang my feet out of the window. That'll give more space—eh? Ha! ha! This way, Jared!"

Mr. Kincaid took the lead, turning up the light for the visior to see his way across the drawing room. It was Jared's first admittance wi hin the flat, and he followed his patron leisurely, as he went casting, from under beetling brows, glances sly but sharp to right and left; glances which, by the time he reached Uncle Gabriel's bedroom, had fixed in the protege's mind the exact location of the few articles of value in the little parlor.

"Take a seat, Jared; this chair's about the only one here that would bear such a heavy weight as you. Light weights may not be imposing, perhaps, but I've found one advantage they possess,"—the little man's eyes were twinkling behind his glasses, he was in good spirits this evening. -"they agree better with old, infirm furniture than do you heavy people. Ba! hal This wouldn't hold you-I'm perfectly safe in it," as he spoke, twisting 'round a weakbacked revolving chair, which had lost its thread and wobbled aimlessly from side to side. Mr. Kincaid confidently seated himself in it. "Little place, but cosey-isn't it?" he asked. A comprehensive wave of the hand indicated his small domain.

Having settled his huge bulk to his satisfaction, and placed on the floor beside his chair a dirty looking carpet-bag which he had carried, Jared was now letting his shrevd eyes wander around his friend's

bedroom. It was cosey, in its arrangement showing evidence of a woman's touch and thought, but, save for the fine copy of Andrea del Sarto's head of Christ which hung upon the wall, and for Mr. Kincaid's new spring overcoat which lay over the foot-rail of the bed, everything in the apartment was of the simplest, and indeed shabby. The picture had been presented to uncle Gabriel years ago; the overcoat had come in rather an unusual way-in payment of a piece of writing from a clothier who was short of ready cash. From the same source and on the same terms had come the new suit of clothes in which the protege was now arraved.

Jared appraised the furnishings at a very low figure, but the comfort which they represented appealed directly to him and embittered his soul.

"You're fine an' comfortable. What more d's a man want'n something to eat an' drink an' a place to sleep?" he said; he had a rough, abrupt manner. His tone grew querulous. "This'd be a palice—a palice—to me!" he declared. "You'd ought to see where I slep' las' night!—a shelf 'gainst the wall, an' two of us on it at that. Guess there was more'n two—" this grimly, and with a reminiscent scratch of his upper arm.

"Why, how's that? I gave you—er—I told you to get sleeping accommodation at the Mills Building," Mr. Kincaid exclaimed, in surprise.

Jared started, and hastened to retrieve his mistake. "You did gi' me some money, parson; you're the best-and-only-friend -I've got-in the world!" he asserted, with a sidelong, emphatic movement of his brawny hand. "You've been a friend to me when everybody else'd turned the cold shoulder. You did gi' me money yesterday for a Mills bed, an' it was my intention to've gone there, but, parson, I ain't an angel, an' I ain't dead, consequently I had to eat. An' by the time I'd satisfied myself an"-here he dropped his voice and tried to look modest, with a shrewd eye on his audience, -"'ad give a bite to a poor wretch as bad off as myself, there weren't much left; not more'n enough to get a shelf in one of them sleepin'-hells along the riverside. your fault, parson,-it's all mine. I'd no business to be givin' a meal to that man with the money you gi' me for another purpose. Oh, I know it-I know it," waving his hands at the distressed little clergyman, who was trying vainly to interrupt his protege's flow of words. "But I've got a heart, parson-a heart, sir-if I am a bad lot, an' I'd 've slep' on that shelf every night in the week rather'n refuse a meal to that unfortunate creature." He paused, with an air of being overcome by his feel-

"Why, certainly, Jared, certainly!" exclaimed Mr. Kincaid eagerly. He put out his thin hand and patted the other man's broad shoulder. "My friend, I would never be the one to blame you for such an unselfish piece of kindness," he said. "I've always felt that you had a good heart, Jared. And there'll be no more sleeping on a shelf against the wall for you-let us thank a merciful Heavenly Father for that, Jared! No more being hungry, with an empty pocket, and without a home. This opening in Denver is full of promise-fu-l-l of promise! There you'll be able to put the old unhappy past entirely behind you-bury it, in fact, and with God's help make a new name for yourself, a new and honorable name, my friend. It's an excellent opening in Denver, and I know you'll make good use of it, Jared. I expect great things of you in this new situation -great things! Don't you forget that." Uncle Gabriel's bright face beamed with kindness, his voice rang hopefully.

But the little red eyes under Jared's sullen brows were filled with an ugly light. "'A new life!" he cried out roughly, almost fiercely. "I tell you, there ain't no new life for me. I've gone wrong -I'm a jail-bird-an' that settles it! Down in the gutter I'm to stay-where I belong. Don't say a word, parson. That's just the way it stands. There's no gettin' up in the world again for me-God won' help me, an' man won' let me." Jared was in downright earnest now. "I tell you that's true!" He brought his fist down on the little table near him with an unexpected bang that made Mr. Kincaid jump. "Anderson said he'd gi' me-I mean len' me half the money to get to Denver. To night I went to him for it, all ready to start," motioning to the carpet-bag beside him, "as the train goes at midnight I went to him for the money he'd promisedwhat's he tell me? He ain't got no money to lend-he can't spare it! That's all. Yes, sir,-says he-can't do it! Lyin' cheat! Interested in me? Bah! I tell you, parson, he don' care a-

"Jared! Jared!—no swearing!" broke in Mr. Kincaid firmly, barely in time to arrest the oath that trembled on his protege's lips.

Jared glared, then dropped his head; a little whine came into his voice. "I ask your pardon, sir—hope you'll forgive me. It's the bad company I used to keep that's learned me them ways. But I'm tryin to do different—since I've known you. 'Tain't easy, but I'm tryin'; you're my best friend, parson; you won' be hard on a poor feller?"

"I do believe that you're striving to be a better man, that you've turned from the evil ways and are seeking after God. Yes, Jared, I believe that," Mr. Kincaid said kindly, instantly mollified. "And I'll never be hard upon you, my friend, never, of that you may be sure. For I know by my own experience that even with the strongest resolution, it is often far from easy to overcome the old Adam within us." The near-sighted, unsuspicious little gentleman failed to notice the expression, half amusement, half contemptuous, that contorted Jared's mouth at his remark, and to conceal which he coughed behind his hand.

"And now I'll tell you something pleasant," uncle Gabriel continued gayly—"something very pleasant! It's a pity Anderson has dropped out; but it's his loss as much as yours, Jared, for it is a great privilege to be

able to help a fellow creature to stand once more upon his own feet. A man who knew what he was talking about says that 'Liberty is that place in life in which we can do our best.' This place in Denver is going to be liberty to you, Jared, for you will be free to do your best in it,-free from the evil associates that sometimes tempt you here, and with your past a dead past, indeed. Those who meet you out there will know you only as you show yourself-an honest man, as I firmly believe you now to be, and deserving of respect. At your very best you will be out there with God's help-your best of body, mind and soul. See? Why, Jared, you may yet rise to be one of the firm. I expect it of you-nothing less! Ha! ha!"

Pulling open the top drawer of his chiffonier-it was never locked-Mr. Kincaid took out a pocket-book. Its once smooth surface was scratched and worn with the service of years, its form limp and flat, and from among its musty folds Jared's patron drew a roll of bills. By the provision of a friend-long dead-uncle Gabriel, twice a year, received a small sum of money. Its expenditure should have added to his personal comfort and lightened the pecuniary cares which sometimes pressed heavily upon him; but it was mainly spent in giving aid to the suffering poor that came to him for help. Now, separating one bill (it was all the cash that he expected to own for weeks to come) from the roll, the little gentleman laid it away in the pocket-book, then turned to Jared with a happy countenance.

"From a chance remark of Anderson's yesterday, I feared that he might back out at the last moment," Uncle Gabriel said. "So I prepared for such an emergency-I was determined you should have this chance, Jared! On my way up town this afternoon I called upon a man I know and made an arrangement with him to do some work. He's been after me for some time to take it, but it's work on a dictionary and-ehrather confining, with my other indoor labors-editing those papers, I mean,-so I'd fought rather shy of the job. My friend agreed at once, and I got him to advance me some money on my future work. That is in here," he motioned to the roll of bills, "as well as a small amount which comes to me semi-annually. Altogether there's enough to take you to Denver, Jared, and to allow you a little over for meals on the cars, and for a bite when you get to your journey's end. As you say, not being an angel or dead, you must eat. Ha! ha! pretty good for you, Jared! Now, see," Mr. Kincaid began counting the money out on the little table near which sat his protege.

"It was my intention to go to the station with you," he continued, shedding the bills from his fingers with the slow, awkward touch of one unaccustomed to such handling. "But your train goes at mideight, and I've an article to finish for my Italian paper and some proofs to correct, dictionary proofs—I began work right away—that must be given in to morrow morning, and it'll take—well—most of the night to get it all finished. Else I certainly would go up with you."

At sight of the money a hard, glittering light had sprung into Jared's ferret eyes, a greed that set his heavy mouth twitching. The big fingers spread upon his knees worked with longing, and, before uncle Gabriel had well finished his count, they were outstretched and had closed hungrily upon the bills. "God bless you, parson!" he exclaimed breathlessly. He brought the two fistfuls of money together and held them extended before his almost incredulous eyes. "I ain't seen so much for years-years-years!" he said thickly. With trembling fingers he shook the bill; into an even pile and laid them lovingly away in a dilapidated wallet which he produced from some remote pocket. Then he lifted his huge figure erect and faced his patron. "There's nobody been so good to me since I was born as you've been," he declared, with an unusual and genuine earnestness in his voice. "I ain't had any too much of such treatment; mostly it's been kicks an' cuffs an' hard words. If I'd met you years ago, maybe I'd been a better man! Parson, you're the right sort, you are! God bless you!" He wrung uncle Gabriel's hand, ard the little man patted him on the arm with the other hand.

"If you could know the great pleasure it gives me to do this for you, Jared!" he said, beaming affectionately upon his protege. "All I ask is that you keep straight and make a new, honest name for yourself in Denver. That's all I ask. And, perhaps, out there, one of these days, you'll have opportunity to pass along to others in trouble some of what you call my 'kindness' to you-asking them to pass it on to some one else. Eh, friend? In that way one can d, a good deal of bookkeeping without having a very long pocket. Wasn't it Benjamin Franklin said something like that? Wise old Ben! I am sorry I can't go to the station with you, Jared; I'd like so much to've seen you off. Let me see-I wonder if I could?" he finished, with a questioning glance at the table where lav a bundle of proofs waiting to be revised.

Jared scowled heavily. 'Is it 'cause you don' trust me, parson, that you'd be goin' along?" he asked, in an injured, sulky tone. "You've got your writin' to do, an' the Lord knows—g odness knows," he hastily corrected himself at Mr. Kincaid's upraised finger—"goodness knows I've been bother enough to you without you takin' the time—vallyble time—to go all the way to the train with me. "Tain' necessary; you don' think I'd spend that money on anything but the tickets—"

"Why, Jared!" broke in Mr. Kincaid, deeply pained to have in any way, however unintentionally, hurt his protege's feelings. "Why, my friend, whatever in the world put that absurd notion into your head? Don't you know that I trust you? Well, I do. I trust you, Jared, I trust you thoroughly! There! Now sit down and we'll chat a little longer before you go. You know we shan't have the opportunity again in a hurry. Eh? Sit down."

But Jared did not sit down during his pairon's absence. He continued to stand, and his eyes were fixed, with a horrible fas

cination, upon the open chiffonier drawer, where on a heap of disarranged collars, cuffs and handkerchiefs lay uncle Garbriel's old pocket book, in full view. The man's hand went out, the fingers working, clutching at the empty air, then fell to his side, and turning his back he stared unseeingly down upon the table.

Suddenly Jared wheeled around, made a stride to the drawer, snatched out from the pocket-book the bill Mr. Kincaid had left there, and stooping, shoved it inside his shoe-the new shoes that uncle Gabriel had given him. "He hadn't ought to left me alone, alone-me-a jail-bird!" he muttered fiercely. His breath grew short, a wild excitement came into his manner. "It's mos' too easy!" he declared, with a nervous contortion of the mouth that was intended for a smile. Seizing the overcoat that lay over the foot-rail, with a few rapid sweeps of his hand it was folded and deposited in the carpet bag. Darting into the drawing-room he swooped down upon a valuable little bronze match-box which Miss Austin had given Margaret, and in a trice that also was stowed away in the same receptacle. The whole thing was done with marv-lous dexterity and quickness, and when Mr. Kincaid re-entered the room, Jared received him with the stolid composure which was that gentleman's habitual experience of him.

"Here it is," uncle Gabriel remarked, handing the letter of introduction to his protege. "Put it in a safe place, Jared, and deliver it just as soon as you arrive in Denver-before you even get a meal. Mr. Maynard is a good man, an excellent good man! and a faithful friend of mine. He'll be a friend to you, too, Jared. You must go? I suppose you're right to get on board the train early and have a good night's rest. Well, friend," the little man's voice grew very gentle and affectionate, "we've known each other for a considerable length of time; now our paths are diverging, and we may never meet again-let us pray before we part."

Jared's face darkened, he made an involuntary movement toward the door; but the hand upon his arm drew him back. The two men knelt down beside the narrow white bed, side by side, and with one hand resting upon Jared's clinched fist uncle Gebriel prayed—"O God, thou knowest us to be set in the midst of so many and great dangers that by reason of the frailty of our nature we cannot always stand upright; grant to us such strength and protection as may support us in all dangers, and carry us through all temptations; through Jesus Christ our Lord. Amen!"

Then they rose up, and Mr. Kincaid led his friend out into the public hall, and there they parted. "Good-bye, Jared! God's blessing be with you!" was uncle Gabriel's benediction.

Jared looked up at the bright, kindly face smiling down at him over the banisters, at the brown, near-sighted eyes across which lay an undeniable moisture, and a curious sound escaped his lips. It was intended for "Goodbye," but was really a cross between a grunt and a groan.

"Poor fellow! He feels the parting!" thought the little clergyman with gratification—the protege was not given to emotion—and he went back to his room and began his work of correcting the dictionary proofs—arduous work, of a kind he particularly disliked, and which he had yet cheerfully undertaken for Jared's sake.

Ponderously, with lagging feet, went Jared down the stairs he had so often trod. Never again would he go up them, he told himself; at the very moment he turned suddenly and retraced a step or two, then hurriedly and impatiently resumed his downward way. At the door of the house he again paused, with his hand on the knob. swayed by two strong emotions; the expression of his face frightened a little child who ran past him. "He trusted me!" "He hadn' ought to 've lef' me there-he knew I was a jail-bird!" Good and evil fought within the man's breast-and presently, with an awful oath, he opened the door and, striding out into the sweet April night, was lost in the darkness.

Evil had triumphed.

Uncle Gabriel came home late the next evening. The dictionary had held his attention for the greater part of the day, so that he had found quite a company of poor Italians waiting for him at the river office when he finally reached there. He had listened to their tales of woe, no less volubly told for the delay; had counseled, comforted, and calmed what Frances saucily designated as his "constituents," settling disputes, encouraging the timid, and in general straightening out difficulties. He had gone to a restaurant and ordered a cheap dinner, and then given it. untouched, to a poor, hungry creature who eyed him wolfishly from the door. Without a cent in his pocket, the little man had walked up town, and now had reached home, tired, empty, and weighed down by an unusual and unaccountable depression that was hardest of all to bear.

Frances ran down a couple of the long flights of stairs to meet Mr. Kincaid. "Dear, blessed old boy! He looks dreffle tired!" she declared; standing a step or two above her uncle, she turned his face up between her hands, and kissed him. "Didn't have a thing to eat, not even from a lunch wagon, did him? I thought not! You're bad-yes, you arebad!-not to take better care of yourself when you know we all love you. Never mind," she snuggled her piquante little face against uncle Gabe's for a moment, in token of forgiveness, "come on upstairs with me. I had a feeling that you'd come home all tired out, and I've just cooked you a little supper-all by my own self. It's waiting for you—a nice cup of beef tea—just as you like it-and a chop-brown and juicy, done to a turn. Doesn't the mere hearing of it make your mouth water? And you'll eat it right away, won't you?"

"Why, of course, I'll eat it right away—never you fear!" laughed uncle Gabriel. "I'm as hungry as a hunter. Take care, or I'll gobble you up, as a relish. Ha! ha!" They were going up the steps together, his arm around Frances's waist. "Any letters

for me? Anything from Jared?" he asked. "He said he'd post a line in time for me to receive it by the last delivery this evening."

"He's back—here—waiting for you. And he looks dreadfully!" Frances whispered, relieved to have accomplished her errand. "Mother sent me to tell you."

Mr. Kincaid started violently. "What! Jared back? What're you saying?" he cried in consternation. Dashing up the steps he reached the public hall, and came face to face with his protege. "You here, Jared! What does this mean?" demanded uncle Gabriel, surprise and agitation giving an unusual peremptoriness to his tone.

Jared hastily put out an appealing hand; his other hand held the carpet-bag which he had carried the night before. "Parson, let's go where I can talk to you," he begged hoarsely, and one glance at his drawn, sodden face, his desperate eyes and fierce mouth, completely routed Mr. Kincaid's short lived anger.

"Certainly, certainly," he agreed. "Come to my room. Frances, run and open the other door for me. Eat?" His hunger forgotten, he looked blank at his niece's reminder. "Oh!—yes, by and by, by and by, my dear. I couldn't now. Come, Jared."

When the two men were in Mr. Kincaid's little room and the portiere drawn, Jared sat down heavily in the chair which his patron silently pushed toward him, and opening the carpet-bag, drew out of its depths the overcoat which he had packed into it the night before. With this in one hand and the bronze match-box in the other, he looked up at his friend. "I stole these las' night," he said, dully, doggedly. "Stole 'em from you while you were out of the room gettin' the letter of introduction. What you goin' to do 'bout it?"

Uncle Gabriel threw a hasty glance at the closet within which he had supposed his coat hung; bewilderment, incredulity, deep pain, appeared in rapid succession on his expressive face.

"An' I stole the ten dollars out of the pocket-book in the drawer," went on Jared, in the same dull monotone. "What you goin' to do 'bout it?"

With shaking finger: Mr. Kincaid opened the drawer, opened the pocket-book, and hunted through every compartment. It was empty. He turned and faced the thief. "And I trusted you!" he said sadly, brokenly. Sitting down on the bed, he put one hand before his eyes; his lips were moving, but no sound came from them.

Leaning forward in his chair, Jared watched uncle Gabriel intently; and presently it entered into his dull mind to comprehend what his friend's quiet meant. "He's prayin' for me!" he thought, with a heavy start, his sodden face turning a dark red. And then the strange power which had held and tormented him throughout the last twenty four hours, and finally brought him again to his long-suffering friend, now forced him to full confession.

"Yes, you trusted me!" he broke out, when he could no longer bear the silence. "You're the only person what's trusted me, the only

An' you hadn' ought to done it. You knew what I'd been; you shouldn' 've trusted me one minute alone with anything that could be stole. I ain't like you; I ain't one of the good kind, though I've pretended it many a time to blind you. I'm a bad eggbad as ever they come—an' you might's well know it all. I didn't mean to go to no Denver." He saw Mr. Kincaid's violent start, but went doggedly on with his story, pausing now and then between the sentences. "I meant to get all the money I could out of you, then scoot with it-go on a tremendous spree—an' never lay eyes on you again. . . . When you lef' me alone I took all I could. I'd 've got more, if you badn' come back so quick. . . . I intended to pawn the thing's soon's I went out, but, somehow, I didn't, I kep' putting it off. But I spent a good pile of the money, besides the ten I took out the purse; that went first, an' what you gi' me for meals on the cars," the peculiar contortion that did Jared service for a smile flashed across his ugly mouth and was gone. "I e't an' I drank my fill-for once! I went to the theyater-I made a night of it-a terrible night! An' maybe you think I had a tearin' good time!"

Jared rose from his chair-gripping the foot-rail of the bed with one brawny hand on which the big veins stood out, he waved the other at Mr. Kincaid, his heavy face worked convulsively, his voice grew thick and agitated. "Talk about your hell punishment," he cried, "there can't be no worse hell than I carried roun' with me last night an' to-day. I've done worse things in my life than steal from a parson, but I've never had so much torment here to contend with," touching his breast. "I tried to get away from it-I ain't used to bein' chicken-hearted-but I couldn'-I couldn'! That's why I come back. I didn' want to come, but I had to. I never thought that all you'd done for me, every kind word you'd spoke, every prayer you'd prayed with me, every cent you'd took from yourself to give me would've rose up an' tormented me like it done." The sorrowful gaze of his friend was more than Jared could bear; hastily he turned his own eyes away. "I couldn' eat enough, I couldn' drink enough, no matter how much I poured down, to forget you! I couldn' pawn your overcoat, I couldn' spend the rest of the money. Here"-he threw the bronze match-box upon the bed and uncle Gabriel's overcoat af er it. Then, slowly, reluctantly-only God could know at what struggle-he laid beside them all that was 1-ft of the roll of bills, his friend's gift of the night before. "That's the best I can do," he said gruffly. "Now, I'll be off. You won't want no such devil's spawn's I am round you again." Picking up the carpetbag, he pushed aside the portiere to go out, but Mr. Kincaid's hand arrested him.

A kindness that was divine shown in the little gentleman's eyes, and sounded in his voice. "You are the child, not of the devil, but of God, Jared, sinful and erring; but always the child of God! Don't you ever forget that! He would never refuse forgiveness to one of his penitent children; and how

should I dare deny you the forgiveness that I ask of h m for myself every day. I forgive you, Jared, for I believe you to be truly sorry for what you've done."

"Sorry?" cried Jared vehemently; his heavy under lip shook. "Parson, I've never been so sorry for anything I done in all my life! You might know—when I come back!" His gesture toward the articles on the bed spoke volumes.

"Suppose that matter could be arranged—just suppose it were possible—would you go to Denver and try to make a better name for yourself?" Mr. Kincaid asked slowly.

Jared made an impatient movement. "No sense bringin' that up, parson. I've had my chance an' lost it," he answered roughly. "We won' say any more 'bout that."

"Yes, but we will," gently persisted uncle Gabriel. "I have no more money of my own—not a cent; but, perhaps, perhaps, I could borrow enough to—er—make up what is missing. So that you might still go out and fill the situation."

The projege's jaw dropped, he made a step forward. "What! you'd do this for me, after what I done?" he cried out incredulously.

Uncle Gabriel nodded; tears were in his eyes. "You've been an under dog all your life; now I want you to have the chance to be something better," he said.

"Good Lord!" ejaculated Jared. Dropping into a chair, he laid his arms on Mr. Kincaid's table and buried his face in them; several heavy sobs shook his big frame.

"If I do this, can I trust you to make honest use of the opportunity?" asked uncle Gabriel presently.

Jared lifted his face. All his stolid composure was gone; his eyes were wet and the heavy lips and chin worked with e notion.

"Ay, parson, you can!" he cried hoarsely, striking his hand on the table to lend | emphasis to the words. "I'll force myself to be trusted! I'd be worse'n a brute beast, if I didn' make you some returns for all 'you've done for me! Gi' me this one chance more, an' le' me show you what I can do. I'll pay you the money I stole, I will-I will! I'll pay you back every cent, an' I'll try-hard er'n I ever tried before-to be honest. Only," his hands went out imploringly,-"only don' let 'em put me where I'll handle money; there's a devil in here as well's a heart!' motioning to his breast. "Keep money out of my way, an' I swear," he lifted one big, brawny, shaking hand,—"I swear to you, not by God, parson-I've broke too many promises of that sort-but by the memory of the only creature in the world that I never ill-treated, never wronged-by the memory of my li'l baby girl that died years ago." Two big tears ran down Jared's face. "She loved me, that h'l thing, an' I never laid a rough finger on her. I'd a' gi'n my life to save hers, but she had to go. Annie is the best I know, parson, an' I swear to you by her that I'll try to live honest if I ever get to Denver. You can ask your God to help me, parson"-

"My God, and your God, too, Jared," came in the little gentleman's earnest, hopeful

"Have courage, my friend; and have faith in His mercy. The Christ who, in the mi!st of His own agony, yet heard and pardoned the penitent thief, will never turn from you. And, if it be allowed in the other world, don't you think your little Annie is pleading for you? Come, friend, let us lift our hearts to Him." Kneeling down beside Jared, with an arm thrown across the man's bowed shoulders, uncle Gabriel poured out his soul in prayer. And the deep fervor, the simple speech, and childlike, absolute faith in the mercy and love of God, in the human sympathy of Christ, brought a light into the soul of the poor sinner in whose behalf the prayer was offered.

The noon train which left the city the next day for the West bore with it Jared Watkins, taking with him uncle Gabriel's blessing, an unfamiliar sense of respectability, and in his heart a new hope which, with God's help, would bear fruit in the future.

SOME MODERN OCCULT FADS-II.

W. E. HARLOW.

In our first article we endeavored to establish the fact that certain mental states produced physical changes. Who is it that has not heard or known of persons dropping dead upon receiving the sudden information that some friend was dead? Many a person's hair has turned white in a day who received a scare. If a man believes himself to have swallowed a fly, it is almost sure to produce vomiting, whether he did or not. If then, the mind is capable of producing an abnormal physical condition, why is it not capable under favorable conditions of producing a normal physical condition, since all laws follow the lines of least resistance? Let it be understood that the healing medium for all diseases is already in man. That medium is the blood. It is in the circulation of the blood that every wound is healed, and the rapidity with which the healing takes place depends upon the amount and quality of the blood supply to the affected part. The quantity and quality of the blood depends upon the air taken into the lungs and the food digested and assimilated by the sto mach and bo wels. The digestion and assimilation of food may be completely stopped by certain mental states. The mental states which most frequently interfere with nutrition are melancholia, worry, grief, anxiety, fear, unhappiness, love, etc. The world for centuries has gone to the extreme in materialism and physical science and has come to look upon man as possessing nothing that cannot be weighed in the balances or carved with a scalpel, and these occult fads will do a good thing if they force us to a re study of metaphysics and of man. I am prepared to admit almost all of their phenomena, but not the vagaries and false philosophies by which they claim to produce them. I will not indulge in knocking the crutches from under a cripple unless I can give him a better pair, and these I believe I have found, and their name is suggestive therapeutics. Suggestion, in its application to the cure of diseases, means the presentation of such

thoughts or ideas to the mind as will result in physical changes. Suggestion has been scientifically applied in France for forty years, and is now being introduced in our medical colleges of America.

It is, however, only within the last decade that we have been given an hypothesis sufficiently comprehensive to embrace all psychic phenomena. This hypothesis was tentatively formulated by Thomas J. Hudson, of Washington, D. C., in 1892, and given to the world in two volumes known as The Law of Psychic Phenomena, and A Scientific Demonstration of a Future Life. His hypothesis in brief is as follows: Man is possessed of a dual mind. That is to say, man has, or appears to have, two minds, each endowed with separate and distinct attributes and powers; each capable, under certain conditions, of independent action. One is designated as the objective mind, and the other as the subjective mind. The objective mind is supposed to reside in the cerebrum. It is the mind with which we do business; the mind that comes, develops with, and finally dies with the physical body. It controls all voluntary motion. It reasons by all processes. The subjective mind is a separate and distinct entity. It may be said to occupy the whole human body, especially the cerebellum and spinal column. It controls all involuntary motion. As it is the subjective mind with which we have to do largely in the production of all mental phenomena, I will here give its principal normal functions, and the reader who has not read Mr. Hudson's works will have to take my statement for the proof of their existence. I have put most of them to the test in practical experiment and am fully persuaded of their correctness:

- 1. The subjective mind is constantly amenable to control by the power of suggestion.
- 2. It is incapable of inductive reasoning, can reason only by deduction.
 - 3. It has practically a perfect memory.
- 4. It is the seat of the emotions. Under this head we find four minor functions, three of which may be said, to belong to all animal creation; they are instinctive emotions, as follows:
 - (a) Self preservation.
 - (b) Reproduction.
 - (c) Preservation of the offspring.
 - (d) Religious worship.

These are the only normal functions of the soul in its relation to the physical body.

- 5. The subjective mind possesses the power to move inanimate objects without physical contact; this will account for the phenomena of modern spiritism.
- 6. It has the power to communicate and receive intelligence otherwise than through the channels of the senses. It perceives by intuition.
- 7. Its activity and power are inversely proportionate to the vigor and healthfulness of the physical organism; that is, the nearer death we approach, the stronger and more active becomes the subjective mind.
- 8. It absolutely controls the functions, sensations and conditions of the body, when

not opposed by the objective mind. All of the silent, involuntary and vegetative functions, nutrition, waste, all secretion and excretion, the heart and lungs, and all cell life, are positively under the complete control of the subjective mind. The subjective mind never sleeps. The faculty of measuring time is inherent in the subjective mind alone. It accepts without doubt or hesitation every suggestion made to it, no matter how absurd or incongruous, so long as the suggestion does not conflict with the settled convictions and principles of one's life. This can at any time be demonstrated by a simple hypnotic experiment. Now don't get scared, brethren, when we say that in our study of the new psychology we have been led through the misty maze of hypnotism. We are still accounted orthodox by competent judges. Hypnotism is simply the elevating of the subjective mind to where it will accept a suggestion, and the abeyance of the objective mind. No person will ever perform an act under hypnosis which is contrary to his moral principles. Asleep or awake, the moral standard remains the same. If it is a bad thing we ought to know how to meet and avoid it, and if it is a good thing we ought all to know how to apply it. I affirm that it is the latter.

Familiarize yourself with these functions of the mind, and in our next article we will apply them to some of the "fads," interspersed perhaps with some of our own experiments.

CHINESE MOTHER GOOSE RHYMES.

Pre-eminent among the season's output of children's books for young and old is this highly decorated volume of translations from the nursery rhymes of the far east. So similar are these jingles to those with which the infants of our own land and tongue are wont to be entertained in the hour before bed, that one is tempted to think that the process of translating must have well-

nigh eliminated the distinctively Chinese element. But the author refers to some of the best known English and American scholars in China as his assistants in the work, and a letter from Wu Ting Fang, the Chinese Minister at Washington, testifies that it is a faithful representation of the original. The name of China nowadays at once suggests Boxers-and perhaps even the Chinese nursery has its ear-boxers. But this book is chiefly valuable as showing us more vividly than any general statements could do, that the same heart of motherhood beats beneath the

curious clothes of the Chinese parent, and the same endearing qualities of playful and mischievous childhood prevail among the toddlers of that land, as here in our own midst. The grown folks of China are different from most of us. They think in a different way, they read different books and are amused by different things. But no such gulf separates the childhood of the east and the west. In reading these rhymes-and the translator, who is also illustrator, though a learned man of the University of Pekin, writes excellent jingles-we are occasionally struck by differences in expression especially in regard to things to eat and comparative terms of endearment; for example, when a fond mother says that her child is "sweeter than dates and cinnamon flowers," and when "boiled crow" and "mutton dumplings with vinegar and tea" are referred to as an appropriate diet for a yearling.

But after all there is much more room for surprise at their likeness to our own nursery rhymes than at their difference. Who will fail to recall that old familiar stand-by, "This little pig went to market," as he reads the following, or will fail to recognize in it the same motive to amuse the youngster by counting his own toes in the most primitive fashion:

This little cow eats grass,
This little cow eats hay,
This little cow drinks water,
This little cow runs away,
This little cow does nothing
But just lie down all day;
We'll whip her.

This one wherein the two-year-old is entertained by pleasing references to the parts of his head, and their several functions, is wondrously like a certain motion-song which is in more or less common use in infant classes and kindergarten:

> Little eyes see pretty things, Little nose smells what is sweet, Little ears hear pleasant sounds, Mouth likes luscious things to eas.

The Chinese version of "Pat-a-cake, pat-a-cake, baker's man," introduces certain sug-



From "Chinese Mother Goose Rhymes." Copyright, 1900, by Fleming H. Revell Company.

gestions of a truculent and peace-disturbing sort which do not appear entirely relevant to the theme as given in the first line, but which are not likely to be any less pleasing to the incipient Boxer on that account:



From "Chinese Mother Goose Rhymes."
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Pat-a-cake, pat-a-cake, Little girl fair, There's a priest in the temple Without any hair.

You take a tile, And I'll take a brick, And we'll hit the priest In the back of the neck.

This on the subject of crow as an article of diet may afford comfort to some American readers in view of the recent election:

Look at the white-breasted crows overhead! My father shot once, and ten crows tumbled dead. When boiled or when fried, they taste very good, But skin them, I tell you, there's no better food.

And finally, as one of many rhymes in which beasts and birds are made to express their opinion of existing social conditions and the probable outcome of the same for them, may be quoted the following which appears under the title, "What The Old Cow Said."

A sad old cow to herself once said,
While the north wind whistled through her shed:
"To head a drun they will take my skin.
And they'll file my bones for a big hairpin,
The scraps of bone they will make into dice,
And sell them off at a very low price;
My sinews they'll make into whips, I wot,
And my flesh they'll put in a big soup pot."

If one cares to consider the book seriously, it will be seen in an instant that it is, as Minister Wu himself says, "a valuable contribution to the folk-lore of nations." But most readers will find too much delight in reading it just for fun and in meditating upon the similarity of child nature in all ages and climes, to care very much about it as material for the scientific study of folk-lore.

Chinese Mother Goose Rhymes. Translated and illustrated by Isaac Taylor Headland. Fleming H. Revell Co., Chicago. \$1.25

THE READING OF FICTION.

BURRIS A. JENKINS.

It is every one's duty, as well as a very great privilege, to acquaint himself with all the arts that are within his reach. It is quite as great a duty as to learn all one can of the sciences. Nay, it is even more need ful for those who would reach the springs of religious action to gain all that is possi ble of the beauty and poetry in the world. Some there are who insist that religion is very largely poetic in its nature, that Jesus was more poet than aught else, and that the highest beauty-the beauty of a perfected life-is the best religion. Be this as it may, it certainly is true that the arts, even more than the sciences, contribute to religious life. Music, therefore, and painting and poetry and architecture, it is

the joyful duty of all religious people to study so far as they are able.

Among the newest of the arts, and at the same time one of the most accessible to all, is the art of fiction. Notall can hear the greatest orchestras and soloists, for these come only to the largest cities. Not all are in reach of the masterpieces of sculpture and painting. One must cross seas and travel roads to find them. Not all may be uplifted by gazing at the classics of architecture, for they are far removed from most of us. But there is none who cannot be admitted to the temples of poetry and fiction. They are in every village in the land. So easy of access, to-day, are the greatest masterpieces! We do not realize it. My aunt, a studious woman,

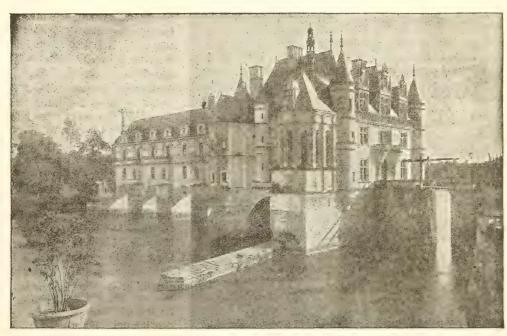
when the novels of Dickens were appearing in the weekly papers, clipped the columns and stuck them on great squares of pasteboard for preservation. When the stories were all complete she had a roomfull of Dickens. A single novel occupied the space now given to an Encyclopedia Brittanica. Contrast with those laborious pioneer days of art the present ease with which one may possess himself of a set of any great novelist.

Moreover, the new art naturally has had to overcome considerable opposition. The Church—strangely enough, and yet not so strangely after all, for it has been her habit—opposed the newcomer. They were not true, these tales, therefore they were evil. How absurd do we now see this position to be! A great statue, it is not a real man, therefore it is a sin to look at it! A wonderful landscape, it is not real sky and water, therefore it is a waste of time to behold it! Step out-of-doors and look at real men and real skies. The reductio ad absurdum is complete.

We have long since learned that sculpture and painting may be truer to life than life

itself; that the ideal is a more real thing than the actual; that nothing in all this world is more real than a great idea. We have learned, too, that fiction also is true. If truth is stranger than fiction, fiction is sometimes truer than fact. We have learned that there is much of truth and beauty in the world besides what is contained in demonstrable propositions, in statistical tables or in catechisms, prayerbooks and confessions of faith. A novel may be just as true as a treatise on biography, history or political economy; yes, it may be truer. Romola is truer than Gibbon's Rome. Whatever conveys to us pictures of life, clear conceptions of the human soul and its passions, whatever plants ideas in our minds, imparts truth and is, therefore, true. That class of mind which

durability of its style. There are many minds to which it is an intense satisfaction to supply the details for which but a suggestion has been given. Indeed, it is always a pleasurable thing to apprehend a writer's or a speaker's meaning before he has fully expre-sed it. It is a tribute to one's own acumen. If the writer or speaker goes on without fully expressing the idea, he pays still another tribute to one's acumen. He sees one has grasped his meaning. And in this day when everything is done quickly such a style is particularly in keeping with the spirit of the age The question is, Will such work endure? Will the age that comes after be able so clearly to catch the drift? Will the lacunæ be so easily filled up? Or will not the detailed pictures of the older and more classic style, the leisure



The Chateau of Chenonceaux. From "Old Touriane," By Theodore Andrea Cook. Copyright by James Pott & Co., New York.

cannot distinguish truth from fact, and which always insists that nothing is true but fact, will miss many of the words of God which come to us from many sources. Such a mind can see no truth in Jonah, except it be a fact; no truth in Ruth, Esther or the stories of the Pentateuch unless they be history, facts, biographies. They are far truer than any history of the times could possibly be. They are so true as to be immortal

But in strictest sense the art of fiction is new. The world has always had its stories and story-tellers, its epics, songs, dramas; but prose fiction, sustained imaginative narrative, is a thing of a comparatively modern day. It is essentially the possession of our own end of the ages, and we take pride in it. No doubt it is but in its infaucy, and it is matter of great interest to watch the phases of its development.

For example, the current form of fiction, the condensed, suggestive narrative, that furnishes but a skeleton upon which the imagination is to put the flesh and clothing, presents a question to our minds as to the

ly narratives with nothing to supply, live longer, as the perfect finish of a Raphael will outlast a charcoal sketch? Who knows?

Again, the war of tastes regarding romanticism and realism-to put it extremely-is another battle of the books of great interest. Shall fiction that is a portrayal of the actual-the fact, once more,-of life as it is, of what the author has seen and handled; or, at all events, shall the psychological novel which sets forth the phases of intellectual, emotional or religious life as the writer divines them-shall this prevail? Or shall the novel of the unusual. of adventure, of strange combinations of events; or, for that matter, the historical novel, having to do with wars and the vicissitudes of individuals involved in war. the struggle of the heroic, the endurance of the loyal-shall these prevail? It is hard to say. Some consider the latter taste evidence of immaturity, the boyhood of a writer or reader. Others say, "No, give us now and then an uplift from our work-aday world, a rest from the carking cares; let us move in the world of ideals." After

all it is possible, is it not, to compromise such a question and to find books which combine the real psychological struggles for right against wrong, for higher life against lower, with the untoward circum tances of a romantic time or environment. And after all it wil be found, too, that the great, imperishable novels, those which stand as models of perfect construction, partake of both characteristics, leaning, if anything, rather strongly to the romantic side—Les Miserables, Romola, Henry Esmond, Lorna Doone.

New fiction, which comes fresh from the press, may be read with profit, certain lit-

From "Along French Bywoys." By Clifton Johnson. Copyright by the Macmillan Co., New York.

erati to the contrary, notwithstanding. New books show us what the world is interested in, what it is thinking about. New books are like the deeds of men we know, they have the double interest of contemporaneousness. To be sure, it is quite possible to waste one's time as well as one's substance in riotous reading, and the great classics are not numerously increased by each generation; but it is worth one's while, through periodical fiction as well as through fiction in covers, to feel the pulse of one's own day ard find out what great thoughts are in people's minds.

Neverth-less, it is the great masterpieces that should most concern us. No man can read too many times such a book as The Mill on the Floss. To say, "I have read so and so," as if that were the end of it, is like saying, "I have thought that thought, seen that picture, heard that music, no need

to again." We can walk for years with Jean Valjean and never grow tired of looking at him. Thanks be to the art that can so lift us out of ourselves and give us friends where friends are few!

SIX BEST BOOKS.

GEORGE H. COMBS.

"What are the six best books you have read this year?" This question, with the courteous invitation to answer through the columns of the Christian-Evangelist, came to the writer the other day.

The question is so broad, so vague. "Best books" Best for whom? Best for what?

Best when? That which feeds one will not feed another. One palate relishes cauliflower, another abhors it. The book best for the astronomer is not the best book for the psychologist. Tastes differ; needs differ. We cannot all be put on the same diet. You may like quinces; I don't. "The Best One Hundred Books" is a literary fake. The best interests of Mr. Smith may possibly be conserved by leavi :g these best books unopened. Let us be frank. Many of the standards the classize, do not suit our palates. The writer for example does not like Bunyan. When but a boy he felt it his duty to like him and tried, but with sorriest result. "The Pilgrim's Progress" seems dull, War" Holy even duller and, as for the sermons with their

interminable divisions, there is even slighter relish. Yet "The Pilgrim's Progress" is unquestionably a classic. Others do not find it dull. The dullness was doub less in the reader. But is it not best frankly to recognize it?

The when is also important. There are doubtless times in the lives of all when a book of Riley's poems or the humor of Artemus Ward would be more helpful than Pascal's "Thoughts," or Jeremy Taylor's "Holy Living and Dying." In reading as in working the mood counts.

All this and more should be stated in prefatory note. The "best six?" Well, to one given to a somewhat wide though not the closest reading, to whom so much has appealed, the exclusions are difficult. There are so many claimants, so much to be said, such innumerable pros and cons.

Can one never get to the point? In head-

long, desperate plunge, here is one, "Wisdom and Destiny," by Maurice Maeterlinck. It is stiff reading. It is musical, but the music is to be thoughtfully listened to. For the skimmer and the seeker of easy reading it will have little charm. Yet it is thoughtprovoking and illumining.

The book is a search for happiness and its key note is submission. "If all who count themselves happy"-so runs the argument-"were to tell very simply what it was that brought happiness to them, the others would see that between sorrow and joy the difference is but as between a gladsome, enlightened acceptance of life and a hostile, gloomy submission." The springs of happiness are within and not in external conditions; be quiet. "To be happy is only to have freed one's soul from the unrest of seeking happiness." It is an uncomplaining acceptance of life. Here is a mystical gospel close akin to that of Madame Guyon and the gentle It is not heroic or energizing but Amiel. fits itself to our unheroic hours.

"Social Ideals in English Letters," by Vida M. Scudder, is another book well worth the reading. It is a worthy successor of "The Life of the Spirit in the Modern English Poets," by the same author, and this is high praise. The title of the book serves another purpose than the mere adornment of a cover. It is descriptive. It reveals the book. The Social Ideals of Carlyle, Ruskin, Dickens, Matthew Arnold, among many others, have here sympathetic and artistic exposition and interpretation. There is a "social problem." The author sees this and hers is luminous leadership. The book is more than an echo. It is a voice. "The Christian Conquest of Asia," by J hn Henry Barrows, is health. The book glows with the enthusiasm of faith. There were not wanting a few years ago those who held that Dr. Barrows' wide catholicity as exhibited in his conduct of "The World's Religious Parliament" at Chicago, where the representatives of every faith had freest utterance, leaned towards danger. thought was put into ugly print. This book comes as eloquent refutation. Dr. Barrows is not blind, nor is he narrow. He sees the good that may be in other religions, and unhesitatingly and cheerfully bears testimony to it as a gift of God. But he sees the weakness, too, of these religions and their powerlessness to help a sinful world, and this book is eloquent criticism and championship in one. From the most sympathetic expositors of other religions he shows their failures and limitations and above all faiths of the Orient he holds up the banner of the cross. Christ, not Buddha, is Asia's light,the light, too, of the whole world. And the Christ will win. Doors are opening, needs are crying, the day of victory dawns.

Of quite a different kind of literature is "The Wonderful Century," by Alfred Russell Wallace. The book is a review by an unquestioned authority of the century now well-nigh past. A sentence criticism would better give way to the contents: Part I.—Successes: Modes of Traveling; Labor-Saving Machinery; The Conveyance of Thought;

Fire and Light; New Applicatio s of Light -Photography; New Applications of Light -Spectrum Analysis; Theoretical Discoveries in Physics; Newer Applications of Physical Principles; The Importance of Dust; A Few of the Great Problems of Chemistry; Astronomy and Cosmic Theories; Geology; Evolution and Natural Selection; Popular Discoveries in Physiology; Estimate of Achievements:-the Nineteenth Century as Compared with Earlier Centuries. Part II.-Failures: The Neglect of Phrenology; The Opposition to Hypnotism and Psychical Research; Vaccination a Delusion; Militarism -the Curse of Civilization: The Demon of Greed: The Plander of the Earth. Such a bill of fare should whet any appetite. A fresh study of Coleridge and Emerson will serve as indications of numbers five and six.

B. B. TYLER'S LETTER.

The United States mails are tampered with! In my letter of November 15 I said: "I have recently read 'The Man of Galilee,' by Attigus G. Haygood." In this form the statement left my hand in Denver. Now, either in the Denver postoffice, or between Denver and St. Louis, or in the St. Louis post ffice, I was made to say: "I have recently read 'The Man of Galilee,' by Atticus G. Haggard." The name Haygood was changed to Haggard. The change could not have been made in the office of the CHRISTIAN-EVANGELIST. Such a thought cannot be entertained for a moment. Neither the editor-in-chief, nor the office editor, nor the printer, nor the proof reader could have changed Haygood to Haggard, and all persons who have seen my chirography known that it is well-nigh perfect!

There is only one remaining explanation.

The United States mails are tampered with.

Let us elect a new president!

May I speak to you about two helpful books in Bible study? I have not seen a notice of either of them in any of our papers. They are not new books, but they are good—for the end in view.

The first of which I will speak is entitled, "A Harmony of Samuel, Kings and Chronicles," by William Day Crockett. Professor Willis J. Beech-r wrote the Introduction. Mr. Crockett is pastor of the First Presbyterian Church, Canton, Pa.; Dr. Beecher is Professor of Hebrew in the Auburn

The book is from the press of Eaton & Mains, 150 Fifth Ave., New York.

This work is on the plan of the harmonies of the gospels with which you are familiar. If there are two or more statements of a fact, they are printed side by side. If there are apparent contradictions you have them before your eyes at the same time. There are no notes. No effort is made to remove difficulties. There are four accounts of David's death in the books of Samuel, Kings and Chronicles. There are two accounts of Solomon's sacrifice Gibeon, and two accounts of the young man's dream and prayer for wisdom. The prayer that Solomon offered at the dedica.

tion of the temple is reported in two places. There are four accounts of the chariots, horses, horsemen and commerce of King Solomon. There is a lack of harmony in these four accounts; but the statements in this book are placed side by side, while the student is left to work out an explanation, if possible, satisfactory to himself. Moreover, the He¹rew history, as far as we have it in the books named, is arranged in chronological order. I have used this "Harmony of Samuel, Kings and Chronicles" for three years and find pleasure in commending it.

The next book is entitled "How to Read the Prophets." The author is Buchannan Blake, B. D. The work is published by T. & T. Clark, Edinburgh. There are five volumes of about two hundred and fifty pages each. The regular retail price is, I believe, \$1.50 a volume. Charles Scribner's Sons, New York, handle the book in this

country. Mr. Blake's effort is to the displace courses of rophets in their historic environment. As we are in the habit of studying the books of the New Testament. especially the epistles, so Mr. Blake would have us read the Hebrew Prophets. He attempts also to arrange the addresses of a given prophet in the



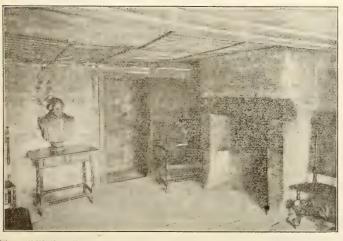
From "The Dream-Fox Story Book."
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order of their delivery, and to place the prophets themselves in chronological order. He places Jonah first; then Amos; then Hosea; then the prophet Oded; after this "the first burden" of Zechariah; following this comes the prophecy of Micah; later that of Nahum, then Zephaniah, Habakkuk, and "the second burden," of Zechariah, the prophecy of Obediah, and Joel's discourses.

These are in the first volume. The text is in the best style of the printer's art. There are also helpful and suggestive headlines. The history, as given in the Bible, is printed as a sort of introduction to the prophecy to be read. The history of the period to which a given prophet belongs, so far as seems to be necessary to an understanding of his prophecies, is also given in present-day English and up to the date of the latest discoveries in Bible lands and the conclusions of the ripest scholarship.

Mr. Blake does not claim to be inerrant, nor do I claim this for him. It is probable that you will dissent from some of his positions, but I have found, during the last two or three years, "How to Read the Prophets" very helpful. I now read the Old Testament prophecies with an intellectual and spiritual relish.

Dr. Josiah Strong's last book is his best. The reading of it made me fairly wild! I place the flag of my country just below the cross of my Lord; and I place the Declaration of Independence with the Constitution of the United States just below the Bible. There are three divine institutions—the family, the state, the church. This setting forth of my creed will help you to understand why I speak so enthusiastically about Dr. Strong's book entitled: "Expansion Under New World Conditions." The book is published by the



"From "William Shakespeare: Poet, Dramatist, Man." By Hamilton W. Mabie. Copyright by the Macmillan Co.

Baker & Taylor Co., New York. There are nine chapters, with the following headings: "Exhaustion of our Arable Public Lands;" "Our Manufacturing Supremacy;" "Foreign Markets a New Necessity;" "The New China;" "The New Isthmian Canal;" "The New Mediterran-an;" "The New Mediterranean an Anglo Saxon Sea;" "A New World Life" and "A New World Policy."

I will not attempt, in the brief space at my disposal, to condense the thought of this wonderful book. It is itself a condensation—as are all of Dr. Strong's books. Read this little volume of three hundred pages and be a larger and better American and a truer Christian.

I cannot for bear, in this place, to mention the latest book from the pen of Carro'l D. Wright entitled, "Outline of Practical Sociology." It is one of the volumes of the "American Citizen Series," published by Longmans, Green & Co., New York. It is a two-dollar book. Dr. Wright is, as you doubtless know, a pronounced optimist. His knowledge of social facts in the United States is probably larger than that of any other living man. His position as United State: Commissioner of Labor has given him unequaled opportunity to collect facts. The book to which I refer is full of statistics. A number of ingenious diagrams assist the reader in handling the great mass of facts which have been collected by this master statistician. This "Outline of Practical Sociology' is a veritable Book of Revelations. I cannot say more at present. As soon as I can find time to do so I will write at greater Denver, Col. length.



From "A Prisoner in Buff." By Everett T. Tomlinson. Copyright by the American Baptist Publication Society.

NEW BOOKS.

THE SKY PILOT; A Tale of the Foothills. By "Ralph Connor." BLACK ROCK; A Tale of the Selkirks. By "Ralph Connor." Both are illustrated by Louis Rhead. Fleming H. Revell Company, Chicago. \$1.25 each.

The success of these two books, which has brought their author into sudden fame in the literary world, is no more than their merit warrants. That over 100,000 copies of the two together have already been sold is no more than one would expect. They breathe the strong, free life of the west with all its glaring lights of heroism and noble achievement and its deep shadows of human wrath and folly. Having already fulfly reviewed both volumes in these columns, we need do no more here than call attention to the new and illustrated editions and register the conviction that their author, who is himself a "sky pilot" far up in the foothill country, never preached a better sermon than when he told for readers of the south and east these two stories of the great northwest.

THE LIFE AND DEATH OF RICHARD YEA-AND NAY. By Maurice Hewlett. The Macmillan Company, New York. \$1.50.

Amo g the writers of to day, none has a style more inimitably his own and none has made for himself a distinctive place in the literary world, separate and apart, more surely than Maurice Hewlett. His "Forest Lovers" was a work of pure inspiration, of luminous imagination, of the most delicate and exact literary workmanship. His "Little Novels of Italy" pleased most readers less than the preceding. This latest volume excels the second, but will be to most readers less lovely than the first. But it is a masterly piece of historical fiction. Royal scandals have, time out of mind, been held to be legitimate matter for the historical novel. Perhaps because the common herd of hamanity finds it easier to conceive of a king (and e pecially a king long dead and gone) as

> a real man with all the passions which animate untitled mortals, when he is pictured as loving, especially as loving where he ought not. And sothe author has done a real service by showing us the real man, living and breathing, fighting and loving and wining service from his enemies by the very kingliness of his nature, in spite of the contradictions of his character -the real Richard Yea-and-Nav where our sober histories of England have given us only a crowned and ermined dummy, a personification, as it were, of the highest virtues and deepest vices of chivalry, under the name of Richard the Llon heart.

> There is, of course, much fighting in a story which tells of Richard's rebellion against hisfather, Henry II. of England, of the crusade in which he fought his way to Jerusalem, fought the Saracen in Palestine and fought, more or less openly, his jealous allies all the [way there and all the way back, and of the wars which he waged against Philip Augustus of France on his return, and of his death on the field of battle. But, for all that, the book is far from being a chronicle of bloody deeds. To use his own comparison, the author differs from the poet of Mantua in singing the

manmore than the arms. An excellent flavor of medievalism is preserved throughout the narrative and the author well understands and well portrays that chivalrous subtlety and fine feeling which underlay the often gross actions and fierce demeanor the of crusading knights. They were men of primitive passions and heroic vices But even Gilles de Gurdun, who hated Richard most cordially and justly on three separate counts and long sought his death by fair means or foul, could never kill the king even when he had him unarmed and in his power, because he felt Richard's kingliness and it overawed him. There is no known way of breaking the reader's partiality for Richard the Lion hearted, though he makes enemies of all the other characters in the book from time to time. Whether or not Mr. Hewlett has reached the high standard of perfection here which he touched in "The Forest Lovers," he has at least added !argel? to his reputation as a painter of character and a master of good English.

THE MASTER-CHRISTIAN By Marie Corelli Dodd, Mead & Co., New York. \$1.50.

Miss Corelli's latest book has evoked so many conflicting opinions that it is scarcely worth while to add another. Indeed, there is scarcely another opinion to add, for all possible opinions, both favorable and unfavorable and in a'l degrees of intensity, have already been expressed. Whether or not she has written a great book, she has at least written a book which has in an eminent degree the quality of getting itself talked about. The theme is the hypocrisy and corruption of the church, especially the Roman Catholic Church, as exhibited in its workings in Paris and Rome. The villains in the piece are all Roman ecclesiastics and the role of hero is shared between a saintly old cardinal, who gets into trou le with the hierarchy on account of all those graces of character which commend him to the readers' favor, and a social reformer, who professes to be a sincere follower of Christ bus wars against the churches as monstrous misrepresentations of His spirit and teaching. As a polemic against spiritual wickedness in high places, it unquestionably expresses a large amount of truth. Still, all the author's eloquent denunciations of evil cannot prevent the impression that the wickedness and hypocrisy of the church, the Machiavel'ian intrigues of the papal cou t and the contrasting virtues of the pious cardinal and the lay reformer. appeal to her less as the elements of a moral aud religious problem than as material for a series of striking dramatic situations. And the situations are unquestionably there; strongly dramatic, though not infrequently overwrought and going far beyond the verge of melodrama.

Miss Corelli has never yet been able to confine the action of one of her novels to a single world. Like Alexander, she sighs for other worlds to conquer, and her first imagination can leap to other spheres more easily than his hoplites and phalanxes could transcend the limits of our narrow earth. In the Maeter-Christian she is daring enough to introduce a new incarnation of Christ in the form of a twelve-year-old boy, who follows the godly cardinal through exciting scenes in Paris and Rome, has an interview with Pope Leo XIII (for the story is contemporaneous enough to contain even a reference to the Dreyfus case) and finally vanishes when the cardinal dies.

That the book contains elements of strength, there can be no doubt. That its torrent of verbiage includes much real eloquence, is equally true. But its strong effects are for the most part produced by cruie means, and inaccuracies abound. The characters toss gold pieces to beggars and fling themselves into their saddles in the same old way that they do in all melodrama. And surely the public has a right

to expect in the writer of a religious novel more accuracy than is involved when the author speaks of the apostles as "twelve fishermen."

THE BIOGRAPHY OF CHARLES H. SPURGEON. Compiled from his diary, letters and records by is wife and private secretary. Volume 4. Fleming H. Revell Company, Chicago. Price \$2.50.

This fourth volume closes the monumental work of which the earlier volumes have already been reviewed in these columns. It need only be said that the high standard which was set at the opening of the first volume was maintained to the close of the last. Mr. Spurgeon had filled so large a place in the religious life of England and in the affection of his contemporaries on both sides of the Atlantic, and he left behind him such a vast mass of biographical material, that the task of presenting his biography to the public as far as possible in his own words was one of importance and difficulty alike. The outcome shows that it could not have been committed to better hands. The volumes contain an immense number of letters and other documents relating to the life of the great preacher and they form a valuable contribution to the religious history of the nineteenth century.

CRITIQUE ON HIGHER CRITICISM. By Geo. T. Smith. Industrial Free Press, Winfield, Kan.

The volume in hand is not properly speaking a "cri: que on higher criticism," but a study of the Old Testament by the methods of the higher criticism. Like every writer on this subject, its author finds it necessary to take issue with the findings of other critics, and to that extent it is a critique. But the main force of the argument is devoted not to tearing down the work of this or that higher critic, much less the results of higher criticism in general, but to promoting an intelligent understanding of the different theories. The book is, in fact, much better than its name. Its definitions are liberal, its recognition of the legitimacy of critical methods is frank and explicit, and its spirit laudably free from bitterness and denunciation. On mooted questions, such as the authorship of the Pentateuch and the latter chapters of Isaiah, the arguments in support of both theories are stated dispassionately. The author's position is in the main conservative but, while opposing the analytical theory of the Pentateuch, he maintains that Isaiah 40-66 was written in Babylon during the exile.

THE EVANGELIZATION OF THE WORLD IN THIS GENERATION. By John R. Mott. Published by Student Volunteer Movement for Foreign Missions. Price, \$1.00.

Mr. Mott, who is general secretary of the World's Student Christian Federation, is eminently fitted to write such a book as this, because he has both information and enthusiasm and knows how to transmit both to his audience. The title of the book is a statement of its purpose. But what is meant by "evangelization" in any plan for evangelizing the world in a single generation? In the language of the author, "it means to give all men an adequate opportunity to know Jesus Christ as their Saviour and to become his real disciples, . . . to make the knowledge of the gospel accessible to all men." This limitation of the term ought to relieve the author of the accusation of proposing the accomplishment of the impossible. "It does not mean the conversion of the world with the generation," for even in Christian lands it is not possible to convert all men and we have no warrant for believing that all men will ever be obedient to the gospel. "It does not signify the Christianization of the world, if by that is meant the permeating of the world with Christian ideas and the dominance of the

principles of Christian civilzation in all parts of the world," for history has shown that the institutions of civilization change only by slow growth. The author is not prophesving that the world will be evangelized within a generation, even in the limited sense of his definition, but he is saving that it is a possibility and an obligation. He recognizes that evangelization of this sort is not the end of the task. but that it must be followed by "the baptism of converts, by their organization into churches, by building them up in knowledge, faith and character and by training them for [service." A chapter is devoted to the difficulties which confront the church in the accomplishment of this task-first, difficulties in the world and second, difficulties in the church. The example of the progress of early Christianity and some modern missionary achievements are cited to show the practicability of the plan; and

the resources of the Church in men, money, education, organization and means of communication indicate further that the task cught not to be considered impossible. There is much detailed missionary information in the book, including a bibliography of twenty-five pages, but its chief value is in its inspirational quality.

ELIJAH. By M. M. Davis, A. M., Author of "Queen Esther" and "Change of Heart." Christian Publishing Co., St. Louis, 1900. Price \$.75.

The author's little volume on "Queen Esther" having met with a generous reception from the public, the publishers secured him to write a similar volume on Elijab. This has just been issued from the press of the Company. It is a handsome, well-printed, well-bound volume of 201 pages. Elijah is one of the most picturesque and dramatic characters of the Bible and was altogether the most important figure of the period of Hebrew history in which he lived. Mr. Davis has succeeded in presenting a most vivid and life-like sketch of this remarkable man, and of the time in which he lived. It is, perhaps, one of the best of all the ways of studying the Bible, to take up its great characters biographically and become acquainted with the times in which they lived and the conditions of life with which they had to deal. It is also the most fascinating method of studying history, whether biblical or profane. The great events of Elijah's life are made to stand out like mountain peaks, and the lessons drawn from them are not only of a practical character, but very vital also in their bearing upon the problems of our own time. The readers of "Queen Esth-r" will be glad to welcome this additional volume from the same author and they will not be disappointed in their expectation of finding a most readable and instructive volume. The author has a happy faculty of seizing upon the essential features of the story, and of emphasizing their meaning by copious illustrations from literature. He is very happy also in the practical lessons



Jericho and de Pahson. From "Stories from Dreamland." Copyright by James Pott & Co., New York.

which he succeeds in drawing from the various incidents in the life of this great Hebrew prophet and reformer. We bespeak for the work the same generous patronage which the former volume has received and is receiving from the reading public.

HOME AND SCHOOL CLASSICS. Published by D C. Heath & Company. Boston, \$\leq 10\$ and 15 cents each.

This series of classics, containing the best works of English literature for children of any age, is worthy of the highest commendation. The four numbers which are before us indicate sufficiently the character of the literature which it contains: "The King of the Golden River," by John Ruskin; "Goody Two Shoes," attributed to Oliver Goldsmith; "Jackanapes," by Mrs. Ewing; "The Tempest," by William Shakespeare. They are all admirably printed, well illustrated and carefully edited, with such notes as will be helpful but not tedious to the young. The numbers of the series are issued fortnightly at an annual subscription price of \$2.50.

THE LAST REFUGE. By Henry B. Fuller. Houghton, Mifflin & Co., Boston. \$1.50.

A vivacious story of 284 pages, located in Southern Italy. It is interesting, harmless, and has a moral. Theodore Egmont, Freiherr of Kaltenau, a man of middle age, leaves his ancestral home to descend into Italy in pursuit of happiness and a renewal of youthful spirits. After finding that society does not satisfy him, he starts on a tour through the country with an enthusiastic youth, Bruno de' Brunelli, for company. He soon finds that his interest in life is being renewed by devoting all his energies to helping Bruno find and win his lost love. It is an imaginative story which holds one's attention firmly to the end, where he feels that happiness is to be found in the devotion of one's life to others and that this world "is what we make it, what we UNKNOWN SWITZERLAND; Reminiscences of Travel.

By Victor Tissot. James Pott & Company,
New York. \$3.

This sumptuous volume, with many photogravure illustrations and a large map, is an account of a roundabout journey through the mountains and valleys of Switzerland. The author not only sees the scenery and sees it well, but has an eye to his fellow-travelers, who always furnish half the fun on any journey, and recounts as he goes bits of Swiss history and larger bits of Swiss legend. His style in description is somewhat ornate and most readers will probably consider it marred by an excess of similes and metaphors. Take, for example, this paragraph of otherwise excellent description of the vicinity of the Lake of Zug: "Villages and hamlets, framed in orchards that surround them like great hedges, are scattered on

the capes and promontories that rise above the shores covered with willows and ozierbeds; there are wide marshes dotted with motionless pools, in the midst of which great silvery water-lilles shine like the pale image of a dead star. A few islets covered with exuberant vegetation look like baskets of flowers floating on the lake."

The author, is one inclined to think, overestimates the traveling public's ignorance of this land which has been for centuries the playground of Europe, when he includes Lucerne, the Axen strasse and the Rhone Glacier under the head of "Unknown Switzerland," His route for the most part is not greatly different from that of most travelers. He goes through the St. Gotthard tunnel by rail, instead of tramping or wheeling or driving over the pass, and he goes over the Furka Pass, by the Rhone Glacier and down the valley of the Rhone, just as those vulgar, hurrying tourists go whom he so cordially and justly despises. Of the five parts into which the book is divided, only one treats of country which is really unknown tomost Swiss travelers, and even the Engadine comes far from being an untraveled valley in these days. And yet the title "Unknown Switzerland" is not wholly without justification, for the au hor, even on the beaten track, has eves to seethings which the others miss and has charming

stories to tell which will tempt even the harrying tourist (who is making a circular tour from Paris through Holland, up the Rhine, across Switzerland and back to Paris in three weeks) to linger and listen.

THE VISION OF CHRIST. By the Rev. William Miller, author of "The Transfigured Valley." Fleming H. Revell Co., Chicago. \$.50

This is one of those handsomely bound and beautifully printed little volumes which this company is noted for bringing out on various phases of evangelical religion. It exhibits Christ as seen in humanity, in the New Testament, in history, in the church, in the poor and needy, in nature and providence, in all things that live, while the closing chapter indicates how we should live, "as seeing him who is invisible." The little book may be read through at a single sitting and can hardly fail to give one an exalted view of Christ, and a new conception of His immanence in all human life and in all visible things.

FORTUNE'S BOATS. By Barbara Yechton Houghton, Mifflin Company, Boston. Price \$1.50.

This novel of New York life, from which the publishers have kindly permitted us to reprint a chapter, which will be found on other pages, scarcely stands in need of further review. It will be difficult for anyone to avoid reading through the story of Jared and having done that the reader will know that it is taken from a book strongly written and pervaded by a faith in humanity which always gives a healthful tone. The principal narrative has to do with five selfsupporting sisters who found novel methods of exercising their several talents for the benefit of the family exchequer. The character of uncle Gabriel is worthy to be compared on a small scale with that of the philanthropic and incomparable bishop in Les Miserables.



From "The Book of Saints and Friendly Beasts."
By Abbie Farewell Brown. Copyright by Houghton,
Mifflin & Co., Boston.

JUKES-EDWARDS. A Study in Education and Heredity. By A. E. Winship. Co., Harrisburg, Pa. \$.50.

Students of criminology and of sociology in general are familiar with the family known as the "Jukes," which furnishes an unparalleled example of hereditary and congenital criminality intensified by environment and education. Of the twelve hundred persons of this family whose record has been traced, sixty were habitual thieves, one hundred and thirty were criminals, seven murderers, fifty, women who lived lives of notorious debauchery, three hundred died in infancy from lack of care and four hundred were physically wrecked at an early age by their own weakness. It is estimated that this family has cost the state of New York \$1,250,000 in crime and pauperism. Dr. Winship states these and many other interesting facts in regard to this family, as collected by Mr. Dugdale several years ago, and contrasts with this record the family history of Jonathan Edwards and his descendants, a family which has been as notably productive of culture and talent as the other one has of crime. Of the fourteen hundred descendants of Jonathan Edwards, at least two hundred and eighty-five have been college graduates and among there are found thirteen college presidents (including presidents of Yale, Princeton, Union, Hamilton, Amherst, University of California, Columbia Law School and Andover Theological Seminary) and sixty-five college professors. The author's study of the life of Jona han Edwards is well worth while merely as a biography, but is doubly suggestive in this connection as a study of the workings of heredity and environment.

SQUIRRELS AND OTHER FUR BEARERS. By John Burroughs. With fifteen illustrations in color after Audubon, Houghton, Mifflin & Company. \$1.00.

The fame of John Burroughs as a writer upon out of-door topics needs no reinforcement at this late date. He is a scientist whose writings give one the impression that his love for the living objects of his study is greater than his devotion to the lifeless abstraction of mere science. He is an observer whose eye is keen enough to note the foot-prints of the rabbit, the provident methods of the chipmunk, the domestic habits of the field mice, and yet he sees with his heart as well as with his eyes There is as much difference between the writing of John Burroughs and the ordinary cold book of science as there is between a passionate poem and a spelling book containing the same words. In this book the author introduces the reader intimately to the homes, haunts and habits of the squirrel, chipmank, woodchuck, rabbit, hare, muskrat, fox, weasel, mink, raccoon, poroupine, opossum and wild mice. It is a book which will be charming to any right-minded person between the ages of eight and eighty.

FOREGLEAMS IN NATURE OF REDEMPTION IN CHRIST, By B. W. Pierce, Christian Publishing Company.

We have here a new treatment of the problem of evil. The author denies that knowledge of evil is necessary to a knowledge of God and that suffering is a necessary step in man's elevation. E il and suffering, he says, come only through sin. There is found in nature a remedy for many of man's physical ills, and it is impossible to conceive, says the author, that if our knowledge were perfect we would not find there a remedy for all of them. By snalogy he reasons that there must be found in the spiritual realm a sufficient remedy for the ills to which man's soul is liable. The author lays much stress up in the denial of the doctrine of evolution. But his main argument, as we understand it, would not materially weaken even if that doctrine were true.

LIFE AND WORK OF DWIGHT L. MOODY. By Rev. A. W. Willisms. P. W. Zeigler & Co., Philadelphia and Chicago.

As one among many lives of Moody which have appeared since that great man's death, this is chiefly distinguished by the fact that it does not claim to be the only authorized biography. It is a well illustrated volume of more than 400 pages and tells the story of the great evangelist's life plainly and with many extracts from his sermons and speeches.

Consecration. A Message to the Church. By Evangelist M. B. Williams. Fleming H. Revell Co., Chicago.

As a call to the church to put away its sins and live a holy life, this message is well calculated to do good. Its definition of theological terms is hardly satisfactory. The author's idea of "regeneration" and "sanctification" as processes in which men are passive does not harmonize with many New Testament passages, but its emphasis on holy living is much needed.

DLD LANTERNS FOR PRESENT PATHS. By Francis E. Clark, D. D. Published by United Society of Christian Endeavor, Boston. Price, \$.35.

This unpretentious booklet is the result of ome studies during "a long and lonely voyage on tropical sea"-studies which the author says vere undertaken rather for his own instruction and inspiration than with a view to giving them o the world. The spontaneity which marks the hought is perhaps accounted for by this circumtance. It is a little book of eleven devotional tudies from the prophecy of Jeremiah.

DICTIONARY OF THE BIBLE. Edited by James Hastings. Volume III. Kir-Pleaides. Charles Hastings. Volume III. Kir-Scribner's Sons. New York.

This third volume of the new Bible dictionary ontains many important articles, e.g., those on he language of the Old Testament and the lanruage of the New Testament; law; the Lord's Supper; Gospel of Luke; Gospel of Mark; Gospel f Matthew; Messiah; miracle; New Testament anon; Old Testament canon; Palestine; Paul; eter and the epistles of Peter. Further review f some of the contents of this very important olume will be given later.

Literary Notes.

The narrative of "The Siege of the Legations," written by Dr. Morrison, correspondent of the ondon Times at Pekin, will be reprinted in everal successive issues of "The Living Age," beinning with November 17.

A new candidate for favor in the field of the collar magazine is the Ledger Monthly which appears in new form with its November number. In he same number begins the publication of a new tory by Hall Caine, "Jan, the Icelander."

"The Rulers of the South," by Marion Crawford, s a treatment of Sicily, Calabria and Malta in the ame scholarly and fascinating manner in which is "Ave Roma Immortalis" dealt with the eternal ity. It will be issued in a few days by the Macnillan Company.

Vol. 1, No. 1, of "Good Cheer, a Monthly Magaine for Cheerful Thinkers," (Forbes & Co., Boston) is as cheerful as its name. Nixon Waternan an optimistic poet, is its editor and among ts first contributors are Hezekiah Butterworth and Opie Read.

"The Book of Saints and Friendly Beasts," by Abbie Farwell Brown (Houghton, Mifflin & Co.), tells in the clearest and most attractive s yle the numerous stories which tradition has handed down concerning those saints who have made friends with beasts and birds and have been protected by them.

Professor Reinsch, of the University of Wisconsin, author of "World Politics," has written a volume on "Colonial Government," which will be ssued shortly by the Macmillans. The character of the former work is sufficient warrant for expecting a vigorous treatment of the colonial

Students of the civilization of India and especially those interested in the women of India, should note the recent publications by the Revell Company of two important valumes: "The Story of Pundita Ramabai," by Helen S. Dyer, and "The Wrongs of Indian Womanhood," by Mrs. Marcus B.

Dr. W. A. P. Martin, than whom there is no higher authority on Chinese affairs, will publish a volume on the "Siege of Pekin" about December 1. Dr. Martin was himself one of the besieged-which was hard luck for him but fortunate for his readers. The book will come from the press of Fleming H. Revell Company.

The prospectus of the Sunday-school Times for the coming year shows that that excellent and unique journal intends to render itself still more popular by the double means of improving its quality and reducing its price. Single subscriptions are now \$1.00. Among the announced contributors of the next year are Israel Zangwill, Newell Dwight Hillis, ex-President Timothy Dwight and a long list of other eminent names.

Young writers who have as yet no fame but hope for it, may take courage from the example of the author of "The Helmet of Navarre" which has been running in the Century since August and will continue through several months of next year. It is the author's maiden effort and the acceptance of so pretentious and space-filling a work from an unknown pen is sufficient evidence that the best magazines are not closed to the new writers-provided they can write.

John Wanamaker, who has hitherto come as near selling everything as one man could, has extended his operations one degree farther by the purchase of Everybody's Magazine. The December number is the first under the new management. Its table of contents includes everything from golf to politics, with ghost stories and bear stories (one of William Major's) by the way. It will undoubtedly be a dangerous rival to the other dollar magazines.

Several of the best pictures of Puvis de Chavannes will be reproduced in color accompanied by an essay by John La Farge in the Christmas Scribner's. Lovers of art who remember the noble frescoes of this eminent colorist in the Pantheon at Paris, or his Pauvre Pecheur in the Luxemburg, will await these reproductions with interest, not to say impatience. The same number will contain a "story of a misunderstood dog and a trapper who was his friend," by Henry Van

A new department of St. Nicholas, which now has the honor of being the only children's monthly magazine of any consequence in the world, is "Nature and Science." Its object is not only to stimulate an interest in such subjects among its youthful readers, but to relieve some of the strain which juvenile curiosity sometimes puts upon the patience as well as the store of general information of parents and other "grown-ups." This is, from the point of view of both child and parent, a worthy

The record for large circulation of novels has been broken several times in the last few years. A new record for quick circulation is made by Marie Corelli's "Master-Christian," of which 150,000 copies were sold before the first copy appeared from the press, and three books from the Macmillan press which ran into large second editions on the day of their first publication: "In the Palace of the King," by Marion Crawford; "Richard Yea and Nay," by Maurice Hewlett, and "Who Goes There?" by B. K. Benson.

The Atlantic Monthly, which we have always considered as pre-eminently the magazine for people who think and who are not to be attracted by the cheap pictures and clap-trap features which characterize some of the so-called popular magazines, issues an announcement for 1901 which will be gratifying to all its old admirers. Professor Woodrow Wilson, of Princeton, will write the introductory article in a series on "The Reconstruction Period in the Southern States." The single articles which are announced are too numerous to mention, but they are such as will make the magazine in the future, as in the past, thoughtful without being heavy.

Difficult Digestion

That is dyspepsia.

It makes life miserable.

Its sufferers eat not because they want but because they must.

They know they are irritable and fret

but they cannot be otherwise. They complain of a bad taste in mouth, a tenderness at the pit of the :

ach, an uneasy feeling of puffy funheadache, heartburn and what not.

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The weekly journal, "Science," published by the Macmillan Company, has recently entered upon a new era in its career in being adopted as the official organ of the American Association for the Advancement of Science. It will continue to be as heretofore under the management of an editorial committee composed of about twenty of the most eminent scientific specialists in the country.

The work of Paul Laurence Dunbar, who was at first known as W. D. Howells' colored protege, but has now acquired an independent reputation of his own as a writer of poetry and short stories, is always interesting in writing of negro life. And Mr. Kemble is always interesting in his drawings of the same subject. They appear together in a Christmas story in the December Delineator.

It should not be forgotten that Henry James, although he has of late devoted himself almost entirely to sociological fiction, has done some of his best work in descriptions of travel. Those into whose hands falls his "Little Tour in France," issued in an illustrated holiday edition by Houghton, Mifflin & Co., will be happily reminded of this fact. The "Httle tour" was made soon after he went abroad to reside and he visited a score or more of the ancient and picturesque towns of Provence, the country beloved of Balsac, Daudet, Maupassant and Felix Gras.

Hamilton W. Mabie's "William Shakespeare: Poet, Dramatist and Man" (The Macmillan Company) is a work of singular and almost unique completeness. Vast as is the library of Shakespeare literature, one may seek long and in vain for a single volume which presents so many of the things which really make for an intelligent understanding of the man Shakespeare, his environment and his work. Mr. Mabie not only tells the story of his life, but reveals to us the Shakespeare country as it is now and as it was then, sets forth the local influence which worked upon him and the literary influence of his time. And the whole is illustrated not only with excellent and abundant pictures but with copious references to earlier and later literature.

Purchasing Agency.

Shopping of all kinds, in large or small quantities. Lady assistants experienced and capable to select dr. ss goods, notions, house furnishings, brica-brao, etc., from the mammoth stores of New York. Correspondence solicited. Estimated cost sent by return mail Y u then send me Money Order, Express Order or New York Draft. My charge is 15 per cent. Any unexpended balance returned promptly. Bank and other references given.

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Our Budget.

- -"O give thanks unto the Lord."
- -"Be ye thankful, all ye peoples."
- -"It is a good thing to give thanks unto the Lord."
- -- "Bless the Lord, O my soul, and forget not all his benefits."
- -Let there be crowded churches and hearty praise to God on Thanksgiving day for all our national and individual blessings.
- -We give as large space as possible this week to the book feature without crowding out the regular departments entirely, and trust that our readers will find much to interest and instruct
- -The report of the Indiana preachers' "retreat," held at Indianapolis, Nov. 20, 21, will appear next week.
- -The third article in W. J. Lhamon's series, "The Christ in Contrast," is postponed until next week to make room for the contents of our book
- -The receipts for Foreign Missions for the week ending Nov. 22, amounted to \$5,246.29, or a gain of \$5,149.59 over the corresponding week last year. If the friends of the Foreign Society continue in their well-begun liberality, the Twentieth Century Fund of \$200,000 will certainly be reached during this missionary year.
- -The Foreign Society was the happy recipient during the past week of another gift of \$5,000 on the Annuity Plan. It came from the same man who a few days ago gave \$10,000. This man does not want his name known. He has been a liberal supporter of the society for many years. He is administering on his own estate.
- -The twenty fourth annual Missouri Y. M. C. A. Convention will be held at Moberly, Mo., Dec. 6-9. Prominent workers from other states will be present, as well as the Y. M. C. A. leaders of Missouri. The Wabash Railroad Company and the citizens of Moberly are erecting a handsome building for the Railroad Young Men's Christian Association of that city, which will probably be completed by the time of the convention.
- —A Bible Teachers' College is to be inaugurated at Mountclair, N. J., the first session of which will be held from January until June, 1901. Over three hundred studies and lectures will be given by men of recognized eminence in various departments of biblical learning. Among the many well known names in the prospectus are those of Dr. Marcus Dods, of Edinburgh, Scotland; Professor Ira M. Price, of the University of Chicago; Dr. Patton, President of Princeton University, and John Henry Barrows, President of Oberlin College. Studies and lectures will be given on the Four Gospels, the Epistles to the Hebrews, Assyriology, Isaiah, etc. Such popular presentations by men of the highest scholarship can but be most helpful to all who attend.
- -Our esteemed contemporary, the West Virginia Christian, has a most annoying and un comfortable way of stating our missionary obligations. After exhibiting the fact that the evangelists of that state won sixty converts last year at a total expense of \$762, which is \$12.70 apiece, whereas the contributions for State Missions averaged 72 cts. per member, it says: "We pretend to believe that a soul is of more value than all the world; yet when they may be had for cold cash at the rate of \$12.70 each, we tighten our purse strings and in effect say, I will give you 7½ cts. for one." The West Virginia Christian must be a mean sheet and we advise all those who enjoy shirking their missionary obligations to stop their subscription to it.

- -The Universalists, whether or not their plea, as we look at it, affords a logical basis for missionary zeal, are feeling the impulse toward expansion which is moving several of the other denominations in this end of the century. They are raising a twentieth century fund for church extension and are preparing to enlarge their missionary work in Japan.
- -Our contemporary, the Christian Instructor (Presbyterian), resents a suggestion that certain psalms which are never used be omitted from the church song book, and cites the curse which is pronounced on him who takes away from Goo's word. If "taking away" means printing and binding in a separate volume, how about "taking away" the Book of Psalms from the Bible and putting it in a separate volume?
- -The United Brethren are celebrating this year, the centeninal of their organization as a religious body. Their founder, Philip William Otterbeig, was born in Germany in 1726, and died in 1813. The religious movement led by Otterbein began in the German Reformed Church in Baltimore. In 1774 there occurred a separation from the older church; in 1789 a constitution was adopted by Otterbein's congregation, and in 1800 a complete separation from the parent body and organization of the church of the United Brethren in Christ were effected. Their present membership is 245,000.
- -- "We are grown too big to be any longer small," says the Universalist Leader, in speaking of the denomination which it represents. The exhortation is a good one; it is, perhaps, even better for us than for those for whom it was intended. In the first place it suggests that it is quite possible for a religious body to be big in numbers and wealth, and small in all others respects-which is very true. In the second place it suggests that this, whenever it exists, is an abnormal condition -which is also true. We are big with our million members and with our wealth, in spite of our attempts to excuse our illiberality on the plea of poverty. Shall we not also be great in spirituality, in depth and breadth of Christian sympathy, in works of practical charity, in missionary activity, and in that education which makes for the highest and most Christian culture.
- -The congregation at Alvin, Tex., whose church building was completely destroyed by the storm of September 8, is in sore need of assistance. They have received already about \$500, which is only one-fourth of what they need and ought to have. The town is an important one, midway between Houston and Galveston, We have received a photograph marked "The Chris tian Church at Alvin." It should rather be called the site of the Christian Church, for all that remains is a vacant lot strewn with shingles and here and there a casual timber. Extraordinary needs necessitate extraordinary appeals. In this day of organized effort, we find it best, under ordinary circumstances, to make our missionary and benevolent contributions through societies, but at the time of the Galveston flood the stream of human sympathy barst the banks of its accustomed channels and dealt directly with the sufferers, and we may well do the same now with the church at Alvin. All contributions should be sent to J. M. Keeton, Treasurer Building Committee, Alvin, Tex.

Coughs

ing better than coughing to tear the lining of your throat and lungs. It is bet-ter than wet feet to cause bronchitis and pneumonia. Only keep it up and you will succeed in re-ducing your weight, losing your appetite, bringing on a slow fever, and making everything exactly right for the germs of consumption.



kills coughs of every kind. bottle is just right for an ordinary cough; for the harder coughs of bronchitis you will need a 50c. bottle; and for the coughs of consumption the one dollar size is most economical.

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Oct. 7, 1898. Browntown, Va.

-Wanted .- To discover a church in town or city where a minister fully equipped for up-to date pulpit and pastoral work is wanted. Address C. B. C., care of this office.

The period of enforced leisure which has been brought upon our missionaries in China while they have been refugees in Shanghai, is bringing forth some valuable literature. With the exception of Mr. Bentley, the F. C. M. S. workers do not speak the Shanghai dialect and hence cannot work directly among the Chinese in this district. Dr. Macklin is translating into Chinese the biographies of Thomas Jefferson and William the Silent, which will be published by the society for the Diffusion of Christian Literature, and is writing much for Chinese magazines. William Remfry Hunt has written a book entitled "A Chinese Story Teller." which will bepublished, as soon as practicable, in America. Frank Garrett is editing an eight page monthly paper in English. The martyr roll of missionaries paper in English. murdered during the late uprising and the present disorders has reached 127, but happily none of our own missionaries have suffered loss of either life or property.

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Dersonal Mention.

George L. Peters has resigned the work at Taylorville, Ill., and will be ready for work any where after December.

Milo G. Cummings, of Peabody, Kan., and Pearl L Wiley, singing evangelist, are open for engagements for two more meetings this winter.

C. C. Redgrave will give his lecture, "In the Footsteps of the Poneers," at Bethany, W. Va., on Dec. 11, for the benefit of the Bethany Church and will preach there the Sanday preceding.

The twenty-fifth anniversary of the beginning of the ministry of I J. Spencer will be celebrated in the courch parlors of the Central Christian Church, Lexington, Ky., on the evening of Thanksgiving day We tender our heartiest congratula-tions Tae brotherhood has much to be thankful for in him.

The local papers of Colorado Springs, Col., refer the First Christian church, of Calvin is pastor, as one of the pusiess places in the city every day of the week. The doors are from Sunday morning till Saturday night, open and there is something going on inside most of

Strother M. Cook, of Burgin, Ky., missionary to the Yoraba country on the west coas of Africa (beadquarters at Lagos), called at this office last Bro Cook asks no support from the Foreign Society, but is supported by the contributions of those churches which are not willing to work through the society. It is entirely proper that those who do not like the society's way should have a chance to do some missionary work in their own way. It involves a good deal of extra trouble and expense, of course, secause the missionary has to leave his work and come back (Bro. Cook has been back three times) to solicit support Still they ought to have the chance and we hope they will support him as he deserves

John G. Miller, of Elk Mills, Tennessee, has invented a form of steam engine, which in his belief, is bound to revolutionize the whole steam engine business. Its distinctive feature is that it "a pad the wheel instead of valves." Of course the turbine-wheel engine has been invented and re-inv-nted at brief but regular intervals for a good many years. It made the largest stir when, a few years ago, it was reported that a telegraph operator in Dak ta had sold a patent on such an invention to an English syn icate for several million dollars. This may be different. Look out for the model of it at the World's Fair in St. Louis in 1903

W. H. Waggoner held a missionary institute at Wilber, Neb, recently, which was highly spoken of by those who attended Mr. Waggoner has some remarkable missionary maps waich he has made himself, which give a broad view of the work of all denominations in all of the foreign fi-lds.

The Church at Throopsville, N. Y., would like to corr-spond with a preacher who will work for a small salary and parsonage. Address, Benjamin

J R. Stuart, 2001 Prospect Place, Kansas City, Mo, would like to hear from churches in Western Missouri, Eastern Kansas and Nebraska with which he can work during the coming year.

W. H. Kern, from DaQuoin, Ill., to 2627 Gamble St, St Louis, Mo.

J. H. Marshall, from Devin to Hondo, Tex. J Harris, from Marion, Ill, to Herrin, Ill.

John C. Irvin, from Phillipsburg, Kan., to Agra, Kan. J. M. Harris, from Clay Center, Kan., to Des

Moines, Ia. Frank W. Allen, Stanford, Ky., to Chillicothe,

C. H. Mattox, North English, Ia., to Arlington, Ia

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The New Catalogue of the Christian Publish ing Company is a handsome pamphlet, and very useful for reference. It may be had for the asking. Address a request to the company at 1522 Locust Street, St. Louis.

Indiana Christian Ministers' "Re. treat."

The "Retreat" of Indiana Christian preachers was held at the Central Christian Church, Indianapolis, Nov. 20, 21, 1900. There were fully fifty preachers in attendance, about half of whom live in Indianapolis and Irvington. The out-of town preachers were: A. J. Frank and E B. Widger, Columbus; Chas. S. Medbury, Angola; Chas. R. Hudson and Willis M. Cunningham, Franklin; L. I. Mercer, Richmond; J. L. Brady, Rensselaer; Oscar E. Kelley, Clinton; W. J. Russell and W. Stairs, Rushville; E. L. Frazier, Marion; Urban C. Brewer, Danville; L. V. Barbre, Greencastle; M. W. Harkins, Anderson; H. A. Turney, Brooklyn; Alpionso Burns, Hartsville; C. G. Cantrell, Cincinnati, O.; J. H. Garvin, Cambridge City; S. J. Tonlinson, Eikhart; Amzi A'water and T. J. Clark, B.o mington; W. D. Star, Noblesville; T. J. Legg, Logansport; J. O. Rose, Lebanon; E. Finley Mahan, Shelbyville. A large number of other brethren sent regrets that they could not attend.

The meeting opened with a most delightful devotional session led by Jabez Hall, dean of the Butler Bible College, the entire afternoon session being devoted to this love feast. At the Tuesday evening session, after another inspiring service of devotion, a conference on our educational problem was held. This conference was continued through the Wednesday morning session. After the freest discussion of the educational situation in Indiana, it was agreed that the greatest need of our cause in Indiana is an institution properly equipped for the education of the ministry, and that the outlook for securing such an institution is most hopeful. The following resolutions were unanimously adopted:

We, your Committee on Recommendations from the Educational Session of the "Retreat," report

Recognizing the greatest need of our cause in Indiana to be a thoroughly equip d institution for the education of the Christian Ministry; and

Owing to the propitious opportunities presented to the Trustees of Bu ler Bible College to control such an institution by raising for iself Endow-ment Fund of One Hundred Thousand Dollars:

Be it Resolved, That we recommend to the Brotherhood of Indiana to immediately raise the One Hundred Toousand Dollars Endowment as a Twentieth Century Movement;

Further, Be it Resolved, That we unreservedly endorse the Bible College Financial Secretaries, Brethren W. D. Starr and Amzil Atwater, and pledge our most hearty co-operation.

Fraternally submitted,

L. I. MERCER, Richmond.

C. C. Rowlison, Indianapolis. Com. C. R. Hudson, Franklin.

It is believed that the organization of a Twentieth Century Movement among the Disciples of Indiana for the Endowment of the Butler Bible College is to prove one of the most significant undertakings in the history of the Disciples in the State. The Bible College is entirely independent of the Butler College of Arts, except that the latter furnishes the former rooms, light and fael free, and the pay for a full professorship in the Bible College. It is proposed to put \$100,000 endowment fund into the hands of the trustees for the equipment of a thorough school for training men for the ministry. The faculty as now organized consists of Jabez Hall, Dean; John Mc-Kee, Professor of Hebrew; C. B. Coleman, Professor of Church History. Indiana must have more well-trained ministers, and hence this school is essential. The Conference also determined to urge the hearty co-operation of the preachers of the state in support of the Indiana Christian Missionary Society, and proposed a great rally of all our forces at the State Convention in Anderson noat May.

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In closing the "Retreat" all joined hands in token of the sacred fellowship of the Christian ministry. To estimate the good accomplished in this assembly is impossible. The sentiment was often expressed that it would be profitable for our preachers everywhere to hold similar meetings for prayer and conference. Who is sufficient for this ministry without the sense of the presence of God and of the holy fellowship with his co-CARLOS C. ROWLISON. workers!

Indianapolis, Nov. 23, 1900.

Virginia Notes.

P. P. Hasselbander is pastor of the Radford work and some very cheering reports come from

Lynchburg has just had the best revival in the history of the church; 73 were added to the saved. F. F. Bullard is the pastor and Sister Bullard is associate.

Roanoke has had a mighty shaking of dry bones. W. H. Book began with the pastor, Cephas Shelburn, on October 22 and closed on November 9, with 65 added. The house would not hold half that came. Election night gave him's crowded house and eight came forward at the invitation.

Group No. 3, Southeastern district, F. O. Robertson, Chairman, Maceo, Va., is still without a pastor. They want a man badly and a fine field is open to some man who is willing to work.

Bro, Shelnutt, of Georgia, has been called as district evangelist and we expect to hear that the Southeastern has taken on new life. This is the ripest field in the state.

W. R. Carter, formerly of Missouri, is the new pastor at Newport News.

The Virginia Christian Missionary Convention was the best in the history of the state. It was grand throughout. Such men as C. P. Williamson, Atlanta, Ga.; Chas. M. Sheldon, Topeka, Kan.; J. H Garrison, editor of the CHRISTIAN-EVANGELIST; C. A. Young, Charlottesville, Va.; Miss Bessie Farrar, o' India; C. S. Stevenson, of Japan, were on the bill of fare, and to say that every soul was blessed, lifted up, and strengthened is only partly expressive.

A series of meetings has begun in Petersburg. J. C. REYNOLDS.

Preparing For Christmas.

Of all our holidays, none is so generally celebrated as Christmas. Everybody respects it, more or less. People prepare for it weeks and even months ahead, and make of it the chiefest day for enjoyment, good fellowship and cheer of all the year.

It is now only four weeks until Christmas, and already we are feeling the first glow of Christmas. Millions of hearts are growing warmer as their owners select or prepare gifts for their loved ones. Mysterious packages are being smuggled into the home and hid away in the depths of the bureau drawer, where bright little eyes will not too soon dissover them.

To a great many persons the Christmas season is a time of perplexity. These persons are vexed with the problem: "What shall we choose as gifts for our friends?" They delight to give gifts, but they dread the ordeal of struggling through crowded stores, where there are so many different articles to choose from that the choice is made all the harder. To all who are so perplexed we desire to make this suggestion: No gift is more appreciated by most people than a good book

To relieve our patrons of the perplexing problem of what to select and to save them the trouble of struggling through crowded stores, we have prepared our special catalogue, 29, which we style Special Christmas Catalogue. It is a handsome little booklet of sixteen pages, with colored cover of special design, in which are listed between two hundred and three hundred books which are suitable for Christmas gifts. We have not confined ourselves to religious works or to our own publications. We have included fiction, poetry, biography, travel, adventure, etc. We have listed books for the young and the old. There is a fine list of books especially for boys and girls. A prominent feature in the catalogue is a fine line of Bibles. We have prepared an attractive list of works of fiction, including the works of such authors as Kipling, Hawthorne, Verne, Doyle, Hope, Irving, Barrie, Stevenson, Caine, etc., etc.

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Alexander Campbell's Theology, by W. E. Garrison, the most recent book issued by the Christian Publishing Company, is already receiving high commendation from many of our leading men and best thinkers. It is a handsome volume of 302 pages, worthy in every respect a place in the library of every preacher and thinking Disciple. Price, \$1.00. Christian Pub. Co., St. Louis.

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C. W. B. M. Day.

The time set apart by our National Board for C. W. B. M. Day is near at hand, and every low auxiliary should by this time have its plane we matured. Never before in our history has the been so great a need of presenting our work to th churches as at the present: and never before we there so much to encourage us as the prospec now before us. Look at the doors opened to during the past year. There is the Moorehes School with its limitless opportunities for making stalwart Christian men and women of the por white class of Kentucky. There is the Negr Education and Evangelization work, lately mad over to us by the Home Mission Board. Ou cities, Chicago and San Francisco, are calling for help to evangelize their millions. The splendi opening in Bayamon, Porto Rico, must be full met. Already thirty children are under the car of our faithful matron, Mrs. Follen. All this in th home land, to say nothing of the calls that com to us from India and Jamaica. Shall we send the si new missionari s to anseer the urgent call dear Sister Greybeil? Already two men and the wives are ready to go, but the means are lacking

The solution of these and other problems depends largely on how our work is presented of C. W. B. M. Day. MRS A. J. MARSHALL,

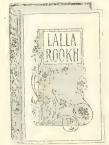
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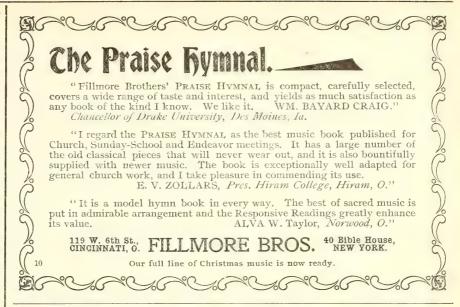
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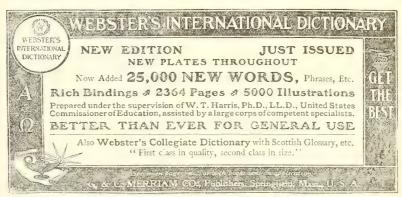
We left Vienna Saturday at nine A. M., on a limited train and found ourselves the next morning in the uninviting land of the Turk—whirling along at times through bold, bleak, barren wastes, then across level plains poorly tilled, and again over extensive pasture lands, spotted ev-rywhere with corrals made of sticks, brush, stone or sods, and also with the ruins of ancient towns or villages. One look convinced us that we had reached the Orient. Everywhere was the stamp of past ages.

Our baggage was examined three times, and our passports called for as often. When we did finally reach Constantinople, we were fined 20 piasters (84c) each, because we did not get them signed by some Turkish consul before entering the Empire. "There is no lovelier scene on earth," says Murray, "than that which opens up before the traveler as he approaches Constantinople from the Sea of Marmora." Nor did we find it much less animating on land. Bro. Shishmanian, our beloved mis sionary at Constantinople, met us at the depot and in spite of all protests, would have us accompany him to his home, where we met his lovely and devoted family and partook of an elegant breakfast. We visited the mission school, met Bro. and Sister Chapman, who received us royally, attended Sunday-school and church services on Sunday, each one speaking a few minutes through an interpreter. and with thankful hearts and tearful eyes we blessed the Lord for the sweet communion and familiar tunes—though sung in an unknown tongue -in a strange land. Together we sang, each in his own language, "My Faith Looks up to Thee," "Wonderful Words of Life," "Sweet Bye and Bye" and 'God Be with You till We Meet Again.

The Ottoman Empire dates from the 13 h century, and according to Statesman's Year Book, '99, has a population of 38 790,736, and covers an area of 1,576,677 square miles, lying partly in Europe, partly in Asia and partly in Africa. Constantinople, capital of the Empire, occupies the site of ancient Syzantium which was founded in the year 658 B. C., by a band of Greeks from Megara who, tradition says, were guided by the oracle of Apollo at Delphi and settled on the promontory now occupied by the Seraglio. Constantine male it the capital of the Roman Empire in 330 A. D. Its history is almost a record of its sieges-by Persian , Romans, Huas, Slave, Persians again, and Avars; Arabs, once a year for seven years; twice afterwards by Arabs within a century. Then by Bulgarians; Russians; and during the Crusades by Germans and French; then in 1261 by Greeks, and finally by the Turks on May 26, 1453.

From all this it will be easily seen that Constantinople, as Bryce says, is "a city not of one nation but of many; a mixture of all sorts of European and Astatic peoples who have been converted to Islam and recruited (down till recent times) by the constant kidnapping of Christian children and the import of slaves from all quarters." "Plenty of them," says Murray, "are ecclesiastics of some kind or other was get their lodging and a little food at the mosques; plenty are more beggars. The great bulk are ignorant and fanatical, dangerous when aroused by their priests, though honest enough fellows when left alone." We found that the best place to get a glimpse of this strange mixture of nationalities was on the New Bridge across the Golden Horn, over which passes an endless, mitl y crowd of every tongue and religion and of every conceivable dress, having nothing in com non, no relations except those of trade, and as our guide said, "Everybody living in perpetual dread of everyoody else" We find that Turkish Christians, Greeks, Armenians and Bulgarians agree on just one thing, and that is to hate each other just as they all hate the Turks. There are papers published here in Arabic, Armenian, Bul-





garian, English, French, Greek, Hebrew, Italian, Persian, Spanish, Tursish, Turkish written in Armenian character and Turkish written in Greek character. But the censors of the Sultan (one or two over each paper) have paralyzed the press and deprived it of all authority on matters of fact as well as of opinion. For example, when King Humbert was assassinated the censors cut that word out of all reports and the papers here said: "King Humbert suddenly died of heart failure," and our own missionaries knew no better until Americans arrived and related the facts. In the preface of a new Armenian Hymn Book, published by an American firm, were these words: "Remember the old is not always the best." And the cens r suppressed the book until that offensive sentence was

We first visited Galata Tower, called in the Middle Ages Tower of Christ. It is round and massively built, is 150 feet high, about 40 in diameter and was erected in 1348, probably upon the ruins of an earlier Byzantine tower. From this point tourists gain the best general panoramic view of the ci y and of the three parts-Pera, Stambul and Skutari, into which the Bosporus and Golden Horn divide it. This view of the Golden Horn beggars description. Huge fron-clads, men of war, and Turkish coasters flying the red flag and crescent were lying at anchor within a cable's length of the shore; passenger steamers from nearly every country of Europe were moored to the quays or buoys before them; and hundreds of caiques, each one manned with one or two Turks, were flitting everywhere over rippling waters of the deepest blue.

From here we went to the Seraglio, the first place visited by all tourists, because of the scenes that have been enacted within its walls. It con tains terraced gardens, groves of cypress, imperial palaces and many kiosks and mosques. We entered through the Sublime Porte, meaning in Arabic "The Imperial Gate," which is a high semicircular arch bearing an Arabic inscription. Here is the Treasury—the two doors of which are opened with great ceremony, revealing three rooms with galleries, wherein are kept the robes of state and some of the oldest, richest and most valuable relics, the trophies of ancient wars. Here also is the Imperial Museum of Antiquithes, in the Chinlli Kiosk, one of the oldest Turkish buildings, erected in the form of a Greek cross. It contains most valuable relics from ancient cities; "gold from Troy, Phenicia and Babylon," works of Greek and Roman sculptors; and the Himyaritic and Palmyrene monuments.

The New Museum has five rooms which contain the Sidon Sarcophagi (4th century B.C) which, with the Assyrian. Chaldean, Hittite and other antiquities, form one of the most interesting collections on earth. In one tomb at Sidon con aining seven chambers were found, "Alexander's," the "Mourner's," the "Satrap's," the "Lycion" and other sarcophagi. From another was taken that of Taboith, king of Sidon, whose "sons or father's" (?) sarcophagus we saw in the Louvre at Paris. Here also is the Imperial Munt, the Armory and Private Library of the Sultan, near which we saw a fine large stone baptistry, with a Greek cross inside, thus p'acing it in about the days of Constantine (306-337 A. D).

From here we went to the Mosque of St. Sophia, which stands near by, and is the principal Mosque of Stambul. It was originally the Cathedral church of ancient Constantinople. Three buildings have been erected here bearing the same name. The first was begun by Constantine and finished and dedicated by Constantius, his son, Feb. 15, 360; this was burned by the mob when John Chrysostom was exited, 404. The second church was built by Theodosius II, in 415 and burned January 15, 532.

The corner stone of the present church was laid

by Justinian, February 23, 532, and was dedicated December 26, 537. It is built in the form of a Greek cross, 235 by 250 feet, the dome being 180 feet high; "the most perfect and most beautiful church," says Ferguson, "which has yet been erected by any Christian people." The building was superintended by the Emperor, who employed 100 architects, under each of whom were placed 100 masons, 5,000 on each side, and was completed in five years and ten months. The lowest estimate of its cost is one million sterling. There is a legend that "an angel appeared to the Emperor three times and gave the plan, the name and the final funds for the completion of this wonder of the Middle Ages." "The walls and arches were constructed of bricks and reveled with marbles, the variety and magnificence of which surpaseed all bounds."-Murray. There are about 200 pillars of every variety of marble, granite and porphyry, gathered from the temples of antiquity and from every quarter of the globe. Here are pillars from the Temple of Diana at Ephesus, Temple of the Sun at Basibec and others from Athens and Delos. When Justinian entered the church after it was completed, he exclaimed: "Glory to God who hath counted me worthy to complete such awork. Solomon, I have surpassed thee!"

The Mosque of Sultan Ahmed I is situated on the southeast side of the Hippodrome and is surrounded by a large court plant-d with trees and with its six minarets, colleges, kitchens and tombs forms an imposing structure. It is the only mosque in the Empire with six minarets. Mecca had but six when this was built, but a seventh was added there that it might surpass all. Two of us visited the renowned Mosaic Mosque which is so exceed ingly interesting because of its mosaics and its plan, of both of which space forbids a description. There are in all 230 mosques and 500 mesjids (chapels) in the city.

Adjoining the Sultun Ahmed Mosque is the Hippadrome, which is 1,200 or 1,300 feet in length and 600 feet wide and was built after the Circus of Maximus at Rome Here Emperors were proclaimed and victorious generals were received in honor; here criminals were beheaded and heretics burned; here athletic sports were held and wild animals exhibited. The historian has said that "the Spina of the Hippodrome was the axis around which the Byzantine world revolved." On this spot in 532 occurred the struggle between Justinian the Great and the rebellious factions of the circus, which deluged the sands of the arena with the blood of 30,000 citizens. The four famous bronze horses of Lysippus which now adorn the front of St. Mark's Church at Venice formerly stood here. The Egyptian Obelisk of Theodosius, brought from Heliopolis, still stands in the north end of the circus and is 60 feet high. Here stands also the Serpent Column, 20 feet high, formed of three bronze serpents. The bodies are twisted spirally, tail downwards and the heads spreasing outward once supported the golden tripod in the Temple at Delphi. The h ads are gone. Tradition says Mohammed II when entering Constantinople struck off the under ja v of one of the serpents with his ax. We saw a portion of one of the heads in the Imperial Museum.

The Seven Towers built by Mohammed II in 1457 are at the southwest corner of the city on the banks of the Marmora, where the land and sea walls meet. This was once a state prison like the Tower of London and the Bastille in Paris, but is no longer used as such. Three of the seven towers have nearly disappeared and the whole structure is dilapidated. The towers were 200 feet high and within their massive walls seven Sulta s have lost their lives and innumerable less illustrious people. In this tower foreign embassadors were imprisoned upon the Porte's declaring war against the states they represented. The French embassador in 1798 was the last victim of barbarism. "The Place of Heads," where the executions took place, the "Well of Blood," where the heads were thrown, the "Dungeons," the prisons for the condemned, and the "Rocky Cavern" where they were put to the torture, were all pointed out to us.

The Burnt Column brought from Rome once stood 120 feet high and was surmounted by a beautiful bronze statue of Apollo representing Constantine. It is made of porphyry but the many fires through which it has passed have greatly damaged it. Here the Emperor attended an annual feast and all public decrees were read at its base. Fires here are frequent and very destructive, because of the very narrow streets and the light, inflammable materials of the houses. As many as 2,000 homes and shops have burned within a few hours. Great precautions are now made to prevent them. Watchmen are stationed day and night in three towers-the Galata, Seraskes and



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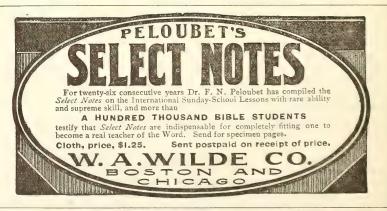
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Kandili, and the minute a fire breaks out a cannon is fired and red flags or balls from the towers signify in what quarter the fire is located. At the same time the swift runners start through the streets at the top of their speed yelling, "Yangin Var" (fire), at the top of their voices; these are followed by the firemen with the fire engines (small boxes on the shoulders of four men) and they too run headlong giving the most fiendish yell imaginable. We have had one experience this week and I sincerely hope there will be no more fires until we get far out at sea. When the firemen reach the conflagration they stop and wait to be hired by the people whose houses are in danger, as well as by the owner of the burning building. A man of authority says: "The police are powerless for good, evil intentloaed men rush into the houses and rob them, pretending to be friends of the family, and they have been known to carry burning coals into the buildings not yet reached by the

Yesterday we visited the Basilica Cistern or "Underground Palace." It is a great subterranean chamber 336 feet long and 182 feet wide and its vanited brick roof rests on 336 columns, arranged in 12 rows of 28 columns each, which are 39 feet high. Many of them have Corinthian capitals. Its structure is ascribed to Constantine and it was enlarged by Justinian. There is about three to five feet of water in it brought from Belgrad.

The "Cistern of 1001 Columns" near the Hippodrome is 195 feet long and 167 feet wide. The roof is supported by 212 pillars 27 feet high. This cistern is dry and was occupied by Armenian silk workers, 50 of whom were killed here in the massacre of 1895. Looking from my window where I am now seated I can see one section of the city where over 1,200 Armenian men were murdered at that same time. The women and children were spared.

At the south end of the Hippodrome is the Museum of Ancient Costumes, or of the Janissaries. Here are 110 wooden effigies clothed in the apparel of that strong body of soldiers composed of Christian prisoners compelled to fight for Mohammed. Finally Turks were admitted and the Janissaries became the controlling power, dethroning and executing several Sultans, and making and executing laws at their pleasure. They met their master in Mohammed II, the reformer, who defeated them is battle, killing 8,000, which was followed by the wholesale slaughter and banishment of 12,000 more, thus wiping them forever from off the earth. Here are seen the Sheikh-al-Islam; viziers, pashas, commanders, water-carriers, Sultan's dwarfs, his surgeon, his executioner, white and black eunuchs and representatives of many trades and professions.

I had heard and read much of the dogs of Constantiaople, but there are thousands more than I expected to see. I just now counted 20 from my window, and standing on one street corner I counted 34 They are protected by the government, the Mohammedans believing that if they feed these dogs where there is sickness in the family, they will carry off the sins and hence the sickness. They are the scavengers and "City Board of Health." They have the right of way and you walk around. They have their quarters and know their boundaries and woe to the cur that dares to trespass. But the nocturnal howling and barking of these poor, ugly, sore, half-starved, dirty, maimed, flea-centered, mange-ridden, snarling yellow dogs is almost unbearable. A single railroad enters this city. There are but three miserable horse car lines, with a man running before blowing a little brass horn. Telephones and electric lights are forbidden, the Sultan fearing a conspiracy might be wrought more easily through them. If an Armenian or Greek becomes too wealthy or popular, the Sultan exiles him and confiscates his

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possessions, hence, the city is growing continually

There are 180 Khans, originally for traveling merchants and now occupied by a motley crowd of every color, tongue, country, condition and religion. There are miles and miles of bazars or shops, where nearly every conceivable article can be had. These are closed on Friday by the Mohammedans, on Saturday by the Jews and Lord's day by Christians. We visited a colony of 25 poor, miserable, pitiable lepers, located in an old cemetery, with nothing but the abode of the dead about them, and no freedom save through death before them. A heart-rending sight indeed! Friday we saw the Sultan, who was guarded by 25,000 soldiers and cavalrymen, that he might go about 40 rods from his palace to the mosque to worship. No one in the Empire is allowed to call his resi dence a palace but H-I-M (the Sultan). By accident a friend learned from the police reports that we are being watched or shadowed by detectives, and we only hope that their pleasure in this matter is equal to ours. We leave at four P. M. today by boat for Beirut (992 miles) with a sincere prayer to God that the Eclipse of the Son of Rightecusness may pass away from this land, the cross replace the crescent, when again a nation that sits in darkness shall have seen a great light. CHARLES R. SCOVILLE.

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Evangelistic.

INDIANA.

Morocco, Nov. 17.—Began our second meeting with the church at this place on last evening. We prophesy a good meeting.—Geo. W. WATKINS.

OHIO.

Chillicothe, Nov. 19.—Had one confession and one addition here yesterday.—J. L. SMITH.

Perryton, Nov. 22.—Just closed a meeting here with el ven additions, all by confession and baptism. -J. H. McCartney, Pastor.

Vassar .- Since last report I have had two confessions at Pontiac and five at Vassar and organized a new church at Bad Axe, the county seat of Huron County. This new organization will have 20 members.—R. BRUCE BROWN.

COLORADO.

Cripple Creek, Nov. 19—Three additions yes terday; I would be glad to correspond with churches needing a pastor, as I shall leave the work he e by January, 1901, as the altitude is too great for my family.—Joe S. RILEY.

KENTUCKY.

Louisville.-Report 29 additions at C. C. Cline's

meeting recently held. H + begins meeting Monday next at Morris, Ky.—R P. C.

Petersburg, Nov. 17.—Milo Atkinson, of Lexingtoo, recently held a meeting for the courch at this place, resulting in 25 additions, and the entire membership being closer bound in the bonds of Christian love.—EDGAR D. JONES.

VIRGINIA.

Martinsville, Nov. 18.—Sixty-five added at Roanoke. Chas. E. Elmore has arrived and has taken charge as evangelist in our new field. W. G. Walters is succeeding at Winston. D. A. Brindle has resigned at Spray. J. O Shelburne recently held a meeting at Salem with about 40 added to the church. J. A. Spencer is succeeding Danville; 64 recently added at Lynchburg.-W. H. BOOK.

TEXAS.

Quanah, Nov. 19.-We organized a progressive church in the town of Crowell, Fex., Nov. 10 and 11, with twenty members and good prospects of many more in the near future. Sunday, the 18th, we filled the pulpit made vacant in this city by the resignation of Bro. Bandy and preached to appreciative audiences. We will preach at Vivian, another destitute place in this district, on the 25th.—GEO. A. GRIFFITH.

PENNSYLVANIA.

Sharon, Nov. 19.—The Herbert Yeuell—Frank Bullard meeting at Lynchburg, Va., resulted in 61 additions in 19 days -about 40 baptisms, the others mostly from the denominations, and about two-thirds adults. There were great addiences all through. Several others have come since as a result of the meeting, among whom is Lee S. Parks, a noted Baptist preacher of the South, who will shortly be located in Verginia. I am new in a short meeting at Sharon, Pa., prior to entering upon my second year at Shady Ave. Church, Alleghony, Pa.-HERBERT YEUELL.

ILLINOIS.

Watseka, Nov. 23.—Five persons have recently

handed their letters in here and become members of this congregation.—B. S. F.

Niantic, N.v. 19.—Our meeting is one week old, with good interest. Three confessions last night. Miss Lillian Pearl Perria is singing for us. night. Miss Lill. -J. R. PARKER.

Roseville, Nov. 18.—We had another addition to-night. This makes 14 additions in 14 weeks, with Bro. Violett. He preached on "The Church and the Lodge," this evening. Our meeting begins next Lord's day.—J. F. FISHER, elder.

OKLAHOMA TERRITORY.

Perkins, Nov. 15 .- Elder E. Harrold, pastor at

Mt. Cimmarron, called me to help him two weeks in a meeting which resulted in great good; eight added by confession and baptism.—J. W. GARNER El Reno, O. T., Nov. 19.—Closed a four weeks' meeting here yesterday, with 13 confessions and baptisms; two from the M. E's., four otherwise. Total, 19. Election came in middle of meeting here yesterday with targit when the territory have yet for meeting and the property of the second state. ing, and though this territory has no vote for president, yet the excitement was cyclonic. Nearly all additions came last six days of meeting. In

CHRISTMAS CANTATAS AND CONCERT EXERCISES

It is now high time that the Sunday-school and Junior Endeavor Societies were preparing for the special entertainments or exercises that they expect to give on or near Christmas. We have selected to offer to our patrons the following:

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his three years' pastorate here, J. M. Monroe has had 239 additions, almost one for every sermon. We go to Peabody, Kan., where we begin at once. -MILO G. CUMMINGS AND WILEY.

KANSAS.

Manhattan, Nov. 17 .- Meeting here with home forces one week old, with 14 additions; nine bap tisms. Will continue.—R. E. ROSENSTEIN. Conway Springs, Nov. 20 — We began a meeting

here Sunday, with Bro. George C. Ardrey doing the preaching. Audiences and interest are good. We hope to report some additions soon.—ELLIS PURLEE

Medicine Lodge, Nov. 21.—Bro. W. H. Boles, of Alms, Ill., is here in a great meeting. He began in the Christian Church and for more room we accepted the Presbyterian Church. When the pastors of the M. E., Presbyterian and Baptist Churches saw what a power Bro Boles was against evil, they conferred with me and decided to make a union meeting out of it, and now we are in a great meeting, indeed .- W. T. MCLAIN.

NEBRASKA.

Waterloo, Nov. 22.—The cause of Christ still progressing; one reclaimed Sept. 2, not reported; one from the M. E. Church at prayer-meeting Wednesday night, Nov. 14. At a mission, Fairvi-w schoolbouse, where we have been preaching since July, there is a bright prospect of an organization in the near future. One confession there, We hope to hold a meeting there soon. Nov. 18.

Nov. 18. We hope to hold a meeting there soon.

—A. O. SWARTWOOD.

Omaha, Nov. 20—Four persons presented letters of commendation last Lord's day. Next Lord's day we observe "Children's Rally Day for America," and hope for a handsome offering for Home Missions, and to see several of our Sunday school scholars turn to the Lord. Our annual business meeting comes Dec. 5.—SUMNER T. MARTIN. MARTIN.

New London, Nov. 22.—Am preaching here to crowded house, with 18 additions up to date. Expect to return to Columbia about Nov. 27.—W. T. MOORE.

Columbia. - Seven additions to the Olivet

Columbia.—Seven additions to the Olivet Church, five by obedience and two by statement, in a recent meeting of 11 days.—W. S. St. Clair.

Bethany, Nov. 23.—I have been here 10 days and there have been 10 accessions. Go from here to Miami, Mo. I was pastor there for three years; have not been there for 10 years.—Ben F. Hill.

Monroe City, Nov. 19.—Our meeting is taking on splendid interest; 12 additions during the first week. W. N. Briney, of Paris, is doing fine work and the people are appreciating him.-RUSSELL B. BRINEY.

Chillicothe, Nov. 19 .- Baptized three persons at Ludlow, the result of three nights' preaching last week, following a three weeks' good meeting by Bro. C. C. Bentley, I preached morning and evening for the congregation yesterdsy and arranged to visit them once a month.—W. T. Mc-CONNELL.

IOWA.

Albia, Nov. 20.—Three added here recently by letter and one by confession. Our new house is progressing and will probably be ready for dedication some time in January.—R. H. INGRAM.

Council Bluffs, Nov. 19.—Six additions since last report. We began our meeting here with home forces. Four additions last night. We think the field is white for a harvest.—W. B. CREWDSON. CREWDSON.

Estherville, Nov. 19.—Three additions last Lord's day. This makes six since we last reported. We are enjoying good audiences, as large, in fact, as our house will hold Sunday evening we had to turn some away.—H. MORTON GREGORY.

Tama.—Our meeting is progressing nicely. It

ts in the second week, with good attentance and interest increasing. The preaching is being done by the pastor, F. L. Davis, and singing led by J. Will Landrom. Will report results later.—DAVIS AND

Lake City, Nov. 22.—The Woodlawn Christlan Church celebrated its 35th anniversary and the fourth anniversary of its dedication last week. G. L. Brokaw and Edward Wright, both former pastors of this church, were present and preached. During the oastorate of F. Hey Lemon there have been nearly 200 additions to the church.

The best protection against fevers, pneumonia, diphtheria, etc., is in building up the system with Hood's Sarsaparilla.





The following poems, which are devoted to singing the praises of Macatawa, are called out by the offer of a prize by the editor for the best verses on that subject. It bappened one day last summer, as the editor was returning from a trip to Saugatuck on the little steamer Lizzie Walsh, that, coming in full view of Macatawa, as it lay all green and gold under the afternoon sun, he burst forth in rash enthusiasm with an offer of \$5 for the best poem on Macatawa. The readers of the CHRISTIAN-EVANGELIST are to be the jury of award. The poems are published without names, but each is designated by a letter (which is not an Initial). So let all who feel an interest in this subject and wish to erjoy the sweet consciousness of being patrous of literature—at the editor's expense—send in an expression of their opinion. The prize will not be awarded if not less than twenty-five votes are cast. Replies must be repeived within two weeks from date of issue of this paper.

Fair Macatawa.

There lake-surfs on the sand dunes sound The long roll of toe thunder drum; And chasing, white sea-pillows come Like leaping chargers shoreward bound.

There sunset paints, there pine plumed hill, Or mounlit path of watery gold; There storm clouds gather, fold on fold, And gusty giants walk at will.

Chere summer days dream long and find Sweet fellowships; there glinting run Both fish and thought; there tales are spun, And beach-songs float on evening wind.

Forever over, for defense A wakeful eye waits life to save— The feeble life from struggling wave— And shield from folly's consequence.

So, Father, may thine eye defend Thine erring children, and the wrong They follow often and so long Furn from them, guide them to the end!

Macatawa.

Bright Macatawa! Green Macatawa! When first thy glit'ring silver beach I saw, With fairy wood ands rising from the shore And blending with the blue sky evermore,
I wonlered if it were some vision true,
Or had my fancy strayed to regions new?
The boat in which I sat soon reached the land, While waves of music floated from the band, And filled the air within the space around With rising floods of most delicious sound.

Was I in dreamland, and was this vision clear Made out of things that only do appear And are not real in a worthy sense, But where our ide'ls give full recompense? It matters not how this can be explained; Some visions here, to eyes which are not trained, Seem far too beautiful for this sad earth, And hence in dreams, we think, they had their birth.

But whether wake or sleep I care not now; Thou fairy land! I put a wreath upon thy brow And crown thee Q seen of every wat'ring place, Where all may come from every clime and race.

Bright Macatawa! Green Macatawa! Thou art the paradox of nature's law! Thou art both white and green, both hot and

Thou art both white and green, both hot and cold!
Thy days are few and yet thou art quite old!
Thou art a place—indeed the very best—
Where weary, struggling souls find peaceful rest.
I sought thee for some quick and sure relief,
And found it, though my stay was all too brief.
Still I am glad on life's highway we met,
And now I leave thee with profound regret.

B.

Macatawa.

I love thy quiet, woodland walks, Thy sand-hills crowned with trees; I love to watch thy forest bend Before the gentle breeze.

I love to stroll with genial friend Through thy deep shaded ways, And note how nature joins with man To speak our Father's praise.

I love, alone, to tread thy paths, Free from the world's mad strife, And ponder all God's loving care, That guards our human life.

I love the meetings on the beach, Beneath God's chandeliers, Where stars look down and hearts look up To Him who rules the spheres.

I love to hear thy breakers roar, When whitecaps, far, are seen Like flocks of sheep in gambols free On some broad meadow green.

But most I love, at eventide, When the daily task is done, To sit and muse beside thy lake, And watch the setting sun.

How gorgeous is the going down Far o'er the waters blue, When clouds reflect his radiant beams In changing form and hue.

And when the sable robes of night Shut out the light of day, I love to trace the moon's bright path Across the watery way.

Far out toward the golden west, The land of promise fair, Where stalwart men are building states, Not castles in the air.

I love thy woods, I love thy lakes, I love thy bracing air; I love the folks who love thy charms, O Macatawa fair!

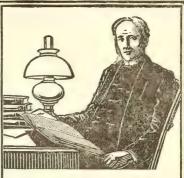
STRUGGLING TOWARD THE

BY WALTER S. SMITH.

Chapter V .- The Luzon Meeting.

When the evening came, the audience filled the house. The two preachers sang together a selection or two and Paul took the stand to preach. It was a new role for him; but he was glad to try it. He had confidence enough in himself to display but little embarrassment; and Timothy, being so much his inferior in age and attainment, sat at his feet to learn. There was not a more respectful listener in the house; and even when an unguarded lady said to some one (more loudly than she supposed) that she would "ever so much rather hear the little preacher," he did not display a sign of self-consciousness.

The meeting was on at once. Sunday morning Paul spoke on Christianity as a Civilizing Force. Timothy "timed" the sermon, and showed a shade of disappointment. It was but a half hour and two minutes in length; and he wanted to listen at least an hour. But when the lady again came forward, and brought her husband with her, and when Henry witnessed the process of receiving the husband's confession, and when the communi n was served he felt satisfied and strangely pleased. And yet he was not pleased with his own part in the exercises. He had shaken his head when the plate was offered to him, and had allowed the loaf to pass on. Try as he would, he could not remember the authority or the instruction by which Baptists refuse to



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A.

commune with the Disciples; and yet he knew they do it, and he had done it. The night sermon was on CHRISTIAN UNION; and as the professor proceeded in the discussion of Schism and Sectarian Isolation, the younger man saw for the first time the inspiration of his own meeting. For instance, there would have been no embarrassment in taking Mrs. Marshall's confession, if he had been free to proceed in the language of the New Testament. And so, too, he could have partaken of the communion, if only he had remembered what the Scriptures say, instead of trying to remember what Baptist authorities say.

And when Paul, in his sermon, said he had known one of the best of men to be excluded for quoting the Pentecostal Scripture the red darted through his face and he felt embarrassed.

Timothy went to his room profoundly moved. He reviewed the Norris matter, and now saw the propriety of all Norris had said. Especially did he feel the force of his final word: "Brethren, I cannot be disloyal to the Holy Spirit for the sake of lovalty to the Baptist Church." He reviewed also his own anxiety to justify himself, and remembered the caution of the brother at the Bend, who reminded him that he was saying entirely too much on that subject. So, after a long time, he dropped off in sleep, to dream of a good handshake with Job Norris, and of taking up a residence in his cottage.

Monday, he stayed in, and read most of the day from Armitage's History of the Baptists. He discovered there, that nobody had ever successfully answered Alexander Campbell's heresies, "until Dr. Jeter came along." But he inwardly noted that, if Alexander Campbell's works were as clear and as logical as Prof. Guthrie's three sermons had been. Dr. Jeter would not be able to answer them.

Monday night there was a discussion on The Law of the Lord; and the Baptist laws, to which he had wanted to be so loyal, appeared to pale in contrast with the authority of God.

After reaching his room, he took his Bible and read all the passages Paul had quoted, with their connection. Such expressions as will, and power, and authority, all seemed to bristle with new meaning; and he retired, believing one might be a faithful member of a sectarian church, and yet remain disloyal to God. He told his wife that he would like to return to Sunrise and the Bend and preach over again his sermons on Loyalty.

Ruby had not said much up to this time; but now she ventured to remark: "I was just thinking that my change out of the Methodist Church appeared incomplete. I have heard these people at Sunrise, and they always seemed to have the Bible on their side. I have rarely heard a poor sermon from them."

Tuesday forenoon, Paul walked about the village. In one of the shops he met a young man whose face betokened dissatisfaction, and he frankly asked: "Mr. George, wouldn't you feel better satisfied if you were in the church?" The young man looked up with a

quiver in his eye lids, and said, with a quiver in his voice. "I am a raid I am not fit, sir!" Paul took his hand and said, "This is a faithful saying and worthy of all acceptation, that Christ Jesus came into the world to save sinners."

The listener's eyes moistened, and he turned about to his work at the bench; but when Paul told him to come around to the afternoon meeting, he thanked him and promised to come.

When Paul ended his remarks with a touching appeal to sinners to submit themselves to the authority of him who said "thus it becometh us to fulfil all righteousness," he stepped forward and offered his hand. He came, as did the husband and wife, prepared for the ordinance of baptism. Together with the ministers and the audience, numbering about sixty, they repaired to the stream, and the sacred rite was administered. There is no service more impressive; and so all felt to-day.

Timothy went to the farm-house opened for their accommodation, with the preacher and the baptized, and was active in assisting the two young men in changing their apparel. When Paul returned to his vehicle to be driven back to Luzon, the young preacher clambered in with him. He evidently desired to say something; and under cover of the noise made by the wheels he began: "Professor, if you will satisfy my mind upon one point, I will offer myself for membership in the Christian Church. Tell me where you get the authority for inviting everybody to the communion?"

Paul smiled at this, and answered interrogatively: "Did you hear me invite everybody?"

"Well, no! I supposed you neglected it, by accident."

"Did you ever hear any of our ministers offer such an invitation?"

"I am not sure that I ever did; but they do, do they not?"

"No, they never do! At any rate, if one should do so, he would transcend his authority. We have no more right to invite than to repel. It is the Lord's table, and all we can do is to put it in readiness and then say, 'let a man examine himself, and so let him eat.' This is the first light I obtained from Job Norris; and since hearing him, two years ago, I have observed very carefully, and all the preachers say the same."

Timothy answered somewhat impulsively, "I see it all. I have thought of this passage before, but candidly it seems new to me now. My last objection is gone; and I only want the opportunity to be one of the freest people on earth."

Paul was stopping with one of the elders whose ample house and easy circumstances rendered the entertainment of the preacher a real pleasure to him; and the preacher's room upstairs was well provided. Books were in easy reach; and he found this a great advantage. Being his first meeting of the evangelistic sort, it kept him busy to bave sermons prepared ahead. Questions like this from Timothy were full of suggestion; and he lost no time in making

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this a subject for special study. He at once noted the points already determined as so much matter for next Lord's day sermon on The Communion.

That evening he spread on a blackboard three Scripture passages which he read and commented upon before the last song preceding his discourse. The first was James 4:17: "To him that knoweth to do good and doth it not to him it is sin." The second: "Man looketh on the outward appearance; but God looketh on the heart" (1 Sam. 16:7); the third: "Ye shall know them by their fruits" (Matt. 7:16.) On each of these passages he spent a little time, as he said, to set his audience to thinking "for the gos-

pel is aimed for people who think." In the sermon he addressed himself to the theme of Christian fellowship; showing its advantages, and its requirements. The church was a fraternity, a firm, a composite, a partnership, a body politic, with mutual obligations and with well defined duties. "A congregation is bound to its divine head, and it cannot do things that displease its author without disloyalty. When one takes his place in the kingdom he has changed rulers, and thenceforth Christ is to be his Master. God has not left the fellowship without instruction; for a division of the New Testament is devoted to church tactics; to lessons of decorum; to directions in the matter of edification. I mean the epistles writen by Paul, James, Peter, John and Jude. They constitute a joint lecture, from the Holy Spirit, to direct us in Christian duty. In them we may readily understand what God wants us, as Christians, to do." He then closed with an invitation to such a fraternal place.

(TO BE CONTINUED.)

Preludes.

Before we sing a song, the organist sometimes plays a prelude. Confessing Christ is a prelude to all the bliss of heaven; while denying him is the prelude to all the woes of separation from God.



PETE.

J. BRECKENRIDGE ELLIS.

V .- How the Tramp Talked to Edgar.

The tramp stopped when he saw that Edgar Brown meant to accost him. They were in an alley with the backs of barns on both sides and old tin cans and wornout shoes scattered over the damp ground,-it was generally damp in that narrow alley,and nobody could see you except from the ends. Lucifer, who had been very unhappy ever since Edgar had led him away from Linda May, now seemed to take an interest in life once more, and showed an obstinate desire, as inconvenient as it was disreputable, of wanting to smell the tramp. Edgar had to hold him back with all his might while Lucifer strained his nostrils and hung on the whipcord, trying to get nearer.

"Keep that dog off," said Nap gruffly. Lucifer made no noise. He did not even bare his teeth. All he asked was to smell Nap at a closer range.

"You are the tramp I saw yesterday," said Edgar abruptly.

"I'm not a tramp," said Nap fiercely.

"What are you, then?" retorted Elgar.

"I'm on the road," said the other. "You go on and leave me alone and take that dog with you." He was a larger man than Edgar, and he looked dangerous, for there was an ugly scowl upon his face. But Edgar wasn't afraid.

"You can call yourself what you please," said the young man, "but to decent people you're a tramp. And I'm tired of seeing you around. And I want you to leave Mizzouryville before dark, and never come back here again. And I tell you now that if you don't go at once you'll be sorry."

"Oh," said Nap, "so you're tired of seeing me around! And you want me to leave before dark! And you want to tell me now! And you say I'll be sorry! And who are you, I'd like to know? Are you the marshal and mayor and the board of aldermen and also the secretary and treasurer? Or does the town belong to you and you've leased out its streets to them you wants to walk on um?"

"You can take your choice," said Edgar calmly. "You can either get away at once, or I'll have you working on the rockpile to-morrow. Hold back, Lucifer!" For the dog was so eager to get closer to Nap that his forepaws were clear off the ground, and he was about to hang himself.

The tramp pointed his finger at Edgar and said in an ugly voice, "I know who sent you to bother me in my rights. Morris has got you to do this dirty work."

"I do not know Mrs. Morris," said Edgar. "I have never seen nor spoken to any one here of that name. She did not get me to run you out of town. But I'm tired of seeing you around, and you have to go. Now, that's plain talking."

"Yes it is," said Nap. "And when it comes to plain talking, I don't let nobody shine over me. And I tell you now that if you have me arrested, I'll tell every blessed speck of Mrs. Morris's secret. You say you don't know her. Maybe you do and maybe you don't. I think you do. I think you speak false words, sir. But however that may be, you fool with me, and I'll tell her secret. Now, that's all I got to say. You go on arrestin'. And if you put me on the rockpile, I'll shout that secret to everybody that passes. I'll make a song of it, and beat time to it, and I'll have an audience if they's anybody here that can appreciate good music. But I tell you what I'd advise you to do. I'd advise you to go ast Mrs. Morris first, if she would like my program. If you don't know her, you can get an introduction. But if it ain't nothin' to you, her troubles, just go ahead. I'm shore I can stand it. So just drive on, young feller, and crack yore whip."

"I have never met Mrs. Morris," said Edgar, "but of course I have no wish to get any lady into trouble. And I warn you that if you try to invent a tale about her, in the first place nobody will believe you, and in the second place, you will have the White Caps after you. It hasn't been long since they took a tramp to the woods and gave him a thorough beating. Then he was glad enough to leave town."

"As for the White Caps," said Nap, looking down his long nose, "I ain't no cause to be skeered of them, for I am a White Cap myself. As for inventin' a tale on Mrs. Morris, I ain't no poet nor no inventor, and I can only tell what I have saw and what has happened and been. If Mrs. Morris is a friend of yours, you'd better leave me be. But if you're her enemy, go ahead and prosecute me, and force her secret out of my bosom!'

"I have given you warning," said Edgar, turning away with a bold front, but secretly wondering what he was to do.

"Yes, and I have gave you warning," Nap called after him. "You have came after me in the wrong way, young feller. Nap can't be drove. You can catch Nap with molasses, but he have the indigestion and it's long sence he et pickles. You just crack yore whip, young feller."

Edgar dragged away his dog with a keen sense of failure. He was greatly perplexed. He had never seen Mrs. Morris, and he wondered what kind of a person she was, and what kind of a secret she could have. He had not been so interested since the days that lady who didn't marry him made him think that she might. He was glad he had stopped in Mizouryville. But how he could get rid of the tramp was a tormenting puzzle.

Just then his mind was attracted to the strange behavior of Lucifer. The dog showed a determined wish to take the lead. Finally the young man allowed him to do so. being curious to see where he was so anxious to go. Lucifer, finding that he was to be





humored, settled down to a comfortable gait and led Edgar out of town, straight toward the deep woods on the north. They entered the woods, Lucifer, under the barbed-wire fence, and Edgar over it. The dog plunged at once into a dense undergrowth where there was no path. Edgar grew more and more interested. It began to be dark. The woods extended a great way, and it was lonesome and wild. They came to a ravine whose banks were high hills, and in its midst was a little brook that must have felt lost in such a great bed. Lucifer started down the steep hill and Edgar wondered if the dog meant to go right on across Missouri without stopping. So he paused, but his companion tugged at his cord and whined. Then Edgar followed down the hill. The dog reached the branch and lapped up so ne of its water, then led along its margin till at last he came to a spot where there had been Some sticks lay there half a camp-fire. burned, and there was a blackened tin can in which somebody had boiled water. Lucifer walked all about the spot, and suddenly stopped and put his nose to the ground and began to howl. Edgar tried to draw him away, but he set his four legs stiffly at angles and wouldn't budge. It was so gloomy down in the great hollow, and the dog's howl was so melancholy that Eigar wished he was back at his hotel. However, he struck a match and examined the spot where Lucifer's nose was fascinated. He sav a dark red stain upon the ground where some rocks lay piled together. It was blood. As soon as Lucifer saw that Edgar knew what was there, he was satisfied. He did not try to stay any longer, nor to go any further. If he knew any more he could not tell it. He was perfectly willing to go back to town So was Edgar. And they hurried to do so. [TO BE CONTINUED.]

Christian Endeavor.

BURRIS A. JENKINS.

TOPIC FOR DECEMBER 9.

HOW TO LISTEN.

(Matt. 13:1-23.)

We hear a great deal about the responsibility f the preacher; and indeed it is a grave respon bility to stand up and preach the gospel broadast, as a sower sows his seed. We sometimes ink in these modern days of books and news apers and magazines that the drill is to take the ace of the hand-sowing, but it is not so. By e old-fashioned foolishness of preaching will the ospel continue to be sent forth and men will ntinue to hear. The responsibility, then, is a rave one, to declare the word of life. A preacher ould not spare himself. No thought of self or ere of self should prevent the faithful delivery f his message. Dr. Munger declares that in the ulpit a preacher dies on his cross.

But little is ever said about the responsibility the hearer. How about the pew? Is there no sponsibility resting upon those who hear? The sponsibility of receiving a talent, two or five ten. Is not the receiving of ideas precisely e same? There is nothing in all this world so duable as a great idea. No amount of wealth n be balanced in the scale with a great idea. , then, the important issues of life and salvaon are handed out to men and women as talents ere handed to the servants, is there no reonsibility going with the trust?

Jesus describes four ways in which men hear e message:

First, there is the hard hearer who is like the thway which served in lieu of fences between e fields of Palestine. So hard has the soil beme by the hurrying feet of this and that, so different is the heart to the reception of high d exalted conceptions that seed can find no dging place. Evil thoughts come at once like rds and devour the good as the seven lean kine Egypt.

Then there is the hearer who is like the thin im of soil over a ledge of rock. The seed easily kes root over the oven-like, hothouse-like stone, d springs up with the shallow moisture of het st rain. These are they who join the church at ery protracted meeting, or who get great thusiasm upon the advent of every new preacher, who make endless New Year's resolutions only break them, or who weep most readily on all casions. But when a bit of a trouble comes, an stacle or a difficulty, they wither like the long, llowish-white stalks on the stony ground.

The third kind is the hearer who takes into his eart both the seed and a quantity of noxious, orny thoughts in seed-form. Both of these eds spring up together. But what wheat can ep pace with a Scotch thistle? It is not long Il the passionate longing for wealth and position ad ambition and selfish desire of all the many eedy kinds choke out all high aspiration, and the ord dies. How many there are who to-day are ing from the choking of the thorns!

The fourth kind of hearer is that represented the good soil. Deep, loamy soil it is, such as n be found in every human breast, if it but be en to the truth. Not all shall be equally fruit-I. Not all are of equal capacity. But, thank od, he does not judge us by what we have not, it by what we have. It is according to our pacity to receive the seed into our hearts that a see to be held accountable.

Take heed, therefore, how ye hear! Buffalo, N. Y.

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It is also a dainty application for sore lips, rough skin, etc.

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giving name and full address. The four free remedies will then be sent you, in the hope that if they d you good you will recommend them to your friends.

Sunday - School.

W. F. RICHARDSON.

BARTIMAEUS HEALED.*

The Perean ministry of Jesus was now closed. The time drew near when he was to fulfil his mission, as the Messiah, by suffering on the cross for the sine of men. Jesus therefore turned his face toward Jerusalem, and his disciples followed him with "melancholy step and slow," feeling already the shadow of his cross and tomb, Luke tells us that "they were amazed, and they that followed were afraid." Well might they be, for the Master told them plainly of his approaching humiliation and death. "The Son of Man shall be delivered unto the chief priests and scribes; and they shall condemn him to death, and shall deliver him unto the Gentiles: and they shall mock him, and shall spit upon him, and shall scourge him, and shall kill him; and after three days he shall ise again." But the depression caused by this picture of suffering soon passed out of the minds of some of the disciples. They could not understand that the Christ must reach his throne by the way of the cross. From their bewilderment over the Savior's words they at last turn in hopeless effort to see the brighter prospect of power and glory; and soon their carnal ambition asserts itself again. They renew the controversy over the question as to who shall have precedence in the kingdom he is about to establish. This time James and John the sons of Zebedee, whose impetuous spirit and fiery eloquence had won for them the title "sons of thunder," had an auxiliary in their mother, Salome, who added her petition to their own, that they should be granted places of honor beside the throne of their king. If, as is commonly believed. Salome was a sister of the mother of Jesus, this close relation to him of the two disciples might partly excuse what would otherwise look like unadulterated selfishness. To their request the Master responds by asking them if they are prepared to share with him the sorrows that wait in the path of saving love. When they confidently assure him that they are ready for the test. he tells them they shall fulfil their pledge of suffering, but the honor they seek can only be bestowed upon those for whom it is prepared—that is, those whose true and faithful service marks them as worthy of the reward of righteousness. In his kingdom, honors flow out of service; the chief among them will be he who most humbly and effectively ministers to his brethren. "For the Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many."

Crossing the Jordan, Jesus and his disciples, attended by a multitude of people, came to Jericho, a city of some note in the history of Israel, and not without importance in Jesus' day, though now in ruins, and even its exact site uncertain. It was one of the Levitical cities, set apart for the residence of the priests and Levites, many of whom had their homes within its walls. But one incident of our Lord's short stay in this city is g ven by the Evangelists, and that will be studied next Lord's day, in Luke's story of Zacchaeus the publican. The incident of to day's lesson occurred outside the walls of the city, either as Jesus entered or departed. Luke says the former, but Matthew and Mark the latter. We prefer to follow the account of the two, deeming it less likely that they erred in this small detail, which, of course, is of no special importance, and in no way affects the general integrity of the narrative.

As Jesus passed out from the city gates, followed by "a great number of people," there sat by the highway two blind beggars, seeking alms

*Lest on for Dec 9. Mark 10:46-52. Parallel passages: Matt. 20:29-34; Luke 18:35-43.

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from the passers by. Only one of them seems to have become known personally by the disciples, and hence Mark and Luke mention him alone. Long before they penned their narratives the oth er one had been lost sight of, while the son of Timaers was probably well known by many of the Lord's followers. Blindness is one of the most common forms of affliction in Palestine and the surrounding countries. While in Northern Europe the blind comprise one in a thousand of the population, in Egypt they are ten times as numerous, being one in every hundred. There are natural and easily unders ood causes for this. The blazing sun, reflected from the white sands and the chalky cliffs, the sharp changes of tempera ture between day and night, the common lack of sanitary precautions, and the filthy habits of the people are sufficient explanation. The almost entire lack of skilful medical treatment forbids the recovery of the larger number of those whose eyes become seriously affected. To the dreadful affliction of blindness, whereby so much of the pleasure of human life was utterly deni d them, was a ded the condition of beggary. The world had not yet learned to recognize the claim of weakness upon strength, and the blind, the lame and the leper had to live as best they could upon the meagre charity of the passing crowd.

Bartimaeus inquired the meaning of the crowd, the noise of whose coming had been caught from afar by his quickened sense of hearing. He was told that Jesus of Nazareth was passing by. Instantly he was aroused and quivering with excitement. He had heard of the gracious works of Jesus, and had long cherished the hope that he might some time be permitted to ask for himself the boon that had been so freely bestowed upon others. Lifting his voice above the clamor of the crowd, he cried out: "Jesus, thou son of David, have mercy on me!" Again and again that cry rang out upon the air, and still the crowd moved on. Those in advance stopped to chide him for the uproar he was making, and rudely bade h'm hold his peace. But he heeded them not. His heart was set on securing the blessed gift of sight, and he only cried the louder for mercy. Such a cry of need and faith the Master never heard unmoved He stood still, and commanded that the blind man be brought to him. And they who had rebuked him most sharply for his frant's appeal are now perhaps most officious in bringing him to the Savior. They say unto him, "Be of good cheer; rise, he calleth thee." O, that we, the disciples of Jesus, were more ready to go with this message to the blinded hearts and

beggared spirits of the victims of sin, saying to them, "Rise, he calleth thee." He waits not for their agonizing cry, "Have mercy on me," but bid his messengers speed on the wirgs of the wind echoing his loving invitation, "Come unto me, al ye that labor and are heavy laden, and I will give you rest."

Bartimaeus threw aside bis outer garment sprang from his seat beside the road, and hastene into the presence of Jesus. "What wilt thou the I should do unto thee?" asked the Master; not be cause he knew not the d-sire of the poor man but that he might in the hearing of all expres his longing and utter his faith. "Rabb ni, that may receive my sight," the blind man an-wers Journal of the whole." And Bartimaeu, with the jour of one to whom a lost world has been restored follows the steps of the Son of Man, and, we may safely helieve, becomes his disciple When he safely believe, becomes his disciple When he called upon him as "the son of David" he mushave believed that he was the promised Messish for that was the title by which the Jews wer wont to designate their coming deliverer. Hi faith is now confirmed, and the gift o' sight be comes to him an earnest of the larger spiritus blessings to be found in the heaven sent Teache and Redeemer.

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Obituaries.

[Obituaries of not more than 100 words are inserted free. For longer notices, one cent for each word in excess of 100. Please send money with notice.]

HOUGH.

Milton T. Hough was born in Scott county, Ind., Feb. 6, 1840 entered into reet Oct. 27, 1900 The deceased served his country during the Civil War, being mustered out owing to severe sun stroke After spending some time in Butler college he entered the ministry, serving in this capacity thirty years. Truly the words of Daniel may be applied to this man of God: "They that tern many to righteousness shall shine as the stars forever and ever." May God richly bless the bereaved widow and family. D. STEWART. the bereaved widow and family. D. STEWART.

WARKILLIS.

William Henry Markillie was born near Winchester, Ky., Ost 14, 1821. Died in Winchester, Ill., Nov. 15, 1900. He became a Christian in 1836. Was an elder in the church at Lynnville, Ill., for many years. He was a faithful worker in the church and Sunday-school. In his last hours he expressed a readiness and willingness to go and be with the Savior. He leaves an aged compation, one daughter and one son, and a host of friends to mourn his demise. "Blessed are the dead who die in the Lord." dead who die in the Lord."

J. H. SMART.

McCRORY.

L. W. McCrory was born in Wayne Co., Oblo, in 1835; came with his parents to Wood Co, Ohio, in 1836; was married to Miss Lucy Gorton in 1856. To this union four children were born. He enlisted in Co A. 100th Reg. O. V. I., was taken prisoner at L'mestone Station, Tenn., Sep 1863; and was in Libby, Belle Island, Va., and Andersonville, Ga., for 20 months. Was on board the ill fated Cultanua at the time of her destruction, April 27, 1865. His wife died in May, 1865, and he was again married in 1866 to Julia A. Taylor who, with two sons and four daughters, survives him. He was again married in 1866 to Julia A. Taylor who, with wo sons and four daughters, survives him. He was paptized at the Old Mercer Church in 1858. He was one of the charter members and long an officer in the Mungen Church, at Mungen, O He was a very liberal giver to all our missions, to Hiram College, and to all lines of church work and his kind neart contributed to hundreds of cases of private benevolences that no one but he and his Master trew. He died Oct. 27, 1900. new. He died Oct. 27, 1900.

The Great Epworth League Convention San Francisco, July, 1901.

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Vol. xxxvii

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December 6, 1900

No. 49

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J. M. RUDY. (See Page 1554)

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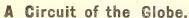
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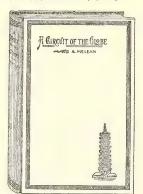
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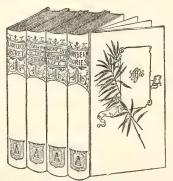
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THE CHRISTIAN PUBLISHING COMPANY, 1522 LOCUST STREET, ST. LOUIS, MO

TO THE FAITH, UNITY: IN OPINION AND METHODS, LIBERTY IN ALL THINGS, CHARITY

Vol. xxxvii.

St. Louis, Mo., Thursday, December 6, 1900.

No. 49.

CURRENT EVENTS.

The last session of the Fifty-sixth Congress opened at noon on Monday, December 3. We have already stated in outline the principal measures which are to be considered at this short session. It is unusual to have so many important matters to be settled within a three months' session, which will be still further shortened by the holiday recess. It has been agreed that the Philippine bill, which held the first place on the Senate calendar as unfinished business, shall be displaced by the Ship Subsidy bill, which, with the Hay-Pauncefort treaty, will be taken up immediately and discussed alternately until settled.

The President's message, which was read to Congress on Monday afternoon, contains no surprises. After some end-of-the-century considerations in regard to the growth of the United States in population and territory during the last hundred years, the place of prominence in the message is given to the Chinese trouble. A brief history of the rise of the anti-foreign feeling and its successive outbreaks is followed by a vivid narrative of the events of the past year. In his account of the outbreak of hostilities and the siege and relief of the legations, the President exhibits admirable descriptive and narrative powers. After a brief survey of the subsequent diplomatic negotiations between China and the Powers, he makes a suggestion which may not improbably contribute materially to the settlement of the trouble. Since the injury to life and property, measured by money alone, is likely to be more than China can be reasonably expected to pay and since all the Powers have declared against territorial indemnity, it is suggested that "due compensation may be made in part by increased guarantees of security for foreign rights and immunities and, most important of all, by the opening of China to the equal commerce of all the world." The suggestion of the Russian government that, if the representatives of the Powers cannot come to an agreement, the matter be left to the arbitration tribunal at the Hague, is commended.

It is significant that so large a proportion of the President's message is devoted to foreign affairs. Among the matters of this sort referred to are: the treaty of extradition with the Argentine Republic; the arrest of naturalized American citizens in Austria-Hungary for alleged evasion of military service; the Belgian proposals for the regulation of the liquor trade in Africa (in con-

nection with which the President recommends an international agreement for the restriction of the liquor traffic with all uncivilized peoples, "especially in the Western Pacific"); postal and commercial agreements with the South American republics; the Paris Exposition; the Germany meat bill; boundary disputes with Great Britain; the Italian claim for indemnity in the Tallulah case; relations with Japan and Mexico; the general subject of international arbitration; and the new treaty with Spain. Obviously, we are no longer a hermit nation. On the other important topics of which the message treats-the Philippines, the Nicaragua canal, the reduction of the war tax, and the army bill-the declarations are in line with policies that have already been de-

The visit of the United States battleship to Smyrna evidently reminded the Turkish authorities that there was business pending between Turkey and the United States, for the Turkish minister at Washington promptly called at the State Department to ask an explanation. He was told that it was merely a "friendly visit," and no reference was made at that time to the overdue account of about \$100,000 indemnity for losses to American citizens in the last Armenian massacre. The Turk is marvelously ingenuous in devising excuses for delay in a matter of this sort, but it seems that business interests are about to accomplish what diplomacy has so far failed to effect. It is reported that the Turkish government has placed with the Cramps of Philadelphia an order for a cruiser, the stipulated price of which is far enough above the cost to cover also the indemnity; and the ship-building firm is to turn over \$115,000 to the State Department to be divided among the claimants. This arrangement has been ratified by the Sultan. If this makes it any easier for him to pay, or if it helps his book-keeping to keep the indemnity item from appearing in his list of expenditures, we have no cause to complain. so long as he pays. While we are blaming the Sultan, as we have a good right to, for his slowness in settling this account, it might perhaps be well to remember that Italy has an equally valid claim upon us for an indemnity of much the same sort. It is considerably more than a year since the five Italians were lynched at Tallulah, La., and, although repeated demands have been made, there has been no punishment of the guilty parties and no payment of the indemnity asked. It would strengthen our position in presenting our claims for indemnity for injuries and losses to American citizens in

Turkey, China and Morocco, if we would pay what the Italian government justly demands of many

Mr. Kruger, after spending about a week in Paris making and receiving official visits, has gone on to Belgium and Holland. The cordiality of his reception in the French capital cannot be taken as a sign of the willingness of France to co-operate with other powers for intervention in behalf of the Boers, but rather as an extraordinarily convenient occasion for an outbreak of the traditional anti-British feeling which still lies very near the surface in every Frenchman. Chamber of Deputies and the French Senate passed resolutions of sympathy for Mr. Kruger and the Boers, but when Mr. Kruger broached the subject of substantial aid in a conversation with M. Delcasse, French Minister of Foreign Affairs, he received no encouragement. A still more discouraging rebuff is contained in Emperor William's refusal to grant an audience to the ex-President, and the German official and semiofficial organs, such as the Cologne Gazette, are stating definitely that Germany can have nothing to do with Mr. Kruger and his lost cause. The Dutch government has already expressed its sympathy by furnishing the "Gelderland" to transport him from Lorenzo Marques to Marseilles. But in view of the attitude of France and Germany, it is certain now, if it was not certain before, that there will be no intervention.

General Kitchener has at last been placed formally in command of the forces in South Africa with the rank of Lieutenant-General. The work before him is by no means easy, but there is a general feeling that he is the man to do it if any man can. The popular conviction is that he will be, perhaps, more effective than humane. Humanitarianism is not his specialty; he is a soldier. It is believed that he will meet the operations of the numerous small and shifty commandoes of the Boers by increasing his force of light cavalry. He is already famous for his ability to mobolize troops and mobility is above all the thing that is needed now. A few days ago De Wet, by another of his brilliant attacks, captured a British garrison of 400 men and two guns. To the casual observer this does not look like guerrilla warfare but like war on a fairly large scale. Even the fact that the South African republics have been formally annexed as British colonies will not persuade the public that the war is over and that only police service remains to be performed, so long as troops are carried off four hundred at a time.

The Porto Rican tariff may still be open to objection as a dangerous precedent, placing ia the hands of Congress powers for colonial legislation without constitutional safeguards, but, setting aside this phase of the matter, it is interesting to note what have been the actual workings of this particular piece of legislation in this special case. In a recent issue we gave the statistics showing the vast increase of trade under the new regime. The press of Porto Rico is now considering the abolition of the tarig. It will be remembered that Congress placed it in the power of the Porto Rican legislature to abolish this tariff whenever it is able to put into operation a system of local taxation to pay the expenses of government. The San Juan Daily News, of Nov. 13, speaks editorially as follows: "We have lived now for six months under the 85 per cent. preferential tariff. The question now is, is it good or bad? Has it helped or injured us? We now have the question to deal with aside and apart from politics. Its use as a campaign club is past and gone. The burden of deciding this very important question is solely upon the legislature. If the tariff is abolished it is at once evident that a more burdensome and higher rate of internal taxation must be imposed. Where and upon what shall this be levied is indeed a perplexing question. In the last six months the 15 per cent. tariff has afforded the island as much, if not more revenue than the 100 per cent. tariff. The theory 'that the way to increase revenue is by lowering the taxes' is proven to be true for Porto Rico. This revenue will be constantly increasing as our trade increases, as it is sure to do. It has helped the consumer, for it has lowered the taxes he has to pay, not only on American goods, but upon all goods that enter our market in competition with them. A tariff helps us as borrowers; it will give our securities a stand in the United States, which they could not have without a permanent revenue like the tariff revenue. The argument so often advanced in favor of a tariff tax as against other means of raising revenue, that it is easily collected, is especially forcible in Porto Rico. We would advise that the tariff is necessary, and if it were not it would still be the most convenient and logical means of raising our revenue. Let the tariff stand at 15 per cent."

Two conspicuous Democrats have given deliberate and formal expression of their views of the recent election, viz., Mr. Bryan and Senator Vest. In the December North American Review, Mr. Bryan writes an article on "The Election of 1900," in which he discusses three topics: first, what actually happened; second, the causes which produced this result and third, the influence which this election may be expected to exercise upon the future. What actually happened was, of course, a strong endorsement of the administration. The most important cause of this was, in his opinion, the prosperity which the country was enjoying quite independent of political conditions. In view of this interpretation of the cause, he does

not consider that the victory was a triumph of any political principles, or that it marks the permanent defeat of the policy which he advocated. Senator Vest, in an interview on the same subject, laid much stress upon the war argument in accounting for the result; many patriotic citizens who are really opposed to the policy of expansion voted for Mr. McKinley because the demands of patriotism seemed to them to require that when the government had a war on hand, it should be supported to the end. He says further: "I think that this election demonstrates the fact that Mr. Bryan can never be President. But the Democratic party is not dependent upon the fate of any one man. It survived the death of Mr. Jefferson and it will survive the disappearance of Mr. Bryan. We have had too much populism and too much groping around for alliance with people who have no sympathy with true Democratic doctrine. Nobody can say now who will be the nominee of the party in 1904, or from what section he will come. A leader will be found at the proper time." Although Mr. Vest pooh poohs the idea of a reorganization of the party, it will be seen that he favors something which differs from it only in name; only he believes that it cannot be accomplished at present, but must work itself out gradually.

Secretary Hay has achieved an important success in the preliminary treaty with Nicaragua, which was signed on last Saturday, granting the United States the exclusive right to construct, operate and police an interoceanic canal through Nicaraguan territory. A similar concession had already been obtained from Costa Rica, so that now the diplomatic preliminaries to the building of the canal, so far as these two states are concerned, are complete. It is rumored that England has been trying to make a treaty with Nicaragua which might limit its right to grant this concession to the United States. If so, the signing of this treaty precludes the success of that plan. The existence of a possible route for a canal through Panama, aided the Secretary in securing the concession through Nicaragua, although public opinion in the United States is strongly against the Panama route. The commission, in submitting its report to the President last Saturday, did not recommend either route above the other, but stated that both of these (and no others) were feasible. The Panama route has some advantages over the route through Nicaragua and Costa Rica. Henry L. Abbott in the December A lantic Monthly states them as follows: (1) good natural harbors; as opposed to artificial harbors at the ends of the Nicaragua Canal, one of which at least can be maintained only by constant expenditure; (2) a land route less than a quarter as long, the highest level only one-half the height and requiring only half the number of locks; (3) very gentle curvatures, as contrasted with turns in the Nicaragua plan too abrupt for rapid passage: (4) less danger from earthquakes and excessive rainfall, and trouble from river currents; (5) location in

a single country. It is probable that the Department will attempt to make a treaty arrangement with Colombia similar to that with Nicaragua and Costa Rica in order that the two routes may each have a chance before Congress.

Mr. Hoar, the venerable Senator from Massachusetts, in addressing the Harvard students recently, said some things which it is well for any body of young men to remember and some which it is perhaps better for them to forget. His exhortation to independence of thought and action was forcibly expressed, but lacked the reservation which that subject always needs. The proper attitude of an individual toward public opionion is neither slavish subserviency nor contemptuous indifference. It is well enough for one to learn not to fear public opinion, but not to care what people think is a different matter. "A decent respect to the opinions of mankind" is no less a virtue in a person than in a people. Mr. Hoar's admonition to the young men to "set yourselves strenuously against evil but do not go out of your way to reform," contains within itself a contradiction. How can one set himself strenuously against evil, unless he goes out of his way to reform evil conditions and stop evil influences? It is the attempt to follow such advice as this-to live an honest li but stay away from the primaries, to pay your debts but take no part in the election of honest men to govern your city, to obey the laws but make no protest against the failure of corrupt officials to execute them-it is this sort of thing which makes our problem of municipal government so difficult of solution. A man saves much trouble, to be sure, by not going out of his way to reform, but he is not setting himself strenuously against evil when he does it.

Science, like history and religion, is busy destroying the baseless superstitions which have long held the world in thrall. Scarely any one nowadays tries to cure warts by burying a knotted string and there are not many who order their undertakings according to the phases of the moon. And now the best scientists in the country are talking about the "Gulf Stream myth" as if that famous current were as unsubstantial as the historical foundations of the William Tell and Arnold Winkelried legends. Of course, no one denies that the Gulf Stream exists, but investigation has disproved the ancient theory that this warm current, flowing from the tropics up toward England and the coast of Norway, accounts for the mild climate of these countries as compared with similar latitudes elsewhere. The proceedings of the Royal Geographical Society some years ago said: "It will probably take a generation or two to eradicate the old erroneous notions of text books and popular treatises concerning the Gulf Stream;" and since the expeditions of the "Porcupine" and the "Challenger," which measured the stream, timed its velocity and took its temperature as far as they could follow it, it has been known by all who cared to avail themselves of the information, that the

Gulf Stream loses itself about three hundred miles east of Newfoundland and beyond that point exercises no appreciable influence on the temperature. The Weather Monthly, a government publication, in a recent issue says: "By itself alone the Gulf Stream has as much effect on the climate of Northwestern Europe as the fly in the fable had in carrying the stage coach up the hill." The moderate temperature of Great Britain must be accounted for by the presence of currents of air rather than a current of water. Long ago, when the Panama Canal first began to be planned, some ingenuous mind with exceptional fertility of dolorous imaginings suggested that the joining of the two oceans would divert the Gulf Stream to the Pacific and that the British Isles. robbed of its warming influence, would be left as drear and uninhabitable as the coast of Greenland. Our English cousins can now rest easy with the assurance that nothing of this sort will happen, for two reasons: first, the Gulf Stream could not possibly go through the canal, since no canal would be large enough to contain one per cent. of it, and singe it could not any way climb up over the locks very well; and, second, because it would not make a particle of difference in the climate of Great Britain if the stream should bear away across the Pacific and devote its feeble energies to warming the Aleutian islands.

A GRAVE SOCIAL PROBLEM.

There are many social problems of more or less gravity which must be solved in some satisfactory way if we are to carry forward the work of Christian civilization; but the one we now have in view is that of marriage and divorce. By general consent, in this country, at least, the family or the home is the social unit, without whose influence on the side of virtue, righteousness and purity, any effort at social reform must be crippled if not defeated. It is the oldest institution among men and it has upon it the solemn sanction of divine authority, of human law and of public sentiment. It is one of the chief fountains whence must flow he healing waters which alone can remedy our social ills. Whatever, therefore, undermines, or in any way defiles, the home, is a menace to society and to civilization.

One of our daily papers announced a few days since that one hundred divorce cases came before the court in this city on a single day! This is appalling. It indicates that there is something radically wrong. The wrong is not wholly with the divorce laws, either. We must probe deeper than that to find the source of the evil. It lies in a low and unworthy conception of what marriage is, and of what it is intended to conserve. It is apparent to any one who has given any attention to the subject that thoughtless marriages and easy divorce laws are related to each other as cause and effect. That is to say, the easy divorce laws are both a cause and an effect of thoughtless and unwise marriages. They are a cause to the extent that they encourage persons to enter into such relation tentatively, knowing that they

can escape the bonds of matrimony by an application to the courts; they are an effect to the extent that false marriages, yoking together persons wholly un-uited to each other in taste, temperament, character and aims, seem to make it necessary that such persons should be separated in order to their own peace and, perhaps, for the welfare of society. There can be no question but that there are many couples holding a nominal relation as husband and wife to whom it would be a species of cruelty to one or the other party, and sometimes to both, to hold them together by legal bonds. The error lies further back. They should never have been married. Whether in such cases it is allowable to grant separation with the right to marry again, is another question, into which we do not here enter.

There is no doubt great need of reform in legislation relating to marriage and divorce. Divorces are often granted on grounds which are trivial, and which should be overcome without separation. But the greater need, we can but think, is a higher conception of the marriage relation and of the qualifications for entering it and of the duties and obligations which it imposes. There should be more teaching on this subject from the pulpit and through the press.) Unfortunately in this country the tendency is to treat the subject of marriage lightly, as if it were a subject for jest and amusement. It is difficult to get young people, particularly, to think of matrimony as a subject worthy of their serious and thoughtful consideration. Perhaps there is a false delicacy, too, on the part of both the pulpit and the press in dealing with this subject. We are sure that the most effective remedy for the evils which we all recognize is to be found in teaching the young what marriage means in its divine intent, and what are the conditions by which it may prove a blessing and not a curse.

This instruction should be begun at home and the parents should be the teachers.) No opportunity should be omitted to impress upon the minds of the young the sacredness of marriage and of the family relation, and the necessity of maintaining purity of life and cultivating a high sense of honor and of un elfishness, as necessary qualifications for a happy home. Due emphasis should also be laid upon the importance of making wise choices, and of giving careful consideration and investigation as to the character and standing of those to whom they give, or from whom they receive, those attentions which look in the direction of marriage. (This instruction at home should be supplemented by the Sunday-school teacher and by the pastor of the church.)

It ought not to be necessary to say that no considerations of a mercenary character should enter into the question of marriage. And yet we fear that many parents, even, encourage their daughters to form alliances with men of questionable and even of positively bad character, simply because they possess wealth, and alas! even social prestige in spite of their moral delinquencies. The outcome of such marriages can only, of

course, be disastrous. In marriage, character is everything; money is nothing. In character, however, must be included a similarity of culture, taste, and a general affinity of spirit and aims which are essential to the truest happiness in the marriage relation

What we advise and most earnestly recommend is that parents, teachers, minusters of the gospel, and all who are interested in the welfare of society, give more serious attention to the subject of marriage, and more needed instruction in relation thereto, with a view of avoiding the disruption of the home, and the multiplication of divorces. By such a course only can we protect the sacredness of the family relation and preserve unsullied this fountain of social, political and religious purity.

hour of Prayer.

WHAT MUST I DO TO SAVE OTHERS?

(1 Timothy 4:15, 16; John 1:40-45)

[Uniform Midweek Prayer-meeting Topic Dec. 12.]
CENTRAL TRUTH: We are saved ourselves in order that we may save others. "No man liveth unto himself and no man dieth unto himself."

It is one of the prime characteristics of the religion of Christ that no sooner does any one enter into the enjoyment of the new life which He gives, the new hopes which He inspires, and the blessed promises which He makes, than he experiences a strong desire that others of his fellowbeings shall share this blessing with him. Naturally this desire expresses itself first in behalf of those who are dearest to us, and in whose happiness and welfare we are most deeply concerned. It may be safely affirmed that one who has never felt the desire or impulse to extend to others the blessings of the Christian religion has never himself experienced its joy or realized its supreme blessing. The command of Christ, therefore, given to us to disciple all the nations, to preach the go pel to every creature, is in perfect harmony with the desire of every truly saved man or woman.

To his son Timothy in the gospel, Paul, having given certain instruction to him concerning the doctrine he should teach. said: "Be diligent in these things; give thyself wholly to them; that thy progress may be manifest unto all. Take heed to thyself and to thy teaching. Continue in these things; for in doing this thou shalt save both thyself and them that hear thee." While this instruction is given to a preacher of the gospel, the principle it inculcates is equally applicable to all Christians. Every one, by his example, by his words, is teaching and influencing others. By seeing to it that our conduct and our utterances are in perfect harmony with the life and teaching of Christ, we not only save ourselves, but become also instruments in the hands of God for saving others. Both by what we are and by what we do and say are we influencing the lives of those with whom we come in contact. How pre-eminently true this is of parents in relation to their children, of Sunday-school teachers in relation to their pupils, and of a preacher of the gospel in relation to his flock! The admonition to "take heed to thyself and to thy teaching" is as needful to day as at any time in the past.

It is beautiful, and instructive as well, to notice how and by what means the early followers of Christ were enlisted. As soon as Andrew found out that Jesus was the Messiah, he went at once with the good news to his own brother Simon. Perhaps this was the greatest act and the most farreaching in its results that Andrew ever performed—this bringing of his brother, Simon Peter, to Christ. No sooner does Philip receive and accept the invitation to follow Christ than he proceeds to find Nathaniel, to tell him the wonderful news and to overcome his incredulity by insisting that he "come and see." There is a hint in this record of how Jesus expects His church to grow. Here is a practical illustration of the parable of the leaven in the meal.

The fact that Jesus Himself gathered audiences together and spoke to them and that His ministers in all ages have done the same does not cancel the obligation of each individual disciple to exert his influence in word and deed for the salvation of those about him. It is greatly to the detriment of the church that this hand-to-hand work has fallen so largely into disuse. Except in cases of protracted meetings this personal work is rarely ever carried on, and even in many evangelistic meetings the preacher is relied on wholly to bring men to Christ. It is easy to see what a mighty force is here unutilized in the church. The preacher who can succeed best in securing the co operation of his members with him in direct personal work in bringing the invitation of the gospel to those without, will, other things being equal, succeed best in evangelistic work.

But our obligation to assist in the saving of others does not end with our individual or personal efforts to those about us. There are multitudes of unsaved people remote from us to whom some messenger must be sent with the good news of salvation through Christ. What we cannot accomplish singly and alone can be accomplished through co-operation. This is the fundamental ground for missionary organizations the object of which is to disseminate the light of the gospel throughout the whole world. In this great enterprise laid upon the church by the risen Christ in his great commission, it is the duty and the privilege of every disciple of the Lord to participate. Let us ask ourselves these questions seriously and with honest, searching self-examination: (1) Is our life of such character as to exert a saving influence upon those with whom we come in contact? (2) Are we doing what in us lies to extend the knowledge of Christ throughout the world?

PRAYER.

We thank Thee, O Lord, that Thou hast called us into fellowship with Thyself, not only that we may be partakers of Thy life and Thy salvation, but that we may be co-

workers with Thee in saving our fellowmen. We thank Thee for this honor and for the joy it brings to human hearts to be instrumental in the salvation of others. Help us, we beseech Thee, to so live and to so reflect Thy light in our lives that others may be constrained by our example to glorify Thy name. May we also realize that it is our duty and our privilege to co-operate with Thy disciples in extending Thy reign throughout all the earth. Having freely received from Thee may we freely give. And thus entering into fellowship with Thy sufferings here on earth, may we share in the glory of Thy triumphant reign, world without end. Amen!

Editor's Easy Chair

The year is hastening to its close. The century will scon be dead. Is it a time for frivolity and pleasure-seeking? The time, the season, the conjunction of great events, all seem to call for thoughtfulness. Let us have a little self-examination: "What is my life? How much of it has already gone and been buried with the dead years? What of my sins? Have they also been buried in the sea of oblivion, so that 'they will be remembered against me no more forever? That depends on whether I have in heart and life turned away from them and sought forgiveness through Christ. Have I done so? If not, why do I delay? Are there not voices calling me to a better life? Are there no impending sorrows which will cast their dark shadows over my home? No storms of temptations to beat upon me? Who will be my refuge and my strength in those days of anguish and conflict? Even now is there not, in the depths of my heart, a feeling of unrest, of dissatisfaction, a hunger of soul for something which the world cannot supply? Is this not the knocking of Jesus at the door of my heart asking to be admitted? Why should I keep him out? Is he not my friend? Does he not wish me good? Did he not give his life for me? Ought he not then to be admitted into my heart to rule my life? I will open the door and let the Master in."

Perhaps something like the foregoing soliloquy is just now going on in the secret processes of the hearts of many of our readers. There are doubtless many young persons growing up in families where this paper has been a visitor for many years, who have never yet surrendered their lives to the loving Christ. There are also husbands and wives-but more of the former than of the latter-who have honored us with reading the "Easy Chair" these many years, but who for reasons known to themselves have never openly confessed Christ and identified themselves with him and with his church. All these will permit us, we are sure, to urge upon their attention, in a sort of personal way, as if we were face to face, the claims of Jesus Christ on their love and obedience. The editor can no longer, on account of the pressure of other labors, hold meetings, as he once did. to persuade people to become Christianssimply Christians. But surely he cannot be denied the privilege through these columns of pressing the invitation of the gospel upon those of his readers who have never accepted Christ as Savior and Lord. Do not, we beseech you, allow the present year to expire and the new century to open and find you outside the fold of the Good Shepherd, outside the kingdom of God, and hence unprepared for life here and hereafter.

It may be that someone whose eyes may chance to fall on this paragraph remembers a time, away back when the heart was young and tender, when he loved Christ and when he confessed Him before men and took his place on the Lord's side. But alas! the heart has grown cold, and hard, too, under the hurrying tramp of the swift-footed years that have gone over it with their burdens of care and temptation and struggle. Now all this is only a reminiscence. Since then he has gone, it may be, into a "far country." But he has never quite forgotten the prayers and advice of the godly father and mother, and some of the sweet strains of the dear old hymns come to him occasionally out of the distant past. No one who has ever tasted the sweetness of forgiveness, and has felt the thrill of filial love as he has said, "Our Father," can ever quite forget those experiences of joy and hope and aspiration. Why should not such an one arise and go to his Father, whose heart has never ceased to love him, or to mourn over his departure, that he may enjoy again the blessings and the dignity of sonship? There would be gladness in the Father's house, there would be joy among the angels in heaven, and life would once more be radiant with hope, if this resolve were made and carried out. Every one's experience tells him that that has been the happiest and most joyous period of his life in which he has walked closest to the Master. This is because man was made in the image of God and can never realize the end of his being except through fellowship with God.

But whatever may be our past or present attitude to Christ, there must be always, in all of us, the consciousness that we may live better and truer lives than we are now living. There are times when we ardently long to do this. There are moments of moral and spiritual vision, when, on some lofty height of contemplation, we seem to see ourselves in our true relation to God and to the eternal world. Earth, with all its fleeting honors, pleasures and gains, seems to fade from our view. At such moments, which are our best moments, we are conscious of a deep and yearning desire to be pure in heart and life. These moments should set the key for the music of our lives. We should always strive to be what we have desired and purposed to be in our moments of clear vision and of spiritual insight. The mind should be so steadily fixed upon the moral beauty and spiritual perfection of Christ, that His divine personality may transfigure our lives and make them like His own. This vision, however, must be accompanied by the daily effort to realize, in our relation to God and to our fellowmen, the divine ideal which we have in Christ. this way shall we most worthily fit ourselves for the duties and responsibilities of the dawning century.

BOOKS I HAVE NOT READ.

BY THE BOOKIST.

I read a good many books; always did, because I was born with a taste for books; do now, partly because it is the business of a Bookist to read books and partly because my love for them still persists, in spite of the abuse to which it has been subjected; and probably always shall, unless blindness shall drop a veil over the printed page and the emoluments of a literary career prove insufficient to furnish the financial basis for a leisurely old age and also command the services of younger eyes. "Because it is my business"-ought I not to blush to enroll that among my reasons for reading books? Certainly not. Rather do I record it gladly, for it is not only one of my reasons for reading at all, but also my best excuse for not reading many of the books which I have not read. I am not now speaking of trashy books, of those books which give no valuable information, no wider outlook upon life, no deeper insight into human character, no inspiration for better living, nor even any wholesome and honest pleasure. never been tempted (thank Heaven!) to read rubbish. But I admit with regret, which would not be unmingled with shame were it not for this excuse, that there are many good books, great books, books whose names are household words with all literary folkthat I have never had time or inclination to

It fell to my lot once to take out to dinner a blooming damsel who had evidently been forewarned by our hostess that I was l'literary." (Oh foolish and meaningless word!) Between the fish and the roast she exclaimed suddenly, and apropos of nothing in particular, so far as could see, except her own notion that I was "literary" and must be talked to as such: "Oh! Mr. Bookist, don't you think Milton's Sampson Agonistes is perfectly grand?" Perhaps I might, without undue rashness, have conceded a reasonable degree of grandeur to anything of Milton's "unsight unseen"-as we used to say when we swapped bladeless jack-knives and pointless tops in our unliterary youth-and by the exercise of even a little skill I could have turned the conversation some more familiar field. There was a time when I would have done it. But now I put the temptation behind me and said with perfect candor, "Madam, I have never read Sampson Agonistes." Perhaps I ought not to have done it, for it certainly gave her confidence in literary men a serious jolt. She supposed of course I had read everything, and the next time she meets a literary man she will probably assume that he has read nothing and will start in to tell him about Pickwick Papers or David Harum. Still, I couldn't help wondering how long a general conversation would thrive, even in a company of people who think themselves well-read, if Sampson Agonistes were broached without warning as the subject of discussion, or Shakespeare's Titus Andronicus, or Gibbon's Autobiography, or Pollok's Course of Time, or Thomson's Seasons. For my part I never read any of

them, though I have known their names from boyhood, as almost every one else has. Very likely, now that I have made this confession, I shall feel constrained to give it the lie by reading all these when I ought to be attending to more important business. But even if I do, it will not alter the case, for there are plenty more classics unread by me which I have not included in this confession, and hence will probably never read.

I had intended to make this confession much more comprehensive (believe me, there is room for it) and tell how, to this day, most of Wordsworth remains unread by me because, in my childhood days, a teacher with a genius for the inappropriate tried to cram "The Excursion" down my throat instead of tempting me with "Daffodils" or something of that sort. But perhaps this is enough confession for once. If I make any more I shall be in danger of becoming vain-glorious over my humility. But this is enough for the purpose, if it serves as an encouragement to those who feel ashamed and discredited when anyone mentions a book they have not read, and if it is an effective exhortation to honesty for those who are tempted to pretend to a wider knowledge of literature than they possess. It is a shame not to have read any great books, but it is no disgrace not to have read every great book.

Questions and Answers.

Believing good government to be a most essential factor in Christianizing a nation, I would respectfully ask your opinion touching the platforms of the two great political parties in this country?

James Hammond.

It is, perhaps, well that this question comes up for attention after the election. We are free to say that neither of the platforms referred to seems to us to touch some of the most vital issues before the American people, while both of them seek to make issues where there are none, or none of great importance. The remedy for this is in creating a better political conscience among the people of the United States, and this can only be done through the extension of the kingdom of Christ, and by making its influence felt in all the departments of life.

Dr. Lyman Abbott in his book, "The Evolution of Christianity," page 145, makes the following statement: "The scribe who would follow him provided he might first go back to his home to bury his father or bid his kinsfolk good-bye; the ruler of the synagogue who would join him provided he might still keep the control and administration of his own wealth; the Nicodemus, master in Israel, who was interested in his teachings but thought himself in no need of a new life, were rejected." Was Nicodemus rejected? Did he not become a disciple toward the close of the ministry of Christ? Please explain this and oblige a searcher after truth. John J. Higgs.

Nicodemus was "rejected" on the basis on which he seemed to have offered himself, namely on his Jewish blood. Christ's reply to him indicates clearly such reliance on the part of the Rabbi. This rejection of the ruler of the synagogue on the basis of blood, led him probably to that further investigation which resulted in his becoming later at least a secret disciple of the Master.

In the Revised Version, why is the word given "Holy Spirit" in Luke 11:13, and "Holy Ghost" in Acts 2:38? Is there a difference in the original word, and if there is, is there, can there be any distinction?

There is no difference in the original Greek word, and no good reason so far as we are able to see why the word should not be rendered alike in all passages where it occurs. This is done in the American Revised Bible. The word ghost meant guest, originally, and it may be that it was with reference to this meaning that it was preferred by the English revisers in the passages where it occurs; but the American revisers seem to us right in insisting on a uniform rendering.

- 1. Ought a Christian to take any part in the Civil Government, aside from paying his taxes and praying for the rulers?
- 2. May a Christian pray to God to destroy the liguor traffic and at the same time vote for a political party which he knows will protect and perpetuate the destructive and devilish business?
- 3. How is it Christian to exclude a liquor seller from the church and also Christian to vote for a political party which legalizes the liquor-seller's business?
- 4. Is not such a voter the proprietor of the saloon and the saloon keeper his Agent?

L. A. Cutler.

- 1. Yes; he ought to obey the laws, help to enforce them and vote intelligently and conscientiously.
- 2. Many Christians do vote for parties that are not pledged to the destruction of the saloon. They do not regard themselves in such cases as voting for the saloon, but on other issues. We may regard their course as inconsistent, but must not condemn them for seeing their duty differently from what we do. In a direct issue with the saloon they would probably vote against it.
- 3. Political parties are imperfect instruments for accomplishing certain necessary ends of government. It is one thing to vote with one of these parties as the best instrument perhaps that can be used at present, and quite another thing to endorse all it does or to engage in every business it tolerates.
- 4. We do not think this is exactly a fair way of putting it. Many a man feels it his duty to vote for his party on issues which he feels will be decided by the election, who despises the saloon business. We may think him mistaken, and both our querist and the editor of this paper pursue a different course; but we may not, in charity, class all other kinds of voters with saloon keepers or proprietors. We do not yield to any one in our feeling of antipathy to the liquor traffic. But we do not believe it can be destroyed by a policy that is uncharitable and unjust to a large body of Christian voters. In this we are sure our esteemed brother must agree with us.

STEREOPERFUNCTY AND WHAT TO DO WITH IT.

W. T. MOORE.

All history justifies the conclusion that extremes beget extremes. Cowper's statement that "man, desultory man, is studious of change and fond of novelty," is no doubt perfectly true. Very many persons are never so happy as when they are in pursuit of something new. The Athenians of old were not peculiar in this respect. In these modern days we find much that compels us to believe that there is a constant tendency to the extreme of novelty with a great many people. At the same time, it is equally true that there is another tendency directly opposed to the one just mentioned, and which operates upon the love of novelty very much as the centripetal force restrains the centrifugal in nature. I refer to what I have named stereoperfuncty.

This word has not yet found its way into the dictionaries, but what it fitly represents has long held dominion in all the spheres of human life. In our church life reign is sometimes extremely oppressive. It represents fixity in excess and definiteness to exaggeration. It stands for what some people call consistency, but which is nothing more than unwillingness to yield to the necessary conditions of human progress. It is often called conscientiousness, when, in reality, it is nothing but pure "cussedness." Doubtless consistency is all right when it measures conduct by a divine standard, but when we constantly seek to make our actions of to-day correspond with those of yesterday, we at once bar the possibility of all progress worthy of the name. We are simply illustrating stereoperfuncty, and nothing else.

We see this illustrated in party politics. Men often vote their party ticket, no matter whether they like the platform and candidates or not. They must not scratch their ticket, for if they did they would no longer be consistent with their past record. In this way they measure the duty of today by what they did yesterday, and this makes every yesterday practically a despot, ruling with imperious sway all the actions of the present. Nothing could be more fatal to real growth than this foolish notion about consistency. Real consistency consists in harmonizing every day's conduct with the truth, as it is seen and understood as each day passes. Hence no one can tell, or ought to even try to tell, what he will do to-morrow in a given case.

Every to-morrow should take care of itself with respect to good as well as evil; for the moment we begin to plan definitely and positively the work of to-morrow, that moment we make even the present a stereotyped despotism.

In our religious life stereoperfuncty work; untold evils. In fact, there is nothing else which stands so much in the way of real development. 'Once in grace, always in grace," finds an illustration in more places than in controversial theology. This phrase is only another way of stating what I mean by stereoperfuncty. We have

only to examine carefully the practical workings of many churches to see the ruin which is wrought by the despot whose reign we are considering.

Much of our church life is thoroughly dominated by stereoperfuncty. The of the service is definitely and must be carried out to the letter, no matter what becomes of the spirit of service. There must be just so many songs song, so much Scripture read, the announcements made, prayers offered and sermon preached, all exactly within the time and at the place prescribed by the imperious law of order which prevails. Indeed, if the service cannot be made to fit the time of the clock, the clock must be altered to suit the service. In some way or other everything must correspond, and this seems to be necessary in order to the happiness of the worshipers.

Recently our conventions are becoming subject to the tyrant, stereoperfuncty. Everything is regulated by a schedule, and usually this crowds more into the time allotted than is possible for mortals to realize. All the same, the rule must prevail. It would be an unpardonable sin if someone who has something to say should say it while the stereotyped program is being carried out. In this way our Conventions are rapidly drifting into a sort of pneumatic-tube-system through which business, speech-making and everything else are dispatched according to the pressure of time arranged in the program.

Now, I am not unreasonable. I believe that some kind of order is necessary in order to do business in a practical way. But is it not possible to have too much order, especially stereotyped order? gentleman once came into my office and insisted upon putting things in order, as he called it. I told him to do so to his heart's content. He spent about an hour in arranging everything according to his notions. After he had finished it was with great difficulty that I could find anything I wanted. I told him that if he had had the placing of the stars in the firmament, he would doubtless have put them in squares, parallelograms and other mathematical figures. He said he was con plimented by my estimate of his precise notions of order. Nor must he be regarded as standing alone in this respect. There are many people who cannot do business at all if it is not done according to some stereotyped rule. But the man of true genius works without rule, or rather works above all rules, for only in such a sphere is there liberty to work to the best advantage. He makes achievement his rule. He does not stand on the order of working, but works. In a convention he has little or no use for Cushing's manual or any other manual. He does not believe in spending an hour in discussing a point of order when the main business of the convention must finally be disposed of in five minutes. He prefers to give the hour to the discussion of the business and the five minutes to the matter of order, if this matter must be considered at

We now begin to see what must be done with stereoperfuncty. It must be smashed. No matter at what cost, the thing must be killed outright. This does not involve the destruction of any order that is really necessary. It simply means the dethroning of that despot which hinders freedom of expression and investigation.

Everything that is legitimate will still remain; but stereoperfuncty will die the death of the wicked; and the death of this tyrant will bring new life and vigor into our church life everywhere, and inspire new hopes with respect to the salvation of the world. In our methods of worship we often need the courage of audacity, in order to break the fetters that bind us. course it is not meant by this that should do anything that is necessarily disorderly or contrary to any method that is right and has proved to be efficient. is really meant, is a plea for a freedom which will honor the mind and heart, while at the same time it encourages and provides for the highest degree of usefulness. It simply means that stereoperfuncty shall no longer sway our religious life.

THE GEORGIA CONVENTION.

J. S. LAMAR.

I tell you the old state is waking up. We have never had so good a convention. No state has ever had a better. The brethren in Augusta literally spread themselves. They entertained us royally, feasting us on the fat of the land and doing it with a gracious cordiality and freeness that made me feel proud of them-proud and happy that I once lived with them and was one of them. The two pastors, A. B. Phillips, of the First Church, and W. A. Chastain, of the Second, had neglected not one single detail of the preparations. Everything had been thought of, and everything was just as it should have been. The program, too, had been carefully considered and was most excellent, and admirably was it carried out. It contained one feature that was novel and that I must commend to all future conventions—a really good soporific address on the opening night! As my eminent qualifications as a specialist in the treatment of insomnia were well known, I was of course appointed to the responsible office; and if I do say it myself, I doubt if the place could have been better filled. The speech was discreetly constructed so as to read like a continual buzz buzz, and in the delivery to sound like an endless crooning. Any two or three paragraphs of the address, taken at random, will put any man into a sound and refreshing sleep, with pleasant dreams that something is being said, he hardly knows what. The speech is warranted to produce its legitimate effect. This is mentioned here because Bro. Garrison, who knows by happy experience its somnolent power, insists that the readers of the CHRISTIAN-EVANGELIST shall get a good nap or two from it; and I have promised that he may have it if he will allow me take out any bird-song or other awakening note that may have inadvertently crept in. Besides, the thing must be shortened somehow for

fear the readers never would wake up. But to return to the convention. That first night's sleep did the business. I never saw a more wide-awake, enthusiastic, harmonious and happy-hearted meeting anywhere. The women's societies made a fine showing, as they always do, and planned for great things in the future. Bro. H. C. Combs, the state evangelist, made a most gratifying report; and all the departments of our work were daly reported and thoughtfully considered. Nothing in all the proceedings was more inspiring than two papers, one by Miss Ella Mitchell and the other by Mrs. B. O. Miller, read before the W. S. G. M., on the establishment of industrial schools in the mountain region of Georgia. touched the heart-chord of the whole convention, and was warmly and generously indorsed and fostered.

The committee had been fortunate in securing the very best speakers. Bro. B. L. Smith, who is always good, surpassed himself on Wednesday-the effect, perhaps, of the sleep I had given him the night before. Bro. C. P. Williamson, whom everybody knows and everybody loves, and loves to hear, rose to his old-time fervency and power in the splendid sermon which he gave us on Thursday. Then at night came Bro. J. H. Garrison. Splendid is no word for it. He never preached so well in his life. He had come to us a personal stranger to the people. We had all taken him into our hearts, and he knew how we honored and loved him. He had rested from his travel; and had breathed the sweet spirit that prevailed among usand, like everybody else there, he had had the good of my infallible soporific, and he felt fresh and strong and happy. If anybody wants to know what good preaching iswhat a grand, uplifting, soul-inspiring preacher J. H. Garrison at his best is, place him in the best conditions and circumstances, and just listen, and be enraptured. God bless him for coming to us.

Then the returned missionaries, Bro. Meigs, of China, and Bro. Stevens, of Japan, were most happy, entertaining and instructive and filled us to the very brim with the missionary spirit. We thank them for coming. and bringing us the light of their experience, and pouring into our hearts some of the fulness of their ardor and enthusiasm. And what shall I say of our "little mother," the dear, sweet, gracious and loving Miss Bessie Farrar, from India? Her simple little stories and incidents, so simply told and so artless, go right to your heart, and before you know it you are just living in far off India and working with her, and sympathizing with her and praying for her, and crying and crying. You cannot help it-and you are more of a missionary than you ever were. May the Lord bless the little darling, and continue to make her a blessing wherever she goes.

At length we reached Friday night and the closing service of the convention—a convention that had been instilling enthusiasm into us until we could hardly hold any more, and by a happy inspiration Bro. W. F. Watkins, of Savannah, had selected Enthusiasm as his subject. Bro. Watkins is a new

man to us in Georgia and very few of us had heard him. And now I am almost afraid to speak of him, lest some of the big churches off yonder who do not need him as much as we do will want to get him away from us. I wish it understood that Bro. Watkins is now a Georgian. He is identified with us, and is not to be taken away from us. With this understood. I am free to state that he is a masterly preacher. He has all the qualifications-learning, eloquence, elegance, piety and a soul on fire with enthusiasm for Christ and his cause. I shall not pretend to characterize his sermon on Enthusiasm. It was better than I had ever heard, better than I had ever thought of even in those hours of warm enthusiasm and inspiration which sometimes come to even the dullest of us. It was the blessed close of a most blessed meet-

I wanted to say something of our bright and brainy young men, zealous, self-sacrificing and devoted, the j y and the hope of our churches. But the light of such men cannot be hidden. The names of R. Lord Cave, E. L. Shelnutt, W. A. Chastain, (the president of the convention); J. W. Moody, H. C. Combs, J. H. Wood, M. F. Harmon, the Spiegels, Rowland, Jenson and others are already enrolled in our front ranks and will in good time be known far and wide.

This imperfect report would be inexcusably in complete if it failed to record the deep-felt obligation of the convention to the choir of the First Christian Church, one of the best in the state, one of the best in any state. Their music was a source of thrilling pleasure to us all, an inspiration and a benediction. May God bless them all.

A NOTABLE PASTORATE.

BY EDWARD B. BAGBY.

The celebration of the twenty-fifth anniversary of F. D. Power's pastorate at the Vermont Avenue Church has been the event of surpassing interest with us this fall.

One Sunday in Septembe, 1875, a cadaverous-looking young professor from Bethany College stood in the pull it of a small frame meeting house in this city and preached from the text, "What is truth?" This was the beginning of one of the longest and most fruitful pastorates in the annals of our people.

Brother Power entered upon his work with a full appreciation of its difficulties. Their house of worship was contemptuously called "the little Campbellite sharty." On one occasion the newspapers referred to it as "the little colored church on Vermont avenue." The members were few in number and poor. Judge Jeremy Black had predicted that if Brother Power accepted the call he would starve. A dozen men who had been called had declined. Serious dissensions existed among the members, but Brother Power had not entered the ministry for revenue and had unbounded faith in God and the brethren.

At the time of his graduation he had declined an offer of \$1,200 from a city church and consented to s rve three country congregations at the modest salary of \$500. He says, "I was poor, much in debt, without

books. I never regretted my choice. Three years later I married. I borrowed the money which I paid the preacher—and I paid him well—and I went in debt for the wedding suit. I never regretted that either."

The young pastor was fortunate in having as a nucleus some of the noblest people on earth. "I look over my first visiting list," says Brother P., "and happy pictures rise before me. Characters of marvelous beauty throng the halls of memory. Visions of ransomed ones are revealed before the throne—heroic men, noble women, sweet children, most of whom have fu filled their mission and fallen asleep. Only a handful are left of the original flock. Three times, at least, the congregation has changed. Three times the preacher has been able to turn his barrel."

Among the most noticeable features of this pastorate has been the development of this congregation in liberality. "I early made up my mind that if I expected my church to be liberal I myself must lead them; like priest, like people." He began by giving one-tenth, then one-fifth. What propertion he gives now I cannot say, but it is more than one half, and he says he does not have so many of the luxuries of life as when his salary was \$500.

Brother Power has a larger sum invested in the Ninth Street Church than any other individual. He says, by the way, it is the best investment he ever made. He leads in all offerings for mission ry and benevolent enterprises. His people refer oftenest to his gifts to the poor. The salesman who sells him clothes said to me recently: "Dr. Power buys more clothes than any minister in town. I asked him one day, 'What do you do with all the clothes you buy?" He laughed and said, 'I expect my wife gives them away."

One co'd winter day a tramp came into his study begging for money. Brother P. had no money, but noticing the thinness of the man's coat, took from the rack his own overcoat and gave him. To another importunate one he gave all the money he had and then remembered that some duty called him to the navy yard. As he had not the price of a car ticket he began a five-mile tramp through the city. On his return as a car passed he saw on board his recent beneficiary.

He was taken in once by a man who claimed to be a friend of R. M. Bishop, of Cincinnati. As an evidence of the truth of his claims he showed Brother Power the tag of his shirt, which bore the initials. "R. M. B." Learning afterwards that the man was an impostor Brother Power wrote Governor Bishop asking that in the future, for his protection, when disposing of his shirts please to cut off the tags. But our bishop's generosity has not been confined to gifts of money. During the second year of his pastorate he started a mission and gave to this enterprise freely of his time. For several years he came every week through heat and cold to cottage prayer-meetings on Capitol Hill, when the attendance would

often consist of three others and sometimes a dozen. When at last the Ninth Street Church was started he encouraged his people to take membership. Some of his faithful members and best contributors he has encouraged to join the Ninth Street and Whitney Avenue Churches. It is no wonder that after such a pastorate the Vermont Avenue Church should have been thronged with people to celebrate the silver anniversary. Rarely has a minister of this city received such an ovation as was accorded Brother Power upon this occasion. Of this we shall speak more fully in our next.

Washington, D. C.

SOME MODERN OCCULT FADS.—III.

W. E. HARLOW.

When first born into this world a child is the most helpless of all God's creatures. No objective mind to speak of, no conscience, no fear of danger, no regard for the feelings of others, not even the natural instinct of the brute. Possessed only of a soul (subjective mind), a spark of the divine, which by the law of procreation has been handed down from Adam, he begins his career. Leaving out heredity and hereditary influences, he now becomes purely a creature of circumstances. He believes absolutely every statement made to him as soon as he has learned to understand, until the objective mind becomes sufficiently developed to reason by the inductive method. The objective minds of millions of human beings have never reached that state of development where they demand a verified fact as a premise from which to reason, hence the growth of Christian Science. Dr. John D. Quackenbos, formerly adjunct professor of English literature in Columbia College, speaking of Christian Science, says: "The one grain of scientific truth underlying Christian Science practice wins credence for the whole system. The Christian Science healer is a sort of spiritual broker on the floor of the celestial exchange who, always for a liberal commission, negotiates between the divine and human and loves to consider himself on equal footing with Jesus Christ. I know that some men and women, well educated in certain directions, belong to the cult, but they are not broadly educated, and I maintain that Christian Science is the voodooism of the half educated." It would seem, indeed, that in the face of reason, revelation and common sense, a person who could believe in the non-existence of matter, (which is the fundamental and basic principle of Christian Science) could by the same mental gymnastic process believe all the rest of Mrs. Eddy's vagaries. The faith required for therapeutic purposes, however, is a purely subjective faith, and is attainable upon the cessation of active opposition on the part of the objective mind. course, it is desirable to secure the concurrent faith of both minds; but it is not essential, if the patient will in good faith make the necessary auto-suggestion, either in words, or by submitting passively to the suggestions of the healer.

Christian Science furnishes a very striking example of the principle involved in the proposition that the requisite subjective faith may be acquired without the concurrence of objective belief, and even in defiance of objective reason. That system is based upon the assumption that matter has no real existence; consequently we have no bodies. and hence no disease of the body is possible. Of course, no serious argument can be adduced against such a self-evident absurdity. Nevertheless, there are two facts connected with this system which stand out in bold relief: One is that it numbers its followers by the hundred thousand; and the other is that the cures effected are of daily occurrence, and some of the most marvelous character. It seems that no greater demand could be made upon the resources of our credulity than to tell us that all that is visible or tangible to our objective senses has no real existence. And yet that is what the patient of Christian Science is invited to believe as a condition precedent to his recovery. Of course he feels at first that his intelligence is insulted, and he protests against such a palpable absurdity. But he is quieted by soothing words, and is told to get himself into a perfectly passive condition, to say nothing and to think of nothing for the time being. After a seance of this kind, lasting perhaps half an hour, the patient almost inevitably finds relief. To say that the patient is surprised, is but feebly to convey his impressions; he is confounded. The healer triumphantly asks, "What do you think of my theory now?" or, "By their fruits you shall know them." To the average mind, untrained to habits of logical reasoning, that settles the question; and Christian Science has scored a triumph and secured a follower. It has been claimed by some mental healers that faith on the part of the patient is not an essential prerequisite to successful healing. Doubtless some of the more ignorant ones believe that statement. But an observation of the methods employed by some who make this claim leads one to suppose that the statement often made to their patients that faith is unnecessarv is rather a cunning evasion of the truth for the very purpose of inspiring faith. Thus, a patient enters the sanctum of a mental healer, and begins by saying, "I understand that it is necessary that your patients have faith before they can be healed. If that is the case I never can be healed by mental treatment, for I am utterly sceptical on the subject." To which the ready reply is, "Faith is unnecessary under my system. I do not care what you believe, for I can heal you, however sceptical you may be." This is generally satisfactory to the sceptic. He brightens with hope, and submits to the treatment full of the faith that he is to be healed without faith. It is super fluous to add that by this stroke of policy the healer has inspired the patient with all the faith required, namely, the faith of his subjective mind. Passivity on the part of the patient, and confidence, coupled with constant, reiterated, positive suggestions on the part of the operator, will work wonders. The writer has cured the morphine habit, cigarette habit, lying, stealing and even worse vices by suggestion. Paralysis, rheumatism, constipation, deafness, and many other chronic diseases have given way to suggestive treatment under my own personal supervision. Suggestion has succeeded where the Christian scientists and magnetic healers have failed. By suggestion, perfect anesthesia can be produced, so that a tooth can be extracted or a finger amputated without a particle of pain. There is a limit, however, to the powers of the mind, hence the mental healer's failure is either due to lack of necessary mental conditions, or his case is beyond the power of mind to cure. Mensal adverse autosuggestion, and the adverse suggestions of others, have, killed more people than medicine ever cured. It has filled our mad houses with lunatics, and our penitentiaries with murderers and thieves. Take the best and brightest child, and tell him he is a lazy, good-for-nothing scamp, and tell it to him often enough, as if you meant it, and he will become such. Can you not see now why God ordained that by the foolishness of preaching the world should be saved, and left the evangelist as a permanent fixture in the church? The man who has a message which he believes himself, and who has the ability to hold the attention of the hearer, is the man who always succeeds. Brethren, read up on the new psychology. It will broaden your vision, and enlarge your usefulness. It will make you more charitable, and help you to account for the strange experiences of our religious neighbors; it will help you to say with the psalmist that "man is fearfully and wonderfully made."

Parsons, Kansas.

THE CHRISTIN CONTRAST-III.

W. J. LHAMON.

THE CLAIMS OF CHRIST.

(Concluded)

But this strange and unique man, this one so thoroughly cosmopolitan far away there in his own narrow century, makes a still higher claim than that he is "the Son of Man," and attempts the more difficult problem of proving it. This "Son of Man," claims to be also "the Son of God," and side by side with the former he undertakes to convince the world of the latter. The proofs that he gives of this astonishing claim cannot be followed here; they lie open everywhere in the pages of the New Testament. Our attention is directed now simply to the claim itself.

Eliphaz was greatly horrified when Job by cursing the day of his birth seemed to impugn the wisdom of God. His horror expresses itself in a vision in which all his bones are made to shake, and the hair of his flesh stands up, and an image passes before his eyes, and the horror is deepened by silence, and out from that awful silence a voice is heard saying:

"Shall mortal man be more"just than God?
Shall a man be more pure than his Maker?
Behold he put no trust in his servants:
And his angels he charged with folly.
How much less in them that dwell in houses of clay.
Whose foundation is in the dust,
Which are crushed before the moth?"

Here in the man Jesus is one who "dwells in a house of clay;" together with the weakest of us "his foundation is in the dust;" he is a "mortal man;" yet he "makes himself equal with God," and, though he astonishes us, he does not horrify us. On the contrary many of us find ourselves hastening to the recognition of the claim and joyful in the acknowledgment of it.

That Jesus did make this claim there can be no doubt. He permitted the phrase "Son of God" to be applied to himself in a way not applicable to other men. He called God "Father" in a way from which we all shrink, saying, "I and the Father are one." Side by side with the Father he invades the realms of the dead, saying, "As the Father raiseth up the dead and quickeneth them, so the Son quickeneth whom he will." He places himself close to the Father on the throne of judgment, saying, "The Father judgeth no man, but hath committed all judgment unto the Son." He demands from us the honor due to the Father, saying, "All men should honor the Son even as they honor the Father." He goes one step further and declares that the honor due to himself is identical with that due to God, saying, "He that honoreth not the Son honoreth not the Father who hath sent him." In precise keeping with all this he arose from the dead, saving, "All authority is given unto me in heaven and in earth."

All these are wonderful words. They are unfathomable to our reason, but our faith does not reject them. The more we meditate upon them in the presence of him who uttered them the more fitting they seem to be to him. To those who at the same time reverently gaze upon him and reverently listen to him there rises up a great harmony between the Man and his claims.

But the appeal to such as are reverent is not always possible to Christ to-day, even as it was scarcely at all possible among the people of his generation. "He came to his own and his own received him not." The rejection of him by them was due to this, namely, that these claims, which to us seem so true and transcendent, to them seemed utterly false and blasphemous. Let us try, therefore, briefly to see what such claims involved to Jesus and to the people among whom he moved.

In the first place, he must subject himself to the charge of blasphemy at their hands, and under this charge he must suffer the penalty of their law. This penalty was death. Jesus knew all this; he knew the people and the charge they would make and the penalty they would inflict. Face to face with it all he made his claims unfalteringly, and unfalteringly he suffered.

In the second place, he must attempt a life among men that shall be in keeping with this unparalleled claim of equality with God; that is, he must attempt an unparalleled and God-like career. From such high attempt he did not shrink. That he attained to a full measure of success in it, so far as our finite faculties can measure such infinite undertakings, must be in this connection simply asserted. The argument of it must be referred to the chapter on the character

of Christ. Meanwhile the evidential necessity of success in such an undertaking is as clear as an axiom. Whoever cannot make his life keep pace with his claims sinks below the level of an honest man. This is more especially true if the claims are extraordinary. It is glaringly true if the claims are supernatural or divine. Think of Nero claiming to be a god! or Cæsar Borgia posing as an infallible leader in the holy of holies of the church of Christ! There comes a revulsion of soul at the mention of such monstrosities. But when Jesus claims to be the Son of God, and when we look into his character and career for the justification or the falsification of the claim-when we do this reverently (I appeal to the experience of myriads of the most intelligent and gracious people upon the earth) we invariably end our investigation upon our knees in confession, and in the waters of baptism in his great and sweet name, and at the communion table in remembrance of his broken and restored life. The claims of Jesus are transcendent; his life also is transcendent.

Now in contrast, let it be remembered that Mohammed claimed to be no more than a prophet of God, and that his life is a parody on the high prophetic standard set by Moses and Samuel and maintained by the whole line of Old Testament claimants to that high office down to the time of Zacharias and John the Baptist. There are no claims of Mohammed that can compare with the claims of Jesus. The aspiration for universality is not in his soul, and the stamp of it is not on his character. He has no intuitional kinship with deity other than such as belongs to the whole race of men. He does not call himself "the Son of God." and it is well that he does not since his broken and distorted life would give to the world credentials against rather than for such a claim. It is growing more difficult with each decade for Mohammed to maintain his assumed place as a prophet of God, not to speak of higher claims. When he became a soldier he ceased to be a teacher and thus abdicated the high office of the heralding of truth for the low office of the conquering of kingdoms. Such prophetic vision as he had was prostituted at the last to the licensing of his own lust and the furthering of his ambition. It was a sad day for Mohammed when the Koran was translated and brought into contrast with the New Testament, for the crudity and the cruelty of the former is put to shame by the refinement and gentleness, the long-suffering and forgiveness of the latter.

As to Confucius—it has already been stated that he did not so much as claim to be a prophet, but only a historian; and that he was not a teacher of religion, but of morals and wisdom. He claimed no special kinship with God and he presumed to give no revelation from him. That Confucius is worshiped to-day is simply the mistake of an untutored and idolatrous people.

As to Buddha—how could any claim of his be at all comparable to this high claim of Christ, since he did not even so much as know whether there was such a being as we call God? Buddhism is atheistic. Buddha knew no Infinite One whom he could call

Father and from whom he could receive guidance and comfort and help. His enlightenment was attained not by the way of revelation, but by meditation. By a mystical process he attained not to God or to revelation, but to illumination and exhortation. However great and good Siddartha was, and with however much admiration we may look upon him through the kindly medium of our Christian charity, he must nevertheless stand forever apart from him "who came from above and is above all." Buddha is "of the earth, he is of the earth, and speaketh of the earth." "He that came from heaven is above all."

Might Socrates be at all named in this connection? We are speaking of contrasts and surely he furnishes us a striking example. The highest that can be said of him is that he was "the Father of philosophy." It is doubtful if he would have claimed so much for himself. He had no conscious kinship with God, and did not presume to give a revelation from God. He gave to the world a method of speculation, or, let us be charitable and call it investigation. To this he was impelled, according to his own claim, by a guiding genius, a monitor, a dæmon. No higher claim than this was ever made by him, and none has ever been sought by his admirers. On the contrary some would even rob him of this slender hold upon the supernatural, and refer his humble claim to pure hallucination. At any rate, there he stands like all the others of our great ones shrouded in mists; there is this difference only, that he has "a method by the end," multitudes of men have not. But his poor method reaches out helplessly toward the infinite and the eternal, and he comes back at last from his farthest following of it with a guess upon his lips, offering that as his best legacy to his anxious disciples. Let him be called "the greatest man of the ancient world-one in whom the spirit of that world, going beyond itself, strove after a more glorious future;" still, like others of the Greeks there in proudest Athens, he built his altar to "The Unknown God," and left his people waiting long centuries for an humble Hebrew to say to them in the name of the risen Redeemer, "Whom therefore ye ignorantly worship, him declare I unto you."

THE BOSPORUS.

CHARLES REIGN SCOVILLE.

According to promise, I begin this letter with a description of the Bosporus, meaning "Ox-ford," so named from the passage of Io, transformed into a cow. This tortuous channel, which is 19 miles long and from 800 yards to 2½ miles wide, runs between Marmora and the Black Sea, separating Europe from Asia. The water flows sometimes in one direction and again in the opposite, according to the winds, but there are also counter currents beneath the surface stream called the "devil's currents." On either side are seven promontories with their corresponding depressions opposite, the European shore presenting an almost continuous line of palaces, summer residences and villages, while on the Asiatic side they are separated by wide intervals of

rich vegetation. On either side at the north end are many forts with heavy guns. The surface has only been frozen over seventeen times in fourteen centuries, the last time was in February, 1755. No less than twenty kinds of fish are marketed from its waters, besides lobsters, prawns, mussels and oysters. All fish brought to the market pays tithe to the government, and it might be well to add here that, while the taxes of the empire are not oppressively heavy, the mode of collecting by he tithe system gives rise to great abuses, the people in every case paying half as much again as the tax. Bro. Chapman accompanied us on our trip up the Bosporus and the first place on the European side was Kabatash, meaning rough stone, a place mentioned by Dionysius. Here also Tourus, the Sycleian, while on his way to Crete, anchored with his fifty-The imperial stables are oared vessels. located here, also the ornamented gate through which imperial guests embark or disempark. Also the Palace of Dolmabaghcheh with its most beautiful gardens all enclosed within a high wall and reserved for the use of the ladies of the harem. From this palace Sultan Abdul Aziz, after his dethronement in May, 1876, was carried away with his family of fifty two boatloads of wives first to the Seraglio, then to Cheragan Palace, where he is said to have ended his life on June 13, by opening an artery, but was murdered thus by conspirators. The second stop was nearby at Beshiktash, meaning cradle stone, where the Venerian fleet, under Dondola, landed and besieged the city in 1203. It was at this point that Mohammed II landed eighty galleys of fifty and thirty oars, and transported them overland to the upper end of the Gold n Horn and astonished the besieged, whose harbor was protected by a large double chair, by appearing in their rear at the weakest point in the wall. Cannon, catapult and battering-ram were used together. The city fell, the Ottoman rose over the Roman remnant, the rescent supplanted the cross and the light of God went out. "When the light that is within thee is darkness, how great is that darkness." Here also is Cheragan Palace, where the deposed Saltan Murad 5th is imprisoned and where Abdul Aziz was assassinated

At Bebek, the sixth place we stopped, is a large British and American community. On a bill, 300 feet above the Bosporus, is located Robert College, an American institution found d by C. Robert, of New York, in 1863. We visited Pres. Washburn and were shown through the five story main building, with its library, museum, class rooms and halls, by Vice president Dr. Albert L. Long, who was one of the pioneer mi sionaries to Bulgaria and the first to translate the Bible into their language. The college has an endowment of \$250 000. It is an interdenominational school, with a capacity for 285 students, and is crowded. A second building has been begun after waiting two years for the "irede" (permission) from the Tarkish government with its everlasting "vis inertiæ." The instruction is in English. The college confers the degree of A. B., and is affiliated with the State University of New York. Many nationalities and religions are represented in the student body, and the college has exercised a marked influence in this part of the Orient. Cyrus Hamlin, to whom should be attributed the honor of establishing the school, says its origin and history hang on two very small events-the baking of good bread and the crying of a child. During the Crimean war, when the British soldiers were being poorly fed on the universal stale bread of Turkey, Cyrus Hamlin established a bakery and did his best at baking and furnishing good bread. Mr. Robert, visiting here, asked where that bread was purchased, hantel up the baker, found him interested in the social and educational problems of Turkey, but greatly discouraged. Mr. Robert offered the endowment, to which many friends have since added, and Mr. Hamlin began his efforts to secure a permit from the government for the establishing of the school. Day after day, week in and week out, he made his fruitless efforts, when finally Admiral Farragut's flagship cast anchor in the Golden Horn and Mr. Hamlin's boy began teasing to go on b ard. His wish not being granted he began crying and kept it up un il Mr. H. and the son went on board, where he met the admiral, and in a conversation told of his difficulty. Admiral Farragut made no response, but at a reception given in his honor that night he asked an official what objection they had to granting the "irede" (permit). He said that there was no objection and as the Turks were much perplexed to know the cause of his visit, it was granted at once. Great events again from apparently insignificant causes. Just beyond the college is the Castle of Runeklia, built by Mohammed II in 1452, just before the siege of Constantinople. It was so constructed as to form the Arabic letters of the word Muhammid. His three generals built the three towers and he compelled each of the 1,000 masons, assisted by a lime-burner, to build two yards of wall 30 feet thick. The whole was completed in three months and was mounted with enormous guns that would throw stone shot of six cwt. Immediately across the Rosporus from here we saw the "White Castle" of Prince of India fane, where Princess Irene met her Musselman lover. At Skutari we visited the American College for G rls, and were shown through the large building and invied to take a cup of the customary Turkish tea, which we heartily enjoyed. This school has a faculty of about 20 and 140 students, and is doing a fine work for the future women of Turkey. The majority of the students are Armenians. We visited also the Whirling and Howling Dervishes, of which I will write later. There are seventeen places of interest on the European shore and eleven places to visit on the Asiatic shore, but space firbids a further destription, and enough has been given to convince all that there is no place in the Orient outside of Bibla lands that can excel a day on the Bosporus.

"THE EVOLUTION THEORY."

BY EDWARD S AMES.

This book is a criticism of Dr. Lyman Abbott's Evolution of Christianity. It was written a few months before the author's death, while his emaciated body was racked by pain, yet there is no evid-nce of that suffering in these pages. The point of view of the critic is so far removed from that of Dr. Abbott that the conflict is never handto-hand. The first page bears a portrait of Professor Tholuck, under whom Prof. Bruner studied in Germany. The criticism is rather of a quarter of a century ago, and it does not sufficiently take into account the facts of modern biology nor those of the science of religion. These two sciences have greatly broadened and strengthened, while they have also modified, the statement of evolution. The appeal to the "testimony of the race from the beginning" to show tha there has been no progressive development in nature can hardly meet the needs of the critic. It is undoubtedly true that many presuppositions of the scientific theory need investigation, but 'hat is not to say that a 'vote of the people' could suffice. Prof. Ward, in his recent book, "Naturalism and Agnosticism," has given a better example. The application of evolution to the Bible leads Dr. Abbott to refer to it as "the history of the development of religious thought and life, the life of God in the soul of man." To Prof. Bruner, God was external to man and he could not understand such phrases. Such a view he says "cuts away the soul's hold upon the Bible as the source of the knowledge of God and divine things. If every man has power to know God directly and immediately, then what n-ed is there of book, preaching, priest or prophet?"

In defense of the traditional view, the religions of the heathen are reviewed to show that they do not show any advance, but rather only a degeneration from the original truths of revelation. What is recognized to day as the historical spirit and method does not appear in this survey. H athenism is held to have begun at the tower of Babel. History reveals the struggle of three great world-spirits, name ly, heathenism, Judaism and Christianity, and the last two are so absolutely opposed to the first and the last to the second, that no development is conceivable from one to the other. The last chapter is devoted to "The Divine Method," which is this: God gives man his word. If man obeys he gains spiritual life. If he disobeys he dies. Here, as throughout the book, the critic dissents from any suggestions of an identity of the life of man and God. Evolution, of course, proceeds upon the view that there is a oneness of life from the lowest to the hig sest forms, but does not on that account deny the reality or the providence of God.

Professor Bruner's book will be read with interest because it deals vigorously and fearlessly with a subject which ought to be studied carefully by all, and which is always full of interest.

^{*}The Evolution Theory, by Francis M. Bruner. Pre atory note by D. R. Dungan, Des Moines. Pp. 227.

B. B. TYLER'S LETTER.

"Is life worth living?" Yes! If one can live in Denver!

Denver is not "out west." Grand opera tickets were sold yesterday to the value of ten thousand dollars. The gentleman who had charge of the sale is reported to have said: "I do not consider Denver a western city at all. It is metropolitan—it is an eastern city." When a town can purchase ten thousand dollars' worth of opera tickets in a single day, and no grumbling at the prices asked, its place is assured—it is a metropolitan city!

But there is much in Denver besides the opera and the theater. There are fine churches and good schools. There is also business of almost every variety, much of it on a large scale. Let me tell you about Denver. Here are a few FACTS.

The town is one mile above the sea level. It is the capital of the state of Colorado. The guide on the "Seeing Denver" electric car will tell you that its population is 190,-000, not counting the people who are in the cemetery! The recent United States census, however, gives Denver a population of a little less than 134,000. It is forty-two years old and covers forty-four and a half square miles of territory. It has twenty blocks of eight-story business houses. The real estate transactions last year aggregated \$8,000,000. Its manufacturers' ou put in '99 was more than \$25,000,000. Its gold cutput at the same time was \$26,508,675, and its silver \$13.771,731. There are no epidemics of disease in Denver. The death rate is said to be lower than that of any other city of its size in the United States; and you must bear in mind, in connection with this statement, that sick people are brought to Denver from every part of the land. Many are fatally ill when they arrive in Denver. There are seven breweries, one hundred and sixty churches, fifty eight public schools and one hundred and fifty-five miles of street railway. Denver has the best stree'-car system that I have found in the United States. You can ride thirteen miles for a The union railroad station is built of stone and has a magnificent frontage of two blocks. Fifteen railway lines enter this depot, representing five thousand miles of railroad in the state. The county court house cost \$1,400 000. The state house is one of the finest in the Union and cost more than \$4,000,000. The state of Colorado is only twenty-four years old. It sometimes called "the Centennial state." It is 376 miles long and 280 miles wide. Its area is 103,000 square miles. The population is almost 600 000. The increase of population during the last ten years was thirty-one per cent. Of its fifty-six counties, forty-four have railroad facilities. Colorado has more than five million acres of farm land, and not less than nine million acres of grazing land. Four hundred and two thousand one hundred and forty-eight head of live stock were received in Denver during the last twelve months. I spent an hour at the Chamber of Commerce yesterday. I said to the secretary, when looking at mining machinery, and

speaking of the rich deposits of coal and iron, and copper, and silver, and gold: "I suppose your mining industries are the chief sources of wealth in Colorado." He replied: "Oh, no; our agricultural resources are greater even than are our mineral." Three or four years ago the agricultural produc's of the state were estimated at more than \$107,-000,000 in a single year. It is said that the bees of Colorado make \$250,000 worth of honey annually. Denver is in fine business condition. The panic of '93 struck the town hard. It is probable that no other city in the nation suffered as did Denver in that crisis. Al nost everything came to a standstill. The year before the panic buildings of the value of \$10,000,000 were erected. Building permits one year since the panic of '93 aggregated only \$12,000. But all this is past. Houses are going up all over town. Money is plentiful. Denver has four national banks, whose resources are \$38,514,447. The deposits aggregate more than \$28 000,000. The legal rate of interest in Colorado is eight per cent., but any amount of money can be borrowed in Denver at six per cent. and, where the time is long and security satisfactory, at five.

This is enough about Denver on its material side—and Colorado.

The social life of Denver is fine. The men and women who have come to this place and who have built it up are picked persons from the east. They are men and women of education and refinement. If you want to see the "wild and wrolly," you must go to some other city than Denver, and to some other state than Colorado. A larger number of papers and periodicals are published in Colorado than are published in either Kentucky or T nnessee. There are eleven colleges in Denver. The public library has 65,000 volumns.

I said in beginning, quoting the manager of the approaching grand opera, that Denver is metropolitan. A crusade against vice under the auspices of the Anti-saloon League is about to be inau urated. Denver is what is called "a wide-open town." Saloon keepers, as usual, have but little respect for the law. Men who have been elected, or appointed, to enforce the law are quite indifferent. They do not seem to care what becomes of the law after they secure office. In this respect the police force of Denver is much like the same class of officers in other places. Dean Hart, of the Episcopal Church, started in a while ago to play the part of Bishop Potter. His especial effort was to close the play-houses on the Lord's day. D-an Hart is "a Hinglishman." He has not become a citizen of the United States. His well-meant effort, as might have been expected, came to naught. Men to the manor born, native born citizens of the United States, are at the head of the crusade to which ref rence has just been made.

There are five congregations of Disciples of Christ in Denver. They are: the Central Christian Church, of which Bruce Brown is pastor, at present meeting in a hall; the Highlands Christian Church, H. A. Davis pastor, with a good house of worship; the South Broadway Christian Church, on Ellsworth Street, near Broadway; the Berkeley Christian Church, of which Mrs. F. D. Pettit, widow of our lamented brother, Frank Pettit, is the pastor, with a comfortable house of worship; and the East Side Christian Church without a house of its own.

At a future time I will tell you about these congregations at length. My space is now full.

Denver, Col.

THE ELIJAHS AND THE ELI-SHAS OF THE RESTORA-TION.*

BY J. S. LAMAR.

Matt 17:11.-"And Jesus answered and said unto them, Elias truly shall first come, and restore all things"

1 Kings 19: 16 - "And Elisha, the son of Shapbat, of Abel meholah, shalt thou anoint to be prophet in thy room."

I congratulate you, my brethren, upon your auspicious reunion. May it bring rich blessings to you, and may the Holy Spirit of God fill your hearts.

In responding to your call for me to occupy this opening hour of your service, it shall be my object, however imperfectly my feeble power may grasp it, to enable you to see, in the light of my texte, the hand of a divine leader and guide displayed in the rise and progress of the great restoration movement of the nineteenth century—a movement in which it has been our privilege to bear some humble part, and in whose interests we are assembled in convention.

But before addressing myself to this gracious task you will properly expect me to make some reference to the occasion of the present meeting; and also to dwell for a few minutes upon the special subject, growing out of this occasion, which you have entrusted to my hands. I believe, however, that you will be glad to know that this special subject will soon be embraced in the broader field which will open before us. It is rightfully entitled to that place, and to share in its larger interests.

I.

Since your first organization as a conventionwhich was called at that time and for some years, the State Co-operation Meeting-you have numbered seven Sabbaths of years, or forty-nine years -and you enter now upon the fiftieth. The ancient Israelites would have ushered in an occasion so joyous by the blowing of trumpets throughout all their land. It has, however, been decided to proclaim our jubilee by the blowing of only one single trumpet; and, as I have been appointed to do the blowing, you will not, of course, expect the blast to be either loud or long. Indeed, if I can exhibit the start and the finish of these fifty years, it will be as much as I shall attempt, believing that you will not consider me as utterly failing if I succeed in "making both ends meet" As for the finish, I must struggle along with it as best I can, but I am enabled to make the start by the kindness of my friend and yours. Mrs. Burt O. Miller. In her forthcoming work on "The Origin and History of the Christian Churches in G orgia and S uth Car olina" she not orly rescues many valuable historical facts from threatened oblivion, but gives us a rich collection of entertaining memorabilia-all of which will be deeply interesting to the present generation of Disciples, in the states named, while to their children and remoter descerdants they will be a legacy of priceless value. I have been permitted to peruse the manuscript of this admirable production, and I find in it a d-tailed and circumstantial account of our first organization for state work in the city of Griffin, in the year 1850. This I must leave for your enjoyment when you come to read the published book. I myself was not present at that meeting, for you should know that I am not one of "the old fathers." Inasmuch, however, as I was, so to speak, married to the institution only a little while afterwards, I suppose you might class me, if you so pleased, as one of your old step-fathers.

Judged by the standard of our times that first state maeting would seem very small. It had in it a few plain preachers, without broadcloth or starch

^{*}Delivered before the Georgia State Convertion, Augusta. Nov 20, 1900, on the Jubilee anniversary of the introduction of the Reformation in that state.

-men like Nathan W. Smith and Wm. S. Fears, who knew and loved the Bible, and who cared for very little besides. There was also Dr. Daniel Hook, a portly, dignified and courteous gentleman, honored and loved by all good men. If, as I suppose, the venerable Shelton Dunning, of Savannah, was there, you may be sure that he had his New Testament under his arm, as he always had. In his case this was a sort of outward and visible sign of an inward and spiritual grace, showing that the good book was in his head and in his heart. It showed also that he wanted to have it handy as the sword of the Spirit. And woe to the enemies of God and his truth when he suddenly drew it upon them. You m'ght always feel sure that he would put to flight "the armies of the aliens." I suppose that Doctors Elder and Dostor and Wm. T. Lowe of old Antioch in Oconee, were on band-not showy men though thoroughly honest and true. As for Atlanta, it was not then as now the center of the solar system, but the plucky little city spared us two or three delegates from her sparse population. Besides these, brethren dropped in from the Griffin church and the neighborhood, and upon the whole there was a pretty fair congregation. They had their songs and prayers and preachings. They organized in the usual way. They heard reports from the churches. They introduced resolutions and discussed them, and amended them, and finally laid them on the table, or withdrew them, or indefinitely postponed them, as wise people commonly do. But in all this they were feeling for open doors into this great empire of Georgia, and trying to find somebody to enter them with the gospel. They found him, too, and as they had already elected a treasurer, it really looked like the sun was going to rise; a bright day was coming; we might as well sing the Long Metre Doxology, and go home. What a grand thing it is to have a treasurer, even if you put no money in his hands! It reads well in the reports. The word has a sort of silvery jingle to it. And then it is so business like. Certainly the evangelists cannot hesitate to take the field. Their salaries are assured. 'Draw upon the treasurer." There need be no ifs nor ands nor nonsense about it. "Just draw upon the treasurer!" I need not tell you how the scheme worked, or who got the worst of it.

Before leaving that first convention I must mention that a number of saintly women were present-the mothers in our Israel-sweet-faced and sober. Perhaps they were already beginning to wonder as they watched the proceedings, if they could not manage such business better than the men, and do it without all this circumlocution and all these pesky parliamentary rules-do it by going straight at it, and putting a little grain of common sense into it! But we contrived in those good old times to hold the lovely critics in check by "not suffering a woman to speak in the church." Even in that archaic period, however, we might allow them to sing-on an emergency. Indeed, we had to. You should have seen Bro. Blank as he led off with the favorite hymn of those days, and still popular,

Amazing grace, how sweet the sound.

After "tuning forking" for a while, which was exciting to the small boy, he began to tug at the tune, trying to "raise" it, as it was called; and, of course, with all this science and struggle, he raised it too high—so high, in fact, that no ordinary mortal could reach it. Bravely the men assailed the heights—ingloriously they retired, haffled and defeated. The sweetness of the "amazing grace" was not in issue, but "how sweet the sound" trembled in the balance. It was then that the blessed women came to the rescue, turned defeat into victory and saved the day. Sooth to say, not many of our fathers were

noted singers-and little wonder, What had David been without his harp? And they had neither harp nor organ; neither tabret nor pipe; no psaltery, nor yet an instrument of ten strings. Of course it was up-hill work for them. But if they were short in singing, they were long in praying. They prayed with the simplicity and trustfulness of listle children-good, honest, earnest prayers of faith and fervency; prayed as men who lived and walked with God-who felt that he came close to them and listened to them and loved them and really attended to the voice of their supplications. Their preaching, too, was simple, earnest, direct -without vain show or pretention; with no parade of scrappy learning, no pompous clerical airs or assumed superiority. They announced no sensational subjects, they descanted on no ologies or ossities, nor yet on the subjective and the objective. They preached the word, always the word, only the word. They loved it and they believed it. They understood it only in part but they believed it all. Its deeper springs they might not reach, but they could drink refreshment from their overflow. They stumbled at no miracle, for behind all miracle was God. And they believed in God. And a half century, with all its accumulated science and learning, has brought to us no better logic, no sounder theology than this; for it is still true, as it was in the beginning, is now and ever shall be, that, underlying all true faith, of whatever articulation or developmentdeep down below it all, as its very root and lifeis the "belief in God the Father Almighty, maker of heaven and earth."

Dear, saintly, simple-hearted fathers and mothers of the long ago! Many of them had little of the world's learning, but they were all taught of God. Often they were in sore straits, sometimes in actual want. Many were their trials, many their sorrows-sorrowing most of all that they were so strangely misunderstood, so persistently and grievously misrepresented. But whether with honor or obloquy, whether with little pay or no pay, meeting sympathy and smiles or rebuffs and frowns, they might not linger. Heralds of the Great King, they must onharbingers and prophets of the world's brightest day, of the church's richest life, they must fulfil their God-appointed mission. They finished their course with joy, and God took them. No praise nor blame can reach them more. If we recall their revered names, and write deeper in our hearts the story of their glorious deeds, it is that we may emulate their virtues; it is that we may rejoice to see that by their holy lives of faithfulness and love they reflected even here foregleamings of their eternal glory.

I have not told nor can I tell as I would the tale of their arduous toil and faithful service. But if you would see their monument, look around; compare 1900 with 1850. Judge of their deep plowing and bountiful sowing by the harvests ripening to day in every field. Listen to the glad reports of the reapers coming together here, "bringing in the sheaves." If we have shared in this good work let us encourage our hearts to still greater efforts by thinking of the glad day when "he that soweth and he that reapeth may rejoice together."

I have but to add that a few—perhaps three or four—of the old brethren and fathers, scattered and hidden here and there in their beloved Georgia, are still spared to us. They are worn and weary and loneaome. The friends of earlier years have all crossed over and left them behind. Their own loved ones, it may be, are gone—all gone. The world, with its bounding life and diversified interests, has passed out of touch and sympathy with them. The very church of God, their lifelong joy and delight, seems to speak in unfamiliar tones, and to look strange and distant

to them. Poor, desolate old mariners, tempest tossed and afflicted, their voyage is ended, but they enter not into port. Stranded between two worlds, they are at home in neither. Sad and solemn it is to be detained in that mysterious region of the unsubstantial, where the interests of time and eternity mingle in bewildering confusion; where the ideal is unsatisfying, and the real eludes the grasp. The past, with its wealth of experience, is but a fleeting shadow; it appeareth for a little while, and is gone. The present, so full of pulsing life and multiplied interests, finds entrance to the heart for a moment, but like a bird it is wary and flieth away. The future-it is beautiful as a poet's dream-but it is not here; it is the home of the heart's beloved and lost-but it cometh not, oh, it cometh not! My dearly beloved, I commend these faithful old brethren to your sympathies and your prayers. Let me find a shelter for them in your care, a home for them in your hearts.

And now I must ask, "Who hath despised the day of small things?" As I look over this convention, so strong in numbers and in faith, so united in heart and purpose, so blessed with heavenly gifts and the graces of the Divine Spirit, I can but feel that the mustard seed, planted in 1850, has become a tree, and the birds of the air are lodging in the branches thereof. Surely "the little one has become a thousand, and the small one a strong nation." This is the Lord's doing, and he hath hastened it in his time. Going out from this convention with Christ in our hearts, and exemplifying in our lives the zeal, the faithfulness and self-sacrifice of our fathers, we may indeed hope that "the wilderness and the solitary place shall be glad for us, and the desert shall rejoice and blossom as the rose."

II

You are wondering, perhaps, what has become of Elijah and Elisha, of whom you caught a glimpse in my texts. They are not far away now; and if, with wakeful eyes, you will accompany me into the larger field of my discourse, you shall see them, followed by many more, great and small, a blessed and glorious train. We shall find them in the general proposition which I am about to submit, the terms of which you will carefully notice. It is this: That every great restoration movement, proceeding from the Divine Will and guided by the Divine Spirit, will, in its beginning and earlier stages, have its God-sent Elijahs; but sooner or later, as the movement advances, these must give place to its God-appointed

You cannot fail to see the principle of this proposition, if not its very words, in my two texts. The first, referring to the Elijah of the New Testament, says, "Elias truly shall first come and restore all things." The second, addressed to the Elijah of the Old, says, "And Elisha, the son of Shaphat of Abel-meholah, shalt thou amoint to be prophet in thy room." It should also be noted that as mere historic persons, the Elishas may appear contemporaneously with their Elijahs, or even before them; but whether they live at the same time, or a little before or after them, as logically related to their great restoring work, they will stand in the succession indicated by the texts. And not only is this foreshadowed in the language of these Scriptures, it comes out in boldest relief in the lives and works of the two typical prophets themselves, that is, in the historical Elijah and Elisha, and equally in John the Baptist and his greater Successor. And if this seems less clearly exhibited in the phenomenal restorations of the historic church, it is perhaps because we are less familiar with their rise and progress, and with the spirit and work of the

master minds who, on the one hand, originated these mighty movements, and who, on the other stamped upon them their abiding character. It will require no deep reading of church history, however, for any one to recognize Martin Luther as the Elijah of the sixteenth century restoration and Philip Melancthon as its Elisha-Luther, the mighty combatant, rude, brusque, sometimes coarse, but always bold, and, whether it was the devil or the pope, always ready to fight; and Melancthon, equally earnest and true, but sweetspirited, gentle, concliatory and loving, who by his moderation and sanctified learning conducted the Protestantism of his day to its best reputation and truest life.

You will perceive also that John Wesley and his brother Charles, along with Whitefield, sustained a like relation to the movement for the restoration of scriptural ho iness which they advocated and carried forward. John was the fighter, the great controversialist and, as a consequence, the one hated, despised, misrepresented, maltreated and feared. He was ridiculed by hesottel parsons and condemned by horse-racing and licentious churchmen; they might call him the Ignatius Loyola of his times, the Jesuit of Protestantism, but with his organizing genius and administrative power he pressed right on, bravely fighting like a man for his honest convictions-and equally fearless and unyielding whether the assaults upon him came from ruffians in the street in the shape of brickbats, or from the gentlemanly Toplady and Rowland Hill in the form of logic and Scripture texts. Meantime Charles was giving character and highest spiritual worth to the movement by hiding himself away in the heart of his Lord, and breathing out his soul there in hymns of trust and love that will live through the ages. While John was, in his way, trying to argue men out of hell. Charles in his was singing them into heaven. And we may observe that the great Whitefield of like spirit, though he could not be brought to yield to John Wesley's theological arguments, could drink in the spirit of Charles Wesley's songs, and, turning them into sermons, preach the gospel of love with an eloquence and power well-nigh irresistible.

But it accords better with my immediate purpose to say that Alexander Campbell was the Elijah of our nineteenth century restoration, while his venerable father, the benign, the gracious, the tender and loving Thos. Campbell, was Its typical Elisha. When our Elijah came Protestantism had reached its lowest degree of spiritual decadence. Mr. Wesley had finished his wonderful work, and was sleeping with his fathers; but owing either to some infirmity in himself or some defect in his followers, he had failed to realize his own glorious ideal He had said in the day of his loftiest aspiration: "Would to God that all the party names and unscriptural phrases and forms which have divided the Christian world were forgot and that we might all sit down to gether at the feet of our common Master, to hear his word, to imbibe his spirit and to transcribe his life in our own." Worthy prayer! Worthy of Paul to have written, worthy of Christ to have prayed! But, alas, instead of working to the end to which it looked, he embraced and promoted the very evils which it deprecated. The result was, in lieu of one glorious church of Christ, simply another great sect, the prolific mother of many smaller ones. The great Westminster Confession of Faith, the product of England's most powerful religious intellects, collecting what was believed to be the very essence of the best theological thought from Augustine to John Calvin, and presenting it as the true foundation and constitution of the church, had proved to be divisive rather than unifying, afflicting the world with more sects and confusing the human intellect by endless hair splitting and profitless logomachles. The

great Baptist family in like manner, while rejoicing in a glorious ancestry, some of whose hallowed garments diffused even yet the smell of martyr fires and martyr blood, had split into sects and parties, each claiming to be the only lawful heir of Baptist grace and Baptist glory. Nor were these divisions and subdivisions of the greater sects all. Besides these there were numberless smaller sects of doubtful parentage, and representing doctrines that were ridiculously insignificant and trivial. Each one of these parties, from the greatest to the least, from the proud and poverful mother sect to the latest born little daughter or granddaughter, each paraded itself before high heaven as the church—the church of Christ, bless you!outside of which there is ordinarily no salvation. All together they were a spectacle which it is difficult in our favored time to bring before us. They were unfraternal standing aloof in non-fellowship. They were vain and supercilious, pretentious and haughty. They were mutually suspicious, they were full of jealousy, rivalry and boasting. And withal they were intrenched in unyielding fortresses of spiritual pride and self-complacency. Surely no well-informed person, knowing the real condition, which I have but faintly depicted, will say that Elijahs were not then necessary. Surely no intelligent person will believe that the case could be remedied by any evening zephyr's gentle breath. It required some "great and strong wind that rent the mountains and brake in pieces the rocks before the Lord"-some terrible earthquake that could rouse apostates and sinners from the deadly slumber of carnal security, and make them tremble in view of the judgment to come. Before, then, you conde no our Elijahs for their daring assaults which, in the light of this brighter and happier day, may seem uncalled for and harsh, I pray you consider the formidable evils that confronted them, and the fearful magnitude of the work which God had sent them to perform.

It is to be noted respecting the Elijahs of all the restorations mentioned, that, together with their co-operants and sympathizers, some of whom were themselves men of great ability-each was characterized by unfilmching courage, by icono-clastic zeal, by a controversial spirit that, when the honor of God and of truth was involved, irrepressible and by a controversial power that was almost irresistible; and that the Elishas in every case, while keeping in perfect accord with the purpose of the master-mind, drank deeper into the sweetness of the Divine Spirit, and, by their reflex influence, modified the tendency of the primal movement, and so directed it to a bapa grander and a more hallowed result. should also be observed that each of these Elijahs
—whether, like the Tishbite and Mr. Wesley, through the transformation of a convulsive experience, or like Mr. Campbell, Dr. Pendleton and Isaac Errett, through the silent deepening ir them of the spiritual life, in short, whether through crisis or growth-each of them was brought before his translation into a richer fulness of the sweet gentleness and love characteristic of the Elishasas if God would give him even here a foretaste of the joys which awaited him hereafter. Campbell alone I can now speak, and I do so from personal knowledge. It was not my good fortune to be acquainted with him in the early years of his career, nor during any part of the period of his mighty and numerous conflicts; but in the early fifties I knew him intimately and well. I was a frequent visitor at his house; I sat daily at his feet; I listened weekly to his sermons; and I can testify, and am glad to leave behind my testimony, that I never knew a man, I never heard a preacher who seemed so constantly to live and so heartily to rejoice in the glory of the infinite Christ. He was more eloquent than Whitefield because his soul was attuned to a higher strain. His was not the elequence of the rhetorician's art, but the outpouring of a heart filled with the living Christ. No wonder that listening multitudes hung enraptured upon his lips as, with adoring love, he transported them from the meaner things of earth into the very splendors and glories of heaven's eternal King.

Venerable patriarch of the clean heart and the

silver tongue! Faithful servant of God, and apostle of Jesus Christ! The world did not know The churches whom he lived and labored to bless did not know him. Nor will they know him until, by the grace of God, they meet him before the throne, clothed in white ralment and with palms in his hands.

But now what of the great prophet named in se text? Let me lightly touch upon a few salient the text? points of his most interesting history, selecting those which bear especially upon his profound experience of the life of God within. These should have an attraction and value of their own but they will have a peculiar interest for you as reflecting their light upon the varied experiences of all those whom God conducts, along whatever road, to the same goal. These reflected lights I leave you to improve and apply at your le sure.

Elijah, the Tishbite, of the inhabitants of Gilead, is easily the grandest an most picturesque character of ancient Isra l. Much of his history is shrouded in darkness, but we can hardly be mistaken in saying that he reached the summit of his earthly renown in the splendor of his unexampled conflict and victory at Mount Carmel. The story is well known, and need not here be rehearsed. King and courtiers with the multitudes of Israel were present, lending sympathy and support to the 450 prophets of Baal These, as honored ministers of the court, as the queen's pets and proteges, and as favorites and leaders of the people, appeared, we may feel sure, in rich attire bentting their exalted station. We may, too, imagine their gorgeous procession, marching with music and exultint shouts to the field of conflict-there to meet single man, obscure and humble, who had rarely been seen, and representing a God who had never been seen, and of whom no image or likeness had ben allowed. When the prescribed preparations had been made, they called loudly upon their god from morning till noon, and then, under the stings of Elijah's taunts, till near the time of the evening sacrifice, cutting themselves meanwhile with knives in the frenzy of despair and fear, till their robes were covered with blood—but there was neither voice nor any snswer, nor any that regarded. Their god was deaf and dead and powerless, be was no god. His prophets have had a fair trial and have failed. It is an utter, shameful, mortifying failure. And now Elijah stands forthwith not a friend to strengthen his heart, not a with not a friend to strengthen his heart, how a voice to encourage his faith. He stands a man somewhat above the average height. He is a lithe, lean, wiry mountaineer. His hair is long and hangs unkempt down his said on his loins he wears a leathern girdle, and on his shoulders a cape or mantle of common sheepskin. Evidently he relies upon no adventitious aid. He is no monarch's pampered weakling. But in his eye, as he calmly looks around, is seen the light of a deep soul-the glory of a lofty purpose; while on his brow he bears the mystic stamp with which greatness seals her own. With utmost deliberation and composure he prepares to meet the tremendous issue of the day. He repairs Jehovah's altar that had been broken down-indicative of the result at which he aimed; and he took twelve stones to represent the twelve tribes, and with these built an altar; he dug a trench about it, laid the wood in order, and put the slain bullock upon it; drenched the whole with abundant outpourings of water; and now all is ready. vast multitude stands spell bound. It is an auxious moment for king and prophets and apostate people. Elijah alone is unperturbed. Not a fear shakes his heart, not a doubt enters his soul, as, awid the hush of the great multitude and in the sublimity of an assured and matchless faith, he calmly stakes everything upon the result--his life as a man, his reputation as a prophet, his people's faith, his country's law, and the very honor of his all serenely ventured upon the answer to God. one simple, earnest prayer. In tones subdued and solemn he lifted his trustful heart to God and solemn he lifted his trustful heart to God and said: "Lord God of Abraham, Issac and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have all these things at thy word. Hear me, O Lord, hear me, that this people may know that thou art God, and that thou hast turned their the Lord heart back again." The answer was prompt; the fire of the Lord fell as an all-consuming flame, The answer was prompt; the while the people, prostrate on their faces, cried out: The Lord he is the God; the Lord he is the God. Then, after executing the idolatrous prophets, convicted now by divine degree as guilty deceivers and rebels, he goes up the mountain and once more bows his soul in prayer. Approving heaven, so long shut up according to his word, opens to respond in refreshing and abundant rain.

CONCLUDED NEXT WEEK.

Our Budget.

- -Last month of the last year of the nineteenth century.
- -Let us make the best use of the remaining days of the century.
- —A fine bill of fare is being prepared for the CHRISTIAN-EVANGELIST for the first year of the twentieth century.
- -"The best is none too good for our readers" is our motto for the coming year. Onward and upward is our constant aim.
- —Nothing short of a large increase in our circulation would justify us in the outlay we are making for our volume for 1901. But the growth of our subscription list during the year now closing gives us assurance of a still larger increase the coming year.
- —We hope to be able to make at least a partial announcement next week of our plans for the coming year. Then we shall expect our friends in all parts of the country to do their part towards doubling our circulation.
- —We have always gone on the principle that our readers desire us to keep abreast of the best religious journalism of the times, for that is the kind of constituency we have appealed to. We do not believe they will disappoint us by failing to stand by us and to co operate with us in our efforts to improve the paper.
- —Do not fail to read the three prize poems on Macatawa in our Thanksgiving number and cast your vote. So far the race is close and is getting to be exciting. The time is short. Vote at once—one vote only for each reader. Polls will be closed at 6 P. M., Dec. 13th.
- —The "Special Christmas Catalogue" of the Christian Publishing Co. contains descriptive price list (illustrated) of nearly three hundred books suitable for Christmas gifts. If you have not received this catalogue, please inform us at once.
- —Christmas is rapidly approaching. It is high time our patrons were forwarding to us their orders for books. These orders should be sent as early as possible, to avoid the tremendous rush that begins about December 15.
- —We have received Vol. 1., No. 1. of the "Church Messenger," a local paper representing the congregation at Findlay, O., of which A. M. Growden is pastor. R. H. Bolton edits and publishes the paper and it is a newsy sheet.
- —We call attention to the timely and thoughtful articles by W. E. Harlow on "Psychic Phenomena." The principles which modern psychical research have brought to light cut the ground out from under a large number of modern religious fads and fancies that are in the healing business.
- —The church at Cameron, Ill., whose new house of worship was dedicated Nov. 25, by H. O. Breeden, has issued an illustrated booklet containing a historical survey of the congregation's history from its organization in 1831 down to the present pastorate of O. D. Maple, and the program of the dedicatory services.
- —A somewhat radical step was taken by the trustees of Andover Theological Seminary in permitting the inauguration of Professor E. Y. Hincks Abbot Professor of Theology without requiring him to subscribe to the creed. The trustees first referred the matter to the board of visitors, suggesting that the phraseology of the creed is ancient and unfamiliar and often misleading and the visitors agreed with the trustees that it should not be held as binding. This is the natural course of history. A creed which needs to be revised and is not revised gets itself ignored.

- —Christian Endeavor Topic Cards for 1901 are now ready—\$1.00 per hundred. C. E. Societies should secure these in good season for the new year.
- —Have you received the Christian Lesson Commentary for 1901? Don't put off sending your order too long, or you will not have the book in time to prepare for the first Sunday in the new year.
- —Nov. 25 was the day appointed for the boya' and girls' rally for America, but if for any reason your school could not observe that day have your rally as soon as possible. Send all remittances to B. L. Smith, Y. M. C. A. Bldg., Cincinnati, O.
- —Speaking of the ministerial dead line and how not to pass it, a correspondent utters this parable: "A man who has used an axe for twenty-five years without using the grindstone will not chop much wood in a week." Books are an important part of the minister's grindstone. Therefore haec fabula docet, read good books and keep your axe sharp.
- —The fifth annual report of the Board of Ministerial Relief for the year ending Oct. 1, 1900, shows receipts for the year \$6,298.15; the permanent fund, \$16,907.22. It contains also much other matter, which if generally known, would stimulate the brotherhood to make a large offering on the third Sunday in December.
- —The articles on "Christ in Contrast," by W.J. Lhamon, of Allegheny, Pa., deserve, and we hope will receive, a very careful reading. At this time when Christianity stands confronting all other religions of the world, claiming to be the one universal religion for mankind, it is well to know in what respects Christ sustains a unique relation to God and to man.
- —It will be remembered that A. B. Philputt introduced a resolution in the National Convention of the Foreign Society at Kansas City, asking the secretaries to make a call for One Hundred Thousand One Dollar Volunteers for Foreign Missions this, the first year of the new century. The call is being made, and large numbers of one dollar gifts are being received daily at the office of the society. Send to F. M. Rains, Cor. Sec., Box 884, Cincinnati, O.
- —Read W. T. Moore's article on "Stereoperfuncty" and recall, in connection with what he says about the foolishness of a man's ordering his opinions to day in agreem nt with his opinions of yesterday, these words of Emerson: "Consistency is a right fool's word. Speak what you think today in words as hard as cannon balls, and speak what you think to-morrow if it contradicts every word you say to-day."
- The Christian Courier quotes from an exchange a paragraph to prove that the words neither and either should not be pronounced nither. The proof is by analogy. About fifteen words are cited in which this diphthong occurs and the long "i" sound is in only one or two of them. So far so good, but in fully a dozen it is pronounced like long "a" (e. g. feign). So, after all, if the analogy cours for anything, it is neither ni-ther nor nee-ther but nay-ther. Hurray for auld Ireland!
- —A personal note from A. L. Chapman, Missionary of the Foreign Society in Constantinople, tells us that Mr. Shishmanian has taken charge of the work among the Armenians at Levas in the interior. Brother Chapman gives most of his time to the school in Constantinople where he has three young men who look forward to the ministry. "The greatest opportunity for mission work in Turkey is in schools and orphanages where much labor is to be expended, hoping to reach the great grandchildren of the present generation."

What are Humors?

They are vitiated or morbid fluids coursing the veins and affecting the tissues. They are commonly due to defective digestion but sometimes inherited.

How do they manifest themselves?

In many forms of cutaneous eruption, salt rheum or eczema, pimples and boils, and in weakness, languor and general debility.

How are they expelled? By

humors.

Hood's Sarsaparilla which also builds up the system that has suffered from them.

It is the best of all medicines for all

- —In a letter from H. A. Northcutt, he says: "I have been preaching in Sedalia two weeks. Have had twenty-three additions, most of them young men, almost all by confession." We are glad to hear of this good work in Sedalia.
- —The church at Kirksville, Missouri, is remodeling and improving its building at a cost of about \$6,500 and will have the formal re-opening and dedication on December 9, the Editor of this paper preaching on the occasion.
- —The Central Christian Register, of Kansas City, publishes the following editorial staff: G. A. Hoffmann, editor, and T. H. Capp, F. W. Emerson, R. L. Wilson and J. T. Ogle, as contributing editors. It is a newsy, wide-awake sheet.
- —An irate correspondent in commenting on the outcome of the late election says, "take off the negroes' and foreigners' vote and give us a clean white vote" and the thing will be very different. Our correspondent is exactly right in wanting a clean vote, but that is not to be obtained by any such simple process as the elimination of the colored and foreign voters. The fact is if we could once get an absolutely clean vote wherein all citizens of whatever color and race would cast an honest and intelligent ballot, there would be some results which would startle the political forecasters.
- —Eva Marshall Schontz, the eloquent young lady who thrilled the National Convention at Kansas City on the subject of temperance, is to address a great mass meeting at the West End Colisem, 3218 Olive-Street, this city, Thursday evening, December 6. Her subject will be that to which she has dedicated her life—the overthrow of the saloon. Miss Schontz is National President of the Young People's Christian Temperance Union. A great chorus under the leadership of S. C. Bolt will furnish the music. It is the desire of those having charge of the arrangements to fill that great auditorium. All are invited to come and "let him that heareth say, Come."
- -Dr. George Park Fisher, who has for many years held the Titus Street professorship of ecclesiastical history in Yale Divinity School, has lately tendered his resignation. For more than forty-five years he has been connected with the faculty of Yale and for thirty-nine years he has been professor of Church History. His sound and comprehensive scholarship and his command of a literary style gave him an important position among the historical writers of this century. His Church History in one volume is the best known of his works and has for many years been considered the standard work on the subject, but those who have read none of his other books will not fully appreciate his power of writing forcible and picturesque English. Since the death of Philip Schaff, Dr. Fisher has been recognized as the foremost church historian in America, a position corresponding to that held by Harnack in Germany. In spite of his advanced age, Dr Fisher is well-preserved and much good work may yet be expected from him.

-The Union Thanksgiving service of the Christian churches of this city, last week, held at the Mt. Cabanne church, was largely attended and was pronounced one of the most successful ever held

-The office of secretary of the fifth Illinois district was made vacant by the resignation and removal of Paul H. Castle, but the board has appointed R E. Thomas, of Petersburg, to fill the vacancy and he has accepted. Correspondents will please note this change.

-F. G. Tyrrell, late pastor of the First Christian Church in Chicago, and before that for eight years pastor of the Central Coristian Church in this city, has accepted a call from the Mt. Cabanne Church of this city, and will begin his regular pastoral work there as soon as he can close some engagements already made. It is a high compliment to Brother Tyrrell to be called back to a city where he is so widely known, and we congratulate both parties to the contract, and wish for the best results therefrom.

-In an editorial in the Washington Post, suggested by the 25th anniversary of Bro. Power's pastorate there, occurs the following paragraph:

When Mr. Power was called to minister to the little band of Disciples in the little frame church, Judge Black said to him: "They will starve you, young man; I know them They are not able to young man; I know them They are not able to sustain you." Referring to that admonision, Mr. Power says: "I never in my life cared for money, but it has always come to me when I needed it. Referring to that admonition, Mr. I never yet put a price upon my work as pastor, but my brethren have always dealt generously by me."

It is a fact capable of ample proof, that the ministers of the gospel, who are actuated by the most unselfish motives in their ministry, are the very men who are most likely to be "dealt generously by." The preacher who makes it apparent that the salary is the principal thing, and who always regards the offer of a higher salary as "God's call," is likely, sooner or later, to find himself without a call, even from men.

-But we believe that such a preacher is the exception, not the rule. Referring to the unselfishness of the ministry the same paper says:

There are clergymen in the District of Columbia who have refused an increase of their small salaries because most of their parishioners were poor. There are others who have remained with their flocks notwithstanding offers of much larger salaries to go elsewhere. That is the spirit which, whenever mani ested indicates the possession of the most important item in the equipment of a minister for so broadly useful a career as that of Mr. Powrr. That is the spirit which has built up some of the large churches in Washington and is building up others.

It is such a spirit as this that impresses men of the world with a respect for the ministry and for the religion they teach and illustrate.

-The following communication, received on December 1, by B. L. Smith, explains itself:

"I enclose you draft for \$10,000 (ten thousand) on the anouity plan Please do not let my name be I am gesting in earnest abous saving our own people. I believe more than ever in Home

The wisdom of the Board in pushing the annuity plan is being demonstrated day by day It is such a straightforward, business like arrangement and makes it so easily possible for persons of only molerate resources to do great good without unduly impoverishing themselves, that it is bound to commend itself more and more. The friend who has thus anonymou-ly given \$10 000 for missionary work is evidently "getting in earnest" on the subject, for he gives the whole sum for actual missionary work and does not expect to receive the benefit of any advertising from it. May his tribe increase.

Cured by Swamp-Root.

To Prove what this Great Kidney Remedy Will Do for YOU, Every Reader of the "Christian-Evangelist" May Have a Sample Bottle Sent Absolutely Free by Mail.

Among the many famous cures of Swamp-Root the one which we publish this week for the benefit of our readers speaks in the highest terms of the wonderful curative properties of this great kidney

KANSAS CITY, Mo., Nov. 30, '99 Dr. Kilmer & Co., Binghamton, N. Y .:

DEAR SIRS:—"During three years I was frequently attacked with severe spells of sickness; many of these sick spells kept me in bed, danger-ously ill, from three weeks to three months, and r the constant care of the best physicians in Kansas City. The doctors said my kidneys were not affected, but I felt sure they were the cause of my troub e

City. The doctors said my kidneys were not afrecced, but I felt surs they were the cause of my troub e.

"Some doctors pronounced my case gall stones, and said I could not live without a surgical operation, to which I would never consent In May, 1898, I had the most severs attack. Then the doctors said I could not live. It was during this illness that a friend suggested I try Dr Kilmer's Swamp-Root. I began to take Swamp-Root regularly, and when I had used only three fifty-cent bottles I felt fine and was able to domore work than I had done in four years. It has made a new woman of me. I have only had one slight attack since I began to the Swamp-Root, and that was caused by being drenched with rain and catching cold. This stomach trouble had bothered me for about twenty years and had become chronic. I am now 44 years of age and feel much younger than I did ten years ago. My friends say I am lookir g younger very day. Five ears ago I only weighed 104 pounds. I now weigh 185 pounds. I freely give his testimonial for the benefit of those who have suffered as I have?"

MRS. M. E. DALLAM, Proprietress of Criswell House, 211 W. 5th St., Kansas City, Mo.

Swamp-Root will do just as much for any housewife whose back is too weak to perform her nec-



essary work, who is always tired and overwrought. who feels that the cares of life are more than she can stand. It is a boon to the weak and ailing.

How to Find Out If You Need Swamp-Root.

It used to be considered that only urinary and bladder troubles were to be traced to the kidneys, but modern science proves that nearly all diseases have their beginning in the disorders of these most important organs.

The kidneys filter and purify the blood-that is their work. So when your kidneys are weak or out of order you can understand how quickly your whole body is affected and how every organ seems to fail to do its duty.

If you are sick or "feel badly," begin taking the famous new discovery, Dr. Kilmer's Swamp. Root, because as soon as your kidneys are well they will help all the other organs to health. A trial will convince anyone, -you may have a sample bottle free for the asking.

Many women suffer untold misery because the nature of their disease is not correctly understood. They are led to believe that womb trouble or female weakness of some sort is responsible for the many ills that beset womankind.

Neuralgia, nervousness, headache, puffy or dark circles under the eyes, rheumatism, a dragging pain or dull ache in the back, catarrh of the bladder, weakness, or bearing down sensation, profuse or scanty supply of urine, with strong odor, frequent desire to pass it night or day, with scalding or burning sensation, sediment in it after standing in bottle or glass for twenty-four hours-these are all unmistakable signs of bladder and kidney trouble.

Other symptoms showing that you need Swamp-Root are sleeplessness, dizziness, irregular heart, breathlessness, sallow, unhealthy complexion, plenty of ambition but no strength.

Swamp Root is pleasant to take and is used in the leading hospitals, and is taken by doctors, themselves, because they recognize in it the greatest and most successful remedy that science has ever been able to compound.

To prove its wonderful curative properties, send your name and address to Dr. Kilmer & Co., Binghamton, N. Y, when you will receive, free of all charge, a sample bottle of Swamp-Root, also a pamphlet of valuable information pertaining to kidney and bladder troubles, by mail prepaid. This book contains many of the thousands upon thousands of testimonial letters received from men and women who owe their good health, in fact their very lives, to the wonderful curative properties of this great kidney remedy. Swanp-Root is so remarkably successful that our readers are advised to write for a free sample bottle, and to be sure and mention reading this generous offor in the St. Louis CHRISTIAN-EVANGELIST.

If you are already convinced that Swamp-Root is what you need, you can purchase the regular fifty-cent and one-dollar size battles at the drug stores everywhere.

-Thanksgiving week the American Christian Missionary Society received \$10,000 on the annuity plan. This is a most excellent start for the New Year. Remember our motto is "\$100,000 for Home Missions in 1901."

-The Fifth Christ an Church of this city, S. M. Martin preaching, is holding a successful meeting. Also the West End Church, S. B. Moore doing the preaching, and the Ellendale Church, with Bro. A. J. Marshall as preacher. All these meetings are having success and we hope for still larger

We cure Insomnia, Nervous Prostration, Rheumatism, Indigestion, Stomach and Bowel Troubles of all kinds. One month's Home treatment \$5.00. If not satisfied, money refunded.

PARIS SANITARIUM, Paris, Texas.

J. M. Rudy.

J. M. Rudy, whose picture appears on the first page this week, modestly declines to give us a sketch of his career. He says he has no history. He has at least had three successful pastorates, at Joplin, Mo., Quincy, Iil., and Cedar Rapids, Ia., the last of which he now holds.

Among Our Advertisers.

BARCLAY MEADOR, ADVERTISING MANAGER.

There was a time when an advertiser was looked upon as one who had for sale a commodity of doubtful merit. There was a suspicion that the owner or promoter was seeking by means of newspaper publicity to create an abnormal demand for the article and thereby effect a sale to an unsuspecting purchaser.

To-day it is not so. The purpose of advestising is understood. While there are a few advertisers who prey upon the cradulity of the public, the great balk of them are sincere and have meritorious articles or goods for sale.

The merchant or manufacturer who would become an advertiser casts boat to see what class of people need what he has to offer for sale. He finds that a great many people who can use his goods are realers of religious papers, hence he calls to his aid the advertising columns of such papers.

Readers of the CHRISTIAN-EVANGELIST keep posted as to the advertisements which appear in its columns from week to week, but will be interested in knowing something of them from the standpoint of the Christian Publishing Co's. advertising department. Hereia is suggested the reason and the purpose for the setting aside of this column headed "Among Our Advertisers." From week to week it will contain references to our aivertisers and information of interest upon the subject of advertising.

Fillmore Bros., of Cincinnnati, may be taken as an illustration of a manufacturing establishment, which in seeking for opportunity to make known what it had for sale, sought cut the CHRISTIAN-EVANGELIST'S advertising columns. J. H. and Chas. M. Fillmore, as many know, are music publishers. They are members of the Christian Church and their publications are adapted to the use of our people. For some weeks they have been advertising The Praise Hymnal in our columns. of information concerning one of their publications will not fail of interest. They have just com-menced the publication of "The Chuir," which is styled "a monthly journal of choir music." Bro. Chas. M. Fillmore is the literary editor and Dr. J. B. Herbert has charge of the musical department. Sample copies are offered free on applica-

Another case in point is that of the S. S. Scranton Co, of Hartford, Conn. They used the entire back page of the beau iful cover of our Thanksgiving and Book Number to clearly set forth the offer they make of a Religious Reference Library for \$6.25. This old established book pub-lishing house has the reputation of issuing excellently made books of a high character and furnishing them at an exceedingly low price. Their present offer fully sustains their reputation. The Religious Reference Library consists of the following standard works: The Jamieson, Fausset and Brown Commentary, Edersheim's Life of Christ, The Critical and Repository Bible Cyclopedia, Smith's Bible Dictionary and Conybeare and Howson's Life of St. Paul.

The readers of a religious paper above all others need such books. The S. S. Scranton Co. recognize this fact. The response they receive to their generous offer will reveal the extent of appreciation on the part of our readers.

The destruction, by fire and explosion, of the fine hullding of the drug firm of Tarrant & Co, in New York City on October 29, directs our attention to an advertiser who has made use of our columns for a number of years. The true American pluck and enterprise which erabled them to open new offices the day after the fire, and to set open new omces the day after the fire, and to set on foot arrangements to resume the manufacture of Seltzer Aperient and their other specialties commands admiration. Consumers will not miss any of this firm's articles from the shelves of their drug store.

Personal Mention.

Albert Buxton preached the union Thanks, iving sermon at Hillsboro, Texas.

A. C. Roach, Jacksonville, Ill., becomes State Evangelist, Dec. 1, with headquarters at Wyo ming, Ill.

H. H. Rama, of Maitland, Mo., will be glad to correspond with churches wishing meeting during December and January.

C. C. Davis preached the Thanksgiving sermon for the union service which was held at Davenport, Ia., in the Edwards Congregational church.

James C. Creel will give half of his time during 1901 to holding protracted meetings. Churches desiring his services may address him at Plattsburg, Mo.

Rev. and Mrs. Earl Wilfley, of New Castle, Ind, celebrated their fifth wedding anniversary on November 20th with a reception to the members of their congregation.

F. R. Stutzman has left Macon, Mo., and gone to Kansas City, where he is doing a special work for several of the churches. He recently made a return visit to Macon and added two persons to the membership.

J. T. Boone, of Jacksonville, Fla., has engaged his berth on the Christian-EvangeList special to M. nneapolle for the convention in October, 1901. He tried it this year from St. Louis to Kans s City and knows it was so good that there will be a big rush next year.

CHANGES.

Henry Shadle, Sacramento to Madera, Cal. J. J. Williams, Milan, Kans., to Mayfield, Kans.

E. A. Hastings, Oskaloosa, Iowa, to Floris, Ia.

A. Calhoon; Roscoe, Mo., to Cobb, Mo. F. R. S. utzman, Macon, Mo., to 2104 Wolrand Ave., Kansas City, Mo.
D. M. Call, Yale, Mich., to Imlay City, Mich.

Jesse B. Haston, Arcadia, Tex., to 38th St. and Ave. P., Galveston. Tex. Lewis Goos, Berlin, Ill, to Waynesville, Ill. E. M. Barney, Perry, O. T., to Webb City, Mo.

Lonsumption Do not think for a single moment that

consumption will ever strike you a sudden blow. It does not come that way.

It creeps its way
along. First you
think it is a little cold,

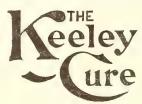
nothing but a little hacking cough; then a little loss in weight; then a harder cough; then fever and the night sweats

Better stop the disease while it is yet creeping. Better cure your cough today. You can do it with



The pressure on the chest is lifted, that feeling of suffocation is removed, and you are cured. You can stop that little cold with a 25c. bottle; harder coughs will need a 50c. size; if it's on the lungs the one dollar size will be economical.

"I confidently recommend Ayer's Cherry Pectoral to all my patrons. I am using it now in my own family. Forty years ago I feel sure it saved my life." A. S. EIDSON, M.D., Jan. 4, 1898. Fort Madison, Iowa.



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EVERY NEW SUBSCRIBER TO THE CHRISTIAN-EVANGELIST Sending us One Dollar and Fifty Cents for One Year's Suscription before January 1st, 1901.

Present Subscribers to the Christian-Evangelist can secure a copy of this unique Almansc by paying arrears (if any) to Jan. 1st, 1901, and One Dollar and Fifty Cents for one year in advance; provided, however, payment is made before the first day of January, 1901.

Whatever may be said of the scientific causes upon which its yearly forecasts of storm and weather are based, it is a remarkable fact that warnings of nearly every great storm, flood, cold wave and drouth, have been printed in the row famous Hicks' Almanac for many years.

The latest startling proof of this fact was the destruction of Galveston, Texas, on the very day named by Prof. Highs in his 1900 Almanac as one of disease a by storm along the sufficient.

named by Prof. Hicks in his 1900 Almanac as one of disaster by storm along the gulf coast.

The 1901 Almanac, by far the finest, most complete and beautiful yet published, is now ready, and the Christian-Evangelist has made an advantageous arrangement with the publishers of it whereby we are enabled to offer it free to the friends of this paper.

Our Object in Giving the Almanac Away is to induce as many subscribers to pay before Jan. 1st, 1901, as possible. After that date the rush in the subscription department is of large proportions and taxes us to our namest to attend to the business expeditionally. We are very anxious, therefore, to have as many subscribers remit now as can do so, thus distributing our labors

Remember we send Hicks' 1901 Almanac to only such Subscribers (New or Old) as Remit, as Stated Above, Before Jan. 1st, 1901.

Christian Publishing Co., 1522 Locust St., St. Louis, Mo.

Correspondence.

New York Letter.

Wherever the number of Disciple ministers in any city or community is sufficiently large, it would be well to follow the example of the Presbyterian preachers of New York, by going into a two or three days' retreat for conference and prayer. For the past three years, in the Indian summer days of November, the Presbyterian pastors of New York, under the leadership of Drs. John Balcom Shaw and Wilton Merle Smith, who got their inspiration from the Northfield Conferences, have met at "The Chestnuts" at Riverdale on the Hudson. All who attend say the most blessed results follow the gatherings. The exercises are informal to a great extent. All addresses are short. pointed and spiritual. As an example, the first evening's topie was Religious Leadersh p, at which President Hall, of Union Seminary, made the chief address based upon a study of a portion of the eleventh chapter of Hebrews. In studying these Scriptures he said he would say that five elements of religious leadership had been revealed to him, viz: (1) The Great Refusal of Moses; (2) The Great Choice; (3) The Great Estimate; (4) The Great Endurance; (5) Under each and all of these, the basis of their character, which was Faith. Such, you see, is a most suggestive treatment and if properly handled would prove spiritu ally helpful to religious bodies everywhere. Preachers are so much overworked that they are in danger of becoming professional in spirit and perfunctory in service. To get away from one's work and spend a few days in conference and prayer with kindred spirits, would prove religiously inspiring. Another good thing which this "retreat" does is to schedule their churches of the city, and set apart a specific number of days in the year during which all the ministers and people are to pray for the success of the pastor and church assigned to that particular time. For instance, when Dr Smith and his people know that on Morday, Tuesday and Wednesday of this week all the Presbyterian preachers and people of the city are praying for them especially, it will have a good effect upon them. "Pray one for another."

The crusade against vice and crime started by Bishop Heary C. Potter is meeting with the sympathy and encouragement of all good people in the city of New York. Unquestionably the police department is corrupt in the extreme. This is supposed to be the case especially in the down town districts; but anyone acquainted in New York knows that the laws are vulgarly and brazenly set at neight all over the city. Saloons everywhere are doing business in flagrant violation of the Sunday laws, and policemen are either out of sight or wholly indifferent. It is interesting to see how these wicked men will bestir themselves whenever good men show a determination to expose their infamous doings. The first work of the church is that of regeneration and one of the first duties of the regenerate is that of social reformation. If the church cannot bring all men to Christ, the members of the church should exert all their power in behalf of moral decency. If Christian men would be unceasingly vigilant in the efforts to purify the politics and morals of the community in which they live our cities would not become so corrupt. It will be a sad day for us whenever the cities outnumber the country population, unless the cities are redeemed from vice and crime. Ought not religious bodies everywhere to follow the example of such men as Dr. Parkharst and Bishop Potter in an effort to cleanse the cities of the land? It is to be hoped that the Disciples of Christ will not be found lagging in this matter.

The New York State Conference of Religion which was organized in 1899 has just held its first



general meeting or series of meetings in this city. Fifteen denominations are included in the membership of its general committee. Its aim is practical: seeking to combine in the strongest possible way the religious forces for the furtherance of those fundamental religious, moral and social interests which are vital to the stability of the commonwealth. The day sessions were held in the United Charities Building and the evening meetings in various churches. The leading themes were: Ethical Progress of the Century; Religion the Life of God in the Soul; Possibilities of Common Worship; Political Ideals of the Bible; Demands on a Nation Conscious of a Moral Mission; Dangerous Classes in a Republic; Religion Vital to Democracy; Religious Education in the Public Schools; Education by Church and School in Social Righteousness, etc., etc. Many of the strongest and most aggressive men in the East took part in the various sessions. Some things were said with which you very likely would not agree, but perhaps that is a strong reason that the conference will do good. I would like to commend these and kindred themes to our conferences and conventions, especially to our annual congress. It is not enough to evangelize; that is good and very necessary, but we should not neglect to teach those who have obeyed the Christ primarily. In other words the gospel of salvation should always be followed closely with the gospel of life.

The twenty-eighth anniversary of the Old Jerry McAuley mission, at 316 Water Street, was celebrated on Sunday, Nov. 25. Services were held all day, and several prominent men spoke. There is no means of calculating the great good that has been done by this mission, both in the bringing of men to Christ and in the inspiration imparted to others in establishing and maintaining similar missions. S. H. Hodley said: "The night I was converted there were 125 forgerles hanging over my head, and it was Jerry McAuley, the ex-convict and the ex-bum, that saved me." The Rev. Donald Sage Mackay made the address, in which he said, this kind of work stands for human sympathy, for the salvation of the lost and for a witness of Christ's power to redeem. The churches had tried hard to draw the people to them by eloquence, by large fine choirs, by elaborate services, by entertainments of every kind, but they all had failed. But the cry of the uplifted Christ does draw and nothing else will. In response to a general appeal sent out recently for the support of the mission, two Hebrew bankers gave quite liberally. The missions of New York are doing a great work and these faithful toilers shall have their reward-"inasmuch as ye have done it unto the least of these, ve have done it unto me." S. T. WILLIS.

Los Angeles Letter.

The winter's evangelistic work in Southern California has begun. J. H. O. Smith, recently of Chicago, has been employed by several of our churches for a winter's campaign in this land of sunshine and flowers. He is now assisting Grant K. Lewis at Pomona, preaching nightly to throngs of people. He goes next to Riverside and then will aid the writer in a meeting at the First Church, this city, assisted by the noted singer, Mrs. Princess Long. F. M. Dowling began last Lord's day in his own church in Pasadena. This is a strong team and it is expected that great good will result. The Ontario Church, led by her pastor, Loren Howe, is campaigning for Christ. with good audiences hearing the preaching of the Word. The Eighth St. Church, of this city, is in the evangelistic procession with preaching by the pastor, H. E. Ward and the writer. Already there have been some conversions. Eugene Burr and wife, of Orange, have been engaged for several weeks in evangelistic work with their home church. As may be judged from these statements, our churches have entered vigorously upon their winter's work. We never had so many preachers supported by our churches as we have now and our churches were never so prosperous and well conditioned.

We have recently had heavy rains which encourage us to expect abundant wetness for the winter. The hills and plains are rapidly robing themselves in garments of green and producing flowers of endless variety in gratitude to the Giver of all good. The hearts of the people here are full of rejoicing. Every incoming overland train is loaded with tourists who are planning to spend their winter beneath the smiles of our Italian sky rather than amid the ice and snow of less favored climes. The pen is unable to portray the joys of a winter in this glorious climate. Nor are the people of this country ignorant of the attractions of Southern California climate. Within the past ten years Los Angeles has more than doubled her population, thus surpassing the record of growth of any other city of similar size in the United States. Other towns of this section have grown with equal rapidity and this, too, in the face of the great penic of 1893 and the three most unprecedented drouths in Southern California's history. Southern California is a world beater on climate and the world is rapidly finding it out. We extend a cordial welcome to all visitors.

A. C. SMITHER.

TO CURE A COLD IN ONE DAY

Take Laxative Bromo Quinine Tablets. All druggists refund the money if it fails to cure. E. W. Grove's signature on each box. 25c.

Chicago Letter.

The city council has appropriated \$10,000 upon request of Mayor Harrison, for the employment of 121 probationary patrolmen to serve until January 1. This is part of an effort to suppress crime, or at least to check its increase. The last few weeks have witnessed unusual boldness on the part of thugs. The chief of police publicly advised the citizens to carry arms and shoot hold-up men. The officers of the law seem to think that more drastic punishment of commanded is demanded.

"I do not hesitate to say that a great part of the congregation of my church cares more for the theatre, cheap literature, and all the other allurements of sin than they do for their own church, its welfare, and the salvation of their own souls. And I believe this deplorable state of affairs exists in all parts of the city." Like a cry of distress and disappointment, these words were heard from the lips of Dr. Kittredge Wheeler, of the Fourth Baptist Church, at a recent meeting of the Baptist ministers. It may well be a question as to the extent of the evils complained of. Worldliness is the constant foe of the church, and the Christian life is a warfare. But most people, even Chicago church members, are amenable to reason, and there is hope for the rest ration of the erring and the salvation of the lost. The faithful shepherd may grieve, but his labors will not be in vain.

Last week's papers announced a new corn king on the Chicago Board of Trade, gave a sketch of his life and gauged his popularity. In speaking of his gains, one of the reporters stated that he always won from heavy speculators, who were able to stand it, and who were the only ones affected. Some of us believe that the "heavy speculators" are not the only ones affected. Wou'd that they were. Not to mention the pernicious effects of Board of Trade speculation upon public morals, it seems clear that the prices of farm products are affected, and legitimate business hurt.

There are evidences of new departures in business on every hand. Most people seem to be glad the election is over. As the Christian-Evangelist has already pointed out, a political campaign has its lessons for the chirch. J. H. O Snith calls the campaign a political revival, and the revival a religious campaign. Would it not be a good plan to bring a force of capable men to our larger cities and have ten or fifteen of them at work simultaneously? Congregations in the different parts of a city cannot be of any real help to one another; each might better be engaged in its own meeting. Then the enthusiasm and success of one would stimulate all the rest. Such a spectacle would greatly impress even a city of half a million.

Chicago city missions are undergoing a necessary process of readjustm-nt. Wm. Brooks Taylor is getting the reins well in hand before attempting any rapid driving. His successor, Thad. S. Tinsley, is being stauachly supported by the saints of the North side. Both pastor and church are deserving of commendation for the sane, quiet way in which the vacant pulpit was filled. There was not a moment's break in the succession from Taylor to Tinsley.

As soon as the new First Church locates a shepherd, we shall feel strong on the South Side. E. S. Ames is a tower of defence and an aggressive leader at Hyd. Park. The old Central cannot run down forever, and the Divinity House furnishes a group of choice preachers for the weak missions. We feel that the faithful in Chicago are entitled to the sympathy and prayers of the whole brotherhood. It is a city of uncurbed mammonism, a city of flats and tenements but no houses, a city overwhelmingly foreign in its population and full of all unrighteousness.

FRANK G. TYRRELL.

Christian Work Among Students.

The statistics of the Missouri State University giving the comparative strength of the several churches represented in the student body there furnish food for serious thought. The importance of church work in student centers is not felt, I am sure, by many of our people. Work with the students in Warrensburg impresses this upon me as never before. One-third of the enrollment here is from the Christian Church or from families attending that church. The graduating classes last year represented 56 counties of the state. Taese young people go out into counties where we are weak and into communities where we have no churches. They teach Sunday school classes; they even organize Sunday-schools; they become centers of influence; they are the forerunners of churches. They are the material from which shall come the best civilization of the next decade.

The duties of a church in student centers are many and heavy: In Warrensburg we try to realize this broader conception of duty. Many come into touch with us the first time while attending our services, and we feel that our order of exercises, the methods of work in the Y. P. S. C. E. and Junior become models to them. The organization and management of our Sunday-school will be reproduced in many localities. The Bible classes, teachers' meetings, committee meetings—all these are important.

It is probably not known that we have more students who are members of the Christian Church attending the State Normal here than there are attending the State Univ rsity at Columbia. We are not arguing from this that we should have Bible-chair work. We realize that students are here for special work; that their time and money are limited; that the ways above mentioned are the only ones by which we can do much for more than a small per cent. of the students.

H. A. DENTON.

The Doctor Laughed

BUT THE WOMAN WAS FRIGHTENED.

A physician of Columbus, Ga., rather poked fun at a lady patient who insisted she had heart

The trouble really was caused by injuries from the effects of coffee drinking, and the verves were so affected that it gave her every indication of heart disease. This is true of thousands of people who are badly hurt by the caffeine of coffee, and it is understood that if continued long enough real organic heart disease will set in.

The lady referred to above is Mrs. C. V. Irvin, 1010 B Street, East Highland, Columbus, Ga. She says: "I had been running down in health for a number of years and suspected that coffee was hurting me but could not get my consent to quit it. My heart troubled me so that I was very short of breath, and could do little or nothing that required exertion. I had fearful nervous headaches nearly every day, and was exceedingly nervous with indigestion and badly constipated. The doctor laughed at my idea of heart trouble, but knew that I was in a serious condition generally Finally I was induced to quit coffee and take up Postum F od Coffee. This was about four months ago and the change has been wonderful. I feel like another person. My heart does not trouble me at all, and the stomach and nerves are decidedly improved. My head does not give me the old trouble it did, while the bowels are regular without any purgatives or medicine of any kind.

"I can hardly express my gratification for the relief from suffering brought on by the use of regular coffee, and I cannot thank Postum enough."



Ministerial Relief-A Suggestion.

I have been wondering if a better day than the third Lord's day in December could not be found on which to take the offering for this holy and tender ministry. December is the month for the payment of taxes; for the clesing up of the year's work in many churches and the raising of money to meet deficits in current expenses; for the unusual outlay of the people for the approaching holidays. Besides, the weather is nearly always bad, so that rural people cannot always be at church on the present day of the offering. Now that we have a secretary for this most important work, we ought to give him the very best day we possibly can. I have th ught that, perhaps, the first Lord's day in July would be a better time. That is to o months away from the Home offering and also the Church Extension offering; the weather is almost always good; it is before the hegira of the city pa-tors has begun, no coal bils or taxes to provide for; both city and country churches will have a be ter chance to call out all their membership and it does seem to me that it would be a better date than the one we now have. Last year we raised for Ministerial Relief, \$6,173.79 We ought to raise this year not less than \$15,000. Every preacher ought to give not less than \$200. Many can well afford \$5.00. A thousand churches ought to average not less than \$5.00. If the board can select a better day, let it be done. If not, let all our churches observe the day with as W. S. PRIEST. liberal offerings as possible.

Atchison, Kan.

From Alabama.

The State Convention at Anniston, Nov. 12-14, was a success. The disciples pledged themselves to enlarge the work this year. Eigh een preachers were present. The writer, after two years' rest, was urged to again become corresponding secretary and treasurer. Bro. S. R. Hawkins resigned as state evangelist. Bro E. V. Spicer has resigned as S Ima, and E. R. Clarkson leaves Anniston to re-enter college at Lexington.

All unpaid pledges for state work, whether for this or former years, should be sent to O. P. Spiegel, Birmingham, Ala.

The cross comes before the crown; those who are unwilling to bear the crosses Christ lays upon them will have no crown.

Texas Letter.

Judge T. J. Brown of the Supreme Court of was prepares the unday-school notes for the ristian Courier. Bro. Lowber's work was too avy for him to continue in this work, and he rned it into the hands of one of his elders. It eaks well for the nation, for Texas and for our ple that we have such men as Judge Brown ocpying these responsible positions.

D. W. Pritchett, one of the strongest and safest en in the state, has resigned at Greenville. His nistry there has resulted in the erection of a ndsome house of worship, which is good evidence superior work. Some church should secure his rvices at once.

G. A. Faris, of McKinney, father of our pioneer ssionary in Africa, has tendered his resignation take effect January 1. Bro. Faris is a fine eacher and the church will be fortunate which cures him for a pastor.

J. H. O. Smith is to assist J. B. Sweeny, of inesville, in a meeting in May. Scoville held a eat meeting there less than a year ago, but veeny believes in stirring things and he is wise his selection of men to help him.

B. B. Sanders is in a fine meeting at Lockbart. is is one of our best churches. It could not ill be otherwise, for J. J. Cramer has been pasrth re for a number of years.

J. B. Seeeny and a number of others expect to it Europe and the Holy Land during the early rt of next year. This t-ip has been a cherished eam of my life for many years, but it locks as it would always be "only a dream." But if not oner, I hope in the sweet by and by, like Moses d E ijah, to visit it from the other world.

The church at Colorado City, Texas, under the storate of H. W Laye, believes in worshiping d in the "beauty of holiness." The grounds are ing sodded, trees are being planted and a founin will be erected, making it one of the most arming spots in the city. What a delightful ange from the old custom when a*k*ardness d ugliness seemed to be regarded as essential in e construction of a place of worship.

Tom Smith, one of our state evangelists, has en assisting pastor J. C Dickson in a good meetg at Tyler. This is an important place, and at st it loke as if we were to succeed there.

J B Boen has resigned at Oklahoma City, O. T. is pastorate there resulted in an unusually large mber of additions. I think his eyes are turned zas-ward and we hope he will return to us

The Christian Courter is running F D. Power's eat lecture, "A Quarter of a Century Pas orate" rough its columns. It is one of the richest, clest and most helpful things ever written by y of our preachers. Strange that it does not ve a large sale in pamphlet form.

The feeling in Texas is wonderfully strong in vor of the rebuilding of Galveston. Both state d national aid will be asked for a d the prosct is that it will be received.

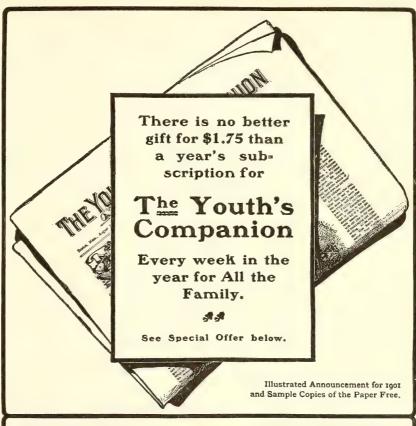
M. M. DAVIS.

833 Live Oak St., Dallas, Texas.

The Census of 1900.

A booklet giving the population of all citles of e United States of 25,000 and over, according the census of 1900, has just been issued by the seenger Department of the Chicago, Milwaukee St. Paul Railway, and a copy of it may be ob-ined by sending your address, with two-cent amp to pay postage, to the General Passenger cent of the Chicago, Milwaukee & St. Paul Rail-we Chicago III ay. Chicago, Ill.





The Companion Calendar

For 1901 Sent

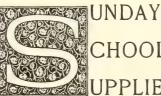
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We are about to enter a new year and a new century. Suppose you start right by securing and using our Sunday school supplies.

Christian Publishing Company, St. Louis, Mo.

The Virginia Missionary Convention.

The 25th annual convention of the churches of Christ in Virginia met in Richmond, Nov. 13-16.

The Virginia Ministerial Association took the first day for the discussion of the question, "How present our plea for Christian unity most effectively?" Six phases of the question were considered according to the program published in this paper and every topic was discussed in a prepared address which was followed by short, informal talks in open parliament.

It was a helpful day. The spirit of the discussions was truly Christian. Loyalty to the Lord and fidelity to the truth were apparent but there was freedom from bigotry, sectarianism and prejudice.

The first session of the missionary convention was Tuesday evening, when Bro. Williamson made an address on "The Church for the Twentieth Century."

On Wednesday morning the Board reported as to the work of the past year, and addresses were made by J. W. West, on "The Work of the Evangelist," by J. D. Hamaker on "The Spirit of Our Plea Evangelistic," by J. T. T. Hundley, on "Missions and Spiritual Culture," and by W. H. Book on "The Missionary Conscience." The report showed in receipts \$6,049.86 with a balance on hand of \$1,829.39 with which to begin the new year. As compared with the receipts of '98-99, the amount is more than twice as large. Appropriations were made for ten mission points and evangelists were kept in the field.

In the afternoon a good paper was read by J. N. Harman on "Loyalty to Our Church Schools." The Sunday-school conference followed, which was full of short, interesting talks and suggestions. The report of B P. Smith, State Superintendent, showed the number of schools to be 143, and of pupils 9,561 and the amount of money given \$4,093.76.

C. A. Young, of Charlottesville, made a strong address in the evening on "The Great Commission." Bro. Stevens followed him with a short talk, telling something of missionary work in Japan.

Thursday morning was given to a conference on state work, consisting of five-minute talks on "The Field and the Forces," and addresses on "The Need of Co-operation," by Harry Minick, on "The Claims of State Missions Paramount," by Wm. Burleigh, and on "The Outlook."

The C. E. Rally, Thursday afternoon, was enthusiastic and spicy. The closing address on "How to Make the Ideal Real or Practical," by Mr. Sheldon, was listened to with much interest. His simplicity and directness were impressive and helpful to all who heard him. The report of the State Secretary of C. E. Work, H. F. Miley, showed 44 Senior and 15 Junior societies, with 995 active and 127 associate members for the 40 societies that reported to him. This is a gain of 302 members over the report of last year.

The evening address was very excellent, made by Bro. Garrison on "Some Triumphs of the Century." The support of a Financial Secretary was provided by subscriptions from individuals, also a number of pledges were made for the new year. Our alm this year is to raise \$8,000 and to report 1,000 converts.

The same Board was retained and the convention goes next year to Tazewell, Oct. 29-Nov. 1.

The last day was the C. W. B. M. session. The report showed 66 auxiliaries with a membership of 1,519, contributing \$2,865.07. The report of Junior work showed 39 Bands with 810 members, giving \$555.69. Individual gifts were made aggregating \$903.94; the total sum is \$4,314.70, \$1,970.81 of this went to Bible Chair work in Virginia University. A splendid conference was istened to in the afternoon on the "Virginia C. W.

B. M., its Development," led by Mrs. Worley, of Bluefield.

In the evening Mrs. C. E. Morgan told very impressively of "The Cost of Success," which was followed by an address on "India," by Miss Bessie Farrar. It was a most telling talk, thrilling and melting the hearts of the hearers. She related in a simple way her experiences and the conquests of the glorious gospel in benighted India. How fitting for the climax and conclusion of the greatest missionary convention in the history of Virginia work.

The experiences and influences of the convention abide with us. The hope and enthusiasm of its sessions remain and will inspire us to press forward in the work of the new year. The future is bright with promise.

We believe a new day is dawning, a day of larger and better things. This convention marks an era in our work.

Bro. Morgan, minister of Seventh Street Church, made every one feel at home and much endeared himself to the visitors and delegates. How good it was to be there, how refreshing to look into the faces of so many brethren in the Lord and how we were lifted up to the very mountain top where, like Peter, we felt like staying.

WM. JACKSON SHELBURNE.

1900

Richmond, Va.

The Record for November.

The receipts published in the papers from time to time are silent and effective reminders of duty and privilege as regards the work of world-wide missions. The following comparative statement shows the receipts for Foreign Missions during the month of November compared with the corresponding month of 1899:

| No. of contributing | | | |
|----------------------------------|-------------|-------------|-------------|
| Churches, | 14 | 44 | 30 |
| Sunday-schools, | 6 | 9 | ŧ . |
| C. E. Societies, | 13 | 6 | Loss |
| Individual Offerings, | 31 | 188 | 157 |
| Amount, | \$2,011.87 | \$19,265.75 | \$17,253,88 |
| Comparing receipt the following: | s from diff | ferent sour | ces shows |
| and round if and | 1899 | 1900 | Gain |
| | | | |

| | 1899 | 1900 | Gain |
|-----------------------|-----------|---------------|------------|
| Churches, | \$ 112.80 | \$ 237.79 | \$ 124.99 |
| Sunday-schools, | 18.95 | 45 39 | 26.44 |
| C. E. Societies. | 65 00 | 37 50 | Loss 27 50 |
| Individual Offerings, | 369.22 | 1.965.03 | 1,595 81 |
| Miscellaneous, | 248.40 | 380 04 | 131.64 |
| Annuities. | 1,100.00 | 15,700.00 | 14,600 00 |
| Bequests, | 97.50 | 900.00 | 802.50 |
| Coin in negular rec | ointo C1 | 051 90 a main | |

Gain in regular receipts, \$1,851.38; gain in annuities, \$14,600.00; gain in bequests \$802.50.

"It's Not Birth,

NOR WEALTH, NOR STATE, BUT 'GIT UP AND GIT'
THAT MAKES MAN GREAT."

This is the motto on the letter head of a well-known grocery firm in Watertown, N. Y., Fred B. Bush & Co., and is indicative of the character of the men. Mr. Bush himself had quite an experience with food in relation to health, as he was refused insurance three years ago because the examining physician found he had Bright's disease and could only live a short time at the best.

"My own physician suggested that I make a radical change in diet. About that time my attention was called to Grape-Nuts food, and I began with doctor's permission to use this food. Of course I had been forbidden the use of sugar or starchy food, but my doctor knew that Grape-Nuts was composed of the starch of wheat and barley transformed into grape sugar and in this condition is easily digested.

"To make a long story short, Grape-Nuts has been a constant dish at my table for three years. I have taken no medicine during this time and I am now strong and healthy and capable of doing a hard day's work every day."

So much for pure food, properly selected and perfectly cooked by experts at the factory. There is not a single disease in the category of human ills but what can be helped by the use of pure food of this character, and most of the ordinary diseases can be cured.

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Cotner University Notes.

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Cotner University is in the midst of one of most prosperous and hopeful terms of its hist. The increase in the number of students has be gratifying, while the interest in the institution shown in this state and other states has never be equaled.

One addition to the regular membership of faculty has been made in the person of Prof S. Jones, a graduate of the Nebraska State N mal School, Class of '93. After a long and scessful experience as teacher, principal superintendent he has been elected Dean of Normal School and Professor of Pedagogics has already entered upon the duties of tposition.

H. G. Wilkinson, a former Cotner stude who has just closed a successful pastorate of years' duration at Hastings, Neb., has been cho to fill the position of Financial Secretary of oner University. The work of raising tempor and permanent endowment will be pushed as ridly as possible.

J. W. Hilton, '98, who so long and ably fil the position of Financial Secretary during time when the work of redeeming the universe building was pushed to completion, has given that position in order to enter upon a gradu course in Philosophy at Nebraska State Universithe East Lincoln Church, of which he was pass 1895-98, has prevailed upon him to again uncertake that work in addition to his universe studies.

The university library has been greatly proved this fall by the gifts of friends. Ame the donors are Prof. B. A. Hinsdale, of Ann Arl Mich.; Bro Wm. Oeschger, '94, pastor at Fairb Neb.; Bro. A. McLean, of Cincinnati, and F. Robert Moffett, of Cleveland, O.; Dr. Albert B ton, of Texas; Bro. Pollard, of Murray, and Mollie Enyast, of Douglas, Neb. Other gifts promised or are already on the way. All comunications in regard to sending books for library should be addressed to Prof. Grace Young. Librarian.

Bethany will be a busy place next summer. I only will the Nebraska Christian Missionary So ty hold its annual session on the Bethany Ass bly Grounds, but the Ministerial Association is have a month's institute from July 15 to Aug 15. Surely Bethany is fast becoming the Me of Nebraska.

Old friends at Bethany are rejoicing to hear

any pleasant things being said recently at Cansas City Convention and other places of rork at Liverpool, England, of J. H. Bicknell, and his wife, who was also once a Cotner int.

r has the work of Dr. Clarence Drummond Cotner Medical College '96) at Hurda, India, all its busy round of medical work, been forn by the many friends of Dr. and Mrs.

rmon E. Motter, who has been at Cotner for a year, has recently moved his family to Nebraska, in order to take charge of the th there. He will carry on his studies while in the Nebraska State Normal School.

e Bethany Church is prospering under the rship of Bro. Wm. Sumpter, the editor of Christian News.

e Bethany Sunday-school is fortunate in haveured Superintendent Osterhout of the pubschools as Sunday-school superintendent. the school adopted the "Five Point System," amended by Bro. Dill, of Belvidere, there has a decided improvement in both punctuality tetendance. The proportion of students and so of mature years in the school is good. Mrs. Willard, long a teacher in the Chicago ils and a member of the West Side Church, a resident of Bethany, has been induced to charge of the Bible Class.

braska has recently lost a valued worker by emoval of Prof. J. A. Beattle, Professor of ematics at Cotner University, 1891-96, Pres. ate Normal at Peru, Neb., 1896-00, to West-Dregon, where he has taken the position of dent of the State Normal School.

the Nebraska Teachers' Association, soon to its annual session, Prof. Ellen B. Atwater, uppears upon the program for an address on Ideals of Success as College Educators." Atwater is the efficient head of the departof History and English in Cotner University. thany, Neb. Nov. 23, 1900.

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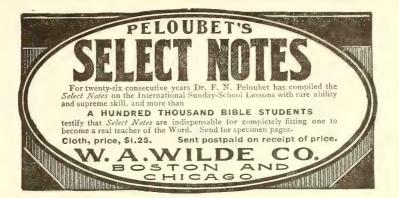
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Evangelistic.

VIRGINIA.

Roanoke, Nov. 26—Cephas Shelburne, of Roanoke, has just closed a meeting, with W. H. Book doing the preaching, which resulted in 65 added to the church. Br.s. S. closes his year with the Roanoke church with 108 additions.

NEBRASKA.

Deweese, Nov. 28.—Our new house of worship at Ox Bow will soon be completed. We want to dedicate about January 1, and follow with a good meeting I go to Courtland, Kas., to help Bro. Jewett in a meeting, commencing Dec. 2.—E. W. YOCUM.

KANSAS.

Westmoreland, Nov 24 —The meeting at Ludlow, Mo, closed the 11th inst., with 12 additions to the congregation. Vacancies on the board were filled and all things set in or ler for future. A good, live preacher could find a splend'd field of labor at Ludlow and Braymer.—C. C. BENTLEY.

WASHINGTON.

La Center, Nov. 19. - Just closed a successful revival at La Center; five confession, three re-claimed; congregation much strengthened. Begin another siege at Castle Rock, the 25th. This is real mission ry work without a board behind us.— E. L. Burch.

OREGON.

Dilley, Oregon, Nov. 22.—Meating closed at Hood River last Lord's day. Immadiate results, two by letter, eight by confession, 10 in all. Next meeting at Bethel, Polk County, Oregon Begin there next Lord's day, Nov. 25.—L. F. STEPHENS AND WIFE, evangeli-ts.

PENNSYLVANIA.

Sharon, Pa., Nov. 26.—Herbert Yeuell and C. C. Waite meeting, Sharon, Pa., doing finely. Fourteen confessions yesterday—19 to date. Very large audience at men's lecture. Fine audiences and interest all Nov. 26.—Herbert Yeuell through. Continuing.—HERBERT YEUELL.

CALIFORNIA.

San Francisco.—A new mission was organized on Twelfth Ave. and I Street, San Francisco, Nov. 18, at 3:30 P M A Sunday school was organized with Mr Daniel Manerhan, superinte dent and Mr. Miles Hopkins, secretary. Bros. F S. Ford and W. M. White presided over the meeting which was well attended.—C. A. W.

FLORIDA.

Jacksonvilla.—Had one confession last Sunday and one the Sunday before. This is gala week in Jacksonville. Gala week is to Jacksonville what Mardi gras is to New Orleans, or the old fashioned Christ has to the darkey, I i nagine. It is a hubbub and a hurrah, and revelry and dissipation and disorder generally and everywhere. It is well it is only one in fifty two.—J. T. BOONE.

KENTUCKY.

Louisville, Nov. 27.—This has been a great month in the Louisville churches Thes victories of faith cause great rejoicing among our preachers here, one entering into another's joy Great harmony prevails here, and never was brotherly love more manifest than among us. Our Minday

Total. C. H. HILTON.

TEXAS.

Crowell, Nov. 27.—I preached at Vivian last Sunday to large and atten ive audiences. The bu lding was filled to ove flowing at both morning and night services. At night a young lady made the good confession and obeyed her Lord on Monday morning. Her father was so much rejoice tat day morning. Her father was so much replaced at the event that he invited all who were at the water's edge to r turn to the house and partiske of a thanksgiving diamer. I will preach at Vivian the 3d Sunday of each month.—Geo. A. GRIFFITHS, tism. Br ther Parker is serving his second year on his second pastorate at Keithsburg.—EDWARD I.

Eureka, Ill., Nov. 26.-Last Lord's Day at

Henry we had three by statement in the morning; one by confession at the even ng service, and bap-tized two who made the confession two weeks previous. This makes 9 add d in all to date at regular services.—B. L. WRAY, Minister.

IOWA

Estherville, Nov. 27 —We are glad to report one baptism this week.—H. Morron Gregory.

Des Moines.—Six accessions Sunday and six the week before; 28 in six weeks.—E. W. Brickert, pastor E st side Church of Christ.

Council Bluffs, Nov. 26 —Our meeting is eight days old; 18 added to date; fine interest, growing audience. Pray for us.—W. B. Crewdson, pastor.

E'more, O., Nov. 23.—Our meeting here will continue another week. Great interest is shown. The house is crowded at each service. I use the illustrated songs. In answer to many letters of inquiry, I will say that I will continue in my special line of evangelist work. I go from here to Warrensburg, Mo., then to Little Rock, Ark. Permanent Address, Maysville, Mo.

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C. E. WILLARD, (Evangelist Singer).

Columbus, O., Nov. 20.— We held a meeting recently at Crooksville, with 12 accessions, all heads of families but one, and 8 by confession and baptism, 2 by letter and 2 from Methodist church. There have been 12 added recently at Central Church, Columbus. T. E. Cramblett, of Pittsburg, gave us a fine lecture last week on "Napoleon," and Earl Wilfley, of Newcastle, Pa, recently gave us his masterly lecture on "The Play of Lie." We began a provacted meeting Lord's Day at Central with singing evangelist H. A. Easton as lead r of song, the writer doing the preaching. Two added and prospects bright.

R. W. ABBERLEY.

West Carlisle, Nov. 29.—My summer's work with

West Carlisle, Nov. 29.—My summer's work with the Bell Church, Koox County, closed with a three weeks' meeting held by J. S. B nham, resulting in 14 additions. Meeting closed Nov. 18.—A. E.

ILLINOIS.

Bennet, Nov. 3 .—J W Marshall, of Taylor, Texas, is assisting H S. Mavity in a very success ful reviva:

El iottstown, Nov 26.—Eld. W. S. Mesnard closed a two we ks' meeting with six additions;

four by obedience, two by letter —LUCY PALMER. Knoxville, Nov 27.—Our meeting soil continues with interest Two confessions last night. Eight additions to date. Expect to continue for several weeks .- J. T. STIVERS.

Wauk-gan, Nov. 29.—We are in an interesting meeting at this place with W. O. Thomas. Interest and att-ndance good. Meeting a week and a half old. Twelve added and more to follow. This is a hard fild, a city of 10,000, with 30 saloons.—J. M. LOWE AND E. W. KERR.

Onarga, Nov. 30. -Two addit ons to date in our Marga, Nov. 30.—I'we addit one to date in our maching here; one an aged lady who had been a Methodist 59 years. Bro. H ggs, the pastor, is doing the pre-ching. The house is crowned every night and a great interest is being manifested Pastors or evangelists desiring my services may address me here.—John Joyce, singing evangelist.

Al-do, Ill., Nov 24. -Brother J. E. Parker, pastor of the Christian Church at Keithsburg. Ill., has just closed a five weeks' meeting at Onio Grove. The Lord blessed his labors wonderfully Thirty-five were added to the church, all by bap-

Jefferson City, Nov. 26—Bro W. F. Richardson gave us two weeks of his valuable time in a protracted meeting, beginning Nov. 7, and closing Nov. 24. It pains me to report that there were no additions, and more so in view of the unusually strong presentation of the gospel Every one expressed great surprise that under such preaching expressed great surprise that under such preaching many were not won to the coss. But, while disappointed in this regard, I am glad to say that great and lasting good was done to the congregation. We are stronger in the fairh and more hopeful for the future. The outlook for the church here has been greatly brightened. It is needless to say that Bro. Richardson greatly endeared himself wall or when the prophility and less to say that Bro. Richardson greatly endeared himself to all our hearts, the preaching and presence of such a man is a benediction to any community. It is due to him and his church to say that his services were given without money and without price. The deep interest they have in the church here and thir desire for its success prompted to this, and the kindly services are appreciated by all of us. We are agitating the question of a new house which is so sarely needed. question of a new house which is so sorely needed,

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and I trust that our great brotherhood will ready to lend us a helping hand.—J. P. PINE

Salisbury, Nov. 27.-Closed a two weeks' me of Brun. wick, Mo., did the preaching and diwell. There were four additions to the chu Had there not been more than a week of weather during the meeting results would heen much better. Not the least good acc plished was the spiritual upift we received.

W. WHITE.
Troy, Nov 26.—Two added last evening (8 day). Large congregations at both services deepening interest.—G. F. ASSITER.

Carthage, Nov. 26.—Four added at Jasper two appointments; three confessions.—M. S. Jo

Sedalia, Nov. 28.—Have been here in a mee for two weeks; 23 additions, most of whom young men .- H. A. NORTHCUTT.

California, Nov 30—Closed at Bethany, (county seat of Harrison) this morning with in 18 days Begin at Miami to-morrow ni in 18 days Be-BEN F. HILL.

New Franklin, Nov. 27.—Three additions additions two confessions. Baptiz-done at Boom Sunday afternoon.—Arthur N. Lindsey.

Monroe City, Nov. 30. -Our meeting, with W Briney, of Paris, doing the preaching, closed 35 additions, 24 by baptism. It was one of best meetings in the history of the church.--BRINEY, pastor.

Centralia, Nov. 15 .- C. H. Winders, of Colum assisted us recently in a good meeting with additions in two weeks. There have been additions during my 14 months, work here.—E.

Grant City, Nov. 27.—We have closed an cellent meeting with 37 additions, with Bro. A Hunt; of Savannah, M., assisting. I begs meeting at Kent, Iowa, last night. The F church dedicated a \$4,500 house last Sun Bro. A. M. Haggard, of Des Moines, assisting pastor, J. R. Johnson.—W. H. HARRIS.

Joplin, Nov 26.-During November we have ceived 15 additions here; eight by beptism. are collecting money to enclose the building Matti. Burgess was with us last Sunday touched all hearts with the story of her work in dia. We gave her a reception on Monday that be long remembered by us.—W. F. TURNER.

Kansas City, Nov. 27.—R. Lin Cave, of I pendence, M., has just closed a short meeting me at the Forest Ave. Church, running but I over two weeks, with 32 additions. The perswork and influence of Bro. Cave in the congrition was fo ceful and telling for good Nooman ever gave us such a spiritual uplift.—A

Richland, Nov. 28.—Since our last report have had 26 additions to the church here and other places where I have preached of our first year's engagement with the Richle church we received a unanimum call for another than the state of the st yaar for half time as heretsfore. I am read evangelize half time and would be glad to from churches in south east, central and so west Missouri wanting meetings.—Percy Carnes.



An Autumn Morning.

frost's agleam in the mellow dawn, d the spider's nets are on the lawn, and deep in flimsy robes of mist hills and the silent woodland lie, i anon, as the sun comes up the sky, The gray clouds turn to amethyst.

tender song of the waking thrush neard no more in the brooding hush, Nor linnet's song in the dying trees. d down where the dodder's skeins are spread, wit h hazel gleams in velvet red and the sweetbriar waves in the breeze.

I wheeling up through the distant sky, their flasting wings the plovers fly, And over the breast of the pool, ough haze of the daybreak's atmosphere, cry of a bittern, sharp and clear Comes from the marshes, dim and cool.

deep in the grasses at our feet, tuneful crickets still sing as sweet As in the depths of torrid June; d o'er the dells and sleepy woods, reverent hush of stillness broods As morning dreams into noon.

-Edward Wilbur Mason.

STRUGGLING TOWARD THE LIGHT.

BY WALTER S. SMITH.

ap. VI .- The Meeting at Luzon Continued.

True to his word, the "little preacher" me forward with his wife, to receive ristian fellowship and the hand was exided to Mr. and Mrs. Sidney Marshall, to d, George and the two Henrys. Luzon s considerably "wrought up" over the arse things were taking, and throngs me in from all the neighborhoods adjoining. e two Baptist congregations were every ht represented, and in the next week, six the members from Little Blue followed oir preacher's example, and were enrolled Luzon. Others came almost every day d night, and the interest became remark-

Paul had a brother younger than himself o was gifted much in the same way; but ose circumstances had run him astray, o skepticism. He was not hopelessly ne; but he had a good while ago ceased to an active church worker. Knowing him be an extraordinary singer, Paul wrote n to come to Luzon and assist in that rvice.

The exhortations increased in warmth, d very substantial accessions were iched. One day Paul and his brother as were walking along a row of cottages, nearly all of which they had made acaintance; and as they passed one belongto a man named Tharpe, one of his ughters came to the door and said: "Bro. thrie, I wish you and your brother would me in; I want to talk with you." As ich of the work had been done personally, is was an agreeable invitation. This ung lady was a bright and talented girl, hose mother belonged to a family very nspicuous in the Christian Church. It had already seemed to Paul a little queer that she had held aloof, when so many others were yielding to the power of the gospel.

Without waiting for formalities, she began: "I know what you are thinking; and I cannot say you are wrong. You think I ought to be in the church? I think so, too; but there is an obstacle in my way. I wanted to ask: Do you think Christians may follow dancing?"

Paul answered, as in the previous case, with a counter question: "Why, Miss Jessie, do you ask that question?"

"I suppose," she replied, "that I do not believe, myself, that they should dance. At any rate, I am not sure that they may."

'Well, there was a great preacher in the East, who said a young person might safely abstain from a practice whose propriety she doubted. A much greater than the preacher in the East said, 'Abstain from all appearance of evil.' And another said, 'If our heart condemn us, God is greater than our heart and knoweth all things."

She listened attentively, and then replied, "I thought you would view it in that way, and I believe all you say is right. But, oh! it will be so hard for me! I am fond of dancing; and if there is any point in which I excel it is this. I am always invited and all my best friends are of the dancing class. We are, even now, organized in a regular dancing club, and it is our favorite pastime. If I become a church member, and give up dancing and the social games of cards, I will be as effectually separated from my best friends as if I were dead."

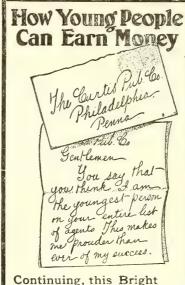
"I appreciate your situation, daughter, and I know much of the struggles of the young. We reach little, however, without a struggle. It is true, too, that our profession requires a separation from the world, very much like death. Paul calls it a 'death to sin;' and many a man has had to sacrifice, seemingly, everything to be a Christian. The Savior says: 'Whosoever doth not bear his cross, and come after me cannot be my disciple.' There are, indeed, many assurances in the New Testament that Christianity is a life of cross-bearing; but there is joy even in this. The Word counsels us to count it all joy when we 'fall into divers temptations."

She asked: "Bro. Guthrie, is any other one's cross as great as mine? It seems to me that it cannot be."

Paul heard her with respect, and then answered with this parable:

"There was a great king who had a daughter whom he loved as his own soul. Every day her wishes were anticipated; and, by the sweetest of choirs, her praises were sung. Cohorts of servants vied with one another to render her such services as would make her always happy.

"One day the king approached her and said: 'Daughter, there is a rebellion among my subjects, and my enemy is becoming more and more their master. I wish you to undergo a wonderful transformation, whereby you may visit these rebels; live as one of their number; suffer the consequences of



Continuing, this Bright Schoolgirl in Middletown, Conn., writes:

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their rebellion; and sorrow among them even more than they themselves. By your efforts to uproot the cause of their disloyalty, you will incur their hatred, and their leaders will ostracize, malign and reject you, and at last clamor for your death. And, after you are murdered in a most disgraceful way, they will boast that my will has been thwarted, and my enemy enthroned.

"'But, by this act of consecration on your part, you will have planted the seeds of loyalty; and, after your death, and on account thereof, my rule will be restored.' The maiden very promptly replied: 'I will go, Father; for thus it seemeth good in Thy sight.' "

Miss Tharps interposed, with evident excitement, "Oh! pray! do not carry the story farther! I know what it all means. My Savior gave up all for me, cheerfully, and I should be ashamed to murmur over what I must surrender for him. I see the justice of it; and I shall hope for courage to do as I

The brothers left to make other calls and. on account of the interest felt in the meeting, this incident was but little spoken of. Thursday and Friday night passed by, and yet no Jessie Tharpe. On Saturday, Paul sang and talked all day, and when evening came his voice was so worn that he could scarcely speak above a whisper. Moreover, he had for discussion, THE HEART, which he had discussed on two evenings before and now, although it was a special feature of the heart commonly called the conscience, he found himself at a loss for illustrations. His text was: "If our heart condemn us God is greater than our heart, and knoweth all things." Feeling that he had not preached so poor a sermon in all the meeting, he closed with an exhortation less forcible than his appeals had been before. But what was his astonishment, when down the south aisle came Miss Jessie; down the north aisle, her sister Louise, and following each of them three others—the very friends she said she must abandon! It was the best night of the meeting; and thus was realized to her and to the preacher the promise enjoyed by the Apostle: 'My grace is sufficient for thee; for my strength is made perfect through weakness."

(TO BE CONTINUED.)

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CAL OGBURN.

(Illustrated Sermon.)

The spirit indeed is willing, but the flesh is weak.—Matt. 26:41.

Two men lived neighbor to each other, though they were not always neighborly. In fact, one of the men entertained an antipathy towards the other which amounted at times to actual animosity. There had been a slight misunderstanding between them over some trivial matter, and the refusal of one of them to "forgive and forget," when asked by the other to do so, had resulted in almost every subsequent act being misconstrued and magnified by the unforgiving man into evidence of unfriendliness and premeditated attempts to injure him in some way. Thus the ill-feeling was not only maintained but increased. How one's passions thrive upon themselves!

It was a fact that the man who had the enmity of his neighbor was somewhat eccentric at times, though it was unanimously agreed that his peculiarities were harmless. All who knew him believed that he would not intentionally wrong any person, not even an enemy. People where he lived knew but little of his ancestry, for he seemed to manifest a desire to keep his family history an entire secret. This was one of his eccentricities, to hide away in the archives of his memory the annals of his ancestors and to vigilantly guard the same against all intruders.

One day late in the autumn he was suddenly taken very ill and soon died. A large concourse of people attended the funeral, for notwithstanding his peculiarities they all had a very high regard for him as an honest, industrious man, a true friend in time of need, and one whose moral character was above reproach. Even his unforgiving neighbor was there.

An old minister had been summoned from a distant part of the country to conduct the funeral service, and in his obituary preceding the sermon he said, "It was my good fortune to have known the deceased and his family for many years. He was a good man, as you can all no doubt testify, and came of a noble, unselfish and very intelligent though rather eccentric ancestry. As you perhaps know there was in his family a predisposition towards insanity, which seemed to be slightly manifested in the harmless eccentricities of the deceased in his lifetime. His grandfather, who was an unusually brilliant man, lost his reason under stress of very sad circumstances, and for a time had to be confined in an asylum. An uncle, while temporarily deranged, committed suicide."

All had been explained by these incidental remarks of the old minister. There could be no doubt but what heredity was responsible for all of this man's peculiarities, and the pages of ancestral history were never turned for the curious and inquiring to read the sad chapters it contained regarding the unavoidable misfortunes that had tarnished the family.

That afternoon they laid the body in the

CONSUMPTION

begins and leaves off in thous ands of people, who never sur pect it. It isn't much mor than a pimple—indeed it is a pimple—lung pimple.

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ighborhood burying ground. It was a ld, cloudy, cheerless day. Night seemed come prematurely, as it frequently does late autumn and mid-winter. It was a rk, murky night, too, but not darker witht than within the heart of the man who d stubbornly cherished ill-feeling towards s eccentric neighbor.

Before morning dawned the clouds had posited upon the cold, bare earth a coverg of beautiful snow. Softly during the the feathery flakes had descended like e dew on Hermon. Hill and valley had hared and shared alike," even the newade mound in the cemetery had been rapped in an ermine robe. Some good people d it was a mantle of charity for the derted, such as the Savior cast about his eping disciples when he said to them, after y had been so negligently guilty, "The rit indeed is willing but the flesh is ak."

APPLICATION.

What a beautiful robe of spotless white the mantle of charity. It is never out of shion. As our Savior has shown us by example, it is to be used by the forving in clothing the forgiven. Place it on the living—now—rather than upon graves of the departed. To neglect this to invite unending sadness and unfailing t useless regret. Forgive the erring and ose who may have injured you, with rist like charity, before it is too late. ore often than we think "the spirit is lling but the flesh is weak." God only knowledge enough to judge and connn with absolute and unerring justice. ave it all to him.

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Good News.

He. While I was out sailing this summer I fell overboard into a very stormy

She. My gracious! But they rescued you, didn't they?"

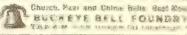
He. Oh, yes! they pulled me out, of

She. Oh, my! I'm so glad to hear you weren't drowned.

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PETE.

J. BRECKENRIDGE ELLIS.

VI.-How the Black Lady Turned White.

The next morning Pete got up before any of the family, and hurriedly dressed. She slipped out of the house and ran toward the back lot, noticing the heavy dew on the grass and the sweet freshness of the world that comes with the sunrise. The barn door was propped open as usual, for ever since the tramp had made his threat, Mrs. Morris had warned her children not to shut it. Pete slipped up the ladder that led to the loft with a fluttering heart. There was one window in the loft, and as it faced the east, the golden sunshine poured through, striking upon the ceiling on the opposite side; for the sun was not up high enough to throw his light upon the floor. Usually Pete liked to watch the sunshine that came through the loft window, it always looked so dusty and lazy and good-humored. But this morning she took no pleasure in it. There on the hay lay a disreputable figure, a man fast asleep. It was Nap, the tramp. Pete had come up on purpose to see Nap, but somehow the sight of him made her want to go back home. She perched upon the head of the ladder, so she could slide down whenever she wanted to. And she kept her eyes fastened upon the sleeping form. 'At last it stirred, as if Nap could feel those bright young eyes. He threw his arm over his head and stiffened his knees and then opened his eyes. The first thing he saw was the little girl. He sat up suddenly, and she took one step down the ladder. But he did not try to come at her, so she went no further.

"Well, good-morning," said Nap crossly, "and who are you?"

"I am Prudence," said Pete. She didn't want him to be calling her by her pet name. "What have you did with your kodak?" he inquired.

"I have not been taking your picture," said Pete. "I came up here to see you."

"Oh," he said, clasping his knees in his grimy hands and staring at her. "You must excuse my appearance, Miss Prulence. Had I of knowed that I was to have comp'ny so soon in the morning I would have made my toilet the night afore."

"Well," said Pete, "the reason I came so early, you always go off before breakfast, so I took my only chance, you see."

"I am sorry," said Nap, "that I didn't know you wanted me to stay longer. I judged that the sooner I went the better your ma would be pleased. If I had of knowed you wished my comp'ny, I'd a-died in my tracks afore I'd a-gone away."

"You can't go too soon to please us," was the reply, "and that's what I came to see you about; to ask you to go away and stay away."

"Oh! Well, Miss Prudence," said he, looking down the side of his nose, "as you're in your own house you can talk as you please. But if you was visiting me, I'd have my right arm sawed off—this here one—afore I'd talk to you so unkind and impolite. But this is your place and I got to take it."

"It isn't the same as if you were visiting," said Pete, willing to justify herself.

"And you come to see me," said Nap, interrupting her, "and will I make you sleep in my barn? Not much! I'll let down the folding-bed in the parlor, and kill a chickun and have in the neighbors to see you. That's hospitality. Why, I knowed a little boy once, and he had to work for a living. Payrents was dead and didn't have nothing. So he was a bootblack. One day a gentleman druve into town in a carriage and see the little boy with his kit. 'Do you black boots?' says he. Boy says, 'Yes.' Out jumps the man. 'Swear to me to black both my boo's for a dime?' says he. Boy swears and hopes he may die if he don't. Then sees that the gentleman have only one leg; other leg just a wooden peg, no boot on it. Boy blacks the one boot. 'Gimme dime,' says the boy. 'Not much,' says the gentleman. 'Git in this carriage,' he says, 'and come and I'll take you to my other Leg; boot's on that other Leg. Remember you've swore to black both boots,' says he. Boy was skeered, but gets in carriage. Gentleman druve and druve tell he come to a big, black forest, nothing but trees and pisen-oak. On and on and on he druveit getting blacker'n' blacker'n' skerrier'n skerrier. Then of a sudden the boy h ars a wild, strange noise a-going this way: 'Wollo, wollo, wollo-ee! Wollo, wello, wollo-ee!"

"What was it?" asked Pete, quite breathless with excitement. And if you had heard how Nap said "Wollo," and how he looked when he said it, I presume you would have been excited, too.

"That's what the boy didn't know," said Nap, leaning back on the hay. "'What is it?' says he to the gentleman. Gentleman nuver say narry word, just druv and druv on through the pitchy black forest. Bimeby boy heerd the sound agin, only now it was ever so much nearer, a-goin', 'Wollo, wollo, wollo-ee! Wollo, wollo-ee!' Boy, all a-trembling and the tears a-streaming down his countenance, says, 'Oh, sir, what is that?' Gentleman says, 'That miserable, doomed wretch air my Other Leg.' Then of a sudden there came a crashing through the bushes a monster Leg, and on it was a great big rusty boot. 'Black it!' says the gentleman. The poor boy got out, and taken his brush and

Rheumatism

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his blacking-box and his dauber and kne down in the dust and is a preparing to blait, he a-trembling and a-quivering, and tears a-making the blacking just of the rigmoisture. Then suddenly the sound is peated, 'Wollo, wollo, wollo-ee!' And monster Leg lifts itself up and comes do upon the boy and mashes him out entir flat in a manner too sickening to detail length—and that was the last of that be

"I never heard that story before," s Pete. "It is a good one. I would like hear it at night-time in front of the f place, wouldn't you?"

"It's better, then," said Nap, gratified her reception of the tale.

"But I don't see how the boot could 'Wollo, wollo, wollo-ee!" Pete imitated tramp's pronunciation and awful look.

"Well, you know a boot has a mouth," s Nap, "and it's got two tongues. Them's straps, you know."

"Yes. Well, the boy oughtn't to h sworn to black both," said Pete. "He mi have known something was up."

"He wasn't very bright," said Nap.

"But of course it isn't true," obser Pete. Then she began to wonder how a story had come into the conversation, what it had to do with what she had b saving.

"Now's I've told you such a good storsaid Nap, "I hope you won't ast me s with you any longer; so I'll just be goi if's all same to you."

"Oh, no," cried Pete. "I haven't even gun to say what I was visiting you to sa

"Now I'll tell you what's a great mistal said Nap somewhat crossly. "It's to fo up a first-rate story such as mine, wit pore one. You may think yours is a g one, and yet when you go to tell it, it is fizzle and spile the impression of mine. yours ain't got no 'Wello, wollo,' in it, p excuse me this morning."

(TO BE CONTINUED.)

Perfectly healthy people have pure, rich bl. Hood's Sarsaparilla purifies and enriches the b and makes people healthy.



Sunday - School.

W. F. RICHARDSON.

ZACCHAEUS THE PUBLICAN.*

It was in Jericho, the City of Palms, and the Passover was nigh at hand. Already, in the tropical climate of the lower Jordan valley, the flowers and fruits of summer were seen on every hand. The balsam trees, which were so numerous, and whose odors perhaps gave to the city its pame, Jericho, "the perfumed;" the wealth of flowers, from whose fragrant hearts the swarming bees drew their abundant stores of honey; the gnarled trunks and writhing branches of the olive, whose fruit formed a staple in the common food and traffic of the people; and the graceful palms, the queen of oriental trees, conspired to make this spot, now a dreary ruin, one of the most beautiful cities of Palestine. Many rulers had here built their palaces, and great aqueducts supplied with water from the adjacent springs the blooming gardens and fertile vineyards. As one of the levicical cities, it was a favorite residence of the priests, and he was counted fortunate who could spend his life in its delightful climate.

But Jericho was likewise a center of trade, and an important station for the caravans on their route from Damascus to Jerusalem and Egypt. It was inevitable that the customs, and other forms of trade tax ation, should require the presence of many officials. These officers of the Roman government, who were known as publicans, or collectors of the public revenues, were, as we have already learned, hated bitterly by the Jewish people. And, in many instances, deservedly so, for they used all the power of their offices to wring from an oppressed people the last farthing of their hard-earned wages, beyond the barest living, to enrich those who had purchased the taxes of the various districts. He who could secure a position as "cnief," or commissioner of taxes, as we might designate him, had a fortune in his reach. The fact that these men were usually Jews made them more odious to their nation, who looked upon them as traitors, who had sold themselves to the oppressor of their people.

Prominent among these chief publicans was one whose name, Z.cchæus, meaning "just" or "pure," was doubtless spoken with a sneer by his fellowcitizens. He was rich; and, from his subsequent confession, we may believe that his wealth was the result of the cruei and dishonest pursuit of his calling, in which he had gone so far as to swear faisely against some of his victims before the magistrates. He shared in the universal excitement that attended the visit of Jesus to Jericho. News of the raising of Lazarus from the grave, which had occurred but a few weeks p evi uely, would quickly fly from Bethany to Jericho, on the lips of the thousands of travelers who had passed to and fro since that time. To this general desire Zaccheus would add one of a more personal character. It was freely reported that Jesus did not share in the popular hatred for the publican. His enemies charged, and his friends admitted, that he fr quently ate in their houses, and even that he had chosen one of them, Levi Matthew, to be of the number of his closest disciples. Zacchæus determined that he would at least see the face of this famous Rabbi, who seemed to draw upon himself the warmest praise and fiercest accusation.

But there were many difficulties in the way. A great multitude of Passover pilgrims crowded around the Nazarene, so that approach was difficult, if not impossible. Besides, Zacchæus was so hated that his presence in the excited crowd might be unsafe. Then, too, he was very short of

*Lesson for December 16. Luke 19:1-10.

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stature, so that he would need to force his way n to the very presence of Jesus, to see him at all. Better give it up, would have been the decision of a faint heart. But this man had something of heroic stuff in him, and he would not be balked in his purpose. The same persistence that had given him success in his office brought him its reward now. He ran ahead on the way by which Jesus was to pass, and climbed into a sycamore tree, a species of fig, and there awaited the coming of the crowd. Not a very dignified position for a rich man, a prominent office-holder of the great city of Jericho. No, but he was in earnest, and when men set their hearts on anything, they forget such little matters as the question what folks will say about them. Ridicule is a bugbear of cowards. Brave men ignore it.

The prophet of Nazareth came along the street, and passed beneath the branch where Zacchæus was perched. He had a clear view of that pure countenance, with its noble brow, its searching yet kindly glance, its patient, loving mouth. Goodness was written in every feature. His heart assured him that this man could not be other than saintly, and already his heart began to warm toward him. Suddenly the Saviour fixed his eyes upon the publican, and quietly, as though he recognized in him a familiar friend, spoke to him, "Zacchæus, make haste and come down; for to-day I must abide in thy house." Zacchæus almost fell out of the tree, in his excitement. What, would the great prophet indeed bonor him with his presence in his own home? He would hardly have dared to invite him, knowing how the people would resent it. And now Jesus chooses his home, out of all in Jericho, for his lodging. No marvel that he hastened down from the tree, and joyfully received Jesus as his guest. Base as he was, he felt deeply the honor that the Master had shown him, and for the time ignored as did Jesus, the murmurings and criticisms of the multitude.

What transpired in the home of Zacchaeus we do not know, save as to its result upon the host himself. We may be assured that the Master breathed in that household the same spirit of holiness that made his presence always a benediction. To Zacchæus there came a new birth of desire and purpose. Now that this wonderful prophet, this holy and divinely gracious man, had so signally honored him as to enter his home in preference to all others, ought he not to honor himself by abandoning the evil life he had lived, and emulate the righteousness of this One, whose spiritual hearty had revealed its loveliness even to such a sordid heart? What the scornful derision of the multitude and the bitter curses of the Pharisees had failed to accomplish, gentle love had wrought in a single hour, "As all that was base in him

would have been driven into defiance by contempt and hatred, so all that was noble was evoked by a considerate tenderness." He could not resist the strange new impulse that swelled in his heart. He would break at once with the old life, and show himself worthy of this gracious confidence. Suddenly he arose to his feet and, looking into the face of Jesus, said, with tearful eye and voice trembling with earnestness, "Behold, Lord, the half of my goods I give to the poor, and if I have wrongfully exacted aught of any man, I restore fourfold." Such repentance as this bears the surest seal of genuineness. The heart of this sordid man, this greedy and exacting publican, has been touched by the finger of God, and has responded to its gentle appeal. "Thus did love unseal by a single touch those swelling fountains of penitence which contempt would have kept closed forever."

With what joy must Jesus have heard those words, and observed the emotion of his host. From that heart whose deepest satisfaction was that of saving sinners came the glad words, "Today is salvation come to this house, forasmuch as he also is a son of Abraham." The surest proof of salvation is the exhibition of a spirit of penitence and love. When the fountains of the deep are broken up, there will come to the surface such acts as will demonstrate the presence of truth and righteousness in the soul. This chief of the publicans, despite his record of oppression and fraud, is still a son of Abraham. He needed but to feel the glory of the birthright he had forfeited to seek it again. The best and strongest appeal to the sinner is that of his divine descent, and the sweetness and fulness of that which he has lost through sin. Make him understand that the Father awaits his return, that the home is still wide open for his reception, and his heart may be touched by repentance. "For the Son of man came to seek and to save that which was lost." Zacchæus, think you that it was your seeking to see Jesus that first turned your feet toward the way of life? Nay, it was Jesus seeking you. And, poor sinner, when your wayward heart has turned toward the Heavenly Father, and you reach out your hands for his mercy and love, you will find that his h-art ard hands have all the time been extended toward you in a perfect agony of longing desire. He is seeking you now and always. Why will you let him seek in vain?

HOME STUDY BY MAIL.

Thorough courses in the Bible, Greek, Philosophy and H story, leading to diploma and degree. Terms, only \$1.00 per month. Circulars per request free. Write Prof. C. J. Burton, Christian University, Canton, Mo.

Christian Endeavor.

BURRIS A. JENKINS."

TOPIC FOR DECEMBER 16.

CONFESSING CHRIST.

[Matt. 10:32 39.)];

Many people say that it is not at all necessary to make any open or public confession of faith in Christ. They consider that it is enough to believe privately in Jesus and that the public profession is superfluous.

Against this idea the Christian Endeavor Society takes an uncompromising stand. It believes that it is needful to declare openly one's faith, that there must be no doubt of one's position, that there can never be the highest spiritual life without such confession made.

And it is upon this last classe that such position can most strongly be taken. Unless we confess Christ we cannot rise to Christ's level. We may be able to obtain some moiety of a Christian likeness; but we can never become Christ-like. "Whoso confesses me, him will I confess by making him like me," is a possible paraphrase of Christ's words.

The one thing that the great preachers have earnestly sought to do is to prevail upon men and women to take a decided position; not to stand afar and behold Christ and wonder at his beauty; but to draw near to him, identify themselves with him, take a stand with his people.

Jesus said: I am not come to leave any man or woman neutral in this matter. He that is not with me is against me No comprom'se is possible. I set persons against fathers and mothers if necessary. There is no middle course. Wendell Phillips, on his way to address a furious mob in Boston, felt a note thrust into his hand. It was from his wife, and read: "Wendell, no shilly-shally in the face of that mob." Jesus says to everyone who cares for him: "No half-way measures. Declare for me. What is that to thee? Follow thou me."

This is not to say that anyone is to make undue display of their religious allegiance. There are those who go about with their Bibles under their arms and themselves upon their faces. There are many who have constant professions upon their lips, whose hearts are strong with self centering. There are pharisees to-day, as in the year one, or the year thirty.

Nor is this to say that Endeavorers or Christians are to peer impertinently into the spiritual affairs of their neighbors. Religion does not consist in indiscriminate membership. Jesus meant nothing of this sort. He came not to set children against parents, or parents against children by undue assertion of religious differences. There are those who think they are confessing Christ, when they are but confessing some religious dogma.

After all, the highest and best witness for Christ, the truest confession, is to be found in a life that is avowedly, but humbly and not selfassertively, devoted to the Master's service. A face which reflects the face of our great exemplar, a life which gives out the perfume of the lily of the valley, a heart that is gentle and kind and true, like his, this is a picturing forth of him before the world. This is confession.

Buffalo, N. Y.

STATE OF OHIO, CITY OF TOLEDO, as.

LUCAS COUNTY,
FRANK J. CHENEY makes oath that he is the senior partner of the firm of F. J. CHENEY & Co., doing business in the City of Toledo, County and State aforesaid, and that said firm will pay the sum of ONEHUNDRED DOLLARS for each and every case of Catarret that can not be cured by the use of HALL'S CATARRH CURE.

FRANK J. CHENEY

FRANK J. CHENEY.

Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1886.

A. W. GLEASON, SEAL } Notary Public.

Hall's Catarrh Cure is taken internally, and acts directly on the blood and mucous surfaces of the system. Send for testimonials, free.

F. J. CHENEY & CO., Toledo, O. Sold by Druggists, 75c.

Marriages.

BENDER-GILLARD.-At the Christian par sonage, Nov. 14th, Mr. David W. Bender and Miss Lulu Gillard. Eld. C. Edwards officiating.

GREGORY-SCHWINN.-Married Oct.31, 1900, at the home of the bride's mother, Mrs. Hamilton, of Orestes, Ind., Mr. Frank Gregory and Mrs. Sallie Schwinn, both of Orestes, Ind. R. B. Givens, of Anderson, Ind., officiating.

HENRY-PITT .- At Hot Springs, Ark., Nov. 20th, Perry T. Henry, of Little Rock, and Ablah M. Pitt, of Frankfort, Mo. T. Nelson Kincaid of ficiating.

KIMBROUGH-CRAM .- Married in Florence, Colo., Nov. 14, 1900, Mr. Marion Kimbrough, of Moberly, Mo., and Miss Hattie Cram, of Baltimore Md. David Lyon officiating.

McCALMENT—ENYEMENN.—Married on Nov. 22, in Council Bluffs. Ia., Robt. McCalment and Emma Enyemenn, both of Council Bluffs. W. B. Crewdson officiating.

PEDERSON-PEDERSON.-Married bride's home in Waterloc, Neb, Wednesday, at noon, Nov. 21, 1900, Mr. Chester P. Pederson, of Omaha and Miss Johanna B. Pederson, of Waterloo. A. O. Swartwood officiating.

THOMSON-BARNES .- Married at Clarinda, Iowa, Mr. Thomas Thomson and Mrs. Mary E. Barnes, Nov. 14.

WILKINSON -- FOGLESONG,-GRISWOLD-GRIMSLEY .- There was a double wedding at the Christian parsonage, Salisbury, Mo., Nov. 18, 1900, Oscar Wilkinson and Miss Effis Feglesong; Walter Griswold and Miss Mary E. Grimsley were united in holy matrimony, the writer officiating. Contracting parties were all of Chariton County.

K. W. WHITE.

Obituaries.

[Obituaries of not more than 100 words are inserted free. For longer notices, one cent for each word in excess of 100. Please send money with

GILBERT.

Elder D. W. Giltert was born in Allen Co., Ohio, June 18, 1843. Died at his home near Palacedro, Col., Sept. 29, 1900, aged 57 years, 3 months and 11 days. He leaves to mourn his loss, a loving wife, seven sons, (two by his former wife) and four daughters, also his father, two brothers and two sisters who reside in Iowa and Nebrasks, and a host of brethren and friends. Bro. Gilbert was an affectionate husband and indulgent father and greatly beloved by all who knew him. Some six or seven years ago he preached for the congrega-tions at Galt and Acampo. Was quite successful in his work there, especially among the young people. He always had a warm place in his great heart for every brother and sister and they loved him fondly in re urn. With an aching heart and tear-dimmed eyes I pen these lines because I shall see him "never more" till I enter that "blissful abode." Of late years he has labored for the most part in Shasta Co., and some hundreds have been led by him to the Master. He has sacrificed much for Christ but his trials and sacrifices are o'er. The funeral service was conducted by Bro. Ferguson, attendance being the larges: known in that locality for years. Bro. Gilbert died of neuralgia of the heart; was sick only about fifteen hours. All that medical skill and tender hearts and loving hands could do brought to the sufferer no relief. His suffering was intense. He said, "My work is done," and fell asleep. Dear sister, we weep with you and may our leving Father and blessed Savior who tasted death for every man sustain you and the children he has given you until "sorrow and sighing shall flee away and there shall be no more death" and the Lord God shall wipe away all tears from our faces. C. S. NEEDHAM.

Selma, Cal.

JAMESON.

Robert Bruce Jameson was born in Barren County, Kentucky, March 20 1841. Died sud-denly Nevember 16, 1900. He was married to Rosa M. Ingels, April 13, 1867, by Elder John Errett. Was baptized when seventeen years of age by Elder Smith Wallace. Was a steadfast member of the Church of Christ and gave liberally to support the cause. He leaves a wife and four daughters to mourn their sad loss, but not to sorrow as those who have no hope. In the de-

THE HEALTH HABIT

Just as Easy to Form as Any Other.

We do not deliberately form our pet habits, but they are unconsciously acquired and grow as we grow, and by the time we learn they are hurting us, we find them too strong to be easily broken

Then, why not form a good habit, a habit which will counteract the many bad ones, in other words contract the unfashionable habit of being always well.

The best health habit to get into is to have and keep a vigorous stemach; if you have a healthy digestion you can drink your beloved coffee, smoke your favorite brand of tobacco, with little or no harm; the mischief begins when these things are forced upon the faithful stomach, without any assistance

Form the habit of taking after meals some harmless but efficient digestive which will relieve the stomach of so much extra work.

Nature furnishes us with such digestives and when they are combined with such a pleasant preparation as Stua t's Dyspesia Tablets, they give the overworked stemach just the necessary assistance to secure perfect digestion without any of the harm-

ful effects of cathartics and similar drugs.

The habit of taking Stuart's Dyspepsia Tablets after meals is as necessary to the weak stomach as food itself, and indeed to get the benefit from food eaten, nothing better and certainly nothing safer

can be u-ed.

Many families consider Stuart's Tablets as essential in the house as knives and forks.

They consist entirely of natural digestive principle without the effect or characteristics of drugs; they have no cathartic action, but simply go to work on the food eaten and digest it.

Take into account your bad habits and the expense they entail and then invest fifty cents in a box of Stuart's Dyspepsia Tablets and see if your digestion for the next month is not vastly improved.

Ask the clerk in any drug store the name of the most successful and popular stomach remedy and he will say Stuart's.

he will say Stuart's.

parture of Brother Jameson his family, the Church, the University and the community all sustain an irreparable loss.

L. B. AMES.

RICE.

Bro. Wm. Rice was born Feb. 17, 1821, in Maury Co., Tenn. Was married to Ediza J. Campbell, Dec. 9, 1847. To them were born eight children. Bro. W. A. Rice is the only surviving one of the children. Bro. Wm. Rice was baptized by Barton W. Stone when he was twenty years of age and has been a devoted follower of Christ and loyal disciple until his death, which was Oct. 6th, 1900. For twenty-five years he has been a respected and influential member of Saratoga, Cal. He was one of the charter members of the church organized here twenty years ago. For years he served as one of the elders. For twenty-five years Bro. Rice has never missed a state meeting until the last one. He was well posted in the Scriptures and zealous in all good works. All these years he has been most generous in his offerings for Christ's cause. He came of a family of twelve children of which three were prominent preachers, and all members of the Christian Church. Sister Rice—aunt Liza, as she is familiarly called, who has been his noble and true helpmeet for nearly fifty-three years and her son, Bro. Allen, his wife and three grandchildren are the immediate relatives who look forward to a glad reunion. Bro. Rice was loved and es-teemed by all who knew him. He could truly say, "I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord the righteous judge shall give me at the last day.' S. A. NESBIT. Saratoga, Cal., Nov. 3.

Stronger than Ever.

ROBERTSVILLE, Mo., Nov. 23, 1900.-Mrs. Emma J. Lisher, of this place, who has been weak and delicate. has been taking the well-known medicine, Hood's Sarsaparilla, and it has made her stronger and better than ever before. She says she never weighed so much as she does since taking Hood's Sarsaparilla.



A GOD-SEND TO ALL HUMANITY.

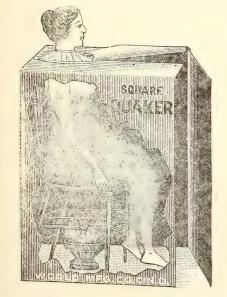
Remarkable Invention of an Ohioan that Guarantees Perfect Health, Strength and Beauty to Every User, and Cures Without Drugs All Nervous Diseases, Rheumatism, La Grippe, Neuralgia, Blood and Kidney Troubles, Weakness, and the Most Obstinate Diseases, by Nature's Method of Steaming the Poisons Out of the System.

Ministers and Those Who Have Used It Declare It to Be the Most Remarkable Invigorant Ever Produced, Better than Any Treatment at Hot Springs, Sanitariums or Health Resorts.

A prominent business man of Cincinnati has invented a Vapor Bath Cabinet that has proven a blessing to every man, woman and child who has used it, and as many of our readers may not know of its real comfort and blessings, we illustrate it in the issue. this issue

Our recent investigation of this remarkable inras so very satisfactory we have no hesi-indorsing the same as just what all our aders need

readers need.
It is an air-tight inclosure, a rubber-walled room, in which one comfortably rests on a chair, and with only the head outside, enjoys at home, for three-cents each, all the marvelous cleansing, curative and



invigorating effects of the famous Turkish, Hot Va-

Envigorating effects of the famous Turkish, Hot Vapor, Hot Air, or Medicated Vapor Bath, with no possibility of taking cold afterwards, or in any way weakening the system.

Hundreds of well-known physicians have given up their practice to sell this Cabinet—such eminent men as Emerson McKay, Detroit, who has already sold over 700, and John C. Wright, Chicago, who sold 125 last month.

Thousands of remarkable letters have been written the makers from users, some of which, referring to

Rheumatism, La Grippe, Kidney Troubles,

Rheumatism, La Grippe, Kidney Troubles, will be interesting to those who suffer from these dread maladies. W. L. Brown, Oxford, O., writes: "My father was down in bed for months with rheumatism; this Cabinet did him more good than \$50 worth of drugs. It cured my brother of neuralgia and sleeplessness, with which he had long suffered, and his wife of la grippe in one night." G. M. Lafterty, Covington, Ky., writes: "Was compelled to quit business a year ago, being prostrated with rheumatism and kidney troubles, when your Cabinet came. Two weeks' use cured me; I have never had a twinge since." Rev. George H. Hudson, Okemos, Mich., says: "I gave up my pastorate on account of nervous prostration and lung troubles; my editor so highly recommended your Cabinet; I tried it; from that day I have steadily grown better; am now well; nervousness gone; lungs strong; am a new man." Mr. Simon Tompkins, a retired capitalist of Columbus, O., 1031 Broad St., says: "I am satisfied it saved my life. I was taken down with a hard cold, which developed into a dangerous case of pneumonia. The first Bath relieved me and I quickly recovered. It is far superior to drugs for curing la grippe, colds, inflammation and rheumatism." Hon. A. B. Strickland, of Bloomington, writes that the Cabinet did him more good than two years' doctoring, entirely cured him of catarth, gravel, kidney trouble and dropsy, with which he had long been afflicted.

Hundreds of Ministers

write praising this Cabinet. Rev. H. C. Roernaes, Everett, Kan., says: "It is a blessing; made me full of life and vigor; should be in use in every family." Rev. J. C. Richardson, N. Fifth St., Roxbury, Mass., was greatly benefited by its use, and recommends it highly, as also does Prof. R. E. P. Kline, of Ottawa University, who says: "I find it a great benefit. No Christian should be without it." Hon. V. C. Hay, St. Joe, Mo., writes: "Physicians gave me up to die; was persuaded by friends to try this Cabinet, and it cured me. I cannot praise it enough." Rev. Baker Smith, D. D., Fairmont, N. J., says: "Your Cabinet rids the body of aches and pain, and as cleanliness is next to godliness, it merits high recommendation."

Congressman John J. Lentz, Hon. Chauncey M. Depew, John T. Brown, Editor "Christian Guide"; Rev. C. M. Keith, Editor "Holiness Advocate," as well as hundreds of clergymen, bankers, governors, physicians and influential people, recommend it highly.

Physicians are unanimous in claiming that colds, la grippe, fevers, smallpox, consumption, kidney trouble, Bright's disease, cancer—in fact, such

Marvelous Eliminative Power

has this Cabinet that no disease can gain a foothold in your body it you take these hot Thermal Baths weekly. Scientific reasons are brought out in a very instructive little book issued by the makers.

Cure Blood and Skin Diseases

this Cabinet has marvelous power. Dr. Shepard, of Brooklyn, states that he has never failed to draw out the deadly poison of snake bites, hydrophobia, blood poison, etc., by this Vapor Bath, proving that it is the most wonderful blood purifier known. If people, instead of filling their system with more poisons by taking drugs and nostrums, would get into a Vapor Bath Cabinet and steam out these poisons, and assist nature to act, they would have pure blood, and a skin as clear and smooth as the most fastidious could desire.

The Important Feature

of this Cabinet is that it gives a hot vapor bath that opens the millions of pores all over the body, stimulating the sweat glands, drawing out all the impure salts, acids, and effete matter, which, if retained, overwork the heart, kidneys, lungs, and cause disease, debility and sluggishuess. Astonishing is the improvement in health, feeling and complexion. The first bath makes you feel like a new being: 10 years younger.

With the Cabinet, if desired, is a

Head and Complexion Steamer

in which the face, head and neck are given the same vapor treatment as the body, producing the most wonderful results; removes pinples, blackheads, skin eruptions, cures Catarrh, Asthma and

O. C. Smith, Mt. Healthy, O., writes: "Since using this Cabinet my Catarrh, Asthma and Hay Fever, with which I have been afflicted since childhood, has never returned. Worth \$1,000 to me. I have sold hundreds of these Cabinets. Every one was delighted. My wife finds it excellent for her ills.

Whatever

Will Hasten Perspiration

every one knows is beneficial, but other methods are crude and insignificant, when compared to the convenient and marvelous curative power of this Cabinet, known as the new 1903 style.

Quaker Folding Thermal

Bath Cabinet. We find it to be a genuine Cabinet. with a real door, opening wide, as shown in cut. When closed it is air-tight; handsomely made of best, most durable, water-proof goods, rubber lined A heavy steel frame supports it, making it a strong and substantial bathroom within itself. It has top curtains; in fact, all the latest improvements. The makers furnish an excellent stove with each Cabinet, also valuable recipes and formulas for medicated baths and ailments, as well as plain directions. It folds flat in 1 inch space, when not in use; easily carried; weighs but 10 pounds.

People don't need bathrooms, as this Cabinet may be used in any room, and bath tubs have been discarded since this invention, as it gives a far better bath for all cleansing purposes than soap and water. For the sick room its advantages are at once apparent. There have been

So-Called Cabinets

on the market, but they were unsatisfactory, inconvenient, simply cheap, flimsy affairs.

After investigation we can say the Quaker Cabinet made by the Cincinnati firm is the only practical article of its kind, and will last for years. It seems to satisfy and delight every user, and the

Makers Guarantee Results.

They assert positively, and their statements are backed by a vast amount of testimony from persons They assert positively, and their statements are backed by a vast amount of testimony from persons of influence, that this Cabinet will cure nervous troubles, Debility, Purify the Blood, Beautify the Skin and Cure Rheumatism. (They offer \$50.00 reward for a case not relieved.) Cures the most obstinate cases of Women's Troubles, La Grippe, Sleeplessness, Neuralgia, Malaria, Headache, Obesity, Gout, Sciatica, Eczema, Scrofula, Piles, Dropsy, Blood and Skin Diseases, Liver and Kidney Troubles. It will

Cure the Worst Cold

with one bath, breaks up all symptoms of La Grippe Fevers, Pneumonia, Consumption, Asthma, and is really a household necessity. Gives the most

Cleansing and Refreshing Bath

known, and all those enjoying health should use it at least once or twice a week, for its great value is its marvelous power to draw out of the system all impurities that cause disease, and for this reason it is truly a God-send to all humanity.

HOW TO GET ONE.

All our readers who want to enjoy perfect health, prevent disease, or are afflicted, should have one of these remarkable Cabinets. Space prevents a detailed description, but it will bear out the most exacting demand for durability and curative properties

erties.

Write the only makers. The World Mfg. Co., 2389
World Building, Cincinnati, O., and ask them to
send you their valuable illustrated Book FREE,
describing this invention and these remarkable
Baths. The price of the Cabinet is wonderfully low,
only \$5,00, complete, with heater, directions and formulas. Head attachment, if desired, \$1,00 extra,
and it is indeed difficult to imagine where one
could invest that amount of money in anything else
that guarantees so much health, strength and vigor.

DON'T FAIL TO WRITE TO-DAY

for full information; or, better still, order a Cabinet; you won't be disappointed, as the makers guarantee every Cabinet, and agree to refund your money after 30 days' use if not just as represented.

We know them to do as they agree. They are reliable and responsible; capital, \$100,000.00.

The Cabinet is just as represented, and will be shipped promptly. You can remit safely by express, P. O. money order, bank draft, or certified check.

Don't fail to send for booklet, any way.

\$150 a Month and Expenses.

This Cabinet is a wonderful seller. More than 20,000 were sold last month by agents, and the firm offers special inducements to both men and women upon request, and to our knowledge many are making from \$100 to \$150 every month, and expenses. Don't fail to write them.

Lost the Race.

Mamma (putting her little girl to bed). Why, Dorothy, I thought you were going to run a race with yourself! Dorothy (undressing very slowly). Yes, mamma, but I'm the one that don't beat, you see.

Not in His Case.

Questioner. Is marriage a failure? Farmer. I should say not. Why, there's Lucindy gits up in the mornin', milks six cows, gits breakfast, starts four children to skewl, looks arter the other three, feeds the hens, likewise the hogs, likewise some motherless sheep, skims twenty pans of milk, washes the clothes, gits dinner, et cetery, et cetery. Think I could hire anybody to do it for what she gits? Not much! Marriage, sir, is a success-a great success.

DR. DMCES CREAM BAING POWDER

Used in Millions of Homes—40 Years the standard. A Pure Cream of Tartar Powder. Superior to every other known. Makes delicious cake and pastry, light, flaky biscuit, griddle cakes — palatable and wholesome.

PRICE SAKING POWDER CO., CHICAGO. Note.—Avoid baking powders made from alum. They look like pure powders, and may raise the cakes, but alum is a poison and no one can eat food mixed with it without injury to health.

Book Notes.

We are anticipating a very large Chris'mas trade this year, and are preparing to handle it with promptness, that our patrons may suffer no disappointments. There is every reason why we should expect to sell many thousands of books during December. Firstly, the good people of these United States are very rapidly coming to appreciate the fact that the ideal Christmas gift is a good book; secondly, the country is enjoying prosperity and the people can afford to buy books; thirdly, we are offering our patrons a much larger and better assortment of books than ever before, at prices which are certain to attract careful and judicious buyers.

You have probably received, before you read his, a copy of our "Special Christmas Catalogue." 't's a handsome little thing, isn't it? If you have treceived a copy, notify us at onc o and we w

send you one. You hould not miss having it, for it may save you several dollars in the purchase of Christmas gifts for your family and friends. In it are described and priced nearly three hundred different volumes suitable for Christmas gifts, including books of all kinds—all good kinds, that is—at all prices, for all sorts of folks.

We desire to call especial attention to our Christmas list of books for boy: and girls—volumes adapted to the reading of children from eight to sixteen years of age. These volumes are not of the silly, gody-goody. "Sunday school-storybook" type, on the one hand, nor of the blood and thunder "Dead-shot Dave, the Texas Terror," style, on the other. They are clean, wholesome, interesting stories, which will entertain the young folks without harming them. Such literature for the young is rather scarce, and we have spent much time and thought in selecting a list o

books that we could, in good conscience, heartily recommend to parents and teachers. This list is given in our Christmas Catalogue, and will also be found elsewhere in this issue of the CHRISTIAN-EVANGELIST.

You ought to remember your pastor at Christmas time. It is certain that he frequently sighs to himself that his income will not permit him to buy many helpful books that he would like to have. Why not delight him by a gift of some such volume as "The Circuit of the Globe," "The Miracl s of Jesus," "Elijah," "Leaves from Mission Fields" or a set of Alexander Campbell's works? Think about this, and then let us hear from you. You can casually drop into the pastor's study and, while charting with him, note what books he already has on his shelves, so that you will not give him a duplicate of a volume he already possesses.

We urge Sunday-schools and Christian Endeavor Societies to at once equip themselves with the proper supplies for the new year. No school or society can do its best work without the necessary equipment. It is a false economy to try to get along without supplies, or to adopt a certain series of supplies just because they are cheap. The best are really the cheapest. Inferior supplies are dear at any price.

THE CHRISTIAN PUBLISHING COMPANY. St. Louis, Mo.

Virginia Notes.

Marshall Street Church, Harry Minick, pastor, is in a meeting. They had a big day on last Lord's day. Two confessions and two by letter added. They had a church rally and it was well attended; many members present that had not been in the church for monets.

Bro. McHattan, of California, is assisting J. P. Lewis at Park View Christian Church, Petersburg, Va., in a meeting.

C. E. Elmore is in a good meeting at Mt. Olivet, four miles from Martinsville. Twenty two added up to November 24. Among the number are the steward and trustees of the church in which the meeting is being conducted. They will turn the house over to the Disciples and an organization will be completed. The meeting will continue several days longer.

Martinsville is to have a negro industrial school. The C. W. B. M. has purchased a most excellent property there and the work will be prosecuted with energy. The best element of the negroes in this section are Disciples. This bids fair to be a movement of great moment in Virginia among the colored Disciples.

W. H. Book will keep C. E. Elmore in this field for a year, as evangelist. He is responsible for his support. Why should not s me of our brethren who have means do a similar work?

Gravel Hill Church in Craig County has lost a most excellent member in the person of Bro. David Kent, who died of typhoid fever. He was Sundayschool superintendent and faithful at all services. Bro. Kent will be missed from the community and the church as well as the home. We extend our sympathy to the bereaved ones.

Spray, N. C., is looking for a pastor. This is a good field and some one should take hold of the work at once.

J. A Spencer, Danville, Va., is doing a good work there. They will pay off their debt and burn the mortgage January 1, 1901. He is wel liked by his people. We look for aggressive work there now.

J. C. REYNOLDS.

Simmonsville, Va.

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HRISTIAN VANGELIST.

A WEEKLY FAMILY AND RELIGIOUS JOURNAL.

Vol. xxxvii

December 13, 1900

No. 50

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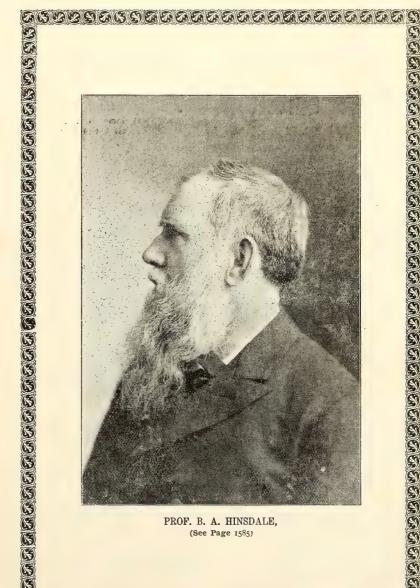
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CHRISTIAN - EVANGELIST FOR

About this season of the year we are accustomed to give our readers at least an outline view of what the Christian-Evangelist is to be the coming year. We are particularly fortunate in arrangements we have already completed, and some others which we have under consideration for the coming year, and that our readers may share with us in the anticipation of what is in store for them for the first year of the new century, we submit the following partial prospectus of the Christian-Evangelist for 1901. Supplementary statements will be made later on. The regular departments will be continued as heretofore.

Letters and Articles.

By B. B. Tyler, Geo. H. Combs, S. T. Willis, Geo. A. Campbell, WM. Durban and F. D. Power.

The Bible and the Child. Popularizing Bible Study. Some Leading Christian Teachers. A Series by H. L. WILLETT.

The Contribution of the 19th Century to the World's Progress.

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What Most Interests Me Now. A Series by J. S. LAMAR.

The Old Book in the Crucible of Criticism. Several Articles by J. J. HALEY.

The Pulpit and Temperance Reform. By THEODORE L. CUYLER.

Articles on Various Washington Topics, including "Inauguration of a New President;" "Opening of a New Congress;" "A Day at Mt. Vernon;" "Office-Szekers and Office-Holders;" "Letters That go Astray," etc., by E. B. BAGBY, ex-Chaplain, House of Representatives.

The Prevailing Church. By WAYLAND HOYF.

Young Men in the Church. By ARMORY BRADFORD, of "The Outlook."

A Series on Literary Topics, including "The Messages of Carlyle, Browning, Tennyson and Wordsworth to the Century;" "The Influence of Tyndale on the King James Version of the Bible;" "The Influence of the Bible on English Prose Style;" "Who Owns the Classics?" etc., by W. D. Howe, Professor of English, Butler College.

Practical Hints from the Study of Psychology. Instinct — Adolescence — Habit—Imagination—Emotion—Will. By EDWARD S. AMES, University of Chicago.

The Sunday-School and the Century. By T. HARWOOD PATTISON.

A Series of Missionary Articles, by men of practical experience, such as ROBT. E. SPEER (Presbyterian Board of Foreign Missions), JUDSON SMITH (American Board of Foreign Missions), ARTHUR H. SMITH (author of "Village Life in China"), HENRY K. CARROLL and others.

Many other writings of interest and value have been and are being arranged for in addition to the well known and established department correspondence of our regular staff. Further announcements will appear in the Christian-Evangelist from time to time.

All under the supervision of our veteran editor, J. H. GARRISON. Ably assisted by W. E. GARRISON

The Subscription Price Remains, as Heretofore,

\$1.50 A YEAR; OR \$1.00 IN CLUBS OF TWENTY-FIVE.

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No. 50

CURRENT EVENTS.

The present session of Congress is making for itself a reputation for its prompt action upon important measures. The passage of the army reorganization bill with the Bowersock anti-canteen amendment was a piece of exceptionally quick legislation. The bill provides for a standing army of 60,000 and gives the President authority to increase the number to 100,000 at his discretion. This seems to us to be a reasonable and moderate measure. Comparing it with General Miles' recommendation of one soldier for every thousand of population, it provides for slightly less than this under ordinary conditions and somewhat more in times of emergeucy. The anti-canteen amendment, which has been fathered by Mr. Bowersock, of Kansas, was passed by the very gratifying majority of 159 to 51. The speakers in favor of the amendment cited the opinion of many high officers as to the ruinous feffects of the canteen system. The vast number of petitions and appeals which have been received since the nullification of the former anti-canteen amendment by Attorney-General Griggs is evidence that the public wanted another law on the subject expressed in more unequivocal language which could not be misinterpreted. It is believed that in its present form there will be no chance of nullification. convention of the W. C. T. U., which was in session in Washington last week, received the news of the passage of the amendment with great enthusiasm. Mr. Bowersock, the author of the amendment, and Mr. Littlefield, of Maine, who assisted in the legal wording of it, supported it strenuously and argued from the success of prohibition in his own state. are entitled to much credit. They have won the gratitude of all friends of temper-

There has been a big fight before the Ways and Means Committee of the House of Representatives over the proposed reduction of the war tax. The tax on beer, which before the war was \$1 a barrel, was increased to \$2 with an allowance of 71 per cent. for leakage and waste. brewers have sent to Washington a powerful lobby to secure a reduction to the former rate. The committee has recommended that there be no reduction except an increase of the allowance to 20 per cent. which would mean a decrease of the net tax to \$1.60 a barrel. The brewers are not inclined to accept this and are strenuously urging the value of their support to the party, which was given in the expectation of a reduction of their tax. It may interest St. Louis

readers to know that the chief spokesman of the brewers and the chief defender of brewing as a "legitimate and honorable business" is Congressman Bartholdt, who was also one of the bitterest opponents of the anti-canteen amendment. Tee different arguments for the reduction of the tax on beer are somewhat less plausible when taken together. At one moment it is argued that the burden falls entirely upon the laboring men who consume the article and who must, of course, get a smaller glass or a poorer quality for their nickel. The presence of an expensive lobby at Washington supported by the brewers gives the lie to this statement. Brewers do not support lobbies for the benefit of the laboring man. Again it is argued, inconsistently with the above, that many brewers are failing under the too heavy tax; which we can only hope is true. Again it is pointed out that the consumption of beer has decreased since the tax was increased; which would be a sufficient reason for maintaining it, if the chairman of the Ways and Means Committee had not pointed out that the decrease in 1899 was more than counterbalanced by the increase in 1900. The fight has still to be fought out in Congress. The bill as recommended by the committee gives a total reduction of about \$40,000,000, of which \$10,000,000 is on beer and the remainder, for the most part, on documentary taxes of one kind or another, including bank cheques, promissory notes, telephone and telegraph messages.

The report of the Secretary of the Treasury shows that for the first time since 1893 the government's receipts are greater than its expenditures. The excess on the wrong side of the books during these intervening years has varied from twenty-five to eightynine millions. The surplus of revenue for the fiscal year 1900 is over seventy-nine millions. It is this flush condition of our national pocketbook which makes it possible to reduce the revenue by forty millions in spite of the continuance of many of the expenses which began in the late war or grew out of it and in spite of the projected expenditure of a large sum on the construction of the Isthmian canal.

The Porto Rican Legislature met for its first session on the same day on which Congress assembled. The legislature consists of two bodies, the Executive Council, of which Mr. Hunt is president and which has already been in existence for some time as a cabinet to Gov. Allen, and the House of Delegates, which has now assembled for the first time. The latter, which might be

called the lower house, has thirty-one members. Judging from the accounts of the opening session and the organization of the house, the Porto Ricans have much to learn of the arts of politics. The committee on nominations named Senor Quinanes for Speaker, but he modestly declined the honor. Senor Rossy was then nominated and, there being no opposition, was unanimously elected. The simple denizens of this lesser pearl of the Antilles have evidently yet not discovered the political advantages which inhere in the speakership and, to all appearances, the assembly differs strikingly from the Cuban constitutional convention in being devoid of parties. The first act of the Council, after the assembling of the legislature, was to refuse to grant the French railway franchise, the granting of which would have carried with it the guarantee of a certain interest on the investment. The governor's message outlines a plan of internal reorganization, including financial, judicial and educational matters. The New England town and county plan was recommended.

The question of admitting new states to the Union is again being agitated and it is not improbable that before the close of the present session of Congress there will be an act of internal expansion which will place three new stars on the flag. The admission of Arizona, New Mexico and Oklahoma-Indian Territory to statehood will mark the passing of the last of our continental possessions (except Alaska) out of the territorial stage. A convention was held the first part of this week at South McAlester, I. T., composed of representatives from Oklahoma and the Indian Territory, which passed resolutions asking for admission as a single state and appointed a permanent committee of twenty members to keep up the agitation. The combined population of the two territories is not far short of 800,000 and it is claimed that the value of their property is approximately \$200,000,000, "which is more people and more wealth than were possessed by any one state when admitted into the Federal Union and is more people and more wealth than are possessed by some of the states now." In view of the admission of Nevada with scarcely more than 50,000 inhabitants and scarcely any resources other than mineral, it seems only right to signalize the beginning of the new century by admitting to statehood this rich and populous territory.

The United States Supreme Court has sustained the state court in declaring the constitutionality of the Missouri election law known as the Nesbit law. This law makes

a special class of "cities having a population of over 300,000 inhabitants" and establishes for them a different sort of election machinery. The only city included in this class is St. Louis and it was maintained by those who brought this test case to trial that it was unconstitutional in that it set off one city by itself and, by the special restrictions thrown about its provision for registration, deprived its citizens of that equal protection of law which the constitution guarantees. The court did not take up the question of the justice or injustice of the actual provisions of the law, but declared that "the power to classify cities with reference to their population being exercised in conformity with the constitution of the state, the circumstance that the election law in force in St. Louis was made to differ from that which regulates the conduct of elections in other cities in Missouri does not in itself deny to the citizens of St. Louis the equal protection of the laws." The Nesbit law, therefore, like the Goebel law, which it resembles in many particulars, is declared to be constitutional. Whether or not either one of them is a just law is, of course, another question and one which the United States Supreme Court cannot take upon itself to decide. The legislators of Kentucky, even those of the party which enacted it, came to the conclusion that the Goebel law was too unjust to be allowed to stand. It is to be hoped that the lawmakers at Jefferson City will make the same discovery in regard to the Nesbit law.

Starting with a very trivial dispute in regard to the Dutch Minister at Lorenzo Marguez, Holland and Portugal have developed a quarrel as large and lively as can easily occur between two such insignificant powers. Wilhelmina has recalled her minister from Lisbon and King Carlos has retaliated by recalling his minister from The Hague. The trouble has been further aggravated by the cordial interchanges between the Portuguese King and his aunt, Queen Victoria, at the same time that Queen Wilhelmina is graciously receiving and encouraging ex-President Kruger. In replying to a message from King Carlos, Queen Victoria speaks clearly of an alliance as already existing between England and Portugal, and the recent visit of a British fleet to Portuguese waters bore many of the marks of an interchange of courtesies between sworn allies. It would, of course, be ridiculous to conceive of a war between these two second class powers growing out of such a triviality, but the King of Portugal has in his veins the hot blood of the south and the Queen of Holland is a very headstrong young lady. It is perhaps something of a surprise to most readers to be reminded that King Carlos is a nephew of Queen Victoria, but the ramifications of her family tree are too complicated for most of us to follow with any degree of completeness. She is the grandmother general of most of the ruling dynasties of Europe. It will be remembered that, besides being aunt of the King of Portugal, she is the grandmother of the Emperor of Germany, grand-

mother of the Czarina of Russia, that she is closely connected with the King of Denmark through the marriage of the Prince of Wales to his daughter, that that same alliance connects her with the King of Greece, who is a son of the King of Denmark, and that several of the dukes and princes of the German Empire have married her daughters and granddaughters.

Triumphs of American diplomacy are being scored nowadays so frequently as to be almost monotonous. Even the British press the anti-administration journals in this country admit that the negotiations between the representatives of the Powers in China have reached a point which may fairly be considered as guaranteeing the adoption of the policy initiated and advocated by our State Department. The policy of making the punishment for the Boxer outrages commensurate with the ability of the Chinese government, rather than with the crimes it has countenanced, was first suggested by Secretary Hay. The other Powers have at last agreed to this and the terms of the preliminary treaty, now fully agreed upon, are ready for signature. Minister Conger has been instructed by cable to sign the protocol. Question is now being raised again as to the authority of the Chinese envoys, Li Hung Chang and Prince Ching, to represent their government. They have no official documents showing their appointment and it may be difficult to hold the government to the performance of their promises. Many flimsy excuses have been presented for their lack of proper authorization. The real reason doubtless is that the government wishes to keep a large loop hole through which to escape the performance of what may be agreed upon. Meanwhile the return of the court to Pekin has become a somewhat less remote possibility. The degradation of General Tung, who has had virtual command of the imperial household, may be considered as a step in that direction.

The brilliant career of General DeWet, who has given the British in South Africa an unexpected amount of trouble in the last few weeks and has gone far toward turning guerrilla warfare into an actual and aggressive campaign, appears to be about at an end for the present. Bloemfontein, which was lately threatened by his successful advance, is now safe and General Knox is pursuing his force north from Rouxville. Hemmed in on one side by the confluence of two swollen rivers and on the other by three columns of British troops, it begins to appear that the gallant DeWet has reached his last ditch. There are unsubstantiated rumors of a hard fight at this place. If it has not occurred it will and the almost inevitable result will be the crushing of the largest single body of belligerent Boers now in the field. There will remain, of course, many small commandoes of guerrillas which will give infinite trouble for a considerable time. Meanwhile the war leaders in Parliament have been made the target for stinging criticism. Lord Rosebery has made a fierce attack upon the administration's policy of holding an election at this time to catch Khaki vote, and both Chamberlain and Salisbury have found it necessary to defend themselves repeatedly. In general the Liberals are concentrating and the Conservatives are concil ating.

An invasion of England by a foreign enemy is not one of the things which have been considered probable even in these war-like endof-the-century times. Yet it has been suggested, apparently in all seriousness, by a member of the French Senate. The publicity of the suggestion robs it of any grain of serious import which it might possibly have had. Gen. Mercier, who suffered serious loss of prestige in connection with the Dreyfus affair, in the course of a speech in favor of increasing the navy began to discuss the possibility of an invasion of England. The developments of scientific warfare during the century, he said, would make it easy to carry such a project into effect. He announced that he himself had worked out a plan for a hostile landing on the channel coast and was proceeding to outline it when he was interrupted and ruled out of order. The British papers treated the affair with the gaiety which it demanded. Gen. Mercier was an object of much contempt before. He has now succeeded in getting himself laughed at as well as despised.

HUMAN AGENCY IN SALVA-TION.

A recent editorial in the Sunday-school Times entitled, "Not a duty to work out one's salvation," is noteworthy as showing that the theory which many of us had supposed was obsolete among intelligent Bible scholars and theologians is yet held and finds expression in a religious journal of at least national if not international reputation. The editor, who is also quite as widely known as his paper, if not even more so, because of his authorship of some able books, in the editorial mentioned undertakes to correct what he believes to be a general misinterpretation of the passage in the Philippian letter in which Paul says to the Philippian brethren; "Work out your own salvation with fear and trembling." We quote:

"The common idea as to this text is that it means that the sinner has a share in the work of securing his own salvation. As a matter of fact, it means nothing of the sort.

"Salvation is Christ's work. It is not a work that is partly Christ's and partly the sinner's. He who begins a good work will doubtless finish it. This we are to believe, and this we are to teach. Our share in our salvation is not to our credit, but to the aided credit of our Savior."

And then the editor cites the case of the New England boy, of whom our readers have doubtless heard before, who, on applying to the church authorities for admission, and on being asked, "Who saved you?" replied, "It was the work of Jesus Christ and myself." On being asked, "What was your share in the work of your salvation?" he replied, "I resisted, and Jesus Christ did the rest." This incident is quite common property among modern evangelists and is made to do service in the

interest of the Calvinistic theory of conversion. The Sunday-school Times observes that "that boy understood the case better than one who thinks that he has a part of his own salvation to accomplish by personal endeavor."

Is this not a fundamental misapprehension of the whole question of what salvation is, and what is man's relation to it? That the editor of the Sunday-school Times should give currency, at this date, to a view of con version that runs contrary to the whole tenor of New Testament teaching, is a most remarkable fact. It is also a matter of profound regret. Nothing, it seems to us, can be more unfortunate than for a prominent and accredited teacher of the Christian religion to persuade men that they have nothing to do, and therefore no responsibility in the matter of their salvation; that like the New England boy they can even resist Christ and vet be converted and saved! Why then should men concern themselves about their salvation? But let us examine this theory a

What is salvation? It is used in the New Testament in two senses. Sometimes it refers to conversion and the forgiveness of sins-the turning of a man's face in the right direction and bringing him in right relations to God, in which he receives the forgiveness of sins and the hope of life eternal. Another and larger meaning of the word is the complete restoration of man to the image of Christ, who is the image of God. In this last sense salvation means character. Has man nothing to do in the formation of a character that is Christ-like? Must be not co-operate with God who works in him both to will and to do his good pleasure? Must he not, by 'giving all diligence," add to his "faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly love, and to brotherly love charity," or universal love? The Apostle Peter seemed to think that this process is one that requires diligent effort on the part of believers. Of course, the passage referred to was addressed to Christians who were saved in the sense of having been forgiven and "born again," but they were yet to work out, in co operation with God, that larger salvation which means character transformed into the image of Christ.

But is it true that, even in the matter of conversion and the forgiveness of sins, man is wholly passive, and may be saved while in a state of resistance to God? By no means. The New Testament teaches exactly the contrary. It is, of course, a Christian truism that man can do nothing to merit his salvation or to earn it. God has provided the means of our salvation, and through the death of Christ has opened up the way of pardon and reconciliation. In this man had nothing to do. But these provisions baving been made for man's salvation, he is now invited to accept the offer of salvation on God's terms. This he must do or remain unsaved. The New England boy would have shown himself a much better theologian, though not near so good a Calvinist, if, when asked as to his share in his salvation, he had replied, "Jesus Christ, who loved me and gave Himself for me, offered to save me if I would accept Him as my Savior, and I have accepted Him." According to the New Testament those who accepted the offer of salvation through Christ are said to have believed on Him with a faith so earnest and active that they turned away from their sins and submitted to Jesus Christ in the initial act of baptism. Only those who so accepted Christ are spoken of as among the "saved" in the New Testament.

One or two passages of Scripture will suffice to show how the theory of conversion advocated by the Sunday-school Times antagonizes the teaching of the New Testament. In Peter's address on the day of Pentecost, we are told, after the outline of his sermon, that "with many other words he testified, and exhorted them, saying, Save yourselves from this crooked generation." It is evident that if Peter had held the view of salvation which the editor of the Sundayschool Times holds he never would have given this exhortation. We are further told that "they then that received his word were baptized, and there were added unto them in that day about three thousand souls." Lest Peter's orthodoxy should be called in question, as is sometimes done, let us go back to the Master Himself. To the hard-hearted and stubborn Jews he said, "Ye will not come unto me that ye might have life." Again: "How oft would I have gathered you together, even as a hen gathereth her brood under her wings, but ye would not." Does this not indicate that there is something for man to do in order to enjoy the salvation which Christ offers to the world? Does it not show beyond cavil that he saves no man against his will? Is not the Lord waiting even now patiently, while seeking to win men to Him, for them to admit Him into their hearts? "Behold, I stand at the door and knock: if any man hear my voice and open the door, I will come unto him, and will sup with him, and he with me."

But why quote isolated texts of Scripture when the whole trend of the New Testament is in the same direction? The very nature of man, his creation in the image of God, implies his freedom in accepting or rejecting the gospel. God respects the volition with which He has endowed man. He offers salvation to men but they must accept it on the terms He names, and then co-operate with Him in working it out in its perfection and glory. Do we need any further explanation of the moral and spiritual paralysis with which some of the great religious bodies seem to be afflicted in relation to growth and aggressiveness, than the prevalence of such a theory of man's irresponsibility in the matter of his salvation? What is needed is such a solemn emphasis of man's responsibility as will make men feel that their condemnation is just if they refuse to accept the great salvation which is "of grace," but "through faith"-a loving and obedient faith, which unites the soul to Christ and holds it in everlasting loyalty to

"CHRISTIANITY IN THE NINE-TEENTH CENTURY."*

Among the notable books which have been issued and will, no doubt, be issued, dealing with the progress of the century now closing, is the recent volume whose title is placed at the head of this article. Dr. Lorimer has done the cause of our common Christianity distinguished service in this contribution on the progress of Christianity within the nineteenth century.

Christianity is first exhibited as it existed in the dusk of the eighteenth century and the dawn of the nineteenth. This furnishes the background for the history of the century. When religious life seemed to be at its lowest ebb, hope sprang out of darkness in the formation of the "Godly Club" among the students of Oxford and the rise of the great movement of Methodism under the labors of John Wesley, Whitefield and others. The influence of this movement extended to the United States and the great revival spread through New England under Jonathan Edwards and others.

The chapter on "The Human Element in the Progress of a Divine Religion" is one of the most thoughtful and suggestive in the book. The history of Christianity in the world cannot be understood without recognizing both the human and the divine elements in it. "Why should theologies, modes of worship, implements of spiritual husbandry and systems of Sunday-school instruction be retained when they have outgrown their usefulness and are no longer fit to render religion operative or to enable her to fulfill her mission in the world? What our fathers have done, why, if the same necessity exists, should not we do, and do it without hesitancy and without apology? The human element has been incorporated into Christianity for just such purposes. It has no place there at all if it has not the right to free religion from incrustations that impede its activity and to supply it with the most important weapons for its world wide conquests." Our own religious movement had its origin in this conception of Christian liberty and well would it have been for us if, at all stages of our progress, this conception had more universally prevailed.

"The Mediæval and the Modern" is the title of the chapter that deals with the renaissance of Roman Catholicism in the "Oxford Movement," which, in its earlier stage, was known as the "Tractarian Movement." The causes and the results of this revival of Roman Catholicism in England are treated very fully and ably. The extent and significance of that upheaval in the religious life of Eagland we should say are imperfectly apprehended by the average reader of history. Its influence on the Church of England was most decided, and continues to this day in the Romeward tendency of the High Church branch of the Establishment.

^{*}Christianity in the Nineteenth Century (The Boston-Lowell Lectures, 1900.) By George C. Lorim-r, Minister at Tremont Temple, Boston. The Griffith and Rowland Press. 1900.

Under the title of the "New Prophetism in Modern Literature" the author deals with the religious quality of certain authors and books which have been influential in molding the religious life of the century. The prophetic office which properly belongs to the preachers of to-day, he judges has been taken up largely by modern literature which deals with the religious life of the times with a boldness and freedom which is not always found in the pulpit. The chapter presents a very vigorous, and, as it seems to us, for the most part, a very intelligent criticism of the poets and prose authors of the century in their bearings on the Christian religion.

"The Church and Society" is another problem that is dealt with. The spirit of this chapter may be seen from the following quotation:

"I am aware that His Grace of Peterborough has recently decided that society could not be constructed on the principles of the Sermon on the Mount; but I must crave indulgence to attach more importance to the testimony of Christ than to that of a bishop, who probably was conscious, when he spoke, of the insuperable difficulty that exists in harmonizing the assumptions of a hierarchy with that view of social order which begins with the non-ecclesiastical beatitude, 'Blessed are the poor in spirit; for theirs is the kingdom of heaven.' It seems irreverent to place our Savior and His apostles in the position of solemn triflers, amusing the world with impracticable and hazy notions of virtues and bless ings which, the longer they are sought, fade away the more into the incoherent and intangible."

In what our author says on "The Bible and Criticism" he no doubt lays himself open to criticism from the extreme conservatives among his own and other religious bodies. But the entire chapter seems to us to be marked by great sanity of judgment and great reverence for the Bible. There is a frank recognition of the changed view of inspiration and revelation, brought about by modern criticism, and the author has no difficulty in seeing great gain . to Christianity in this changed view. While this part of the work may prove too liberal for the extremely conservative, it is sure to prove too conservative for the extremely liberal. The author is a staunch believer in the inspiration and authority of the Scriptures and in the Golhood and Lordship of Jesus Christ.

In his able treatment of the subject of "The Regeneration and Development" he makes a further statement of the changes which have been wrought in theological thought. We cannot refrain from quoting a single sentence: "The makers of theology are being compelled to make the Savior, not sentimentally, but scientifically, the center of their systems; and as mankind opens its eyes to what is taking place and perceives that metaphysical speculations are being relegated to the shadowy background and that Jesus is being brought more and more to the fron, love springs up in its heart; and as more will be undertaken when inspired by love for a person than by veneration for a creed, the prospects are that the church is just on the eve of her noblest

enterprises and her grandest victories." In this pregnant sentence our readers will recognize a truth with which they are familiar, and one which may be said to be most fundamental in the movement which we are urging. When Dr. Lorimer adds to the above the statement that "when theology itself has ultimately been transformed by the love of Christ, and has rid itself of its traditional garments, has completely abandoned ancient prejudices, and has determined to fashion its judgment in harmony with his teachings, then shall the church herself be transformed by love, and then her touch of love shall transform the world"-he puts himself pretty squarely on the true ground of religious reformation.

The "Isms and Schisms" is a fit and striking characterization of modern substitutes for Christianity. Perhaps the chapter that will awaken greatest interest among most readers is that on "The Movement for the Restoration of Primitive Christian Union." After correcting what the author thinks is an exaggerated statement of the divisions among us, based on the census, and pointing out how naturally many of these leading denominations had their origin, Dr. Lorimer makes it plain that his sympathies are in favor of the movement for Christian unity. By this he does not mean an ecclesiasticism, but such a unity among the followers of Christ as would enable them to co-operate as brethren in the regeneration of society and the conversion of the world. His reference to the religious movement of the Disciples is brief but courteous. We could have wished, having testified frankly to the good influence of their plea in favor of Christian union and against divisions, he might have given a brief statement at least of the method by which they propose to bring about such a union. We may have occasion hereafter, however, to advert to this feature of the book. The author's conception of union is not unlike our own. He is not anticipating any scheme for producing uniformity of thought, or of methods of worship or forms of administration, and much less a colossal ecclesiasticism. For the present his advice is that "all Christians federate their churches and let them press forward to conquer the world for Christ, and by and by, after the smoke of successful battle shall clear away, they probably will perceive that the creeds which now seem irreconcilably opposed have in them much in common and not enough of difference to warrant the perpetuation of sectarian names."

The chapters on 'The Nations and Religion' and "The Obstructions and Oppositions" deal with some later history and with events some of which are too close to us for their stupendous significance to be understood. We imagine that if the author should revise his work ten years hence, he would give a different interpretation to some of the remarkable events in our own recent national history. The book closes with a chapter on 'The Past and Future," which, while pointing out the evils that threaten the church, gives, nevertheless,

a hopeful and inspiring outlook for the future.

On the whole, we have read few books covering so wide a range of thought and discussing so many topics in which we have found so little that we could not endorse. The book indicates scholarly research, sober thought, wise judgment, a thoroughly evangelical faith, a liberal mind, a prophetic spirit, and we shall be glad to know that it has received the generous recognition on the part of the public which its merits deserve.

hour of Prayer.

MINISTERIAL RELIEF.

(Phil. 4:14-19).

(Uniform Midweek Prayer-meeting Topic. Dec. 19.)

CENTRAL TRUTH:—It is both a high privilege and a sacred duty that the church should minister to the needs of its faithful servants who are in affliction and want.

The Philippian letter is a classic on the humanities and the courtesies of life. While it touches some of the loftiest peaks of theology it deals in the main with those sweet and holy relationships which grow out of the Christian life, and the duties and obligations which spring from these relations. Nothing can exceed the grace with which it defines the relation of the preacher to the flock he serves or has served in the past.

Paul is a prisoner in Rome. He was the founder, along with Silas, Timothy and Luke, of the church at Philippi. While there he had suffered affliction by stripes and imprisonment. This suffering had only endeared him to the church. They learn of his imprisonment in Rome and determine to minister to his needs. To do this the more effectually they sent not only their gifts, but many loving messages by the hand of th

ful minister, Epaphroditus. It is in acknowledgment of this visit and of these gifts that he writes, in the passage which constitutes the lesson for the hour.

of this ministration The effect on the part of the church is indicated by the remark of the apostle, who tells them in this letter, "I rejoice in the Lord greatly, that now at length ye have revived your thought for me; wherein ye did indeed take thought, but ye lacked opportunity." It was not so much that he was in dire need, but what rejoiced his heart most was that he was not forgotten by those whom he had served at the peril of his life; that they had revived their thought of him. Is this not most pathetic? Perhaps there is no harder burden for the aged or the disabled minister of the gospel to bear than the feeling that he has been forgotten by his brethren for whom he has labored in the kingdom and patience of Jesus Christ. Perhaps some of them owe all they have, and all they hope to be in the life to come, to his faithful preaching of the word; and yet he is desolate, lonely and in want, and there is no Epaphroditus to visit him

with loving messages and tender gifts as the proofs of their love.

Paul might have been able to get on without their gifts, for his wants were very few. "Howbeit," he adds, "ge did well, that ye hal fellowship with my affliction." Yes, they "did well," not only for the apostle's sake, but for their own happiness and selfrespect as well. No doubt they were benefixed more than Paul by the consciousness that they had not only relieved his want, but comforted his heart and cheered him in his lonely hours. This is what the apostle means when he tells them, after referring to other generous gifts from them in the past, "Not that I seek for the gift; but I seek for the fruit that increaseth to your account." It was for the benefit that would accous to them rather than to himself that he rejoiced in this evidence of their generous thought for him.

Moreover, the apostle tells them that the things that came from them through Epaphroditus were "an odor of a sweet smell, a sacrifice acceptable, well-pleasing to God." Not only, then, was Paul's heart rejoiced and the church at Philippi enriched, but God was well pleased at this sacrifice of love. Surely this three-fold reward ought to inspire great liberality in the churches toward the aged and destitute ministers of the gospel, who are no longer able through disease or the infirmities of age, to minister to their own necessities. But here is a still furtner promise, as if every possible motive should be urged upon the church to cause it to fulfill this sacred obligation: "And my God shall fulfill every need of yours according to his riches in glory in Christ Jesus." What more could any one ask than this?

During the present month the churches are called upon to make an offering to the Ministerial Relief Fund; or in the language of Paul, to have "fellowship" with the aged and needy ministers in their "affliction," in order that the hearts of these servants may rejoice that the thought of them has been "revived," in order that their wants may be supplied, that fruit may abound unto the account of the churches, and that God may be well pleased. Let this obligation be met in such a spirit as will call down the blessings of Him who "shall fulfill every need of yours according to his riches in glory in Christ Jesus." The season of the year is now here when their wants are most urgent, and our gifts should be correspondingly generous. May we all have fellows ip with these faithful ones in their affliction!

PRAYER.

O God, our Fa her, we thank Thee for the riches of Thy grace which Thou has showered upon us abundantly through the poverty of Thy Son and our Savior who, though he was rich, yet for our sakes became poor that we might be rich. We thank Thee, too, for those faithful servan's of Thine who, in their love for Thee and Thy cause and for their fellowmen, preferred poverty to riches if so they might extend the knowledge of Toy salvation among men. Many of these yet survive among us and some of them are dependent upon the generosity of the churches to save them from want and discouragement. May it be a joy to us to minister to their necessities, and to comfort

their hearts while they are yet with us! May we thus have fellowship in their affliction and fellowship with Him through whose poverty we have been made rich. In His name. Amen!

Editor's Easy Chair

To-day the first white flakes of snow we have seen this season are floating down through the air, intermingled with rain. It is a sort of contest between autumn and winter, in which the latter is likely to get the worst of it in this, the first round. But every one knows that these few white crystals that melt as they fall to-day are the prophecy of winter's stealthy approach, and of his supremacy throughout this zone, for a season. It is expected, provided for and by most people will be welcomed. It has decided advantages for those who prepare them elves to make the best use of them. It is the opportunity for cultivating the indoor life. Every home should be supplied with good books and papers-the very best that can be ob ained-and, if there be children in the home, old or young, there should be games of some innocent and interesting sort. The old folks must not be disturbed too easily by the noise of youthful frolics and fun. The home in which music and laughter and good cheer abound, and where books, magazines and papers are regarded as a necessary part of its equipment, is not the home from which the boys and girls are anxious to escape; and even when duty at last calls them to leave the parental roof they look back to it with swelling hearts and with fond recollections through all the coming years. Into the ears of parents we would whisper this word of advice and caution: In getting ready for winter, do not forget the hungry minds and hearts of the young people and little children. Plan to make the home so interesting, so full of the spirit of good fellowship, that it will be the dearest spot on earth to those who call it home.

Apropos of the thought of children's going out from their old home to establish homes of their own, which is the law of nature and of God, and of their carrying with them, and holding as a perpetual legacy, pleasant memories of the life under the old rooftree, it occurs to us to remark that the "old folks at home" have an investment in memorg, too, with which they would not like to part. When all the children have married and gone away, and the old home becomes still-0, so still!-how memory recalls the patter of little feet, the chatter of little voices, and follows on down the shining years when they left us for the college! Can we ever forget that day? And then there were the home returnings, and the little whileso brief-in which they mingled their young lives with ours and filled the home with the joy of their presence, and then-well, it was with them as it was with us, and with our fathers and mothers before us-they felt the power of other attractions, mated and left the old home nest to build new ones for themselves. "As it was in the beginning, is now, and ever shall be," while human nature remains what it is. But what a source of pleasure does memory become to us in those inevitable days of loneliness, if we can have the consciousness that while they were yet with us we sought to make home, even if it were humble, the brightest place in the world to them, and to fill it with such an at nosphere of love, of cheerfulness and of unaffected piety as would be most favorable for the development of all that was pure and noble and Godlike in their natures. To some of our readers this experience has passed into history, while to others it remains to be wrought out in the years to come. Let us hope the latter class, especially, may be helped by these reflections.

We had the privilege, recently, of hearing an address by Rev. Charles Sheldon, author of "In His Steps" and several other works of wide circulation. The part of his address which touched us most and in the deepest part of our nature was that in which he told us how we could make our homes better. He described his home in one of the Dakotas. His father was a minister with a small salary in that new country, and the home was very unpretentious. He told of how the snow in winter was so deep that the only way they could find the barn to feed the stock was by having a rope tied to the barn and reaching to the little dwelling and tunneling through the snow, guided by that rope. But inside the humble home there were books, music, games and, above all, there was love. At some time in the evening other books were laid aside and a lesson was read from the Book of books by his father who, then, as they all bowed, commended them to God's care and protection. But the last thing before retiring was a game and a romp in which they all engaged. Home was everything to them. They had no place else to which they could go. And so they made the most of hone. As the speaker told of those boyhood days with its hardships, but with its home love and brightness, his eyes grew moist with the tender memories. Is it any wonder that a man like Charles M. Sheldon should come out of such a home as that? Compare it, contrast it rather, with many so-called homes, filled with the spirit of pride, worldliness and fashion, from which reverence and piety have been expelled and even parental and filial affection are neutralized by the claims of society! Shall we not resolve to protect our homes as oases in the desert of worldly strife and turmoil where we may rest and be restored and from which our children may go forth with a chance to win in life's battles?

We call very special attention to the address of Bro. J. S. Lamar, the first part of which was published in our last issue, and which is completed in this number. We trust no one will allow the length of this address to prevent him from reading it entire. It has a present relevancy which makes it very valuable. It has the advantage, too, of being fine thought expressed in fine English. That lesson which Elijah learned at the mouth of the cave is one which needs to be taught to every generation. Give the whole address the thoughtful reading which its honored author and its intrinsic value deserve.

THE BEQUESTS OF THE NINE-TEENTH CENTURY TO THE TWENTIETH.

BY W. H. BAGBY.

"And they offered great sacrifices that day, and rejoiced; for God had made them rej ice with great joy; and the women also and the children rejoiced; so that t'e joy of Jerusalem was heard even afar off."—Neh. 12:43.

If the completion of such a work as the restoration of the wall about the city of Jerusalem could inspire such joy and thanksgiving, how unspeakable should be the joy and gratitude born of the completion of such a century as the one to which we must soon say good-bye forever! What a mighty century it has been! What a page it has added to the history of time! What a note it has struck in the anthem of the ages! What a stride it represents in the march of improvement! What a mountain chain of mighty achievements stretches back over the shining path of its progress! What a contribution it has made to the sum total of human achievement! What problems have been solved! What mysteries have been revealed! What feats have been performed! What depths have been sounded! What heights have been scaled! The mind staggers under the very burden of them. A recent speaker in Brooklyn thus summarizes several important achievements of this century:

The century received from its predecessors the horse, we bequeath the bicycle, the locomotive, and automobile. We received the goose quill, and bequeath the typewriter; we received the scythe, we bequeath the mowing machine; we received the sickle, we bequeath the harvester; we received the hand printing press, we bequeath the Hoe cylinder press; we received gunpowder, we bequeath nitroglycerine; we received the tallowdip, we bequeath the arc light; we received the galvanic battery, we bequeath the dynamo; | we received the flint-lock, we bequeath automatic firing Maxim guns; we received the sailing-ship, we bequeath the steamship, the greyhound of the sea; we received the Constitution, we bequeath the battleship Oregon; we received the beacon signal fire, we bequeath the telephone and wireless telegraphy; we received wood and stone for structures, we bequeath 20-storied sky-scrapers of steel.

To this we may add, we received the tinder box, and bequeath the parlor match; we received the wooden mole-board plow, and bequeath the steam plow; we received the needle, and bequeath the sewing machine; we received the lumbering stage-coach, and bequeath the vestibuled train. And so I might go on indefinitely, enumerating the improvements that have been made in comparatively small things during the 19th century. But I desire to direct your attention to the greater and more abiding things for which we should be grateful, not only to-day, but every day and hour of our lives.

The 20th century received from its predecessor the district school, with all its punitive paraphernalia, and its primitive provisions for implanting in the minds of precocious youths the rudiments of "Reading, 'Riting and 'Rithmetic," we bequeath to the 20th century our splendid public schools, which are supposed, in the space of a few

brief years, to successfully cram into the craniums of capable children a curriculum covering almost all branches of learning. In spite of their defects, our common schools have been a great blessing to the 19th century, and are destined to be a still greater blessing to the 20th; for a part of the work of the 20th century will be to correct the things that need correcting in our public school system, which has taken too deep root in the affections of the American people to ever be uprooted. While we continue to believe that the public school is the foundation upon which must rest general education; and while we continue to believe in education as the chief defense of the nation and a better safeguard of liberty than a standing army, we will never part with the public school.

The 19th century received from its predecessor a government being rapidly driven toward the rock of dismemberment; we bequeath a people bound together in that closest, strongest, most sacred and most enduring union, the union that comes after the fierce fires of passion and hate have been extinguished in blood and tears—a people whose united prayer is:

"Lord of the Universe, shield us and guide us;
Trusting Thee always, through shadow and sun!
Thou hast united us, who shall divide us?
Keep us, O keep us, the many in one!
Up with our banner bright,
Sprinkled with starry light,
Spread its fair emblems from mountain to shore,
While through the sounding sky,
Loud rings the Nation's cry—
Union and liberty! One evermore!"

The 19th century received from its predecessor a self-centered nation; we bequeath to the 20th century a people whose eyes have been providentially opened to their obligation to follow God in his march to the liberation, civilization and evangelization of the rest of the world that needs these "There Said Phillips Brooks: things. are men who cannot know of a need in all the world without its taking the shape of a personal appeal to them." was the presence of so many men like that in the United States of America that forced our government to strike the hand of oppression from suffering, starving Cuba. The middle wall of partition broken down by Christ must not be replaced by the boundary lines of nations. The bond that binds all men in one common brotherhood must never be cut through by the boundary line of a state. Men are citizens of different nations by the accident of birth, they are brothers by the sacrifice of the Son of God. The ocean itself is not wide enough nor deep enough to keep apart two souls that would join hands to help their fellow men. If two individuals can join hands to help humanity, two nations may, for men are brothers first. In the light of this fact, who could find fault with these noble words of Canon Farrar: "O friends, brothers beyond the sea, never more be the words of strife or batred uttered between us! Let all those common sympathies which make us weep when you weep, and rejoice when you rejoice, be an alliance sealed between us and for our children, till time shall be no more-an alliance between Christian citizens against a crushing preponderance of military despotism-an all ance for the people's progress, for the blessing and evangelization of mankind." The nation that proposes to stand still within its own boundary lines and see the salvation of the Lord, loses sight of its own safety and of its true mission in the world. No more than an individual can a nation reply, "Am I my brother's keeper?" No nation can live for itself and live for God. God has something nobler for every nation to do than to bask in the sunlight of its own peace and prosperity. The neighbor of the individual is the neighbor of the nation, and the duty of the one is the duty of the other. The Christian nation must do what the Christian individual is called upon to do-follow God as he marches on.

There may be some who dream of empire as they follow the leadings of the Lord. If they do it is no more than the disciples of Jesus did. The larger and truer vision will come to these as it came to those. God's work cannot wait for men to develop perfect visions and perfect lives. Often the clear revelation comes only with the completed revolution. Prophecy is seldom understood until after it has been fulfilled. Jesus had gone back to heaven before many of his sayings were clearly understood by his disciples. Yet Christ could and did use them in spite of their erroneous notions and unworthy motives. God can and does make blows struck for self count for the salvation of others. The motive, if it be a bad one, counts against the actor, but the act. if it be a good one, counts for God. In the days of Paul some preached Christ through envy and strife, and to add to his bonds. He thanked God, not that Christ was preached through envy and strife, but that Christ was preached. "He causeth the wrath of men to praise him." The selling of Joseph was a great sin, but it saved Israel. The crucifixion of Christ was a great crime, but it saved the world. If empire be our motive for sending soldiers and ships to the islands of the sea, the motive is greatly to our discredit: but if, as the result of our act, be it immediate or remote, the shackles shall be struck from the bodies and the minds and the souls of the inhabitants thereof, and the kingdom of God thus furthered, the act will be to the glory of Christ, and future generations will thank God that

Stepped over the line to the isles of the sea And made them the homes of the brave and the free.

The 19th century received from its predecessor the embryotic Sunday-school with its mixed instruction, its meager equipment and its primitive methods; it bequeaths to the 20th the mightiest movement the world has seen since the Church was born—the organized movement to save the children to Christ. One of the greatest discoveries the Church ever made was when she discovered that the Bible is the best seed, that childhood is the best seedtime, and that the child heart is

the best soil in which that seed can be sown. If we had nothing else to be thankful for but the discovery of these things, we should have enough to inspire an anthem of praise that would 6nd an echo in the corridors of heaven. But once did ever the choir of heaven come to earth to sing, and that was when a child was born; and the songthey sang was a song of hope and praise. The aged Simeon looked upon a little child and thanked God that his eyes had been permitted to behold the salvation of The scene and the saying were Israel. prophetic. The Church to-day looks upon childhood and beholds the hope and the salvation of the true Israel of God. In childhood she finds the field that is indeed white unto the harvest. No wonder that millions of money and multitudes of men and women are being given by the Church to childhood -to the sowing and the reaping in this most fruitful of all fields.

* *

The 19th century received from its predecessor the youth of the Church, silentlipped and empty-handed; it bequeaths to the 20 h the Y. P. S. C. E., Epworth League and kindred organizations, millions strong, with the open Bible in their hands and the love of Christ in their hearts. Strong in the strength of Christ, their Leader, and buoyant with the hopefulness of youth, they have given a new impetus to the kingdom of God on earth. Trusting in God for strength, studying his word for light, looking to Jesus for leadership, they are a veritable Gideon's band, marching forth to victory.

The 19th century received from its predecessor the womanhood of the Church with her hands bound with silken cords, and a ban upon her lips; it gives to the 20th Christian womanhood, freed from bond and ban, loving-hearted and gentle-handed, organized to bring relief to suffering, to lift up the fallen, to feed the hungry, to clothe the naked, to bind up the bruised in body and heart, to provide help for the helpless and homeless, and to proclaim to a lost and ruined race the acceptable year of the Lord.

"Through court, and through mart, and through college,

The grand truth is working at length.
There's a purity wiser than knowledge,
There's a righteousness stronger than strength.

"And though pride unto pride hath erected
The temple of state and the tower,
God again, what the builders rejected,
Uplifted in honor and power."

The 19th century received the Bible in limited editions and few languages, we bequeath it published by the millions and in multitudes of languages, read, believed and loved by more people than ever before in the history of the world.

We received a missionary zeal just beginning to struggle into life, we bequeath the mightiest missionary impulse the Church has known since the days of the apostles. It is not an impulse born of a fiery zeal that would take the world by storm, but one that is born of a quiet determination to take the world for Christ if it takes ten thousand years.

In addition to these things, for the possession of which we should be profoundly grateful to Almighty God, I must mention the faith, the hope, the love and the life that will abide when temporal things shall be no more. It is a good thing to be thankful for material prosperity, but it is a vastly better thing to be able to be joyful, contented and thankful though destitute of temporal blessings. The very best thing within the power of a human being to grasp in this life is the ability to say with Paul, cold and hungry in his dungeon at Rome, "I have learned, in whatsoever state I am, therein to be content. . . . I have learned the secret both to be filled and to be hungry, both to abound and to be in want." If he had no food and drink for the body, he did have the bread from heaven, and the water of life for the soul; if he had naught but rags for his body he rejoiced in the possession of the robe of righteousness; if his earthly friends had deserted him, he still had left the best of Friend; if he had no hope in this life, he still had hope in the life to come; if he had no home on earth, he did have the precious promise of Him for whose sake he had given up all things earthly, "In my Father's house are many mansions; I go to prepare a place for you!" These tenderly beautiful lines, in the negro dialect, by Paul Laurence Dunbar, breathe of the hope and the home that abide:

"It's moughty tiabsome layin' roun' Dis sorrer laden earfly groun' Ao' oftent mes I think, thinks I, 'Twould be a sweet t'ing des to die, An' go 'long home.

"Home whath de frien's I loved 'll say, We've waited fu' you may a day, Come hyeah a' ree' yo'se'f, an' know You's d'ne wid sorrer an' wid woe, Now you's at home.

"I wish de day was neah at han'
I's tiahed of dis grieven lan',
I's tiahed of de lonely yeahs,
I want to des dry up my teahs,
An' go 'long home.

"O, Mastah, won't you sen' de call?
My frien's is daih, my hope, my all,
I's waitin' whaih de road is rough,
I want to byeah you say, 'Enough,
Ol' man, come home!"

CHURCH ORGANIZATION A GROWTH.

J. J. HALEY.

The church is not a piece of mechanism; it is not the plan and specifications of an infallible architect worked out and put together by inspired builders; it is not a house that was built, but a tree that grew; not a sudden creation or instantaneous revelation, but a gradual evolution; not an organization in the beginning at all, but a family or society of believers of the simplest possible type.

Christ did not form an ecclesiastical organization, nor did he authorize any one else to create such an institution. He submitted no rules and left no regulations for church government. Neither Christ nor the Apostles formulated a creed. There was no theological system in their preaching, nor is there any in the New Testament. They prepared no ritual and left no liturgy for the use of the churches. There was no pro-

fessional officialism or clericalism or priestcraft in the early church. No offices were created except the Apostolate and no officers were appointed except the Apostles till circumstances rendered some kind of organization absolutely necessary. When and where the eldership began we have yet to learn.

There were three forms of organization current in the first century, all which, at different times and places, seem to have been made use of by the developing church, the Jewish, the Greek and the Roman. The Jewish organization was a kind of oligarchy. The elders or older men came by a seemingly natural prescription to exercise authority in the village and in the synagogue. The Jewish Christian church was clearly modeled after the synagogue, hence its superintendence by old men, its eldership rule. Greece on the other hand was a democracy. It had passed under monarchical rule in the time of Jesus, but retained its democratic spirit. Where Christians were mainly gathered out of Greek communities they took on the Greek form of organization. The election of seven deacons mentioned in the sixth chapter of Acts was the first concession to Greek demogracy. In Rome the organization was imperialistic and monarchical; it was highly articulated and centralized. government was administered on military principles; it was centered in one man in a city, one man in each province, and finally one man over all, the Emperor, who was commander in-chief of the Empire. Where the church was made up of Romans the church took on the imperial stic form of organization, ending with the Pope in place of Cæsar, and a great centralized spiritual monarchy in place of the Empire.

Thus the political and traditional environment of the communities has more to do with the form of church organization than spiritual considerations or specific scriptural authority. This flexibility of forms, and a margin for liberty and growth in the use of externals, renders the church adaptable to nations and countries in every stage of political and social evolution. The Mohammedan conception of revelation that makes it a set of unchangeable mechanical rules to be inflexibly applied according to a hard and fast interpretation of the letter, would make Christianity like Mohammedanism incapable of world expansion, reformation when corrupted, or any species of growth.

There are three periods in all organized religious movements, the Creative, the Interpretative, and the Constructive; first created, then interpreted then organized. First the creative personality, the initiating genius, who is founder and father of the religion. Then a man almost as great to interpret him, to adopt and apply his principles to human need. The third man is the constructive genius who organizes the movement into a permanent form. Moses was the creative personality of Judaism. The prophets were his interpreters and preachers. Later Judaism after the captivity was the constructive period in the history of that religion, and Ezra was the organizing genius. Christ was the creative and initiative personality of Christianity. Paul and John were his great interpreters. The Roman period was the period of construction and organization. This order of creation, interpretation, and construction shows revelation to be progressive and the church a development. The first and second periods, that is the periods of initiation, interpretation and the first application of principles, are always the times of greatest purity. Corruption and stagnation, and crystallization, always set in in the third period, and this creates the necessity of going back to the founder and his first interpreters, to get a new standpoint and a new impulse for the reformation of abuses.

The lesson from these conclusions is obvious. No particular form of church government is fundamental or essential to the existence and perpetuity of the Christian religion. One form of ecclesiastical administration may be better than another, may suit the genius of the gospel better, may be more useful and fruitful of good results, may be more easily adjusted to the few fragments of knowledge we possess derived from Holy Scripture, but none of them are exclusively or wholly inspired. In future schemes and discussions of Christian union all forms of church organization that can not be positively shown to contravene a truth or truths fundamental to Christianity, must be placed in the category of toleration, and not elevated to the sphere of things essential. If the religious denominations of the 20th century are to attain and maintain the unity of the Spirit in the bonds of peace, there must be mutual concession and toleration in matters external and incidental. The refusal of denominational bodies to recognize, fraterniz, and co operate with each other on the ground of differences of opinion and practice regarding doctrines of the ministry and church organization, will be interpreted as a sign that they are dominated more by the spirit of mediæval bigotry than by that of Jesus Christ and his Apostles.

B. B. TYLER'S LETTER.

The writer of the letter which I, in this manner, pass on to you said: "Please consider this letter private. I want truth not press notice." I do not think that this injunction is violated when every trace of the writer is erased. The question raised is a real question in the minds of some. It is not a new question. Alexander Campbell discussed it and arrived at a conclusion; other able men have discussed it. problem is difficult. Possibly it cannot be solved. The difficulty is sufficiently great to warrant me in placing the following. statement of it in your hands with a request that you attempt its solution. Shall I hear from you? Now read with care, and without passion or prejudice, the following:

B B. TYLER, Denver, Col.,

DEAR BRO TYLER:—All my Christian life I've been associated with the "Disciples," but I am much dissatisfied with what seems to be a denominational spirit among "our people." I have been thinking I thoroughly understood "our plea" and "our creed." I am either in error or its application is perverted.

I notice with pleasure your words in current EVANGELIST, page 1351. "Any one who loves the Christ and strives to follow him is my brother... The bond of fellowship is a common devotion to the one Lord and not of agreement in doctrinal or political views." In perfect harmony with this are the words of Alexander Campbell: "I should never force what may be a conclusion of my mind upon the religious practice of others." It seems to me that both statements are violated among "our people." Two cases in point:

1. An affusionist offered himself for membership. He was satisfied that his sprinkling an swered every condition of mind with him that immersion could. His wife and children were members there. He wanted to be recognized as a Christian and have his "church home" there. They refused to give the "right hand of fellowship" without his immersion. I think their action made the "bond of fellowship" not simply "a common devotion to the one Lord" but also "an agreement of certain doctrinal views." Immersion was a test of fellowship. They wanted to "force a conclusion of their minds upon him" as a condition of local church membership. Your statement and that of Mr. Campbell would welcome him upon his Christian character. It would not endorse his affusion nor discriminate against him on account of it. Mr. C. also says that "joint participation in any act does not mean approbation of other doctrines not held in common." Why can't it apply to our usual "giving right hand of fellowship?"

2. Recently there died a doctor of note, a Methodist, sprinkled and of unusual Christian character. At our next prayer-meeting a sister, an intimate acquaintance of the doctor, was eulogizing him almost extravagantly. I asked her this: "Supposing the doctor when living had moved into our vicinity, and knowing you and others and enjoying our company, had said to the congregation: 'I greatly enjoy the worship and social life here and as this is my home I would like to be recognized as a brother and be counted as one of your members,' would you give him 'the hand of fellewship?" "No." "Why?" "He would have to be immersed." She recognized his "common devotion," etc., lauded his character, but made certain "doctrinal agreement" a necessary condition of "local church membership," I cannot make it consist with your statement nor that of Mr. C. nor "our plea."

Does it not really set a denominational line, and so become divisive, sectarian? And yet we boast to the world that we are undenominational and the enemies of sectarianism.

Permit a few questions:

- 1. Is there any authority for receiving, admitting, dismissing or excluding "congregationally" in any formal or legal sense? If it is not an essential, why use it at all?
- 2. We place no restriction at the Lord's table. All Christians who deem themselves worthy partake; unless the same are immersed we refuse to receive them or in any way account them members. We stand against "close communion," yet do we not practice "close fellowship?" We recognize them as Christians and participate in almost every act of worship, yet shut them out of our "membership."
- 3. We grant letters of "good standing and full fellowship." Is immersion absolutely necessary to full fellowship?
- 4. An effort was made to unite one of our congregations with one of the Congregationalists. We encountered opposition. In what way could we have effected the union with the approval of "our people?"

I am happy to consider myself your brother and a disciple of the Great Teacher.

Let the difficulty so cogently presented above be carried a little farther. Suppose

the pious doctor to whom my correspondent refers had been a Quaker would he have been in favor of giving to him "the right hand of Christian fellowship?" The devout Quaker has not been immersed in water, nor has he had water sprinkled or poured on him, but his daily life is Christian. Why not receive him by "the right hand of fellowship?" Probably no man in New England had a gentler, purer, sweeter, more Christly character in its daily and hourly manifestations than had Ralph Waldo Emerson. Suppose that he had moved into your neighborhood or into the neighborhood of your congregation and had said, as the pious Methodist doctor is supposed to have spoken in the foregoing communication: "I greatly enjoy the worship and social life here, and as this is my home I would like to be received as a brother," would you give him "the right hand of fellowship?"

Even the Methodist is narrow on the subject of baptism. He says: "Here are three modes of baptism; take your chice." An applicant replies: "I have looked into the subject and there is a fourth mode which I prefer to either of the three customary modes, will you baptize me in this fourth possible way and receive me into the fellowship of your church?" Certainly not! You will accept one of the three modes that we have decided to be valid or you cannot receive from us "the right hand of fellowship." Or one says: "I do not see that water baptism in any form is essential. I have received the baptism of the Holy Spirit. I am satisfied with that-will you receive me?" The Methodist is compelled to reply: "No, we cannot receive you into 'full fellowship' in our church without a baptism in or with water."

But why speak of these possible cases? To show that the difficulty mentioned by my correspondent is not confined to the Disciples. The problem is much larger than the letter quoted above presents it. It is, in some respects, different with the Disciples of Christ, but the limitation of membership in the church is a problem, or easily may be, in the local congregations in all denominations.

You recall "the half-way covenant" in New England in the eighteenth century. Its results were disastrous in the extreme. Those who advocated it intended good; but the result was evil. A revival of spiritual life swept "the half-way covenant" out of existence.

"Preach the word." This is safe. Preach the gospel honestly and fully as you understand it. There is no other way for a man of convictions. Speak out clearly, in a spirit of charity, the way of life as you read it in the New Testament. Do not pause to inquire how some other man understands or presents it. To God you are responsible. The Head of the body, Jesus Christ, our Lord, says to his disciples, "Preach the gospel." This every man must do as he understands the message. Do not even pause to inquire how the Disciples usually understand and proclaim the glad tidings.

I have not attempted to reply to the

questions presented. Let the problem be fully stated in the first place.

Preserve this letter. The Lord willing, I will have something to say on this subject next week. Meantime, let me hear from you. What is your answer to the queries presented? What do you say when a pious unimmersed person desires to be received into full fellowship in your congregation? Let us compare notes. Good, I am sure, will result. The Lord give to us the spirit of wisdom and understanding. Above all, may we have the charity so highly commended in the New Tes ament—the charity that covers a multitude of errors, both of understanding and conduct.

Denver, Col.

CHRIST IN CONTRAST. NO. IV. The Character of Christ.

W. J. LHAMON.

"Most perfect Hero,
Tried in heaviest plight,
Of labors huge and hard,
Too hard for human weight."

Carlyle considers Napoleon a small soul a sort of "gunpowder force," and estimates that such a soul may "explode his whole virtue suddenly, and thunder himself out and silent in the space of five-and twenty years. While again," he continues, "for a man of true greatness, working with spiritual implements, two centuries is no uncommon period; nay, on this earth of ours, there have been men whose impulse had not completed its development till after fifteen hundred years, and might perhaps be seen individually subsistent after two thousand."

To-day the influence of Jesus is not merely "perhaps to be seen individually subsistent;" it is plainly and avowedly the controlling influence in our modern world's best thought and action. And moreover, in contrast with the waning influence of the world's greatest men Christ's influence is an increasing one. John the Baptist may stand as sponsor for all the prophets, and through the centuries his voice may be heard still as the forerunner of the glory of our Lord, saying, "He must increase but I must decrease." Strangely enough Jesus is not left behind by the centuries; he keeps pace with them; rather, he has long since passed far in advance of them, and we see him quite as much in the light of the future, and At no of the present, as of the past. time can it be said that history fully explains Jesus. Forever and forever prophecy will be required in making up our estimate of him, for after we have heard all that history can say we still feel that he belongs to the future, and that the half has not been told. Intuitively we feel this. Jesus has so impressed himself upon us that it would be unnatural not to have some such feeling mingled consciously or unconsciously with our thought about him. To the reflecting mind this in itself is a proof of the greatness and uniqueness of the man. It is no ordinary being that can sit upon such a throne among the centuries and wield such a scepter over the history and prophecy of succeeding generations.

It is not easy to describe the character of The greatest artists have been Jesus. baffled in their attempts to produce on canvass a truly ideal and cosmopolitan Christ. It is so difficult to bring strength and tenderness into the same face; to make loftiest thought comport with fathomless love; to show the forgiver of sins as also the judge of sinners; to transform the brother into a Lord, and the Lord into a brother, to depict the sufferer as a conquerer, and the crucified One as the risen and reigning One. We have many pictures of the Christ, but is there anywhere in the world on canvass the face of a Jew that can seem to all beholders "the chiefest among the thousands of earth, and the one altogether to be loved?"

A writer in attempting to describe the character of Christ finds himself involved in similar difficulties. The most that one can do is to point out and emphasize a few leading charac eristics and leave the reader to his study of the Gospels, to his own meditations, and his lifelong experiences for the completion of the work.

Greatness of character presupposes intellectual superiority. To-day the loftiest minds are bowing down in readiest, lowliest reverence before the One whose sermon on the mount has furnished a complete code of ethical and social and spiritual living; whose parables are masterpieces in that style of teaching; whose answers to his critics are invariably unanswerable; whose most incidental conversations are replete with fundamental and revolutionary doctrine; whose simplest precepts embrace the profoundest revelations; whose distinctions are inerrant between the accidental and the essential in worship; and whose kingdom rests so completely on things that are fundamental as to warrant him in an outlook for it that is universal. The intellectual supremacy of Jesus is most readily conceded by minds that are most superior. And among the superior minds that look at the world from exceedingly different angles there is unanimity in ascribing the very foremost place to Jesus the Nazarene. Paul and Chrysostom and Luther are among the lights that shine afar from the pulpit, and they themselves are sure that their radiance is reflected wholly from Jesus. Statesmen and poets unite with preachers in their reverence for the mind that was in Christ. Cromwell and Gladstone and Washington among the former; Dante and Browning and Tennyson among the latter may be named, not to crowd many a page with the names of intellectually great ones who bow down very reverently in the presence of their Master.

Again: Greatness of character presupposes a soul full of pure and mighty motives, in other words, love. But the love of Jesus is a fact so patent upon the face of the Gospel, and a theme so worn (though never out-worn) in every pulpit and in a multitude of writings, that we pass it by very briefly here, simply contenting ourselves with Whittier's fine apostrophe to the Christ:

"Through all depths of sin and loss
Drops the plummat of Thy Cross;
Never yet abyes was found
Deeper than that cross could sound."

But the courage of Jesus! That is a characteristic not yet sufficiently emphasized. We have been too much dazzled by the bravery of the battlefield and too little appreciative of moral heroism. Under the excitement of martial music and the clash of arms, and urged on by a thousand or ten times a thousand of his fellows, one may indeed fight bravely and die manfully. But there is a higher courage than that, and one that must command an increasing measure of admiration in proportion as men become increasingly able to admire it. When a man must stand alone in the world, and feel that he is living centuries in advance of his times; when he bears not alone the opposition of foes, but of friends also, which is more crushing by far; when out of sheer moral and spiritual conviction he calmly sets himself against all the social and political and religious tendencies and customs of his people; when with like calmness he puts aside every allurement of the world's thrones and kingdoms and crowns, and deliberately sets out upon a pathway of poverty toward a crown of thorns; when he goes with utmost calmness and sweetness to his martyrdom and his grave; when he does all this knowing precisely what he is doing, and foreknowing it, and foretelling it; and when in doing it he seems all the while to be seeking the greatest good of the greatest number even of those who are arrayed against him, and of all men of all times; when one lives and dies thus he gives us an exhibition of courage other in kind and higher in quality than the battlefield can boast. Mr. Hughes in his "Manliness of Christ" insists upon a just and needful distinction between the courage of self-assertion and the courage of self-sacrifice, and he tells us that the worth of Christ's: courage lies mainly in the sublimity of the latter. Jesus was a hero-every inch of him, but he was a hero on a moral and spiritual plane high above that of our groveling Cæsars and Napoleons. Anybody with good nerves and a provoking occasion, sword or blunderbuss in hand, can shed the blood of another, but who is it that can spurn the sword and shed his own blood in the interests of a movement that is new and untried, and of a cause which he alone of all men sees to be divine and imperative?

The temptation of Jesus is an exhibition of courage. The sermon on the mount is the grand state paper of his new kingdom, launched bravely in all its proclamation of breadth and love and forgiveness into that age of narrowness and hatred and retaliation. The choice of his fishermen and publican disciples is an exhibition of courage, for in it he dared to affront the foolish "four hundred" of his day. The parable of the Good Samaritan thrills with the moral heroism of its author. Mr. Hughes thinks that "the narrative of the seventh and eighth chapters of John, which records the scenes at the feast of Tabernacles, has done more to make men courageous and truly manly than all the stirring accounts of brave deeds which were ever written else where." His rebukes of the Pharisees and Sadducees and Herodians were courageous. His prediction of his death; of the denial of his disciples, and of his resurrection was courageous, and his commission—what can be said of the faith fundamental to it; of its vast outlook, and of the sublime daring embraced in its very conception! There is nothing like it, surely there is nothing like it, anywhere among the proclamations of men. It stands in contrast, like its author, with everything, even the greatest and the best, in its kind.

Again: Consistency is a mark of greatness in character. That a min should, like Daniel, be one with himself through a long lifetime is an unusual tribute to him. Our greatest characters, whether in fiction or in fact, are marked by degrees of consistency, not by the perfection of it. Moses made at least one mistake. David fell into sin. John the Baptist doubted Jesus at the last. Saul of Tarsus was radically wrong. Peter was caught in dissimulation. Luther and Weslev and Carlyle have had each his conversion, and what is conversion but that point in life where a great new career rises up in contradiction to a feeble or foolish old one? Some "everlasting Yes" asserting itself "with grim-eyed defiance" to some "everlasting No!" Mahommet's life is broken in two by the prophet here and the soldier there, and his fall has made him to myriads of people a misleader and a source of sorrow and destruction. Buddha sought peace by the way of the monk and the ascetic; he reduced his food, we are told, to one grain of rice a day; but to the chagrin of his disciples he gave that way up and went forth to the enjoyment of good things, preaching peace through the extinction of all desire. Where is there a man who is one with himself? Isajah cried: "I am a man of unclean lips," and his cry is the symbol of human life at its highest and best.

Daniel has been named above as an example of consistency, and perhaps Joseph and Jeremiah might be named also in the same category. But we know as compared with Jesus very little of them. To know more might be to admire less, for such is the case with many a great man. Besides, the claims of these men are not comparable to those of Christ. In the presence of such claims their lives would seem poor indeed. Christ alone, as has been shown, aspires to the highest claims, and he alone brings his life up to the level of them. He gave the golden rule and he lived it. He inculcated love in an age of hatred, and he practiced it. He taught his disciples to bless those who cursed them, and he showed them how to do it. In the midst of a people where retaliation was the rule he taught forgiveness, and he forgave even to his expiring prayers on the cross. If he taught a length of love that reaches even to enemies he practiced a love that is limitless, reaching beyond the cross even to his eternal regnancy. If the sermon on the mount stands highest among moral codes the cross on Golgotha stands just as high, and the latter is the best comment on the former. All that Jesus condemned he refrained from, and all that he commended he did. If we marvel at his miracles we turn to him, and lo, a greater miracle is there, for he is himself a miracle, "the moral miracle of history." There is no break in his life such as we see in the case of Mohammed, or Buddha, or Moses or David; there is no conversion, but there is continuity. "He is the same yesterday, to-day, and firever." He made no mistake; he retraced not a single step, he recalled not one word, his yea is yea and his nay is nay. Upon his untried pathway he marched inerrantly and with the tread of a hero.

This leads to the last characteristic to be named here. The point excludes comparison, and allows only contrast. Of no other one than Jesus can it be said that "he was made perfect." His enemies never met the challenge—"Which of you convinces me of sin?" They never answered that rebuke of his—"Many good works have I shown you from my Father; for which of these do you stone me?" Pilate said: "I find no fault in him," and the world agrees with this decision.

"He was made perfect through suffering." The perfection of love is wrought out in loving through all trials even "to the end." Had Jesus turned there upon the cross to the hatred of his mockers and murderers we never could have seen in him the perfection of love. The perfection of forgiveness comes in forgiving even "to the end" Had Jesus retaliated and cursed those who were cursing him we never should have had the perfection of forgiveness that rises out of that sweet prayer, "Father, forgive them; they know not what they do." Had Jesus trembled, and had he failed and denied himself in the presence of the Sanhedrin or of Pontius Pilate as Peter denied him in the presence of the maiden, we never should have had the perfection of courage and candor and truthfulness. Had Jesus not died as he did we should not have had the perfect triumph of a great soul over sin and sinners and sorrow and suffering and death. And had he not risen from the dead we never could have known what it is that constitutes perfect victory over death and that brings perfect life to light, and our poets would not now be singing of that

"Life which is ever Lord of Death," and of that

"Love which can never lose its own."

For such perfection as Jesus has revealed there is no other way than that of suffering, and in the fact of his "endurance to the end" there lies the secret of his many completions. There, on the cross, and there in his resurrection, he gathers up the strands of his life and weaves them into a seamless robe of glory around himself forever. We behold him there, and we exclaim, "He is holy, harmless, undefiled, separate from sinners, and made higher than the heavens."

For Impaired Vitality Take Horsford's Acid Phosphate.

Half a teaspoonful in half a glass of water, when exhausted depressed or weary from overwork, worry or insomnia, nourishes, strengthens and imparts new life and vigor.

CONSTANTINOPLE TO BEIRUT.

CHARLES REIGN SCOVILLE.

We left Constantinople Wednesday, Oct. 3rd, at 5:30 P. M., on a French steamer bound for Beirot. The passengers were a mixed multitude of Turks, Jews, Italians, Negroes, Greeks, English, French, Germans and 21 Americans, consisting of four young college graduates en route to Beirut, where they will teach in the American school; a party of ten ideal American girls from the southern states with their chaperone, and our party of seven.

The front of the ship's deck is literally crowded with taird class passengers who have their own bedding and provisions. They are a motley crowd of miserable, filthy, ragged, sickly-looking people, the appearance of whose baggage is indescribable. Darkness came on as we were passing the Seven Towers of the Ancient City, within whose walls we had spent eleven days, and we now enjoyed a good night's rest as we steamed across the Sea of Marmora. We passed Abydos about four o'clock the next morning. From the Acropolis here Xerxes "reviewed" his army and fleet and here Leander swam the Hellespont to gaze upon the beauty of his lovely Hera. Lord Byron, who was skeptical concerning the possibility of this, performed the same feat with even a maimed foot, became a believer in and immortalized the event in verse. Our first stop was at the Dardanelles about five o'clock. Here on either side are strong earthworks mounting enormous cannon, which with the other forts at the entrance below seem to challenge the navies of the earth. The Dardanelles (ancient Hellespont) is 33 miles long and from 1,400 yards to four miles wide, averaging about two miles. Its depth is from 25 to 55 fathoms. We were now crossing the course taken by Jason and his Argonauts in search of the Golden Fleece and although we had no Orpheus nor stopped our ears as Odysseus, yet we heard not the sweet, melodious voices of the sirens. As we left the Hellespont, to our left was a good view of the Plain of Troy and of the site of the ancient city around whose walls Achilles chased Hector; and also of the spot where Agamemnon, Achilles, Menelaus, Nestor and Paris-the heroes of the Iliad-wrought out their glory. On the east was snow-crested Mt. Ida, the place from which the poet represents Jove as viewing the immortal battle field. Far off to our right was "the low ledge of Imbras, over which Neptune looked down upon old Troy from the peaks of 'far-off' Samathrace."

A little later we saw off to our left the site of Alexandria Troas, where Paul saw in a vision "a man of Macedonia," and where he tarried seven days and where "upon the first day of the ueek the disciples came together to break bread" (Acts 20:7-12). We passed near Lesmos, which island is only 7½ miles from the mainland and on whose eastern coast is Mitylene, the intermediate place between Assos and Chios, where Paul's ship cast anchor for a night (20:13-15).

As we entered the harbor of Smyrna about 3 P. M., a most beautiful sight spread out before us. In the distance, crowding the water's edge, lay the quiet city with its white, glittering houses, back of which arose the mountains, crowned with the ruins of an ancient fort. In the harbor, immediately in front of the city, were more than 100 small boats, and just out from these the British fleet of 35 boats-8 battleships, 9 schooners and 18 torpedo boats, with colors proudly flying. It was a most inspiring sight. Smyrna, the principal seaport town of Asia Minor, with 200,000 inhabitants, was founded by Alexander the Great, 22 miles from the site of the ancient city founded 1500 years before Christ. Here was located one of the seven churches of Asia (Rev. 2:8-11). Polycarp, disciple of John and bishop of this church, suffered martyrdom, saying at the last, "Eighty and six years have I served Him and He has never forsaken me and I will rot deny Him in my last hour." His tomb is just outside the city. Here also is one of the seven birth places of Homer. Smyrna has a greater proportion of foreigners than any other town in Turkey. It has many fine European stores and consequently the old bazaars are forsaken and are much inferior to those of Constantinople. Its land-locked harbor is one of the best in the East, and as we steamed out through the British fleet about 8 P. M., we Americans sang our patriotic songs most enthusiastically and a vessel saluted by dipping its flag. We have a mission station located here, but as we only had a few hours to do the city, we were on the go continuously in our cabs and were unable to meet our brethren. We were now within 40 miles of Ephesus-one of the most interesting places connected with Bible history, but as our ship was already four days late because of quarantine, we were compelled to mias the site of one of the seven churches of Asia and of the temple of Diocia, the home of Aquila and Priscilla and Trophimus, the burial place of Luke, the spot where Paul labored two years, the place visited by Timothy and the home of the elders called to Miletus, of Alexander the coppersmith and the sons of Sceva. We greatly lamented the fact that we were compelled to pass by the city of the Ephesians. Twelve miles out from Smyrna we passed the Island of Chios, now called Scio. It is 32 miles long and from 8 to 18 broad. Here Paul's ship cast anchor one night (Acts 20:15), and here is another one of the seven birth-places of Homer. On this island in 1822 the Turks massacred 30,000 people and led as many more into captivity after burning their cities. The next terrible calamity for these unfortunate islanders was the earthquake of April 3, 1881, when fully 6,000 people perished and scores and hundreds of buildings were wrecked, the very earth opening like massive jaws to swallow its victims whole. Our ship cast anchor at Samos about 8 o'clock Friday morning and lifted it at 2 P. M. Pythagoras was born here and Paul's ship touched at this island when he was returning from his third missionary journey.

Just as the sun was setting we came in sight of the Isle of Patmos, and as I thought of the ble sed old man whom Jesus lovednow past four score and ten years and alone on that rocky isle, "for the word of God and for the testimony of Jesus Christ"-my eyes filled with tears and I blessed the Lord for his goodness and for his wonderful works unto the children of men. He who did not leave John alone has promised to be with us unto the ends of the earth. The sea separated the apostle from his friends and brethren and where there is "co more sea" there will be no more separation forever. The island is 24 miles west of Asia Minor, and is divided into two nearly equal portions by a very narrow isthmus, on the east side of which is the harbor and a town. On the summit of the hill to the south is the monastery bearing the name of "John the Divine." There is a grotto or cave half way up the hill, where tradition says John received the Revelation.

About 8 o'clock the next night we came in sight of the lighthouse on the Island of Cyprus. This island occupies a distinguished place in both sacred and profane history, is 140 miles long and about 50 miles broad at the widest point. Here was the home of Barnabas and this island was visited by Paul on his first missionary journey. At 8 o'clock Sunday morning we came in sight of Beirut, and about 14 of us gathered in a small room and had Scripture reading and several prayers and sang many dear old songs. We were soon to place our feet on the "land of promise," and never was I in a more spiritual meeting than our little praise and thanksgiving service for the safe voyage just back of us and the Holy Land just before us. When we anchored in the harbor a great throng of little boats came rushing about the boat, and such a babel of loud voices we had never heard, and more, before the door was opened for us to pass out, the boatmen, all dressed like Turks and Arabs, came climbing right up the side of the boat and climbed over the rail and vied with each other to get every man's baggage. Such confusion, disorder, hubbub and jamming-it was enough to strain every nerve and it took an effort to stay on your own feet and keep other people off. But soon we were safely lodged in a little boat and were rowing for the shore and the custom house.

Education should teach not how to make money, save incidentally, but how to spend it. It is not necessary to go to school to learn how to make money. That can be learned elsewhere even more readily. All that is needed is a book of interest tables and a hard heart. But real school training should teach how to spend money wisely, for what purposes to employ time and wealth, how to get the most out of life. The commercial spirit ought to be kept out of the schools. Let humanity be taught there first. Man does not live by bread alone. Do not let our children be indoctrinated with the belief that books are only written to teach plowing and buying and selling.—Columbia

THE ELIJAHS AND THE ELI-SHAS OF THE RESTORA-

TION.* (Concluded.)

BY J. S. LAMAR. Thus in one day, almost in one hour, Elijah had been the means and instrument of God's righteous judgment and of his abundant mercy. Surely now, he must think as he nears the close of his sixteen miles' exultant run before Ahab's chariot. the good news has gone before him; surely brave hearts and strong arms will be gathered at the gates of Jezreel prepared to surround and protect him. But he feels no brother's gra-p; he hears no exulting shout. It is ominous. He turns aside from the gate and stands in the darkness and the rain to wait. Presently Ahab, the king, drives madly through the gates bearing the news of the shameful defeat and bloody death of the queen's favorites and prophets. In wild fury she proclaims her murderous vengeance, and by some means conveys the determined purpose of her soul to the friendless prophet. He must flee for his life-out in the dreary darkness-on along the lonesome road -on, on, till he comes to Beersheba, which belongeth to Judah, where he left his servant, but he himself went a day's journey into the wilderness, and came and sat down under a juniper tree. There, worn and weery from his long journey, hungry and faint and lonely, and in sore mental depression and discouragement he prays for death -the only prayer of his, so far as we know, that was not answered, and that never through the rolling ages will be answered, but we may learn from the state of heart out of which it arose that where God would write his deepest truth in the soul, he must prepare the tablet for its inscription - there must be a more perfect effacement of self, a quickened sense of unworthiness-of failure-of disappointment, and the softening effect of pain and sorrow. Thus Elijah was cast down but not forsaken. Supplied with bread and water by an angel, he went in the strength of that food forty days and forty nights to Horeb, the Mount of God. We may infer the subject of his meditations during the long journey by noting how its:ill lingers with him at its close. It was the old, old problem of the wonders of divine providence-a problem whose solemn interest presses forever upon the soul, while its infinite complexity and mystery baffled and confounded the intellect -What means h this? I have been faithful and true. I have been very jealous for the Lord God of hosts. I have been aroused by the insults cast upon him; for the children of Israel have forsaken his covenant, thrown down his altars and slain his prophets with the sword. There is nobody left but me, and me a fugitive from the wrath of an infamous woman. And yet God, if he would, might crush them like a worm -God, who is able to arrest the rain from heaven and send down his fire in consuming wrath upon their guilty heads. What can it mean! With such perplexing soul-questions he comes to Horeb. Far up in its lonely heights he enters at nightfall a gloomy cave and lies down to sleepperchance to dream. Early in the morning the word of the Lord comes to him, What doest thou here, Elijah? Thus is he searched. He must understand himself before he can know God. He answers in the set phrases which he has doubtless been repeating to himself, but no explanation is returned to him; he is simply called to stand upon the mount before the Lord. The scene now is most impressive and solemn. The helpless man, bewildered, agitated and wondering, steps forth from the cave into the dismal fogs that still wrap in gloom the mountain heights-a moun-

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tain where of old, amid awful thunderings and lightnings, had been heard the voice of the great and terrible God. There, remote from human habitation and human sympathy, he stands with trembling knees and quaking heart alone-alone before the Lord. Not a bird sings afar. Not a butterfly sports in the air. And around, far as the eye can reach, is naught but bleak desolation and ruin. Presently, as he feels the premonitions of the coming terrors, or soon after they begin, he steps back into the cave. "And, behold, the Lord passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the Lord, but the Lord was not in the wind; and after the wind an earthquake, but the Lord was not in the earthquake; and after the earthquake a fire, but the Lord was not in the fire," No, the Lord was in none of these-it was Elijah that was in them. They were sent before to herald the coming Lord, and were but representations of the storms that raged in his soul, of the destructive power that he longed to invoke, of the consuming fire which he was ready to kindle. The prophet reads the deep meanings of the wonderful lesson, and is subdued and penitent. Called once more to stand in the door of the cave, he looks abroad upon a scene of perfect peace. The mighty roar of the dreadful hurricane is lulled to rest; the shudder of the quaking earth is no longer felt; the flames as of a world on fire are gone. And there is a great calm. The sky, serene and peaceful, spans the heavens with its lovely arch. The sunbeams, so noiseless and gentle, kiss the rugged rocks into quiet beauty. As he stands and gazes and ponders, the spirit of that gracious and benign power, gentle as the touch of a mother's hand, soothing as the lullaby of a mother's cradle-song; and yet mightier than wind or earthquake or fire-subduing and mastering these abnormal and destructive forces-this spirit of eternal peace sinks into his heart. And now, with face mantled, he hears deep down in his soul "a still small voice"still as the infinite depths-mighty as God-What dost thou here, Elijah? He returns in words the old answer, but now with what new meanings, and in what a spirit of humble submission and trustful resignation. The great prophet has become the great man-great according to the standard of divine measurement-by becoming little, and exalted by becoming meek and lowly in heart. But we should not expect the current of so deep and strong a life to be turned back upon itself in a monent. He must be trained and disciplined. He is, however, assured of great changes impending which will powerfully help and strengthen him. The fearful judgments and scourgings of heaven are not henceforth to be sent through him, but through worldly agencies. He is told to anoint Hazael to be king over Syria, and Jehu, the son of Nimshi, to be king over Israel. They shall be the divine nstruments of judgment and scourging; and further, 'Elisha, the son of Shaphat of Abelmeholah, shalt thou anoint to be prophet in thy room; him that escapeth the sword of Hazael shall Jehu slay, and him that escapeth the sword of Jehu shall Elisha slay"-wielding as he will the sword of the Spirit. He was to call Elisha to be with him for companionship and fellowship and help, to be trained for his high office, while Elisha breathes around him continually his own gentle and patient and loving spirit.

For many years Elijah lingered, accompanied by Elisha as junior and servant; he looked up the 7,000 faithful ones left in Israel; selected out from them pious young men to be trained in schools of the prophets; he spent his days confirming the faith and directing the walk of the people; listening reverently to the spirit of the still small voice within and growing more and

more into the divine likeness, till the time came for him to be taken away. This being prophetically indicated, he started for the designated place. His tender love and faithful kindness had so endeared him to the younger prophet that Elisha, though repeatedly asked, refused to leave him. Together, therefore, they went from Gilgal to Bethel, to Jericho, to the Jordan, close to the spot where in later ages another great Elijah was to proclaim the coming of a Divine Elisha. Using for the last time his wonderful mantle, he divided the stream and the two men crossed over; and as they climbed the opposite slope, the elder man's heart thought tenderly of the approaching separation, and he sald unto Elisha, "Ask what I shall do for thee before I be taken away from thee." And Elisha, who thought not at all of the old Elijahspirit of vindictive judgment, but felt that he would be undone without the sweet, tender spirit which he had known and loved so well, and which had brought his master so near to God, said, "I pray thee, let a double portion of thy spirit be upon me." It may be that Elijab, like our departing Lord, felt a longing for human companionship and sympathy as he approached the deep mystery of the supreme moment-or it may be that he wished to test whether the younger man, who had been true and faithful thus far, would hold out to the very end; at any rate he said, "Thou hast asked a hard thing, nevertheless if thou see me when I am taken from thee, it shall be so unto thee; but if not, it shall not be so." Going on a little further he could, perhaps, point out the very mountain top from which Moses, the man of God, ascended to heaven-Moses whose law he had restored and whose authority he had vindicated. Presently the mountains of Gilead are approached, and as he looks upon them he thinks perhaps-for he is a man of like passions with us-of his boyhood's happy home, nestling over there. In fancy he sees the humble house in which he was born; in which as an infant he received a mother's loving kies, as a youth his father's faithful instruction in the law; beyond the house he may see the copious mountain spring from which, when a boy, he had taken many a draft of cool refreshment; lower down in the valley is the garden with its melons and vines; up yonder the cattle lazily browse on the hillside; while his gray-haired father sits calmly in the door, and the sweet-faced old mother stands by his side-oh, it is so peaceful and sweet! After all these years of labor and sorrow and strife there is blessed rest-there is tender love-it is home-it is home! No, not there, not there, O greatest of prophets and of men, thy home is not there in the mountains of Gilead-it is up yonder in the mountain of God.

"And it came to pass, as they still went on and talked, that, behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elisha saw it, and he cried, My father, my father, the chariot of Israel, and the horsemen thereof; and he saw him no more; and he took hold of his own clothes and rent them in two pieces. He took up also the ma tle of Elijah that fell from him, and went back and stood by the bank of Jordan."

Elisha was himself a prophet mighty in words and deeds, but I shall not trace his career. It is familiar to you. As you are well aware, the predominant spirit of his life and work is seen in that of the later years of Elijah, while in the number and variety of his miracles, as in the gracious goodness and tenderness of his heart, he, more fully and distinctly than any other Old Testament worthy, foreshadowed the coming Messiah. He lived, after Elijah's translation, more than fifty years, the guide and counselor of kings and captains, the friend of the poor, the

instructor of all, and at last, howeved of God and venerated and loved by the people, he left behind an immortal name and entered into the bliss of an immortal life.

It now only remains to take a brief survey of the period covered by the Elijahs and Elishas of our own restoration movement. And here, though I have already detained you long, I must invoke your kindest at ention and indulgence. While I shall speak both of my own brethren and of others with perfect candor and frankness, honestly praising where I can, faithfully plaming where I must, I shall trust to be influenced throughout by the love of the gracious Spirit in whose fellowship I seek to live and upon whose help I depend.

The very primum mobile of our movement-its first sacred inspiration and impulse -was an earnest longing to restore the unity of divided Christendom and bring all the people of God into fraternal relations and hearty fellowship. The basis pr posed was the living Christ, accepted and obeyed according to his word. They submitted no creed made by themselves, they would accept none made by others. With earnest and tender pleadings they insisted upon the sufficiency of his divine foundation, and the solemn duty of Christians to give up every human substitute and unite upon it. A few of their brother Christians listened with favor and came to their help, but by most their plea was regarded as chimerical, their foundation insufficient, and their object undesirable. The opposition was so inveterate and widespread that it amounted to a union of all the sects to oppose union After a while our fathers discovered that their labors for union were being hindered and obstructed by another cause, namely, the character of the evangelizing and revival work of the times. On the one hand men were preaching the cheerless philosophy of human nature, along with the postulate of divine decrees; and on the other they were working up wildest excitements of superheated possions accompania by unrestrained outcries of fervid and unreason ing emotion; and all this attributed without doubt or question to the direct influence of the Holy Ghost Now, it was in view of a state of things so distracting to the public mind and so obstructive of any proper interest in their sacred plea. that our fathers were led to see and to restore to practical use the primitive plan of salvation, i. e., the great commission as expounded and illustrated in the Book of Acts. I beg you to observe that this was not in their original con templation, nor thought of in their over ure for union. They believed that union, as it became gradually accomplished, would result more and more in the conversion of the world, and they gave very little independent consideration to the mode of conversion. Now at length, in view of the unexpected obstructions retarding their great movement, they recognized the discovery of this revealed plan of salvation as an open door through which they should enter directly upon the conversion of the world. It was an intimation from God. They studied it carefully. They saw its wonderful adaptation to the work before them; saw its divinity, its completeness, and its biblical harmonies, and so, after much deliberation and some hesitancy, they submitted it to the world by a practical resort to it in preaching Instantly and almost universally it was condemned by the churches. It was heterodox; it was heretical; it was unsound; it was ruinous and deadly. Pulpits thundered and anath-matized; the press fired its broadeides; the people were solemnly warned; church doors were locked; Christian hearts were closed, and still the combat deepened. It was earnest conviction on one side, it was earnest disbelief and distrust on the other. In any case one result that followed was a wonderfu

awakening of intelligent interest on the subject; and another was the discovery, surprising alike to its friends and its foes, that this simple commission was, in competent hands, the most potent instrument of conversion that had ever been known. Wielded by those grand old pioneers, who poured into it the tender love of Christ, who supported it with matchless argumentative power, and urged it home with a pathos of tearful earnestness that melted all hearts and subdued every will, few could wholly reject it. Its simplicity was its power. A man could understand it. He knew what he had to do. He could read it for himself. It accorded with the Bible, it satisfied his common sense. It was visible. It was tangible. It was divine. It was the truth. Its victories multiplied. Its adherents increased beyond all precedent. They reminded one of the numeration table, going from units to tens, to hundreds, to thousands, to tens of thousands, to hundreds of thousands, to millions. The blessed little evangel sounded through all the land; it spread to foreign lands, to every continent, to the isles of every sea, across the roar of every ocean. Opposition only strengthened it, misrepresentation aroused its advocates to higher endeavors, obstructions and hindrances speeded its course. Its triumph was complete.

We shall do well to recall here that if the amazing victory was gained by means of a mighty instrument, that instrument was wielded by mighty men-by the Campbells, the Scotts, the John Smiths, the Haydens, the John T. Johnsons, and a host besides, including our own humbler pioneers and fathers whose lips had been touched by the same coal, and whose arms were nerved by the same strength. They preached first principles, but in their case it was preaching-it was the heralding of the soul's King and Saviour. They found men confused by the jangle of sectarian strife, and wandering bewildered in the mazes of conflicting doctrines, and groping in the night of deep and incomprehensible mysteries; and their gospel conveyed to them light and peace and joy. To the sick it was a healing medicine, to the guilty it was pardon, to the weak and faint, it was a divine power. They started with faith as the first and all-inclusive principle. Wherever it was necessary they would establish this truth by argument, but this was only a preliminary, and in itself but an impotent doctrine. The main purpose was to generate and confirm this faith right then, and right there, in the hearts of all present. Prophets, apostles, all divine tongues and divine works were brought forward to testify. Christ himself was set forth, the loving, the gracious, the wonderful, counselor, the tender shepherd-the crucified, the exalted, the glorified, bending his ear in infinite love, willing to save, and able to save. Repentance, too, was preached. It was not set forth as a mere term in a theological system, occupying this or that place, before faith or after faith or along with faith, it was an urgent, pressing duty-the moving of heart and will away from self and sin towards the Christ in whom now the soul trusted. Nor was this enough. The Lord so loved the believing penitent that he desired to come nearer to him still. He had appointed a meeting place. He has gone there before you, they said; he is waiting there to receive you; look; his own voice proclaims him; see him down there in the consecrated waters of holy baptism, using them as his outstretched hand to embrace and bless you,-nearer, oh, weeping sinner-closer, oh trembling soul, come closer, closer, yield to his tender pleading, clasp the same outstretched hand with undoubting faith, and be drawn to his heart in glad welcome and free for-

If I have enabled you to hear even a faint echo of those powerful voices of the past—voices full

of tearful pleading and divine love—you will not be surprised at their wonderful effect. The churches drank in the divine spirit and were filled with joy. Men of the world were awakened to a lively and serious interest. Hard hearts were broken down; the skeptical and careless were aroused to sober reflection, and brought in large numbers to the obedience of faith. Often the very devotees of fashion and pleasure, of worldliness and vanity, who came to scoff remained to pray; were led to realize the emptiness and ruin of their prodigal life, and came back to a loving Father's heart and home, partaking of the festal feast of a heavenly gladness.

I must now speak for a moment, ungracious as it may seem, of an abuse of these elementary principles that gradually grew up among usspreading I know not how widely, but greatly retarding our progress. When the fathers had passed away, men rose up-most of them earnest and well-meaning-who tried to fill their places. But no little David could wear the armor of Saul. They essayed to preach the same gospel, but it was only a feeble copy of the old masters. Very often, indeed, it was so changed as hardly to be recognized. The very terms which had come to us filled with the love and life of Christ, seemed emptied of these saving virtues, and sounded as a cold philosophy, an unmoving argument, a flawless but impotent logic. These well-meaning but mistaken brethren fancied that to discuss the plan of salvation was to preach the gospel. With endless iteration and wearisome sameness they proved the doctrine of faith, repentance and baptism, day in and day out, in place and out of place to the saints who already believed it, and to sinners who felt no need of it-never learning nor thinking that a treatise on first principles, though delivered from the pulpit and supported by consummate ability, was not the preaching of the gospel of salvation. The churches began to see this and became dissatisfied. The preachers, in many cases, realized and deplored it. The situation was peculiar, and while the preachers might not have handled it most wisely, they were not wholly to blame. Many of them labored in places remote from the centres of high intelligence, where they were met by the old traditional antagon'sms and by the misrepresentations transmitted from a bigoted past. They were assailed by ministers on whose minds the sun of this new age had not risen-cold, narrow, unsympathetic and intensely partisan. These also circulated far and near numberless tracts and pamphlets and leaflets, which, however feeble in argument, were powerful in epithet, offensive in tone and most unchristian in spirit -- and which, though aimed dir ctly at us, were even more hurtful to the interests of religion in general. In such places, therefore, and under such circumstances, it was of course necessary and proper for our preachers to renew the old fight, and to bring out the old argumentative weapons whose effective power was so well understood. If they failed, as sometimes they might, to supplement the argument by the preaching, the genuine preaching of first principles, the resulting effect was not good. It was like so much of the work of the Christian world which it was our mission to correct, it converted men to doctrines rather than to Christ, it made them content to be sectarians rather than Christians. Many of the truly pious of other churches, lovers of God and of Christ, finding no comfort in the perpetual repetition of a mere logic that was crushing, freezing and lifeless, gradually drew away from us; but the citef evil result was the false impression produced, as will upon our own people as upon others, that this mere doctrine, these abstract and lifeless terms of salvation, were our true and fundamental position-these rather than unity in Christ, which had led to these as its necessary

supplement, but to these as preached by the fathers and the apostles, filled with the warmth and power of an infinite love and a gracious salva-I rejoice to know that in the deepening tion. spiritual life of this happy Elisha age, mest of us have gotten back to the original heights from which some of us had declined. As a consequence the world is again ringing with our unexampled triumphs for Christ; the holy men and women of other churches have come back to us in the sweet fellowship of fraterial love, while the glorious future shines brightly for us all in the face of The leftler spirits among all Jesus Chris; Christian people are moving on converging lines. They have not yet come together but they moving towards the one common center of attraction, and thus coming closer to each other. For ourselves we have not ceased, we shall not cease, we dare not cease, to preach our sacred First Principles. The Lord's commission has cot been abrogated, nor the record of apostolic conversions lost its authority. We shall continue faithfully to proclaim these holy truths to the bewildered, the perishing and the lost, and we shall hope in the end as in the beginning, to fill them more and more with the love and saving power of Christ And while we shall not offensively press their adoption upon other Christians, we do expect that And while we shall as these get nearer to the divine fountain they will see that its life giving waters can best flow through its own appropriate and prescribed channels.

And now, beloved, your close attention and unwearied patience command my appreciation and my thanks I should be unkind to you if I ven tured to tax you longer, but I should be untrue to myself if I failed, in a few closing words, to emphasize a matter that lies nearest to my heart. By very many the great subject of Christian union is not properly understood nor wisely advocated. is in the air; it o cupies every heart; it is the burden of serious thought and many prayers, but it is not the outward thing that most Christian people suppose. Thus supposing, they are thinking of platforms and compromises; they are devising plans of confederation and co-operation; smaller sects are coming together here and there into greater sec's; and the ultimate aim and hope bring all sects together in one all-embracing body, but still as the device of human wisdom and the work of men's hands, still essentially a sect and a sin, and no less a sin because a great sect. Has it occurred to you to observe that the Savior's prayer was not primarily for union but for unity, not for the outward semblance but for the inner reality, not for the form but the life —"that they all may be one?" When the true Christian union comes, it will not be a conglomerate of heterogene ous elements driven together by dynamic force, and glued together, however compactly, by some external influence; it will not be a mere truce of warring sectaries, nor yet the hiding and hushing up of honest differences and matured convictions; the components of the union will really and truly be one, as the Father and the Son are one. divine ideal corresponds to its shadowed image as it is witnessed in the biogenesis of science, where as we see it the body of the coming animal is not an outward project made and fashioned off yonder by even the creative hand, it comes by a vital process. The numerous elements are attracted and molded by accretion and growth upon a preexisting and living germ-upon it and by it; re-ceiving its form and its life not by plastic molding but by the infusion of the hidden life of the germinal cell. And so the union for which we labor and pray will come not as a fabrication but as a living development. Never were our venerable fathers more divinely guided than when they were led to postulate the living Christ as the one true foundation and creed of the one church. day, after all these years, the best thought of the age is beginning to see this to see through all the mists of tradition and human speculation, and better still the best hearts are beginning to feel that nowhere in all the wide world can Christians truly unite save in Jesus Christ, the Son of the living God And not the narrow and sectarian in spirit but the good and the true and the sanctified will come together there. The spirit of the Lord is moving them, the prayer of the Savior is vrging them, the cry of the perishing world is arous-ing them. And they will come. I know not when For myself I care not when nor nor how. how. Let it be as God wills—in his own time, in his own way, for the work is his, and his the means and instruments. It is ours only to labor, to wait and to pray, for not ours but thine, oh, Father in heaven, thine is the kingdom and the power and the glory forever and ever. Amen.

Our Budget.

-Remember the aged and dependent preachers next Lord's day. Read the literature we print on the subject this week.

-The growth of good feeling among the different churches in the smaller towns throughout the country is one of the signs of the times-a sign of the triumph of Christianity over party spirit.

-It is a great loss our missionary work has sustained in the death of Dr. Gerould, of Cleveland, O. His heart was fully enlisted in the cause of Foreign Missions, and his zeal and liberality in that direction have written his name on the hearts of our missionaries and in the history of our Foreign Mission work. We have asked one who knew him well to write a sketch of his life for the CHRISTIAN-EVANGELIST. To his bereaved wife our sincere sympathy is extended.

-We invite attention to our partial prospectus this week for the CHRISTIAN-EVANGELIST for 1901. Our readers may as well know that we have never planned so generously to provide the best mental and spiritual food for their use and benefit as we have for the coming year. We have made no advance in price, however, but, on the contrary, we continue our club rates, modified so as to make them available to a large part of

-The Chinese minister, Wu, has been compar ing Confucianism and Christianity, and thinks the former is superior to the latter. He acknowledges that Confucianism is not a religion at all But Wu does not know what Christianity is. His speech makes this very plain. He is a very intelligent pagan, but he is a pagan nevertheless. Can not Bishop Power, or some of the other Washington bishops, get Wu into a good Sundayschool class where he can learn what be the first principles of the Gospel of Christ? Truly we have "the heathen at our door."

-W. K. Homan, late editor Christian Courier, Dallas, Texas, has resumed the practice of law at Colorado, Texas, with his son Patrick, under the firm name of Homan & Homan. By the way, the speech of W. K. Homan, printed in the booklet entitled "The Church on Trial, or The Old Faith Vindicated," which we have recently re-read, is a masterly defense and statement of our position as against such factions as the "Firm Foundation" element in Texas. That pamphlet ought to be sown all over Texas, and would prove interesting to any one who would like to understand that remarkable lawsuit and its triumph for truth and unity.

- A Christian Science magazine, in giving directions to those who desire "absent treatment." in emergency cases, says: "Persons ought not to wait until death has set in before telegraphing us for treatment. It seems to be much easier to destroy error when sickness is in its incipient stages than it is after death has commenced. Why this is true we do not know, but it is true." So 'tis, so 'tis! It is quite a concession though for them to admit it. That piece of advice to do something while sickness is yet in its incipient stages and not to wait until death has begun, is one of the few sane utterances which have escaped the censorship which guards Christian Science writers against the dissemination of anything but nonsense. We are inclined to believe, however, that the writer overestimates the difficulty of determining why this should be done. That's easy. If you take the patient in the early stages he may get well of his own accord, or the natural (though little understood) workings of the law of suggestion may help him out even in the absence of a physician, but if you wait until he is nearly dead, then, of course, he dies.

-The Chinese Recorder for October contains an article by C B. Titus, our missionary at Lii Chou Fu. Central China, entitled "Seeking to Save; Have We a Definite Plan?" The writer points out the danger of baptizing converts too soon and sending them out as preachers before they are properly instructed and before it is certain even that they are not "rice Christians."

-Archbishop Ireland recently made a speech in Washington advocating the restoration of temporal sovereignty to the Pope. Archbishop Ireland has recently returned from Rome where he had several interviews with His Holiness. Whether this speech is a case of post hoc merely, or of propter hoc, sequence or consequence, we leave our readers to judge. But the argument of the distinguished prelate, that the Pope must not be the subject of any government, else religion is not free and untrammeled, involves some consequences of a very grave character, which he does not seem to see.

-At the Kansas City Convention it was "Resolved, that we raise not less than \$100,000 for Home Missions in 1901." It is quite generally understood that resolving a thing does not accomplish it unless the resolution be put into the form of earnest effort. It is not a moment too early for us to plan to make that resolution a success. The sum mentioned is a very modest one considering the needs of the field and the numerical strength of the brotherhood. Never were the demands greater upon us for aggressive work in America than at present. Let there be a strenuous effort on the part of all ministers and teachers to educate the people on the needs of the field and upon the necessity of evangelizing America, not only for the sake of our own country and its institutions, but for the sake of the world.

—Cardinal Vaughan, in summing up the condition of the world at this turning point of the century, concludes that the times are badly out of joint. "In the present condition of society the temporal sovereignty of the Holy See is absolutely necessary for good government of the Church and men's souls," but there is no chance of restoring it. The fact that the Pope was not called in to participate as a sovereign in the international peace confererce is considered ominous. Compulsory education is a menace. Commerce is mere greed and the presence of foreign troops in China means treachery on the part of the Powers. No wonder one who starts with a postulate that no good thing can come until the Pope is again at the head of the temporal kingdom, finds the outlook very gloomy. The signs all point the other way.

-A writer in a southern paper, giving his reasons for not voting at the recent election, quotes from Daniel to the effect that the most High God rules in the kingdoms of men and gives them to whomsoever he will. He knew the right man would be elected because he knew that God was controlling the election and so it was not worth while to vote. It might have been supposed that by this year of grace and general enlightenment, the belief that God controls elections without the use of voters and rules the ffairs of men without employing human agents, had been superseded by a more intelligent and more religious conception of both God and the world. That conception belongs to the transition from the seventeenth century to the eighteenth rather than to the dawn of the twentieth. The writer of the article evidently feels that the thing needs modification, for he admits that through "human instrumentality" God has placed every President in the chair. If he will abide by that statement, that the voter is God's instrument for the election of a President, then the refusal to cast a ballot means simply a refusal to act as one of God's human agents for doing his work in the world.

-It is but twelve days from the date of this paper to Christmas. It is high time you sent the Christian Publishing Co. your order for Christmas

-You will never be able to purchase a fine Bible so cheaply as now. We are closing out what we have left of certain styles of Bagsters and Oxfords at less than wholesale prices.

-We shall soon have to put our presses to work on the third edition of the Christian Lesson Commentary for 1901. This splendid annual is more popular than ever before.

-Remember that your pastor will probably receive numerous pairs of slippers and several dressing gowns from female admirers, and let your Christmas gift to him be something else-preferably a good book.

-Give your children good books for their Christmas gifts. Let them learn, early in life, the benefits of reading and the pleasure of acquaintanceship with great writers and their works. The Christian Publishing Co. has prepared a fine list of books suitable for children and young people.

-One of the oldest readers of the CHRISTIAN-EVANGELIST called at our office this week to renew her subscription in person. She is Sister S. T. Halyard, now of our Old Ladies' Home in this city, who is in her 93d year. She walked up three flights of stairs to the editor's office, and did not complain of it as much as younger people have been known to do. Asked as to the secret of her long life, she said it was "the mercy of God." Further investigation revealed the fact that she has led a temperate, active life and is a stranger to tea and coffee. She was born in Spottsylvania County, Va., in 1808, was reared in Kentucky and migrated to Missouri about fif y years ago, and has been a reader of the CHRISTIAN-EVANGELIST from its birth. This last fact we commend to our readers who are interested in the question of longevity.

-The Ministerial Institute of the Springfield, Mo., district in its regular meeting held at Aurora, Mo., Nov. 19, 20, passed resolutions notifying the churches that Isaac W. Bridges, whom they have been unable to bring to repentance for his wrongdoing, is no longer to be considered a minister in the Christian Church, Mr. Bridges himself publishes the following notice in the Boll var Free Press:

BOLIVAR, Mo , Aug. 1, 1900 .- To the churches where I have preached and rom which I have been recomm-nded, let this be a notice that I no longer ask for fellowship nor endorsement, and that the churches are no long-r responsible for my manner of life, having no connection in any way, whatever, until the wolf can be trapped and the head of the serpent bruised. I will do it.
I. W BRIDGES.

It is to be hoped by all good people that "the wolf can be trapped and the head of the serpent bruised;" but we suggest that our brother seek the Lord's help in this undertaking.

Eczema

How it reddens the skin, itches, oozes, dries and scales !

Some people call it tetter, milk crust or salt rheum.

The suffering from it is sometimes intense; local applications are resorted to— they mitigate, but cannot cure. It proceeds from humors inherited or ac-

quired and persists until these have been removed.

Hood's Sarsaparilla

positively removes them, has radically and permanently cured the worst cases, and is without an equal for all cutaneous eruptions

doop's Pills are the best cathartic. Price 25 cents

Prof. B. A. Hinsdale.

We were surprised and shocked to learn a few days ago of the death of this distinguished brother who for many years has occupied so prominent a place in our literature and in the educational world. We had not even heard of his ill health. We saw him in July last at the Hiram Jubilee and heard him read an historic paper of rare literary beauty and full of tender historic reminiscences. We learn that he died at Atlanta, Ga., the 29th ult., whither he had gone a few we ks before in search of health. He was suffering from nervous prostration. Brother Hinsdale was at the time of his death Professor of Pedagogy in the Michigan University. He was widely known among educators and is the author of several well-known books. among which may be mentioned "The Genuineness and Authenticity of the Go pels," "Ecclesiastical Tradition," "Jesus as a Teacher, and the Making of the New Testament," "The Old Northwest," and other works, more especially on the subject of teaching. He was a frequent contributor to our periodical literature.

For many years he had confined his literary contributions largely to the CHRISTIAN-EVANGELIST. Perhaps we have had no abler writer in our ranks than Professor Hinsdale. He had rare insight into history and into the forces that make history. His work entitled "The Old Northwest" is the best bird'seye view of American history we ever read. As a religious writer he penetrated to the heart of his subject. He had no taste for, and little pa tience with, the small, petty questions upon which sects divide and quarrel, but he loved to deal with the great fundamentals of Christian faith aid doctrine. He was a liberal mind d man, broad and catholic in his views of religion, yet loyal to Jesus Christ as the revealer of God to man. An intimate friend of Garfield whom he knew at Hiram. and whose close friend he remained until the death of the latter, he shared his confidence and became his literary executor. While he had an outward seeming of coldness, he possessed a heart capable of the warmest friendships and of the most tender empions. We sympathize profoundly with his wife and daughters in their great bereavement, and tend-r our sincerest sympathy. We hope to be able to present later a suitable estimate of his life and labors.

Alexander Campbell's Theology, by W. E. Garrison, the most recent book issued by the Christian Publishing Company, is already receiving high commendation from many of our leading men and best thinkers. It is a handsome volume of 302 pages, worthy in every respect a place in the library of every preacher and thunking Disciple. Price. \$1.00. Christ'an Pub. Co., St. Louis.

SPEC AL CHRISTMAS CATALOGUE

We have mailed a copy of this little booklet to every subscriber to the CHRISTIAN - EVANGELIST. If you have not received a copy, inform us at once If you know where you can place from one to a dozen extra copies to good advantage we will gladly send them, either to you or to addresses which you may give us.

This Catalogue is illustrated, and contains descriptive price-list of nearly three hundred choice books—fiction, science, travel, adventure, poetry, devotion, theology history and art. It is by far the finest Christmas list we have ever prepared.

Christmas is close at hand. Orders for books intended for Christmas gifts should be sent at once.

THE CHRISTIAN PUBLISHING CO.,St. Louis, Mo....

Church Expansion in Kirksville.

The Christian Church at Kirksville, in the northwestern part of Missouri, a little over two hundred miles from St. Louis, has recently undergone an expansion which means much for the cause in that part of the state. The church itself has for some time been expanding in membership, notably under the labors of Simpson Ely, and of the present pastor, H. A. Northcutt, until an expansion of the building became a necessity. Accordingly the old brick house has been revolutionized, modernized, beautified and enlarged into a magnificent autitorium which seated perhaps 1,200 people at two of the meetings on last Lord's day. The work was begun during the past sum mer and has been carried forward with great expedition, the church meanwhile worshiping in the hall connected with the Osteopathic Institute of that city. Last Lord's day was the day set apart for formal re-opening and dedication, and by invitation the editor of this paper had the pleasure of being present with them, and of speaking morning, afternoon and evening to great audiences.

It was a charming winter day and the capacity of the enlarged edifice was taxed to contain the people, especially at the morning and evening services. The entire improvement cost \$6,500, including the new carpet and the splendid new seats. The new part of the building is so arranged that it can be cut off from the main auditorium for Sunday-school or prayer-meeting purposes by a sliding partition. There was an indebtedness of \$2,200 to be provided for, and the greater part of this was pledged in the forenoon service, and the remaind r in the evening, with a little margin. The church is not wealthy. and the giving was very liberal, very prompt and very general. In the afternoon there was another great meeting, in which the Lord's Supper was observed, and short speeches made by local ministers, of a congratulatory character, closing with a brief address by the writer and the dedication of the building. It was a delightful occasion every way. The music was excellent. There was a large chorus choir, and the congregation joined heartily in the music. We were greatly delighted with the church at Kirasville. We have loved Brother Northcutt for many years and this association with him, and he manifest tokens of his good influence in the church and community, only endeared him to us all the more. He himself set the example in liberality, and by so doing made it possible for us to raise the indebtedness. We were told that the church, even in its enlarged

FREE TO SUFFERERS.

The New Cure for Kidney, Bladder and Uric Acid Troubles.

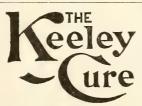
Almost everybody who reads the newspapers is sure to know of the wonderful cures made by Dr. Kilmer's Swamp Root, the great kidney remedy.

It is the great medical triumph of the nineteenth century; discovered after years of scientific research by Dr. Kilmer, the eminent kidney and bladder specialist, and is wonderfully successful in promptly curing kidney, liver, bladder and uric acid troubles.

Swamp-Root has been tested in so many ways, in hospital work, in private practice, among the helpless too poor to purchase relief, and has proved so successful in every case, that a special arrangement has been made by which all readers of the Christian-EvangeList who have not already tried it, may have a sample bottle sent free by mail; also a book telling more about Swamp-Root and how to find out if you have kidney or bladder trouble. When writing mention reading this generous offer in the Christian-EvangeList, and send your address to Dr. Kilmer & Co., Binghamton, N. Y. The regular fifty-cent and one-dollar sizes are sold by all first-class druggists.

form, is hardly capable of seating the people who attend the regular Lord's day services, for it has been in use several weeks since its completion. The State Normal School and the American Institute of Osteopathy, founded by Dr. Still, bring a great many students to the place and make it a great center for religious work. The school of Osteopathy has about six hundred students, although it is a comparatively new institution and the system of treatment it represents is a modern innevation. It exerts a very wide influence, however, throughout that section of the state, and there is no question but that its influence is extending.

The church has now a very promising future before it, and under the leadership of Brother Northcutt, who ought to remain there, we should say for many years yet, it may accomplish a great work for the Master. Its church building now is creditable to the congregation and to the town. It is gratifying to note the steady improvement in church architecture among our Missouri churches. It augurs a richer and more fruitful spiritual life.



2803 LOCUST ST., ST. LOUIS.

The only Positive Cure for Liquor Drinking, Morphine and other Narcotic Drug Using, Neurasthenia, Tobacco and Cigarette addictions.

Correspondence and Consultation Confidential.

DR. J. E. BLAINE, Physician and Manager.

Home Treatment for Tobacco and Neurasthenia.

Local and long distance telephone. Lindell 155.

NOTICE TO TAX PAYERS!

You will please take notice that under the provisions of an act of the Legislature, approved Feb. 18th, 1899, all Current Tax Bills become delinquent on and after January 1st, 1901, and I will be compelled to charge interest at the rate of one per centum per month.

To avoid the usual rush Tax Payers are requested to call early.

CHAS. F. WENNEKER,

Collector of the Revenue.

Notes and News.

F. A. Hodge is doing evangelistic work in Louisa County, Va.

Brother Ramey has become pastor of the church at New Castle, Va.

Albert Nichols has resigned his pastorate at Lincoln, Ill., to take effect March 1.

D. A. Brindle, who has done a good work at Spray, N. C., has returned to Georgia to live.

Melancthon Moore preached the sermon at the union Thanksgiving service at Reserve, Kan.

F. M. Cummings and son, of Marlborough, Ohio, called at this office on their way to Anthony, Kan

The brethren in Virginia are glad to learn that W. L. Cocke will not go to Ohlo, but will remain in Virginia.

J. H. Regan, 1350 W. 27th St., Des Moines, Ia, can be secured to hold meetings or for regular preaching.

Robert E. Elmore, principal of the Craig Healing Springs High School, is teaching and preaching in Craig County, Virginia.

C. C. Redgrave has resigned his charge at Maroa; Ill., to take effect Dec 31, and will be ready for work elsewhere after that time.

Dr. M. Sayles, pastor of the church at Champion, Neb., would like to correspond with some church which is re-seating its building and has secondhand chairs or paws to sell.

The Board of Church Extension recently received \$1,000 on the annuity plan from Miss Nancy J. Jones, of Markham, Ill., and another \$1,000 from "Friends in Nebraska."

Miss May Whaley, who has been a student in the School of Pastoral Helpers since its opening, has been called as helper to M. E. Harlan, pastor of the church at Brooklyn, N. Y.

J. C. Howell, pastor of the church at South McAlester, I. T., is starting a semi-monthly paper under the title, "The Pioneer Christian." He has our best wishes in his editorial venture.

The Church at Leavenworth, Kas., is making extensive repairs on its building. The pastor, S. W. Nay, preached the sermon for the Union Thanksgiving service of the churches of the city.

We have received the first annual report of the "House of the New Covenant," the Pittsburg mission to the Jews. It is a new and worthy enterprise and is doing much good in a hard field.

The Home Missionary Board last year helped the local forces in 37 states and territories, assisted in supporting 168 missionaries, who organized 53 new churches and brought 6,028 persons into the church s.

R. L. McHatton is on his way back to the Pacific coast after some good evangelizing in the east. He passed through St. Louis Friday evening, preached Sunday at Holden and left Kansas City Monday morning.

We are indebted to Congressman Champ Clark, of Missouri, for the Congressional Record. This voluminous and almost daily report of the doings of Congress is a valuable source of information for any writer of current history.

T. E. Cramblett, of Pittsburg, has, during the past six weeks, been preaching his Sunday evening sermons on these suggestive topics: The Use and Abuse of Luxury, of Citizenship, of Speech, of Money, of Printer's Ink, of Amusements.

A. B. Moore closed his pastorate of one year at Macon, Ga., on Dec. 2, with the following report: Enrolment, 190; net increase for the year, 40; money raised, \$2,200; for missions, \$175; raised by Ladies' Aid Society, \$559; Bible-school reported having read 26,894 chapters in the Bible.

J. M. Middleton, 114 Whitehall Street, Atlanta, Ga., would like to correspond with churches in Tennessee, Georgia, Alabama or Mississippi with a view to employment, western Tennessee preferred.

The minutes of the Kansas City Convention, a pamphlet of 130 pages, containing much valuable material for reference, can be secured free of cost by addressing B. L. Smith, Y. M. C. A. Building, Cincinnati.

G. W. Thomas has severed his connection with the chu ch at Tocula, Ill., and has taken up the work at Hoopston. The congregation which he is leaving tendered him a farewell reception and gave gifts in token of their esteem.

Albert T. Fitts, of Kimberlin Heights, Tenn., will furnish his new tract on The Setting up of the Kingdom and the Law of Admission, for five cents a copy or six for a quarter. It contains 11 pages, is well gotten up and good in matter.

E. J. Ellis gives this report of his three years' pastorate at Henderson, Ky.: Present membership, 330; increase in membership in three years, 165; average amount raised annually for all purposes, \$2,044; amount for missions, \$260; Sunday school roll, 180.

A house-to-house canvass in Uniontown, Pa., to get statistics as to church preferences, showed that the Christian Church, though the youngest organization in the town, was fifth in a list of 32 denominations. Its Sunday-school ranks second in attendance and first in collections.

W. W. Burks, having removed from Parsons, Kansas, to Creston, Ia., reports that the work at the latter place is opening up encouragingly and that he will hold a meeting in January We have received a local paper containing an account of a reception given to him by the church at Creston.

During the month of November, the Church Extension Board received \$1 106.35 from the following sources: Individuals, \$505.30; Churches, \$601.06. Last November, there was received: Individuals, \$1,440.20; Churches, \$393.47. This is a loss of \$934.90 from individuals and a gain of \$207.59 from the churches.

The statistical report for the Sunday-schools of St. Louis shows that there are 336 schools of all denominations in the city, with 68,533 scholars and 4,627 teachers. The Disciples of Christ have 15 Sunday-schools with 3,394 scholars and 266 teachers. There are eight denominations which have more schools than we have.

The Home Board has no missionary among the Indians, none in Alaska, only one among the Mexicans, only one among the Scandinavians in this country, and none speaking any other foreign language except German. T. H. Timme, our missionary among the Germans, has orgatized two German churches in Cleveland, O. He will soon start another and will then go elsewhere.

On December 2, the Second Church at Rochester, N. Y., dedicated its new Sunday-school chapel and celebrated the third anniversary of its existence. Not every church needs a large building before it is three years old. C.R. Neel, pastor of the First Church, preached the dedicatory sermon and money was raised exceeding the amount asked for. S. J. Corey is pastor.

The church at State Line, Ind., has received a valuable bequest from Brother Benjamin Franklin Bonebrake of that congregation, lately deceased. The income of the land is to be applied exclusively to the minister's salary. The church, while grateful for this generous gift, will not, we trust, feel relieved of its responsibility for the support of the gospel. The lightening of its burden at home gives it an opportunity to abound conspicuously in missionary offerings. H. A. Wingard is pastor.

W. F. McCormick has closed his work at Iowa Falls, Ia., and registers the pleasing hope that his successor there (not yet selected) will assist us, as he has done, in the great work of getting good Christian literature into every Christian home.

The report of G. A Hoffmann, our national statistician, in the minutes of the Kansas City Convention, shows that we have 10,528 churches, a gain of 127 the past year; we have 1,149,982 members, a gain of 31,982 the past year. We gave \$539,370 for missions last year. We have 5,001 societies of Christian Endeavor.

Chicago Commons, the Social Settlement or "Neighborhood House" of which Prof. Graham Taylor is the head, has recently opened a new auditorium and otherwise enlarged its plant. During the present month a series of Sunday afternoon entertainments are being given—concerts and illustrated lectures. Chicago Commons has made itself a center of sweetness and light and Christian culture in its neighborhood.

The executive committee of the School of Pastoral Helpers has elected A. M. Harvuot, president; Geo. A. Miller, vice-president; J. H. Fillmore, treasurer; and Lottie S. Nicho!, secretary. They decided to move the school from the Central Church, Cincinnati, to quarters of its own. It is now nicely located on the second floor of the Goodall building, next door to the church. The students have organized a literary society, and have arranged to furnish the new apartments and start a library. It has been decided to receive, at the opening of the next term, only young women who are well educated and have had experience in church work.

Struck Centre

WHEN SHE FOUND COFFEE WAS SLOWLY KILLING-HER.

Even a temperate mode of living in regard to food beverages will not avail if the use of coffee is continued.

A Virginia lady, Mrs. R. F. Miller, of Badford City, says that she was very temperate in every way. "I did not suspect that coffee was the polson that was undermining my whole nervous system, causing a condition of vertigo and head aches, until the attacks became so frequent and violent that I was compelled to give up all kinds of work and forced to lie down most of the time.

"My attention was drawn to Postum Food Coffee by the experience of some others in regard to common coffee, and the thought occurred to me that perhaps coffee was the cause of my trouble, so I began to use Postum, being careful to have it made according to the directions on the package.

"I did not have to cultivate a taste for it; for I found on the start that it was a most delicious beverage.

"Day after day I continued to improve but did not dream that it would be such a help, and never since the day I left off coffee and commenced the use of Postum Food Coffee (about nine months ago) have I had any return of the trouble. I have used no medicine or tonic during this time, and my present condition of magnificent health is due entirely to the use of Postum Food Coffee.

"I have heard several persons say they did not like Postum but in each case I discovered upon inquiry that it was because they tried to make it like common coffee, that is, to boil it four or five minutes. This will not do, for one cannot get the delicious flavor and the food value in so short boiling. The directions are plain enough, and it only requires a little patience to bring out the heautiful flavor.

"The doctors find Postum one of their most valuable aids in their treatment of cases like mine."

As a part of its attempt to raise a Jubilee Fund of \$200,000, the Foreign Missionary Society calls for one hundred thousand One Dollar Volunteers; i. e., for that number who will increase their last year's contribution of one dollar. Pastors are requested to act as recruiting agents and send for the eurollment cards, which may be had by addressing A. McLean or F. M. Rains, Cincinnati,

The new church at Delta, Iowa, was dedicated by A. M. Haggard of D:ake University on Dec. 2. It is reported by George C. Ritchey, of Keota, to be a handsome edifice with a seating capacity of 650. W. T. Fisher is in the third year of his pastorate there, during which time there have been about 125 additions to the church. He and his wife are both graduates of Cotner. The money for the new church was all raised before dedication day.

The contract for the new Central Church at Denver has been let. It will be one of the handsomest churches in the brotherhood. The entire amount needed to pay for it has been subscribed, and it is expected that the \$5,000 required for furnishing will be raised before dedication day. Four of the down-town churches in Denver held a union Thanksglving service at Temple Immanuel at which Bruce Brown spoke on Religious Progress During the Nineteenth Century.

B. B. Tyler has been engaged to write a series of articles for the Congregationalist (Boston) on Movements and Events Among the Disciples of Christ. They will appear in the monthly "Christian World" number. Brother Tyler reports that he has turned the Wednesday evening prayermeeting in his church at Denver into a meeting for systematic Bible study, the books of the New Testament being read in chronological order. At the v-ry first session under this plan the meeting overflowed the lecture room and had to adjourn to the main auditorium.

At the meeting of the Board of Church Extension, on Tuesday, December 4th, loans to sixteen different churches were granted, aggregating \$13,350. These loans were distributed through thirteen different states. The following is a list of the churches, and amounts granted: Doniphan, Mo., \$400; Holland, Tex., \$250; Fellowship, Fla, \$100; Greenwood, Mich., \$125; Asheville, N. C., \$1,000; North Side Church, Chicago, Ill, \$6,000; Latonia, Ky, \$750; Grand Junction, Col., \$500; Green Mound, O. T., \$150; Central Church, Stanford, Tex., \$150; Second Church, Wheeling, W. Va., \$2,000; Billings, O. T, \$490; Coyle, O. T., \$400; Nora, Neb, \$400; Wilber, Neb., \$600; and Frederick, Kan., \$125

Boys and Girls' Rally Day for America was quite generally and profitably observed. The Sunday-school at Carthage, O, gave the concert exercise and raised \$25 40. The school at Huntingsburg, Ind., sent \$8.43. Seward, Neb., gave the exercise and took the collection-a fair exchange to everybody's advantage. Eaton, Ind., sends \$6.00. The school at California, Mo., with an attendance of 262, raised \$14.50. Rain hindered at Mentor, O., as in many other places, but \$6.00 was secured for American Missions. Kensington and Rossville, Kan., were both delighted with the exercise and send in their offerings. There was bad weather at Samsville, Ill., too, but they kept the day. The school at Delta, O., sends \$10.00. A high place of honor belongs to the little mission school, six months old, at Daytona, Fla., which kept the day and made an offering of \$2.00

CHANGES.

J. H. Marshall, Hando to Goldthwaite, Tex. W. L. Neal, Peru, Ind., to Box 100, Londonville, O. J. R. Stuart, North Fork, Neb., to 2001 Prospect Place, Kansas City, Mo.

- B. B. Tyler, 1042 Logan Ave., to 102 W. Fourth Ave., Denver, Col.
 J. S. Smith, Carrollton to Carlinville, Ill.
- J. L. Rowe, Galesburg, Ill., to New Windsor, Col.
- R. E. L Prunty, Unionville to Brookfield, Mo. J. E Lorton, Hiawatha to Cheney, Kan.
- Paul H. Castle, Virden to 313 S. Maple St., Centralia, Ill.
- E E. Hartley, Toledo to Mattoon, Ill.
- M. S. Spear, Plymouth to New Berne, N. C.

Thank God Our Debts Are Paid.

On Saturday, the 24th inst, the Beard of Directors of Daughters' College met, pursuant to a called meeting, at Fulton, and the entire indebtedness of the Institution, now amounting to nearly \$36,000, was paid off. The debt at the bank was compromised for \$17,500 -the school owing that institution, with interest, nearly \$30,000; and the other clain amounted to \$5,950.

Steps were taken by which the site of the College will hereafter be forever free from liability to debt. It can never stand good for any debts that may be contracted by the management of the institution. It can not be mortgaged. The outlook is exceedingly encouraging. By the payment of \$23,300 the site of the institution with all furniture is saved. This could not be replaced for less than \$40,000. We save the scholarships, amounting to at least \$10,000; we save the bequest of Alexander Breckenridge, amounting to \$15,000; we save the real estate at Higginsville, worth \$2,500; besides bequests that have been made to us by a number of persons. probably amounting to \$100,000 more.

Over two years ago the president of the institution tried to induce Dr. W. S. Woods, of Kansas City, to wipe out the entire debt and permit his name to be given to the institution. He has been a staunch friend of the institution for years having made the largest donation ever made to it. Nearly eight years ago he gave a piece of property in Kansas City to the school, which cost him \$50,000. For no fault of his the property has depreciated in value and has never been the source of profit to the school that was anticipated. He is now in hearty sympathy with the institution and the purpose for which it exists, and through the influence of his wife he has consented that his name shal be given to it. It is believed that the institution will be generously endowed at no distant day. The Board of Directors, in view of the generous assistance which has been given to the school and the friendship of Dr. Woods and his wife, decided to change the name from Daughters College to William Woods College for Girls. The school will be placed upon a new footing entirely, without a change of purpose or ownership. It is proposed to establish an Annuity Fund and Memorial Chairs. It is firmly believed that there are many persons who desire at their death to make bequests to the school and during the latter days of their lives to be relieved of the care of managing their business affairs; and if they could be guaranteed that their property was safely invested, and that they would receive an annual income adequate to their support, would transfer their property to the school while they live. A committee has been appointed, consisting of Dr. W. S. Woods, Kansas City, J. T. Mitchell, Centralia, and George A. Mahan, Hannibal, constituting a Finance Committee, who will have the management of the property of the school.

It also gives us pleasure to say that James M. Sandusky, who has been a staunch friend of the institution from the beginning and one of its most liberal donors in the payment of its debts, and the constant legal adviser of the school, will continue the trustee of the Breckenridge farm, valued at \$15,000, or the proceeds that may be derived from the sale of it-the same to constitute a separate fund known as the "Breckenridge

Fund," for the education of orphan girls, according to the will.

The people throughout the state may be assured that the school will enter upon an era of enlarged usefulness. At present there are ninety-six boarders in the institution and the benevolent feature of it continues to dominate the whole school, although many of the patrons are wealthy people. It is the purpose of the management to more fully equip the school in every respect, and that it shall continue to merit the generous patronage which it has heretofore received. They also hope to add to it many new features at some date not far off. We hope to have a Jubilee in which there shall be represented all interests connected with the school and the church throughout the state, in which the ownership of the property shall remain forever vested.

J. B. JONES, President.



The father? Gone for the doctor. The doctor. The mother? Alone with her suffering child. Will the doctor never come? When there's croup in the house you can't get

the doctor quick enough. It's too dangerous to wait. Don't make such a mistake again; it may cost a life. Always keep on hand a dollar bottle of



It cures the croup at once. For bronchitis, whooping-cough, hoarseness, asthma, pleurisy, weak lungs, loss of voice, and consumption, there is no remedy its equal. 25c. bottle will cure a miserable cold; the 50c. size is better for a cold that has been hanging on. But the dollar bottle is more economical in the long run.

FLORIDA.

A Superior Through Sleeping Car Line Between St. Louis and Jacksonville.

Commencing November 26th the Florida Air Line, consisting of the L.E. & St L. R'y, St. Louis to Louisville, So. R'y in Kentucky, Louisville to Lexington, Queen and Crescent Route, Lexington to Chattanooga, Southern R'y, Chattanooga to Jesup, and Plant System, Jesup to Jacksonvile, Fla.. will inaugurate for the season the great Through Sleeping Car Route to Florida. Through sleeping cars will leave St Louis 9 15 p. m daily, passing Louisvile 700 a. m, Lexington 1050 a. m., reacing Chattanooga 5.50 p. m., Atlanta 10.25 p. m and Jacksonville 830 a. m. (second morning). Sop-oversonville 830 a. m. (second morning). Sop-oversallowed. This routh is through large cities and interesting country, and is operated over most superior and well-established lines of railway. The schedule sare fast and most convenient. In addition to the above schedule leaving St. Louis at night, train leaving St. Louis 808 a.m., will arrive Jacksonville the next night 1000 p.m., making only one night out from St. Louis to Jacksonville.

This line also affords passengers for Florida trip via Asheville, N. C., the greatest American all-year-around re ort.

around re ort.
Correspondence solicited and information promptly furnished. R. A. CAMPBELL, Gen'l Passenger Agent, 3t. Louis, Mo.
This is also the best line to points in Kentucky, Tennessee. Georgia and North and South Carolina.

Evangelistic.

Special dispatch to the Christian-Evangelist:

Lima, Ohio, Dec. 10.-Eighty-seven to date, twenty-nine yesterday. Music Hall overflowed. Intense interest continuing. Chorus of 100 .-WILSON & HUSTON.

WASHINGTON.

Palouse, Dec. 5 .- Two added by statement last Lord's Day.—E. C. WIGMORE.

PENNSYLVANIA.

Philadelphia. - Robert G. Frank reports 11 additions since he began Oct. 1. He recently preached his annual sermon on "Our Church Papers."

FLORIDA.

Lake City, Dec. 6.—Bro. W. E. Daugherty, of Hampton, Fla., has just closed an excellent meeting here with three additions, my own son and daughter being two of the three.—R. MADISON LISENBEY.

CALIFORNIA.

Rutherford.—Nov. 3.—Four added at Yount-ville, Cal., at our appointment Sunday. One made the good confession and three back-liders restored, one of them from the Mormons.-C. E. EDGMAN.

ALABAMA.

Anniston.-Pro. E. V. Spicer assisted by Bro. S. P. Spiegel, singing evangelist, closed a two weeks' meeting here with 17 additions. Bro. E. K. Clarkson, our pastor, has resigned his work here and leaves to day to re-enter the Kentucky University. This leaves us temporarily without a pastor. We want and must have a man, -E. C. ANDERSON.

INDIANA.

■Irvington, Dec. 6.—Just closed a grand meeting as New Brunswick. Thirty-six added and the results far-reaching. I began at Russellville for Bro. J. C. Ashley last Monday. I am assisted by Miss Nona McCormick, one of the greatest singers I ever heard. After a great year's work I have resigned at Jam stown to take effect Feb. 1. I will probably return to the evangelistic field Jan.

1. I already have many calls.—H. C. PATTERSON.

TEXAS.

Smithville, Tex.—One year has passed since I came to Texas. It would be hard to find a better brotherhood than here. Peace and prosperity prevail. Audiences good; one added yesterday.-

Austin, Tex., Dec. 3.—Have recently held a short meeting at Lockhart, in which there were 38 additions. This church has a beautiful church edifice which cost about \$8,000, and on which there was a debt of \$1,000. This amount was easily raised and the entire membership made happy. Bro. J. J. Cramer, who is the pastor, has done a fine work.—B. B. SANDERS, Cor. Sec.

COLORADO.

Golden.—I began a meeting here Nov. 25th, to continue two or three weeks and longer if there is sufficient interest manifested. This is one of the oldest churches in the state and has a variable existence. Bro. E. F Behr, an engineer on the C. & S. Ry, has ministered to them as best he could the past two years, and is held in high esteem for his work's sake. But he could give them no pastoral care. My services can be had for meetings during January and February at reasonable rates. Correspondents please address reasonable rates. Correspondents please address me at Colorado City, Col., Box 335—J. P. Lucas.

KENTUCKY.

Midway, Dec 4—The writer was assisted by H. N. Reubelt, of Jeffersontown, in a glorious two weeks' meeting, which began Nov. 11, and which resulted in 43 additions; 37 by confession and baptism, three came from the Baptists, three from the M-thodists and one from the Presbyterians. GEO. W. KEMPER

Rush, Dec. 5.—I am here for a few days to help a few brethren to unite in sustaining a preacher one-fourth time. I go to Willard Saturday to promote a similar end. Just came from Paccolus where I preached and worked from house to house

where I preached and worked from house to house for one week with good effect.—J. L. CALLAHAN. Paducah, Dec. 3.—Two additions at Tenth Street Church, Dec. 2. Ladies' Aid Society recently reorganized. We recently more than doublad our apportionment for State Mission work.—I. H. TEEL Minister.

MINNESOTA.

Litchfield.-I came to Litchfield Aug. 1, and am glad to report the work prospering. We have had four additions to the church. We enjoyed a visit recently from Sister Louise Kelly, our national C. W. B. M. superintendent. See gave us much encouragement. I have seen only three ministers of the Christian Church since September. 1. Coming from the great brotherhood of Indiaas, I feel lonesome. We have seven other ministers and a Catholic priest here. We have meetings every two weeks. At our last meeting we had a warm discussion of "conscience as a guide" Bro. J. K. Shellenberger, our state corresponding secretary, reports three new organizations in the state since Sept. 1 and 137 additions. Minnesota is a hard field. We need more preachers in the state.—WM. H. KNOTTS.

OHIO.

Perkins, Dec. 4.-Just closed a two weeks' meeting at Mountville, with nine additions; also organized a C. W. B. M. auxiliary of 10 members. These brethren are few in number, but strong in faith.—PERCY H. WILSON.

Geneva, Dec. 6—Six additions here since last report; three by letter, one by statement, two by confession. Raised \$33.62 "Ohio day," apportion ment only \$12—Garry L. Cook.

Columbus, Dec. 3.—The Central Church has just closed a 15 days' meeting with 30 accession 4. This makes over 70 added since Feb. 1. Bro. H. A. Easton had charge of the singing in the meeting and did splendid work. We are pushing the work with vigor and the church is in most encour aging condition. The writer did the preaching in above meeting.—R. W. Abberley, pastor.

NEBRASKA.

Omaha, Dec. 3.—Four baptized yesterday; 19 additions to date. Meeting continues.—HOWARD CRAMBLET.

CRAMBLET.
Roseland, Dec. 1.—Ten confessions to date.
Large crowds. Plea is new. Continuing.—
WILKISON & MCVEY.
Eddyville, Dec. 6.—Bro. George Reader, of
Bloomington, I.d., closed an 18 days' meeting
Dec. 5th with five additions—three baptisms.—
J. F. BRIDGES, Clerk.
Arapahoe, D.c. 8.—Our meeting conducted by
T. A. Hedges closed last night with 17 additions,
after continuing three weeks with unabated in-

after continuing three weeks with unabated interest.-E. G. MERRILL.

Omaha, Dec. 3.-Yesterday I preached our anniversary sermon preparatory to the annual meeting. At the close 15 came forward to unite with the church. Over 30 added since Nov. 1. S. S. and C. E touched high-water mark yester S. S. and C. E touched high-water mark yester day; 20 new scholars in S. S. and 20 new C. E.'s the past month. Am preaching every night except Sunday in S. Omaha; 17 added there last week.—Sumner T. Martin.

VIRGINIA.

Petersburg, Dec. 3 -An excellent meeting has just closed here in old Petersburg, Va. Peters burg is one of the oldest cities in America, and has many of the old colonial marks This vicinity was one of the most bloody battlefields of the re-bellion, and many of the marks of the terrible battles are still visible. Here was one of the heavy battles of the revolutionary war between General battles of the revolutionary war between General Lafsyette and General Phillips. Here was the headquarters of General Lee for some time during the late war. This is one of the places in the "New World" where people have become established in their ways and all seem to be content to walk in the way their fathers trod, and care not to be disturbed by "anything new." Bro. R. L. McHatton, of Santa Cruz, Cal., did the preaching. There were 17 moved, and a few are yet to be baptized. Several old conservative families have been entered. This makes shout 45 additions durbeen entered. This makes about 45 additions during the past nine months. Most of them are from the denominations.—J Preston Lewis.

Martinsville, Va.—Evangelist Charley E. Elmore

arrived in this field November 19th. He began to operate at Mt. Olivet, a Methodist church four miles from Martinsville. The mesting continued for two weeks and resulted in 34 additions, 24 of that number being baptized. Nearly all of the additions came from the Methodist Church, the steward being one of the number. We want to organize and put them to work. Bro. Elmore left Saturday for Stella, and will continue there two or It is our aim to send him to new three weeks. points, into communities where we have no organizations. Recently Bro D. W. Spencer closed a meeting at Horse Pasture, which resulted in 25 additions and Bro Reid Spencer's meeting in this town resulted in a number of additions. The work

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here in the home church continues to grow. Two splendid women recaptly united with us, from the Baptists. Am now assisting Bro. J. A. Spencer in a ten-day's meeting at Chatham.—W. H. Book.

IOWA.

Blanchard, Ia.—The church here has been divided for some time, but is now getti g in shape to do a good work. Since I took the work here the brethren have bought a good parsonage. Mrs. Adams has organized a Junior Endeavor Society, and there has been one addition to the church will remain here until the church is in good work-

will remain here until the church is in good working order —A. R. Adams

Des Moines, Dec. 3.—Bro. L. C. Harris and the writer have just closed an -ight day meeting at Patterson, Ia., with three confessions; two were baptized.—H. E. MILLSAP, singer

Council Bluffs, Ia.—Meeting continues; 29 added in two weeks.—W. B. Crewdson.

Akron, Ia.—Bro. Wickham's meeting with the bethren here is succeeding. Audiences and results are just now becoming satisfactory. Have organized, and number now 23. I came over a week ago to lead song service.—R. D. Mc Ance. Tams, Dec. 4.—Our meeting here is in the fourth week; only two additions. Bad roads, unfavorable weather and sickness have been against us.—Davis & Landrum

& LANDRUM

First and Foremost in the field of medicine is Hood's Sarsaparilla. It possesses unequaled merit and cures all diseases caused or promoted by impure or improverished blood, in-

cluding rheumatism, dyspepsia, catarrh.
All liver ills are cured by Hood's Pills. 25c.

Augusts, Kan., Dec. 7.—One added by baptism at Benton, Kan.—C. W. YARD.

Lakin, Kan.—We closed a two weeks' meeting Nov. 28, which resulted in 14 by confession and baptism. Bro. R. H. Tanksley is the pastor.—E. M.

Baptism. Bro. R. H. Tanksley is the pastor.—E. M. CARR.
Hoisington.—D D. Boyle and V. E. Ridenour are holding us a meeting; 42 added so far.—J. N. McCONNELL, pastor.

MCCONNELL, pastor.

Great Band. -I have charge of the Great Bend congregation. We have bought lots and will build at once. Have tad six additions since I began with them.—J N MCCONNELL, pastor.

Manhattan, Dec. 1.—Meeting here continued ust two weeks. Twenty additions.—R. E. Ros

ENSTEIN.

Iols, Dec. 6.—I preach d the union Thanksgiv-ng sermon. Have had lately 9 additions, or 118 since last May. Am called to remain here indefi-nitely —G. M. WEINER.

Chanute, Dec 6.—There were five additions to the Yates Canter church last Sunday and the as-terance of more on my next visit in two weeks.—

W. T. ADAMS.

Neodesta, Dec. 8.—Bro. R. W. Woodside, of Augusta, Kan., and Prof. F. H. Cappa, singer, of coulsville, Ky., closed a three weeks' meeting at his place last night, with 18 additions; nine conessions, four by letter, five by statement. I nave een retained as minister for the Neodesha con-regation for 1901, my third year. Prospects ood. -J. A. Smith.

Arkansas City, Dec. 7.—Our meeting at Arkansas City closed last Friday night. Bro. Guy was with us for 17 days, in that time we had 32 additions, 11 confessions and 21 by letter and statement. One confession after Bro. Guy left and on ast Sunday we had saven, six by letter and statement. The church was greatly blessed. I am now n a meeting at Atlanta, Kau., with Bro. Guy.—M. LEE SOREY.

ILLINOIS.

Waukegan, Ill., Dec. 1.—Meeting 13 days old; 20 added. W. O. Thomas is the paster. To his careful preparation our good meeting is due.—J. M. Lowe, E. W. Kerr.

Rutland, Ill., Dec. 4.—At the close of our ser-rice with the church at London Mills there were 7 paptized, making ten not before reported .- S. A. ENNEFER

Kankakee, Ill., Dec 4 .- Meeting continues with nterest; 22 additions to date. Will continue innterest; 22 additions to date. Will continue in-leficitely. Our next meeting will be in Canton, Dhio, beginning last Lord's day in December. —GEO. A. WEBB, Singing Evangelist. Milton, Ill., Dec. 3.—Baptized one at Wednes

lay evening prayer-meeting last week.—C. B.

Mattoon, Ill., Dec. 3.—Meeting here with home orces two weeks old, with 22 added. We continue.

O. C. Scott, clerk.

DaQ loin, Ill.—Closed my pastorate here with 400 a ls, 25 funerals, 130 additions, and 37 at riendship and 11 at Elkville, a total of 178 durng a period of one year and nine months. I will hold a few meetings when I shall be pleased o correspond with churches needing a pastor.

-W. H KERN.

Marion, Ill.—A meeting is beginning with Coombs and Smith.

Wats-ka, Ill., Dec. 7.—Two more confessed the saviour here recent y. "Rally Day for America" and "C. W B M Day" were observed in our congration, great audiences being present. One cannot begin to measure the good these special services accomplish. - B. S. FIRRALL.

Kankakee, 111., Dec. 8.—44 added to date, 12 ast night.—UPDIKE and DEWEESE.

Stanford, Ill., Dec 4.—We closed a four weeks' neeting to-day with 14 confessions and one reslaimed. Brother Victor W. Do ris, of Georgetown, Ky., did the preaching. Prof. Leonard Daugherty of Elizabethtown, Ky., led the singing for us. I freely commend both of these brethrendor their high standard of work.—J. W. PORTER.

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SIOUX CITY, IOWA.

MISSOURI.

Billings, Dec. 3.—We are in a very good meeting here.—F. J. Yokley.

Greenville, Dec. 6—Bro. Davidson is with us in

good meeting. Have already had 31 additions.

C. A BENNETT.

Nevada, Dec. 3.—Closed a two weeks' meeting at Walker last night with five additions to the church.—S. MAGEE.

Brookfield, Dec. 4.—Entered on my work here the first Lord's day in December. Large audiences

morning and evening One addition at morning service.—R. E. L. PRUNTY.

Liberty, Dec. 6.—During a meeting the church

at this place held, 18 persons were added to its membership. Fifteen of these were by conversion. -J H. HARDIN.

Troy, Dec 5.—Nine added since last report. Five accessions Dec. 2. Baptized 11 last night. Close to-ni, ht and go to Foristell.—G. F. ASSITER. Bethany, Dec. 1 -Bro. Hill left us yesterday. About 60 united with the church; mostly by prim-

ary obedience —W. H. HOOK.

Rosendale, Dec. 7.—We closed our three weeks' protracted meeting this week with 12 add-d. Bro. G. A. Bu ler, of Mound City, led the song service. -S. R. REYNOLDS.

Aurora, Dec. 6.—Am in a meeting with my home church; 20 additions to date. Eleven in the last two nights. Seven were heads of families. Meeting running two weeks to-night .-- M. J. NICO

Albany, Dec. 6.-In a short meeting just closed here, in which Bro. R. A. Omer did the preaching,

25 were added and the spiritual strength of the church was renewed.—A. G. ALDERMAN.

Bethany, Dec. 4—Meeting here six weeks old and still continues. S venty-two additions to date. J. B Briney was with us three weeks and B F Hill two and one-half weeks, both doing excellent work. We are now alone.—F. J. STINSON, pastor.

Mexico, Dec. 3.—Church here began a meeting one week ago. The pastor, S. D. Dutcher, is preaching Singing led by W. W. Sattle. We have no outside help. Additions in first week 27; four by letter, one reclaimed, 22 by primary obedience.

Fulton, Dec 3.—Have had six additions to the church here since I began work two mouths ago. Our Sunday school observed Boys and Girls' Rally Day for America. Our Auxiliary observed C W. B. M Day yesterday at the evening service; offering \$13.00.—CHARLES E POWELL.

meeting here. Organized a congregation with 43 members and a Bible school and raised money to build a new house. Left them feeling go d. My next meeting will be at Montevalle where expect to build a house.—R B. HAVENER, Windsor, Mo.

Warrensburg, Dec. 7.—Our meeting has grown to wonderful proportions. We have over 1,200 in attendance at each service. I gave an illustrated song service to the school children yestertrated song service to the school children yesterd y; 800 present. I use the illustrated songs at each night service. Bro. Denton, the pastor, does the preaching I go from here to Little Rock, Ark.—C E. MILLARD, singing evangelist.

Coffeyburg, Dec 3.—Have just clused a short meeting with Ivan W. Agee at Manchester, Ill., where two were added to the church. Commenced

here with Thomas H. Papplewell, evangelist, yes-

terday Everything is f. vorable for a good meeting.—Guy B. WILLIAMSON. Singer.

Memphis, Dec. 6.—Am in a meeting here with Granville Snell; me ting four days' old and we have seven additions, four by confession. One saloonkeeper has made the good confession, and will close his business. This is a live and hustling church. Bro. Snell held his own meeting here last year with nearly forty additions. We hope to get what are left.—Louis S. Cupp.

Lexington, Dec. 4 —Am beginning the third year with this congregation. Conditi ns are most year with this congregation. Conditi has are most encouraging. Three confessions and one reclaimed Dec. 2nd. Two confessions Nov 25 h. Three of these heads of families. The congregation has about completed repairs and changes on house coeting \$2,900 and will soon be in one of the most pleasant rooms in the state.-E. J. FENSTER-MACHER.

Osceola, Dec. 8.—The meeting here continues with unabated interest. There have been 35 additions to date. This is the second meeting I have held here during the past nine months. The meeting last March resulted in 41 additions. We now have the largest mem ership in the town. I will preach for the church half time next year. I am now living in Warrensburg and would like to correspond with some church that wants half time or two churches that want quarter time. I am being

ably assisted in my meeting by Prof. J. F. Cox, of Warrensburg, as singing evangelist.—King Stark Tarkio, Dec. 6.—M. B. Williams and C. M. Alexander have just closed a remarkable union meeting here; 560 professions, two-thirds of these men. There are five Protestant churches here. The Christian Church will receive her full share, something over one hundred all adults but about a degree Received 48 last Lord's day and six last night at protrac ed meeting, making 54 to date; 33 by baptism. And so the ingathering continues, at all services The sinners have been se king rest and finding none and some are going to waterless

places. A non-church member would almost be a curiosity here now. I'll remain with this congregation another year.—F. B ELMORE, pastor.

Sedalla, Dec. 4.—With November Bro. F. L. Cook began his sixth year as pastor of the East Broadway Christian Church. During the first two and one half years of the time he served in two and one half years of the time he served in the double capacity of associate pastor with J. S. Myers, in the First Church, and pastor in East Broadway until their beautiful brick church was completed. Since that time his hands have been full. The Bible-schools and Endeavor Societies had to be organized under the very shadow of that in the First Church which was called the largest Bible-school in the state. We started in June, 1898, with seven tea hers and our first day's at. 1898, with seven tea hers and our first day's attendance was 59. Now we have 15 teachers and an enrollment of about 300. Have good Junior and Senior C E's and during the year ending Nov. 1, received into our membership 200 souls.—John A. BRADLEY.

I wish every person the U.S. suffering with Fits, Epilepsy of Falls ing Sickness to send for one of my large-sized 16-OR. F. E. GRANT, Dept. 60 Kansas City, Mo



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Correspondence.

Ministerial Relief.

One of the best known authorities on the work of Ministerial Relief, as to its importance and benefits, is that individual who speaks the experience of his own heart. That man who, because of sacrifice, sickness, misfortune, or all combined. finds himself nearing the sunset of life, with nowhere to lay his head, and no income to meet the necessities of life, who has been saved from a greater suffering and a deeper sorrow by the help the Board of Ministerial Relief gave him, is the man who speaks with undeniable authority. And here is the kind of man of whom I am speaking: "I am now ninety-three years old. I am almost helpless, and I have no help only what you give me." This man knows the necessity, the importance and the benefit of even the little he is receiving. He speaks out of a sad, and at the same time, joyful experience. And no one knows better than those who know.

Think of it, brethren, a man who has preached the gospel of Christ for more than a half century, who made great sacrifices during all these years, who pioneered the way through the doubts and difficulties of a bitter and blinding sectarianism, making the glorious present and the still more glorious future a possibility, that any such valiant soldier, in feetle, helpless old age, should want, not only for the comforts, but even the necessities of life, is one, if not the one thing that casts the shadow of its horrid visage upon the glories of our marvelous victories. God holds us responsible here. This thing must not be so longer. These faithful old fathers and mothers in Israel must have our appreciative consideration. We owe it to God, to them, to ourselves, and to the cause we hold so dear. The world looks on. The double charge of selfishness and ingratitude will hold against us until from our abundance we provide for their needs and comforts.

Only when there are none among us lacking life's necessities, will primitive Christianity have been restored. Only when we delight in helping those who need our help will we be like the Master. Only under the inspiration of such spi it will we ourselves be truly happy. This essential element in Christianity is perhaps best expressed by saying, giving is receiving.

Every church in the brotherhood is indebted to these worthy brethren. Third Lord's day in December ought to be one of the great days of the year. It has been set apart to the holiest of holy ministries, and ought to be sacredly kept. It is easily the day of all the set days of the year for the deepening of spirituality in the churches, and should not be neglected anywhere. Let us look to these interests with ready minds and liberal hands. If the preacher will interest himself in this matter, he can easily interest his people. and do them, as well as the old brethren, a great good. We will be glad to send our last annual report to any one who will make judicious distribution of them in his congregation. If the people know of this work they will be interested in it, and will support it.

This will be our last call before the day for the offering. Brethren, come to the help of the Lord's needy.

A. L. ORCUTT, Cor. Sec.

OUR DUTY TO MNASON.

Mnason, of Cyprus, whom Luke describes as "an old disciple," was one of the seventy, and one of our Lord's own converts. He had a home of his own, and Paul lodged with him at Jerusalem. He was an aged and retired preacher and as he could extend his hospitality to the Apostle, we conclude he at least had a roof over his head, and an

extra couch where Paul could rest after his la-

Mnason was fortunate. No doubt there were those of this original band of preachers who, in old age and retirement from active service, were without these comforts. The church provided for them. Even their enemies bear testimony to their faithfulness in this respect. "These Galileans," said Julian the Apostate, "nour shed not only their own poor, but ours as well." "It is incredble," said Lucian, who jeered and scoffed at Christianity, "to see the ardor with which these Christians help each other in their wants. They spare nothing. Their first legislator put it into their heads that they are all brethren." When called by their enemies to show the most precious treasures of the church, they showed them the sick, the lame, the blind.

Was not this New Testament Christianity, Primitive Christianity, Apostolic Christianity, the "Ancient Order of Things?" Hear Paul: "We then that are strong ought to bear the infirmities of the weak." "Concerning the collection for the saints, as I have given order, let every one of you lay by him in store as God hath prospered him." "We should remember the poor." "Let him that is taught in the word communicate unto him that teacheth in all good things." Especially should this care be exercised by the church for the infirm and the aged who may be in want. It is a precept as old as Moses, "Thou shalt rise up before the hoary head and honor the face of the old man, and fear thy God."

Mnason may be without lodging place; or Mnason may have closed his career, and left one, aged and helpless, who worked with him through his long discipleship; or Mnason may have little children that are struggling alone with poverty because the old disciple was unable after his long and unselfish service for the church to leave them provided for. Shall we be unmindful of him and his, ungrateful for his self-denying and useful labors? May we not, out of our abundance, remember the old preachers, and the preacher's wife, and the preacher's child?

If Paul, the aged, crippled, and needy, were in our streets, or should come to our church doors, would we not joyfully minister to him? And shall Mnason, the "old disciple" who helped forward, even in a humble way, the great cause of which Paul was the chief champion, be deserted by his brethren? "Inasmuch as ye did it unto one of the least of these, ye did it unto me."

F. D. POWER.

A TENDER, LOVING MINISTRY.

One of the most tender and loving works of the church of our Lord Jesus Christ is that of ministering to the wants of the aged preachers who have come near to the sunset of life, and who find themselves without means to provide for their families, and for themselves.

The writer is not one of the pioneer preachers of the Reformation, neither does he belong to that class of noble, God-fearing young men who have taken up the work of the Fathers, and who are carrying it on so successfully; but he is old enough to remember the pioneers. His life laps back over part of their lives. He well remembers how these men of God, of whom the world was not worthy, went out into localities where the plea for a return to New Testament Christianity had never been made, and where there were no churches to pay the n for their work, and how they preached the gospel and planted churches at their own expense. A few of them still linger among us. Some of them with their aged companions are almost destitute. Can we live in ease, and gather wealth around us, and let these fathers suffer for the common blessings of life?

Surely the coming collection for Ministerial Re-

The Value Of Charcoal,

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Nearly everybody knows that charcoal is the safest and most efficient disinfectant and purifier in nature, but few realize its value when taken into the human system for the same cleansing purpose.

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Charcoal sweetens the breath after smoking, drinking or after eating onions and odorous vegetables.

Charcoal effectually clears and improves the complexion, it whitens the teeth and further acts as a natural and eminently safe cathartic.

It absorbs the injurious gases which collect in the stomach and bowels; it disinfects the mouth and throat from the poison of catarrh.

All druggists sell charcoal in one form or another, but probably the best charcoal and the most for the money is in Stuart's Absorbent Lozenges; they are composed of the finest powdered Willow charcoal and other harmless antiseptics in tablet form or rather in the form of large, pleasant tasting lozenges, the charcoal being mixed with honey.

The daily use of the solozenges will soon tell in a much improved condition of the general health, better complexion, sweeter breath and purer blood, and the beauty of it is, that no possible harm can result from their continued use, but on the contrary great benefit.

A Buffalo physician in speaking of the benefits of charcoal, says: "I advise Stuart's Absorbent Lozenges to all patients suffering from gas in the stomach and bowels, and to clear the complexion and purify the breath, mouth and throat; I also believe the liver is greatly benefited by the daily use of them; they cost but twenty-five cents a box at drug stores, and although in some sense a patent preparation yet I believe I get more and better charcoal in Stuart's Absorbent Lozenges than in any of the ordidary charcoal tablets."

lief will be a generous one. We are thworthy children of such a parentage unless we give liberally as God has blessed us for a purpose so holy and divine. Brethren, if we are apostolic in faith, let us be equally apostolic in practice. When we are that, the poor saints will be cared for.

L. L. CARPENTER.

Wabash, Ind.

HELP THE NEEDY.

The servants of the Lord are all one. Those that labor in word and teaching are certainly worthy of their share in the prosperity of all. The aged and wornout servants are the ones, above all others, entitled to have their needs supplied No appeal comes to the churches and ministers with more force than that of Ministerial R-lief. I have been so associated with it that I know its value and it may truly be called the "Ministry of the Saints." It is in harmony with all the nobler sentiments of the human heart. A single verse of a poem a hundred years old is the strongest expression I can give:

"Pity the sorrows of a poor old man,
Whose days of labor for the Lord are o'er,
Whose time is dwindled to the shortest span,
O, give relief and heaven will bless your store."

D. R. Lucas.

Indianapolis, Ind., Dec. 1, 1900.

A HOLY MINISTRY.

"Let him that is taught in the word communicate unto him that teacheth in all good things." To deny the faithful servant of Jesus Christ, who has spent his life in dispensing the blessings of the gospel to men, an adequate support, is to violate this plain injunction of the word of God. Not a grudging pittance, doled out to him as a charity but "all good things," paid to him as well-earned compensation for his toil, is the divine law. If churches obey this command as loyally as they require their ministers to observe the duties per-

taining to their holy office, we should hear of fewer needy preachers. But, since the churches so generally fail in this duty, they ought to do the next best thing, and provide for the age and want of these devoted ministers of the Lord Jesus, by placing in the hands of our Board of Ministerial Relief abundant funds to meet all such necessities. No more blessed ministry, and none that is more gratefully received, have we among us. Every congregation and preacher ought to be on the list of regular contributors.

W. F. RICHARDSON.

Missouri Bible-school Notes.

Dr. T. B. Neely, head of the Bible-school work of the Methodist Church, South, is issuing a Home Department Journal, pushing this feature of the work as it should be, right to the front, and our brethren must awake to it sooner or later, and the sooner, the better, friends.

Our evangelist in the southwest district, who is trying to plant the gospel permanently in the destitute places of his district, is now at Wishart, on the extension of the 'Frisco, and present indications are that there will be a house of God in the place before January, also a new congregation of disciples and a working Bible-school.

The South Street, Springfield, Bible-school Rally, was one of the biggest and best half days I have had this fall. The program was well handled and happily executed. Pastor Moore and those laboring with him were fully compensated for all their hard work by the glad results, while the American Society and State Bible-school work were to receive the results of the offering. That night Brother D. W. Moore was going to add fifty dollar volunteers to our dollar fund, but the rain ruined our meeting; pastor said the \$50 will come by next June.

We have been worely pressed this month, so that the remittance in full from the California school was a double blessing to us. We could not have paid the November salaries to some of the men without it, and can not pay some of the others without your help, dear friend. Will you not do as did C. C. Hill?

Fred F. Schultz has created such an interest in Montgomery county that nearly every school in the county has applied for his help. New Florence is taking on new life, the citizens joining in the Normal Bible study. The field collections of our brother show the people appreciate him.

John Gidders is now at Thayer helping the school for a few days, thence he goes to Alton, county seat of Oregon. But few county seats remain in which we have no house, and with our state mission workers, we hope to soon see these few with good buildings.

F. A. Mayhall, with his usual farsightedness, saw the good of the Bible-school Rally, and immediately planned for one at Vandalia and Union. The offering taken, with the school apportionment, will make Vandalia one of the banner schools of Missouri.

John Giddens is now at Alton, county seat of Oregon, where he hopes to permanently establish the cause of Christ by helping them raise the money for a house of God, for the work there will never be rightly established until the house is erected, and we hope to see it done before the cold weather sets in.

Our rally at Union (Ralls) revealed some things to your servant of which he must speak. First, C. C. Hill was visiting his parents there and held a meeting in the school house near by, and from this meeting we now have an excellent congregation, one of the nicest houses in the county, a Bible school and no debt. Again, the little band was very fortunate in their selection of ministers, for the leading has been such as resulted in this remarkable and happy growth. Again, it has come largely from the nurturing care of J. B. Corwine.

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(From "Smiles Yoked with Sighs," by Robert J. Burdette.)

What shall we do when the good days come When the croaking prophets' lips are dunb? When the man who reads us his "fittle things," Has lost his voice with the dole it brings; When stilled is the breath of the whistling man, And the yells of the campaign marching clan; And the neighbor's children have lost their drums

Oh, what shall we do when the good time comes?

Oh, what shall we do in that good, blithe time, When the tramp will work—oh, thought sublime!
When the scornful dame with the weary feet
Will 'thank you, s.r." for the pr ffered seat; When the man you sir, for the pr fiered seat When the man you hire to work by the day Wil let you do his work your way; When the office boy will call you "Sir," Instead of "Soy" and "Governor"; When the funny man is hum rsome-On, how can we stand the millenoium?

STRUGGLING TOWARD THE LIGHT.

BY WALTER S. SMITH.

Chap. VII.-Further Details of the Meeting.

February 24th was the Lord's day. No sun ever shone more brightly on the frozen earth at the close of winter. Paul had received a pressing call to preach an afternoon sermon at Homo, the village east of Luzon, where Timothy's other charge was situated. There were several members of the Luzon church there who had purchased the unused school-house and arranged to have preaching there by the Luzon preacher, and the breaking of the loaf on Sunday afternoons. This was especially agreeable, inasmuch as twenty five or thirty of them lived there and could not always attend at the larger place. Nor was this the whole, nor even the principal reason for an occasional separate meeting. It enabled these workers to condu t there a Sunday-school; and so, too, they c uld bring the ministry of the gospel to a goodly number of people who thus enjoyed attending and hearing.

As the Luz in congregation had been for several months without preaching, they were hungry at Homo for a sermon, and Paul readily assented to their request. On such a beautiful day, he felt that the influence of the meeting ought to be dispensed over as wide a territory as possible; and he left Timothy to preach an afternoon sermon and baptize the ten or more candidates, while he broke bread to those at Homo. The sight of the three Tnarpes marching together into the water-Miss Jessie in the middle, Louise on the left and the younger brother on the right-was beautiful to see. They were tastily and simply arrayed, and all were adorned with humility. All were waited on before either of them came from the water; so they came up out of the water in the order of their entrance. The countenance of Miss Jessie showed plainly that her victory over her obstacles was just now making her happy.

Paul prepared a discourse on what he called "The Evidence of Plain Facts." His text was the Savior's thrust at the Pharisees: "What think ye of the Christ? Whose Son is he?" Matt. 22:42. "This question's object," said he, "was not to ascertain what they thought of him, but what they thought of the exp cted Messiah;" he proceeded to make an application: "What would you think of an individual in his several aspects, biographically stated?" The analysis of the sermon was thus along the line of his life, and the effort was to show a character unaccountable, unless on the hypothesis of his divinity.

What would you think:

- 1. Of a child in a little village, and in a poor family, that created a great national panic?
 - 2. Of a lad confounding the lawyers?
 - 3. Of the marvelous baptism?
 - Of a life of miracle and teaching?
 - 5. Of a line of prophecies fulfi led?
- 6. Of the crucifixion and its attendant phenomena?
 - 7. Of the resurrection?

The chief feature of interest was that the sermon was an active factor in moving Silas in his return to his discarded faith. Silas declared that the simple story had more in it than the average argument to convince.

Prof. Guthrie, in the discourse, took the bold ground that no man of good mind can look attentively upon the facts of Christ's life without a conclusion in favor of its divinity. And he further asserted that all Unitarian and Rati nalistic explanations fail for the want of cogency and faithfulnes, to common logic. The ease with which he applied the rules of the syllogism made a most profound impression. It put to silence the conceited vaporings of a certain medical character in Luzon, who delighted in the reputation of an agnostic. But, as is too often the case, instead of convicting the heathen of his sin, it only made him angry, caused him to stay at home and stamped him as Guthrie's enemy for all time.

Speaking of this agnostic suggests that Luzon had its characters—the physicians, the shoe-maker, the butcher, the bachelors, the hotel keepers, the merchants, the maidens, the widows, the cripples, the orphans, verily, there was a little world right in Luzon. From this endless array of peculiar dispositions there was made up as attentive an au lience as man ever addressed. There was a change from moonlight nights to nights very dark, and from smooth, frozen roads to the deepest and blackest of mud. And as all three men were, just at this time, so hoarse from much singing and speaking that they had to give up their special songs, Paul fully expected the attendance to fall off and the interest to subside. But, from somewhere, in some manner, the people flocked in, in sufficient numbers to fill the large room. The interest abated not in the small st degree.

The inexperienced evangelist made one serious mistake. He allowed himself to register an appointment for a meeting in another place, to begin on the second day



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of March. Then he announced to the people at Luzon that he must quit on the first of March to fill this appointment. So the meeting at Luzon closed in the midst of its usefulness, with thirty nine accessions, and as many more who would have been accessions. But Paul was sensitive, and a mere hint from the raven-voiced wife of one of the elders sufficed to make him feel that he ought to leave Luzon, "before he wore the people out." It was a grievous error, and it is always an error to fix a limit to a meeting in advance. Nobody knows what the interest may be at the date assigned for closing.

Before leaving Luzon, let us give an idea of Timothy's preaching. He had so good a memory that he needed no notes before him, being able to remember all the outline and present it in its order. He was fond of a series of sermons; as shown in seven day meetings of which he had charge. He based each day's lesson upon one of the letters written to the seven churches. He showed much sk ll in deriving moral and religious lessons and applying them to present day membership.

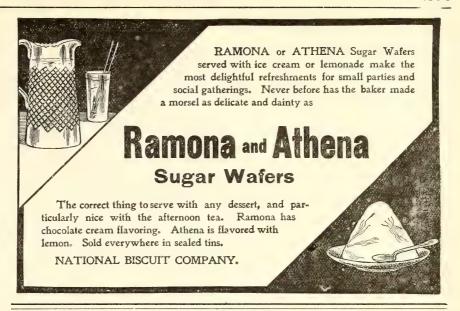
He made, for instance, a point like this when discussing the duty of a church or an individual in relation to what is written: "We are not to be excused for failing to heed what is written, simply because we have not read it; it is our duty to read it. I once canvassed a sister in the interest of the Baptist Recorder. This is a good paper, and Baptist families, in Kentucky, very generally take it. But this good sister could not subscribe. She said she had subscribed for one paper for her boys, and as that had cost her three dollars, she could not afford to take another. I did not suppose she would make a fatal mistake, and so I did not ask her what paper she had bought at so high a price. But as I passed out of the door, the wind blew up a corner of a curtain that hid a recess near-by, and what do you think I saw? A stack six or eight inches thick, of that delectable magazine called The Police Gazette! The Police Gazette, with all its filth and lechery; with all its infidelity and its lascivious pictures; with all its vile suggestions! I observed the conduct of her two boys, and I found them the toughest boys about the Bend. They would stand and talk at the church door and smoke at the windows; would come inside in bad weather and crack peanuts all through the prayer; and, of course, they were leaders in all forms of Sunday desecration.

"Their end came all too soon; for one went to the penitentiary for forging and theft, and the other was drugged and robbed in a brothel and his helpless body was laid on the rail of a wharf boat, whence the waves of a large steamer shook him into the water.

"Ah, friends! This silly sister paid for her indiscretion, even though she did not read what was written to the churches! The language is, 'He that hath an ear to hear, let him hear what the Spirit saith to the churches.'"

(TO BE CONTINUED.)

Salt rheum, with its burning, stinging sensation, is due to poor blood and is cured by Hood's Sarsaparilla, the great blood purifier.



"Shunning Difficulties."

CAL OGBURN.

(Illustrated Sermon.)

I am made all things to all men, that I might by all means save some. And this I do for the gospel's sake. 1 Cor. 9:22, 23.

Distances and difficulties are alike deceptive. The moun ain range that is seen from a distance, lying just above the horizon, does not seem to present any obstacle to the proposed transcontinental railroad, but when the distance has been overcome the difficulties become apparent and the skill and knowledge of a practical civil engineer are needed to reduce them to a minimum.

The easiest and most direct way of reaching any given point is not often by an "air line." It is frequently more expeditious to make a detour around the mountain when building a railroad than to tunnel through it or to go directly over it. Just how much resistance there will be from the flinty granite, or how great the expense will be to drive a tunnel through a mountain, can never be even approximately foretold, and when it is not absolutely necessary that a tunnel be constructed it is decidedly cheaper and better to turn aside and cross the range by following the "pass."

APPLICATION.

Viewed from a distance it may not appear to be a difficult thing to preach the gospel and convert men, but a trial, when in close contact with the unsaved, will convince the most credulous that it is no easy task to be successful. There are great mountain ranges of prejudice, ignorance, selfishness, superstition and error, as well as grosser forms of evil, that must in some way be surmounted, and to do this requires all the ability and ingenuity that one can command. It is often wiser not to attempt to drive a tunnel for righteousness by positive aggressiveness or inconsiderate combativeness directly through these serried barriers, but to find the places of least resistance and by conciliatory measures, without surrendering or compromising the truth, reach the heart with the message of salvation. A valuable lesson can be learned from the Apostle Paul, who for the gospel's sake became "all things to all men, that he might by all means save some," but who never failed to preach the gospel in its fullness to both Jew and Gentile.

Phoenix. Ariz.

Attitude of Railroads.

PROMPT ASSISTANCE RENDERED BY THEM AT GALVESTON.

The popular belief that large corporations are relentless under all circumstances where profits are at stake, has received a gratifying "shock" in so far as the attitude of the railroads since the Galveston storm is concerned, as the following will show: Just now the railroad, express and telegraph companies are doing no little toward the relief of the Galveston sufferers, and deserve due credit for what they are doing. It's true they have large business interests there, and suffer from a financial standpoint, but it is due these companies, soul or no soul, to say they can and do do a great good when there is suffering to be relieved.

This is true and just. But for the prompt generosity of these corporations in such emergencies the suffering would be multiplied many fold. And it is not only the promptness with which they respond, but the free transportation of supplies and all things necessary to alle iate the suffering, whether provided by governmental or individual charity, that deserves commendation. It costs as much to run trains for such occasions as it does to run similar trains for profit. Yet there is not a railroad company or an express or telegraph company in the land that would not be and has not been prompt to render every such service that the emergency could call for without price. When the Philadelphia Press intimated the other day that it had nurses and medical supplies and a trainload of provisions for Galveston, these things had scarcely been gathered together before the Southern had its train of cars and comfortable coaches at the Quaker City depot, and so soon as all could be loaded and gotten aboard was speeding through the South, with absolute rightof-way of trackage, on its mission of mercy. It is due to say that either of the other great systems reaching into the South would have cheerfully performed the same service to the extent of its system.

When I was a Child.

When I was a child the moon to me Through the nursery curtains seemed to be A thing of marvel and witchery. The slim, white crescent floating high In the lucid green of the western sky Was a fairy boat, and the evening star, A light on the land where the fairies are. -A. E. F., in November Atlantic.

Authors in Parliament.

English men of letters seem to find nothing incongruous in literary and political activities. In the new parliament just chosen there are not only a number of journalists and newspaper proprietors, such as Mr. Labouchere, Sir Charles Dilke and Mr. T. P. O'Connor, but not a few authors of wide reputation.

Mr. John Morley, who has just published a life of Oliver Cromwell and is busily engaged upon a life of Mr. Gladstone; Mr. W. H. H. Lecky, one of the most distinguished of contemporary historians; Mr. James Bryce, whose history of "The American Commonwealth" has won wide appreciation in the United States for its candor and accuracy; and Sir R. C. Jebb, the Oxford professor and author of a noteworthy translation of Sophocles, are among the older group who served in the old Parliament and have been re-elected to the new. Mr. Arthur J. Balfour, the government leader in the House of Commons, has written books of essays and philosophical discussion, and might write more if politics did not keep him busy.

Mr. Augustine Birrell, one of the brighest of living essayists, whose del cate humor enlivened debates in the old Parliament, will be missed in the new. He gave up a safe constituency to contest a difficult one, and was defeated. Mr. Barrie, author of many well-known novels, and Mr. Anthony Hope Hawkins, better known in literature by the first two-thirds of his real name, were announced as candidates, but withdrew on account of ill health; and Dr. A. Conan Doyle, the creator of "Sherlock Holnes," was defeated because the constituency to which he appealed preferred a Liberal to a Conserva-But the list of younger authors elected includes Mr. Gilbert Parker, the successful novelist; Mr. Henry Norman, author of books of travel in the far East; and Mr. Winston Spencer Churchill, who is known both as a war correspondent and as a writer of excellent books descriptive of military campaigns .- Youth's Companion.

Among the advertisements in a London paper there recently appeared the following:

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[Continued.]

"But I didn't come up here to tell you a story a tall," said Pete, "I came on business."

"Now, I'm glad you told me that," said the tramp. "I'll know how to meet you. I supposed you was makin a friendly call, that's how come I to be relegating my fairy stories to your ears. But if it's business, Miss Prudence, I'll be business, too. And business calls should be brief as your spellin'book says; so don't take up no more of my time than you kin help. My time's all I got, so just nachully I don't want to be wastin' none of it on business. It's just like the man that lived by the river and he had ten sheep. So one morning he found two sheep missing, and the next morning two more was gone, and the next morning two more, which was six. But the man was so very pore that he had only his sheep to make a living by, and he had a pretty little daughter with golden hair to support."

"I wish you would not begin another story," said Pete, "because I get all interested and that takes my mind off of what I came up here in the loft to say."

"I don't intend to bother nobody with my stories," returned Nap with dignity. "I was only going to add that on the fourth morning the man got up very, very early for to see if he could ketch what it was a taking his sheep, two and two. So he crep' out to the paschur afore day, and lo and behold! there stood a woman all dressed in black. A beautiful young lady she was, with raven black hair. She held up a wand and two of the sheep took out and followed her off and off and away and away, tell she led them to the river-bank. The man crep' along to see what she'd do. But I'm just a-waiting, Miss Prudence, for you to tell me your business."

"But what did the beautiful young lady do?" demanded Pete.

"So she drawed out a golden knife with a diamond a-twinkling a-top of the handle, and cut both the sheep's throats, a-catching their blood in a silver basin. Then she drawed up the skirt of her dress and they not being no shoes nor stockings adorning her limbs, if you will excuse me, the man seen that one foot and leg was jet black and t'other was snow white. But I'm afeerd I'm a-keeping you, Miss Prudence."

"I hope you will not stop there, Nap," said Pete, "for this is better than the 'Wollo, wollo' story."

"So what does the beautiful young lady do but take her black leg and begin to wash it in the hot, reeking blood of them two sheep. And as she washed and washed, it got whiter'n' whiter, tell when the last drap of

blood had been utilized, it was white clur down to her ankle-bone, if you will excuse me. Then she up and throwed the sheep's corpses into the rollin' river. But just as she was preparin' to go, the man pounced upon her and grabbed her by the arm and cried out, 'I'hem's my sheep! You have done taken and killed eight of 'em, and I've only two left, and now my poor little goldenhaired daughter will starve to death!' 'Never you be ekeered,' says she when she had got over her surprise. 'To-morrow I'll come and git your last two sheep and wash my foot in their blood and then I'll be a beautiful marble white,' says she, 'all over, barring my raven black hair. Listen to my story,' says she: 'On:e I was a fair white maiden, but a wicked witch turned me jet black because the prince loved me and she wanted him herself, the witch did. But the prince loved me, until I was black. So I went to a fairy to see what to do, and I was told that the blood of ten sheep, took two and two, would restore me to my original hue,' says she. 'And when I've married the prince, I'll make your golden haired little daughter my maid of honor, and you shall be my Head Butler,' says she. And she done it, too. Everything turned out according to program and the string band played a chune and everybody went home."

"But," said Pete, "why would sheep's blood do the turning better than other blood?"

"Sheep's blood makes sheep white," he returned; "I guess it'd make her white. Nothin's as white as wool you know, and it's blood what makes the wool to be a-growing."

"Well, was she a negro when she was turned black, Nap?"

"I don't know as you could say she was a negro, Miss Prudence; it's other things aside the color that makes crows crows."

"Do you reckon she was glad when that last foot got marble white and she looked and saw that she was white all over, except her raven black hair? Oh, Nap! I wonder what she said when the prince came expecting to see her jet black, and found out that she was so sweet and beautiful! Wasn't he glad, then! And I am glad about the golden haired little daughter too. But I don't think being a head butler was very safe, was it? The only head butler I know about had a pretty bad time of it When he wasn't in jail, he had to pass a cup about; and he was in the Bible, too!"

"Well, butlers have easier times in these days, Miss Prudence. All my head butler had to do was to draw his pay and see that others done the work. Besides, we ain't so shure that that there Bible butler had to pass arry cup. You see we air finding out heaps of things in Scripture that us high critics,—and I'm one of the highest, I reckon,—has our doubts on."

"Oh, Nap! Do you mean that you don't believe what's in the Bible?"

"Well, Miss Prudence, I don't want to say nothing to worry you, and besides, I got to be a-goin', for your ma's breakfast must be near ready and I don't want to be found here so late. So let me down the ladder, please mom. But as I was a-saying, I'm a high

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critic, and they's parts and portions I receive, and parts and passages what was wrote by Y and X and other parties stiddier Moses, that I rejects. Now, it says in one place that let them what don't work go without meat, which clearly, Miss Prudence, air not the words of inspiration."

"Oh, Nap! Then you ain't a Christian?"
"I'm afraid not," said Nap, who now stood upon the ground beside the little girl.

"Maybe you are a Catholic?" she suggested. (That would be better than nothing).

"Not even a Catholic. Well, good-by, Miss Prudence. I have passed a lovely morning and I wish the same to you."

"But Nap, but Oh, Nap, if you will just let me tell you how we wish you would go away, because poor mamma is getting pale and sick! She is so terribly worried over your being here, and we are poor, -and how can we give you a hundred dollars and have enough to live on? You know how to be so nice and kind, and you can tell such lovely stories with scary places all over them. And would you be willing for mamma who has only girls to help her, and no son, and papa is dead,-and would you take her money when she has so little? You don't know how good and kind she is, and willing to help you, too, if she was able, and how happy we all were before you came, -the happiest little family in the country! I don't see how a man who can tell the stories you can would be willing to make such a family all sad. And Oh, Nap, I have some things,some lovely things, and so has Madge and Jennie, and wouldn't you take them and go

"You bring 'em up here to-morrow morning," said Nap, "and I'll take a peep at 'em; just you, alone, Miss Prudence. I don't make no promises, but I'll see what kin be done." So saying be made her a low bow and went away, chuckling.

[TO BE CONTINUED.]

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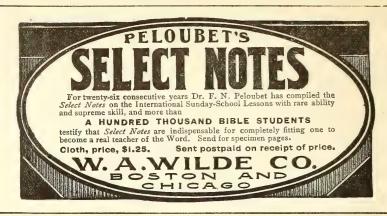
W. F. RICHARDSON.

THE VISIT OF THE WISE MEN.*

It was a time of great anxiety and distress in Judea. Herod, whose title of "the great" is due to his military prowess and political sagacity, was as contemptible a ruler as ever sat upon a throne, judged by his personal character and career. Insanely jealous for his throne, he put to death without remorse every one who might in any way become his rival. Besides many of the noblest of his subjects, he murdered his sons, Alexander, Aristobulus. Antipater and his favorite wife, the beautiful Mariamne, the only human being he seems ever to have really loved. Hated by the whole people, crazy with fear of the revenge of those whom he had wronged, tormented by the most loathsome disease, conscious that he must quickly die, and that his death would bring universal rejoicing to the nation, it is little wonder that Jerusalem was full of troubled hearts. Suddenly the city was startled by the news that a company of wise men from the east had entered Jerusalem, inquiring for the birthplace of the Messlah, whom they called by the familiar title of King of the Jews Much speculation has been indulged in on the subject of these magi, and fintion and art have made free use of imagination in depicting their persons and history. We know but little about them from the sacred record. Their number is not given, nor is their specific country named. Because of their threefold gifts, they are often pictured as three in number. Fancy has represented them as coming from the three then known continents of Asia, Africa and Europe and from the three branches of the human race, children of Shem, Ham and Japheth. But this is evidently not warranted by the record. They came from the east, not the south and west. They were most likely dwellers in Persia, and members of the priestly caste, to whom the title of magi was commonly applied.

The relation between Jews and Persians was for many centuries very close. The happiest period of the exile was that spent under Persian rule. Indeed, the reason why so few Jews returned to Palestine, when permission was given by Cyrus, was that they were so happily situated and granted so many privileges among the people of that empire. Among all the gentiles, the Persians possessed the purest form of religion. They utterly rejected all the baser forms of idolatry, and their worsh p of the heavenly bodies was akin rather to the reverence, with which a good Catholic bows before an image of the Virgin, than to the abject superstition that marked the common worship of idols. They looked on these as symbols of the spiritual powers from which proceeded life and its blessings. Many of them had long before the time of Christ accopted the purer religion of the Jews; and, while still attributing to the portents of the sky a mysterious power of revelation, yet worshiped the true God, and waited in hope for the Messiah who should bring glory and power to the now subject and scattered people of his choice The heart of Israel was throbbing with expectation. The literature of this period, between the time of Daniel and that of Jesus, was increasingly occupied with the Messianic hope. Of these apocryphal books it has been truly said: "Burning hope glows through them, like fire through clouds, revealing the feverish concentration of heart and thought of all Israel on this one grand expectation.'

These strange visitors from the east declared that they had seen in their far-away home, shining in the heavens, some wonderful star, which they could only interpret as a signal of the coming of



the long-expected Messiah. The Jews were wont to repeat the prophecy of Balaam, "There shall come forth a star out of Jacob," as evidence that his coming would be preceded by such a sign. Balaam himself was a dweller in that very land, and the magi were his successors in the priestly and prophetic office among the people. Both nations would understand alike any strange stellar phenomenon. All nations shared in this superstition Josephus tells us that for a whole year before the fall of Jerusalem a star, in the shape of a sword-doubtless a comet-hung over the doomed city. A like portent is noted by Suctonius as immediately preceding the death of Cæsar. If the sign in this case was a natural phenomenon it was probably, as has been conjectured, a conjunction of the planets Jupiter, Saturn and Mars, which is reckoned by astronomers to have occurred about two years before the birth of Christ, and which would have been viewed with great interest and wonder by the oriental nations. Whatever the cause of the appearance in the sky, it was interpreted as we have said, and these earnest and reverent seekers after God made the long journey into Judea, that they might find and worship the newborn Messiah.

No wonder the heart of the infamous Herod quaked with fear at the question of the magi. But his cunning thought itself equal to the emergency. He would discover this child, and promptly have him murdered. Calling together the Jewish council, the king asked them where the Christ was to be born. They gave ready answer, "In Bethlehem of Judea, for thus it is written by the prophet." Micah, centuries before, had foretold the glory that should visit the little and humble town, whose obscurity under the shadow of Jerusalem, "the City of the Great King," could not always hide its renown, as the birthplace of Israel's noblest king and the place of the advent of the nation's deliverer. Sending away the wise men the king bade them return with tidings of the child's exact whereabouts, that he might go himself to worship him. But the providence that had led them thus far would not suffer them to be the innocent instruments of such vile conspiracy, and a warning came to them which caused them to hurry quickly back to their own country, without returning to Jerusalem.

With what feelings must these good men have hastened on their journey toward Bethlehem At last their hopes were to be realized and they were to look upon the face of him who brought hope to a despairing race. No sooner had they passed out of the city than they saw above them the same star which had fastened their attention in their distant home. They recognized it as an added assurance of the divine guidance, and their hearts overflowed with holy joy. The star seemed to move as they advanced, until, as they approached Bethlehem it became motionless, and stood directly above the city. It was not long till they had found the child, for, even if the star did not, as some suppose, stand directly above the

very house in which the holy family were lodging, there was doubtless enough knowledge of the birth of Jesus and his present whereabouts to be secured in almost any quarter of the city.

Joseph had long before this found more comfortable lodging for his family than the stable where Jesus was born. The crowds were no longer thronging the streets, now that the season of enrolling had passed. So we may believe them domiciled in one of the humble, but comfortable homes in the city of David. Into its doors now entered this group of strange men, whose dress and speech, as well as features, would attract attention wherever they went. Perhaps a curious throng followed them to Joseph's house and stood about the door, to see what might be the business of these travelers with this family so recently come to abide with them. To the wonder of the crowd, and no less of Joseph and Mary, no sooner were the strangers admitted than they fell on their faces before the gentle babe and hailed him as king of the Jews. They breathed out the most reverent words in which men were wont to worship God. Then, undoing their bundles, they laid at his feet such presents as subjects were accustomed to give to their rulers, gold and frankincense and myrrh. With holy joy they knew their quest to be ended and that they had knelt before the promised king.

At this Christmas season we may share in their joy as we share in their gifts. For, though the Babe of Bethlehem lingers in no earthly home to receive our homage in his own person, he is truly here in ten thousand homes where want a d sorrow await relief. And, whether with the gold that buys bread, or the frankincense that cheers the heart, or the myrrh that comforts in grief, we may lay our tributes at his feet and crown him Lord of all.

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(*Lesson for December 23. Matthew 2:1-11.)

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TOPIC FOR DECEMBER 23.

THE GLORY OF CHRIST.

(John 1:1-14)

Regarding the pre-netal glory of Christ none of us is able to speak. The only word that comes to us is the word of ancient men. "In the beginning was the word, and the word was with God, and the word was God." Here is a theological mystery that we might just as well leave off trying to comprehend.

But regarding the glory of Christ in the world of to-day, we can speak and speak with certitude. He is glorious beyond all rivalry in the position he occupies in our world. No personality is so commanding; no one shadow falls upon the world as his. He doth bestride the narrow world like a colossus. His influence falls upon every person and every institution of our little life of to-day. There is no life that has been lived in the centuries of history that has gone on living as his has done. And what are the sources of his glory?

1. The Spirit of God was upon him. Whenever one gathers into himself the nature of God in any degree, just in that degree does his character become glorious. God made us to attain his image. Jesus, more than any, has summed up in his life and character the divine Spirit of God. He is the chiefest among ten thousand, the one altogether lovely.

2. He sought not his own glory. The life that seeks its own glory is destined, is it not, to failure more or less dismal? But here is a life that sought not its own glory, but sought to aid and comfort men, and to advance the reign of God in the world. Its very self-forgetfulness, its very humility is its glory.

3. His was a life of courage, and courage is forever glorious. We are hero-worshipers all. We love the man who can dare. Jesus is never more glorious in our eyes than when he stands before Pilate, pale but determined, dignified beyond any dignity the world has known beside, and says, "I am a king," when he knew that he would die for saying it.

4. His was a life of kindness. To be sure, one may be kind without becoming glorious. There are many obscure lives that never become prominent, and that have no wreath of glory. But where a life is so conspicuously gentle as his, so kind as to lead to a death for the world's sake, glory is sure to come. Jesus himself said so when he declared: "The meek shall inherit the earth." That is, the gentle, kind folks shall gain dominion. It is so in the course of nature. In the struggle for existence, the feroclous wild brutes are disappearing, and the gentle-cattle, lambs, horses -are multiplying. It is so in commerce; the gentle, obliging people are the winners in the competition. It is so in all realms. The kind shall be glorious.

So one might go on enumerating the qualities of Jesus that have given him a name that is above every name, that, at the name of Jesus, every knee should bow-of things in heaven, things in earth and things under the earth, and that every tongue should confess that he is Lord, to the glory of God

"All hail the power of Jesus' name, Let angels prostrate fall; Bring forth the royal diadem, And crown him Lord of all." Buffalo, N. Y.

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OLD TOURAINE; the Life and History of the Famous Chateaux of France. By Theodore Andre Cook. James Pott & Co., New York. Two vols. \$5.

In the valley of the River Loire, 150 miles southwest of Paris, is the district which in the old days constituted the province of Touraine. The center of the district is the ancient city of Tours, near which Charles Martel fought his famous battle in the middle of the eighth century and prevented a Saracen invasion of central Europe. A few miles up the stream is Amboise, a town famous in the history of the French Reformation, and still further up is Blois, the town from which came King Stephen of England. The whole region is dotted with points of historical interest and studded with chateaux whose history constitutes a large part of the history of France. While the story of many of these noble houses and their famous occupants runs through centuries, there was in the history of each one a supreme moment in which it was for the time the most important spot in the kingdom. Arranging these supreme moments in their chronological order and following this order in telling the story of the chateaux, the author gives us something which might be called either history topographically arranged, or description arranged chronologically. Whatever one calls it, it is something very delightful, pleasant to read and full of information. The land is full of romance. In the history of France, more than all other countries, women have from time to time played an important part and here in Touraine they have been especially conspicuous. From Fredegonde and Brunhilda of Merovingian times to Joan of Arc, Agnes Sorel Louise of Savoy, Margaret of Navarre, Diana of Poitiers, Katherine de Medici, Maria Stuart and Madame de Maintenon, they have all acted their parts in old Touraine and left the memory of their greatness in her chateaux. The volumes are sumptuous in their make-up and are illustrated with many photogravures.

Stories From Dreamland. By William H. Pott. Illustrations in color by George W. Bardwell. James Pott & Company, New York. \$1 25.

The eight stories in this collection are of a single type. In each of them the youngster who figures as the central character has a dream so vivid and so nicely adjusted to the weaknesses of his disposition that the waking leaves him a wiser and a better boy. The boy who was selfish with his Christmas sled dreams of an endless and solitary coast over an unlimited expanse of snow, in the course of which he grew old pining for the society of his little brother and sister. The small boy whose youth was rendered dreary by an excess of maternal care, administered by five older sisters, had a dream which awoke in him a realization that even this situation was not without its compensating advantages. The little darkey who had a weakness for forbidden chickens received an effective warning in a dream which, from his point of view, might be classed as a first-rate nightmare. And so on. There is a good deal of ingenuity displayed in devising variations upon this single theme, the dream is corrective for the foibles of youth. The best story of the lot is "De Parson's Chickens."

THE DECEMBER MAGAZINES.

The principal articles in the Chautauquan are the series of Critical Studies in French Literature, the "Reading Journey in the Orlent," which is a sort of personally conducted tour through Egypt with good descriptions and copious bibliography, and the series of articles on the Rivalry of Nations, a study in the world politics of to-day.

The colored reproductions of pictures by Puvia de Chavannes in the Christmas Scribner's are fully up to the highest expectation. The soft coloring and the delicate lights which so conspicuously mark the works of this artist are admirably preserved and the accompanying essay by John La Farge is, of course, illuminating. There is in the same number a bear story of the Yellowstone Park, by Ernest Seton Thompson, the man who is chummy with grizzlies, and a story of an Arctic sledge-dog, by Henry Van Dyke.

The series of pictures which have been appearing in The Ladies' Home Journal for some months under the title "Through Picturesque America," are an excellent lesson to impress the fact that we have some scenery in this country which, considered simply as scenery, is as well worth traveling to and looking at as any to be found in any land. The photographs this month illustrate the scenic beauties of the Yosemite Valley. As is expected, the present number of this magazine contains many suggestions for Christmas.

The World's Work, the new magazine which began its publication (by Doubleday, Page & Co., New York,) with the November number, is making a fair start toward occupying a place in the list of the serious magszines. The twenty five page editorial survey of the happenings of the month, under the title "The March of Events," shows ability and a reasonably non-partisan spirit. The long articles are for the most part of a journalistic sort, i. e, relating to the events and conditions of to-day. The illustrations are numerous and good and there are a few pages of book reviews.

The Christmas Century opens with a gorgeously decorated reprint of Milton's Ode on the Morning of Christ's Nativity. The six full page pictures which accompany the poem are the richest examples of colored printing that have been given to us by any of the magazines. The first of a series of articles by Augustine Birrell on "Down the Rhine," illustrated with many drawings by Andre' Castaigne, is full (but not too full) of genial philosophy and literary allusion. Sir Walter Besant moves in a field with which he is thoroughly familiar when he writes of "East London Types."

There are many notable articles in the North American Review for this month. W. J. Bryan tells what he thinks about the recent election. There is a hitherto unpublished paper Government by the novellst Balzac. A son of the revolutionary leader Garibaldi writes on "Monarchy and Republic in Italy." Mr. Holland, the inventor of the submarine boat which bears his name, treats the general subject of submarine naviga tion, and Elizabeth Cady Stanton tells of the "Progress of the American Woman." The publishers announce that Mr. Howells will write a series of articles for the Review on phases of contemporary literature, the first of which on "The New Historical Romances," appears in this number. In brief, Mr. Howells does not like the new historical romances. He thinks that they contain much of the ludicrous and the grotesque, often of the immoral in a certain sense, yet he says that they do not exhibit those qualities which call for too serious denunciation. Most readers will agree with him that the characters in the average historical romance exhibit as little vitality and human personality as would the figures of the Eden Musee, if these were called upon to move and speak. As shining exceptions from this general condemnation, Mr. Howells cites two "retrospective novels" which he considers "as veracious as the faithfullest circumspective novels." These are Tolstoy's "War and Peace" and Mark Twain's These are "Connecticut Yankee at King Arthur's Court."

The feature of the Outlook's magazine number for this month, which is also the annual Book Number, is a symposium of opinions by ten eminent men in answer to a request to name the ten books of this century which have most influenced its thought and activities. The opinions of such men as James Bryce, Henry Van Dyke, Arthur T. Hadley, Edward Everett Hale and A. M. Fairbairn on this question are worth hearing. It is noticeable that many of the writers name books which are now little known and less read, books which have exercised their influence indirectly, by influencing the writers of more popular books. How many of the readers of this paragraph, for example, have read Champollion's De l'ecriture hieratique des anciens Egyptiens or Niebuhr's Roemische Geschichte, which Dr. Fairbalrn mentions as the most important historical works of the century? In fact it is generally true that the great books are no: the ones that are the most read. And the most influential books are not necessarily greatest, for, as Dr. Fairbairn himself says, a book may be influential in the highest degree by teing merely timely.

Several features raise the Atlantic Monthly for this month even above its usual level. One of them is the article by Gerald Stanley Lee on "The Dominance of the Crowd," wherein he shows that, as Ruskin (I believe) has said, the besetting sin and essential characteristic of this age is an exaggerated faith in machinery, a faith in the efficacy of organization to take the place of personality. Here are a few of Mr. Lee's epigrammatic sentences: "Every idea we have is run into a constitution. We cannot think without a chairman. Our whims have secreta ies; our fads have bylaws. I iterature is a club. Philosophy is a society. Our reforms are mass meetings. Our culture is a summer school. We cannot mourn our mighty dead without Carnegie Hall and forty vicepresidents. We remember our poets with tru-tees and the immortality of a genius is watched by a standing committee. Charity is an association. Theology is a set of resolutions. Religion is an endeavor to be numerous and communicative. And how Jesus of Nazareth could have done so great a work without being on a committee is beyond our ken" These are good epigrams and no writer of the present time has a better command of that fascinating but dangerous style than Gerald Stanley Lee.

Did Not Cure.

BUT GREATLY HELPED BY CHANGE OF FOOD.

A lady in Harrisburg, O., is frank enough to say that, while she has been helped, she was not entirely cured in the change of food and taking up Grape-Nuts food. She says she began eating rich and highly seasoned food when she was young and followed it until she set up a bad stomach trouble, with severe attacks of nervous sick headache.

Finally rheumatism of the joints set in, and now some of her joints are dislocated by the heavy deposits forming about them and pushing them out of place, so that she is almost helpless. Her nervous system was wrecked and the optic nerve affected so that she could not read without bringing on nervous prostration and insomnia that would last two or three nights.

"Last fall I heard of, and commenced the use of Grape-Nuts as a food. It has since been both food and medicine to me, for I have taken very little medicine since I began to use it. After 10 months I find a great improvement in my brain and nerve power, am no longer troubled with sleeplessness, I suffer very much less with my rheumatism, and can read several hours a day, one day after the other, and sleep well all night.

"I am by no means entirely cured of rheumatism, but I have been made so much better by the use of Grape-Nuts food that I am sincerely thankful for it." This name will be furnished by the Postum Cereal Co., Ltd., Battle Creek, Mich.

Marriages.

ARMSTRONG—SISSON.—Married at home of the bride at Talmage, Neb., Nov. 29, Miss Nellie Sisson to John Armstrong, of Brownville. Edward Clutter, pastor of the Church of Christ at Brock, officiated.

SIMON -PHILLIPS - Married at the home of the bride's mother, Nov. 28, 1900, C. H. Strawn officiating, Mr. Ed. W. Simon to Miss Ursula Phillips, both of Monroe County, Mo.

Obituaries.

[Obituaries of not more than 100 words are inserted free. For longer notices, one cent for each word in excess of 100. Please send money with

DAVIS.

Francis Davis was born near Alexandria, Va, Francis Davis was born near Alexandria, Va, December 18, 1812, and came to St. Louis in 1834. He came to Hannibel in 1841, and lived in or near the city until his death. Mr. Davis was married the second time in this city in 1844, to Miss Josephine Pavey, and from this union there were born three children, William A., Ella S., and Henry F., Missouri's most efficient Sunday school secretary. Mrs. Davis died July 4th, 1854, when the youngest child was only three years of age. After the marriage of his daughter to Mr. J. O Farmer, Mr. Davis made his home with them until her death. Mr. Davis made his home with them until her death, April 26, 1884, after which sad event he made his home with his son, William, living in Ralls County, five miles from Hannibal. Mr. Davis was reared in the primitive Baptist faith, and hence his long years of a xious waiting for that remarkable change which never came. But in later life, becoming intimate with L. B. Wilkes, W. H. Hopson, Jacob Creath, Dr. Morton and like spirits, he learn-Jacob Creath, Dr. Morton and like spirits, he learned the way better, a d in November, 1893, gave him elf to Christ, and unit d with the O can Wave Christian Church. He was baptized by W. M. Roe. After more than eight months' constant suffering, he passed away Nov. 24, 1900, and was buried in beautiful Mt. Olivet cemetery to await the resurrection of the just. Bro. Davis was a man of strict integrity of character. Those who knew him best esteemed him most. His frank, honest heart held friends when once attracted him. The community in which he lived for so many him. The community in which he lived for so many years has been blessed by his influence. He has left the stamp of his truth loving soul upon his chi'dren. His name was a synonym for kind treatment and fair dealing. The funeral service was conducted by the writer at the request of the famconducted by the water fly, and we bade him goodbye.

LEVI MARSHALL.

DULANY.

Mrs. Eleanor Dulany died at her home near Middlegrove, Mo, Oct. 31, 1900; aged 79 years. Eleanor Tydings came at 10 years of age from Boone County, Ky., to Monroe County, Mo. She and her husband the late W. H. Dulany, were members of the Middlegrove congregation for over members of the Middlegrove congregation for over half a century. They fed many a hungry preacher.
Aunt Ellen is the last of the older generation of
my father's family. Two daughters and three sons
mourn the loss of "mother." She was known by many for her cheerful and outspoken manner, but she has suffered much in late years. She could not lie down for the last 12 years, but had to pass her nights in her chair. She had strong fith to the last in her Redsemer. R. J. TYDINGS.

Sallie Raynes Host-tter, only daughter of Eaos Hostetter, Jr., and Nannie Dorr Hostetter was born in Carroll County, Mo., Sep. 20, 1886, died at her home in Carrollton, Nov. 16, 1900. Her parents moved with her to Arkansas when seven years old, returned when 12 years old; she entered school in Carrollton, Mo. A large circle of relatives mourn the loss. Funeral by E. H. Keller, Nov. 18.

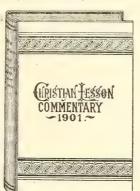
REID.

Geo. W. Reid was born in Virginia in 1844 and died at Wooster, Ohio, Oct. 23, 1900. He had been a resident of Wooster for about 35 years. He was a veteran of the civil war and a veteran in the service of King Immanuel, having served as elder of the Wooster Church of Christ and superintendent of its Bible-school for several years. He is survived by his wife and one brother. Fureral is survived by his wife and one brother. Funeral services at his late home conducted by the writer. Bro. Reid has entered into a reward that has been zealously labored for.

C. MANLY RICE.

istian Lesson Commentary-

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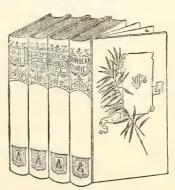
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Among Our Advertisers.

BARCLAY MEADOR, ADVERTISING MANAGER.

For several weeks there has appeared in our columns an advertisement of a Purchasing Agency. The agency purchases all kinds of goods to be found in New York City, for those who are not able to visit the city and know no one upon whom they could rely to do this service for them. Mr. W. E. Scott, who organized the agency, formerly lived in St. Louis. He is personally known to the writer and is not only an honorable gentleman, but is conservative and careful and in every sense trustworthy.

There is a firm "way down East" which keeps the Webster Dictionary from going out of print. They do this not by printing the pages over again as they were when Noah Webster put the finishing touches to the book. They revise it every ten years and put out what in a sense is a new book. This firm, G. & C. Merriam, of Springfield, Mass., cannot add 25,000 new words and make new plates and from them print new pages for a new dictionary and remain silent upon the subject. On the contrary they call to their aid almost every leading publication in the country to scatter broad cast the fact that a new edition of Webster's International Dictionary has been issued and is on the market. If they did not do this we people out West would go on using the old dictionary. Their latest edition, recently off the press, has already received very high commendation, being characterized as "thoroughly reliable and full of just such informatian as one wishes to secure."

Seven million copies of the Bible are issued annually. This means that a great many printing presses are printing the sacred pages. Thos. Nelson & Sons, of New York, make a specialty of teachers' Bibles. They make use of the columns of religious papers to make this fact known. The fact is they produce a Bible which, with the texts and helps, is a whole library of sacred knowledge. Their helps are prepared by writers who are

among the most celebrated Bible students, schol ars, Egyptologists and divines of America and Great Britain. They print from new plates and use the thionest printing paper in the world They have succeeded in making teachers' Bibles that are favorites, and ought to make the fact known to all teachers. They use our columns.

The Benevolent Association.

The Benevolent Association wisnes to express thanks to the many friends who sent Thanksgiving offerings in money, food and clothing to the Orphans' Home. During the summer, when contributions were light, our unpaid bills mounted up to more than \$500, which we have been unable to pay up to the present time. Remembering that we have an average of 130 children in our 'hildren's Homes, while we are also maintaining a small home and preparing a large one for old people, it is not surprising that our expenses are nearly \$800 a month.

It wonder if there are not one hundred persons who are able and willing to send to the corresponding secretary \$5 each as a Christmas gift for this work in honor of the birth of the Christ child—our Savior? I would be glad to publish a long list of Christ's birth ay gifts in the January issue of the Orphan's Cry, and will take advantage of being on the ground to head that list with the first \$5 gift.

We wish to remind our friends that the Benevolent Association has adopted the same annuity plan which is proving so successful with the missionary so-ieties, and that we pay the same rate of interest. To help in the work of providing a Home for our old people, Sister Nancy Henderson of Jacksonville, Ill., has given us a house and lot which have already been converted into \$2,250, which will go into the purchase or building of a permanent Home. She holds the annuity bond of this association for the same. We hope that many others will follow her example, and help us to extend and carry on this work for little children and the homeless old people of the church.

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Vol. xxxvii.

St. Louis, Mo., Thursday, December 20, 1900.

No. 51.

Some Christmas Classics >

FROM IN MEMORIAM.

ALFRED TENNYSON.

The time draws near the birth of Christ; The moon is bid; the night is still; The Christmas bells from hill to hill Answer each other in the mist.

Four voices of four hamlets round,
From far and near, on mead and moor,
S well out and fail, as if a door
Were shut between me and the sound.

Each voice four changes on the wind,
That now di ate and now decrease,
Peace and good will, good will and peace,
Peace and good will to all mankind.

But they my troubled spirits rule,

For they controlled me when a boy,

They bring me sorrow touched with joy,

The merry, merry bells of Yule.

A CHRISTMAS CAROL.

JAMES RUSSELL LOWELL.

"What means this glory round our feet,"
The Magi mused, "more bright than morn?"
And voices chanted clear and sweet,
"To-day the Prince of Peace is born!"

'What means that star," the shepherds said,
"That brightens through the rocky glen?"
And angels answering overhead,
Sang, "Peace on earth, good will to men!"

'Tis eighteen hundred years and more Since those sweet oracles were dumb; We wait for Him, like them of yore; Alas, He seems so slow to come!

But it was said, in words of gold

No time or sorrow e'er shall dim,

That little children might be bold

In perfect trust to come to him.

All round about our feet shall shine
A light like that the wise men saw,
If we our loving wills incline
To that sweet Life which is the Law.

So shall we learn to understand

The simple faith of shepherds then,
And clasping kindly hand in hand,
Sing, "Peace on earth, good will to men!"

And they who do their souls no wrong, But keep at eve the faith of morn, Shall daily hear the angel-song "To-day the Prince of Peace is born!"

KING OLAF'S CHRISTMAS.

HENRY W. LONGFELLOW.

At Drontheim, Olaf the King
Heard the bells of yule tide ring,
As he sat in his banquet-hall,
Drinking the nut-brown ale,
With his bearded Berserks hale
And tall.

O'er his drinking-horn, the sign
He made of the cross divine,
As he drank and muttered his prayers;
But the Berserks evermore
Made the Sign of the Hammer of Thor
Over theirs.

"Sing me a song divine
With a sword in every line,
And this be thy reward."
And he loosened the belt at his waist
And in front of the singer placed
His Sword.

Then the Scald took his harp and sang,
And loud through the music rang
The Sound of that Shining word;
And the harp-strings a clangor made.
As if they were struck by the blade
Of a sword.

And the Berserks round about
Broke forth into a shout
That made the rafters ring:
They smote with their fists on the board
And shouted, "Long live the Sword
And the King."

Then King Olaf raised the hilt Of iron, cross-shaped and gilt, And said, "Do not refuse; Count well the gain and the loss, Thor's hammer or Christ's cross: Choose!"

And Halfred the Scald said, "This
In the name of the Lord I kiss,
Who on it was crucified!"
And a shout went round the board,
"In the name of Christ the Lord,
Who died!"

Then over the waste of snows

The noonday sun uprose,

Through the driving mists revealed,

Like the lifting of the Host,

By incense-clouds almost

Concealed.

On the shining wall a vast
And shadowy cross was cast
From the hilt of the lifted sword,
And in foaming cups of ale
The Berserks drank "Was-hael!
To the Lord!"

CURRENT EVENTS.

The Senate, called upon to ratify the Hay-Pauncefote treaty in regard to the building of the Nicaragua Canal, has taken the somewhat unusual course of adopting an amendment which materially alters the import of the treaty. It will be remembered that the treaty provides that the canal shallbe kept strictly neutral in time of either war or peace. On the other hand, the canal bill as passed by the House instructs the Secretary of War to "build and fertify." Evidently the treaty and the bill could not stand together. One must be modified or rejected. The Davis amendment, which the Senate adopted by a vote of 65 to 17, is a compromise measure. Accepting all the treaty's safe-guards for neutrality, it provides that these stipulations "shall not apply to measures which the United States may find it necessary to take for securing, by its own forces, the defense of the United States and the maintenance of public order." This means that in case of a war involving the United States the canal would not necessarily be neutral. It is interpreted as a set-back to Anglo-American cordiality. British Ambassador Pauncefote believes that his government will not accept the amended treaty and it has been reported without adequate confirmation that Secretary Hay's resignation is virtually in the President's hands.

Two conditions must be fulfilled by any measure which has to provide satisfactorily for the construction and maintenance of an isthmian canal. One is that we shall deal honorably with Great Britain, in so far as the Clayton-Bulwer treaty gives her a right to be considered in the matter at all, and that we shall not give just cause for the interruption of the cordial relations which ought ever to exist between the two governments; and the other is that, if we take the responsibility of constructing the canal, we must control it as absolutely as we control Mas:achusetts Bay or the coast of New Jersey. The commercial and political importance of that interoceanic waterway is too great for us to allow it to become an object of international haggling in any emergency. There is no harbor in the United States the neutrality of which, in time of war, we might not better concede than that of this canal. Let the task of diplomacy be to reconcile these two indispensable conditions, to show to Great Britain that Anglo Saxon control of the canal is more to her advantage than neutrality would be. This, perhaps, will not be an easy task and with the development of these diplomatic complications there is a growing probability that the passage of the canal bill by the Senate will be subjected to considerable delay, possibly even beyond the present short session of Congress. The Panama interests, in spite of the report of the commission in favor of the Nicaragua route, are sedulously nursing every pretext for delay and all the elements of opposition to the canal will unite to make

these diplomatic preliminaries as difficult and time-consuming as possible.

On Wednesday of last week was celebrated in our national capital the centennial of the first assembling of Congress in Washington City. It was on November 17, 1800, that the Sixth Congress met for the first time in the new capitol building, the corner stone of which had been laid seven years before by Washington with Masonic ceremonies and the accompaniment of a barbecue feast. In this hundred years the city has grown from a population of 3,000 to 288,000 and has been transformed from a muddy village into one of the handsomest capitals in the world. The German capital (a parvenu among the historic cities of Europe) is four centuries old and the Austrian seven, while the French and British capitals, dating as settlements almost from the beginning of the Christian era, have been centers of civilization for a dozen centuries. And yet, as Senator Hoar pointed out in his speech in the congressional celebration, Washington compares not unfavorably with any of them for magnificent streets and public buildings. The capitol building, which was almost entirely destroyed by fire when the British captured the city in 1814 and which has been either reconstructed or enlarged in every generation of its history, has cost altogether about \$19,000,000. There are many more costly seats of national government but none more imposing or architecturally perfect. Our capital seems now to be far to one edge of the republic, but it must be remembered that at the time when Washington was chosen as the seat of government it was west of the center of population. Even now the representatives of the most distant states can make the journey to the capital with less time and inconvenience than those from New York or Pailadelphia could then.

The week in South Africa has been marked by Boar successes on a larger scale than any since the early stage of the war. De Wets force, which was apparently so neatly cornered between impassable rivers and overwhelming columns of the enemy, seems to have leaked through the trap in some inscrutable fashion and to be leading General Knox a break-neck race which is most appropriately characterized as a fox-chase. Meanwhile Commander Delarey, at the head of a body of nearly three thousand Boers, has attacked General Clements forty miles west of Pretoria and has gained a signal victory, capturing several British companies. This is said to be the first time in the whole war that the Boers have taken the initiative in an attack. There is a grewsome significance in the fact that this engagement took place upon the anniversary of the disastrous battle of Colenso. Mr. Broderick, in a gloomy speech in the House of Commons, has declared that the expenditures must continue at least four months longer at the same rate which has prevailed during the past year. A supplementary grant of £16,000 000 has been voted without opposition, the Liberals being patriotically willing to see the thing through at any cost, though they are not slow to accuse the government, as Sir William Vernon Harcourt and Lord Rosebery have done, of gross miscalculation at every stage of the war. It is needless to remark that the laurels of the returning British generals are losing much of their luster by reason of the Boer successes. General Roberts has sailed for home.

Archbishop Ireland and Bishop McGoldrick appeared before the Senate Committee on Military Affairs last week to present arguments against the adoption of the anti-canteen amendment which has been passed by the House. The argument of these distinguished ecclesiastics was the same old threadbare argument which has been used from the beginning of time: that it ought to be made easy for men to do a small wrong so that they will not take the trouble to do the larger wrong which lies just out of easy reach. It ought to be made easy for the recruit to get comparatively mild alcoholic beverages and to get moderately drunk on them if he wants to at the canteen, so that he will not be so strongly tempted to go outside and get roaring drunk on the bad whiskey which is furnished unofficially. are several fallacies in this argument. One is that drinking a little bit does not ordinarily decrease or satisfy the desire; and the man who would, as the opponents of the amendment say, go outside to get his drink if it were not furnished in the canteen, will still go outside if he cannot get it in the canteen as much or as strong as he wants. Archbishop Ireland makes light of the objection that many young men who had been previously temperate learned intemperate habits in the canteen. He says that "the young man who has never drunk before entering the army is a rare article." Evidently the Archbishop has a poor opinion of the young men of this country.

St. Louis is enjoying the prospect of a non-partisan campaign for municipal decency. A meeting of representative business men has been held at the call of the Newspaper Publishers' Association to discuss plans for civic house-cleaning in view of the World's Fair which is to be held here in 1903. St. Louis has suffered so much from the machinations of political ringsters of both parties, who interpret public office as a private snap, and its citizens have been so often deluded with the pretense of non-partisan reform only to discover that the movement was really in the interest of one rotten gang against another, that it is a distinct relief to hear of the appointment of a standing committee of reputable citizens whose integrity and intelligence is above question. The city has many needs. It is hampered by the limitations placed by the charter on the local government, and by the untrustworthiness of the local government in handling the power which it has. It needs a new charter with fewer village limitations and it needs a city council capable of wielding this larger power. It needs to be swept and scrubbed and drained. If the prospect of the Louisiana Purchase Exposition shall be the occasion for such an access of municipal pride and honesty and cleanliness as shall give the city clean streets and clean government, it will be worth all the millions which it is to cost. A world's fair is a doubtful blessing to any city. Like some other stimulants it causes great hilarity and the appearance of abound ing life for a time, but is apt to be followed by a relapse. There is, however, much good to be gained by the expectation of it. As the old proverb says that there is more pleasure in anticipation than in realization, so there is doubtless more advantage to be gained by a city in preparing for a world's fair than in having it.

It has been decided that the envoys in Pekin shall go ahead with their negotiations without waiting for the Chinese representatives to present their credentials. There is still opportunity for indefinite delays, for international diplomatic mach nery never moves rapidly at best and the Chinese are particularly prolific of pretexts for procrastination. There will still be a chance for China to haggle over the acceptance of the terms which the envoys have laid down in their preliminary agreement, though it has been generally agreed upon that the acceptance of these terms by China shall be declared to be irrevocable and indispensable. It is reported that General Chaffee and Count Von Waldersee, the German Commander-in-Chief, have made up their difficulty, which grew out of the former's disapproval of the complaisant attitude of the latter toward the looting by German soldiers.

An ingenious divorce mill which has been in operation for a considerable time in New York City has been discovered and checked and its operator given a penitentiary sentence. The promoter of this scheme used a system at once simple and daring. Women were employed to play the part of co-respondents in divorce suits which were placed in his hands and, by making under oath on the witness stand the false confessions which he dictated to them, the case was readily gained. The operator of this method was convicted of subornation of perjury and was given a severe sentence. Investigation would probably lead to the discovery of similar schemes systematically operated in other places.

William E. Curtis is authority for the statement that "the post-office department has decided upon six special stamps for the benefit of the Pan-American Exposition The 1-cent stamp of green at Buffalo. color will have a picture of a lake steamer to represent the great transportation industry of the inland seas in which Buffalo is so much interested. The 2 cent stamp, printed in red, will have a railway train; the 4-cent stamp, in redbrown, an automobile; the 5 cent stamp, in blue, a picture of the new bridge at Niagara Falls; the 8-cent stamp, in lilac, a picture of the lock at Sault Ste. Marie, and the 10-cent stamp, of light brown, an ocean steamer."

BACK TO BETHLEHEM.

Once a year at least the great capitals of the world are eclipsed by the splendor which shines from the little town of Bethlehem of Judea. All over the world at this season of the year men are saying with the shepherds of old, "Let us now go even unto Bethlehem and see this thing that is come to pass, which the Lord made known to us." This year, more than ever before since the birth of the Christian era, will the world go to Bethlehem to study with new interest what manner of child was born there nineteen centuries ago, and what influences have gone forth from His life to bless the race and to change the current of the world's life and the course of human history.

There are several reasons why there should be greater interest now than ever before in the birth of Jesus who is called Christ. In the first place the world has a better opportunity now at the close of nineteen centuries of Christian history than ever before to judge of the character and scope of the life and teaching of Jesus and of their ultimate effect on the world. In the beginning of the Christian era men had no data by which to determine what the influence of Jesus' life and doctrine, His death and His resurrection, would be upon the world, except the general principle that whatever is true and right must exert a beneficent influence upon mankind. But in the light of these past nineteen centuries of history, the case is very different. We now know by actual experience and observation what have been the effects of Christ's influence upon the civilization of the world. Each century has added its quota of testimony to the vitalizing and uplifting influence of Christ on every sphere of life in which He has been permitted to enter. The present century especially has been prolific in movements theological, sociological, philanthropic, educational, political and industrial, which may be said to be the outgrowth of Christ's teaching, and which have done much to lift the world out of darkness into the light of a better day. Those who cannot reason from cause to effect are often able to reason back from effect to cause, and will find the only adequate explanation for the world's advancing civilization in the birth of Jesus nineteen centuries ago.

The converging lines of testimony from so many departments of life and from so many fields of thought, all tending to show the reasonableness of the Christian faith and the necessity for the facts upon which it is based in order to account for

the phenomena which confront us on every hand, are giving a new impetus to Christianity and naturally awakening a new interest in its historical sources. A marked tendency of the closing decades of the present century is the disposition to turn away from creed formulas and from doctrinal speculations to the personal, historic Christ as the source of all that is true and vital in the Christian faith. The Lives of Jesus written by Strauss and Renan, unsatisfactory as they were when considered as interpretations of His real pature, did much for Christianity by calling attention to and awaking an interest in the personal Christ, as is manifest by the large number of books which have been written since, dealing with the same problem and in a far more evangelical and helpful way. This tendency has found expression, in these later years, in the cry, "Back to Christ," a cry which, in spite of any abuses to which it may be subject, is bound to prevail, because it holds within it the essential principle of all true reform in religion. The farther the church has gotten away from Christ, the less has it been able to cope with the powers of darkness and to minister to the world's needs. Nothing is more imperative, at the present time, than that the church should get back to Christ and enthrone Him as the source of all its authority, its life and its truth. The waning power of creeds and the rising power of the personal Christ are facts which are full of significance as to the future of Christianity.

On this last Christmas-tide of the nineteenth century let us join in the great procession which is on its way to Bethlehem. Let us hear once more that Gloria in Excelsis sung by the angel choir in honor of the birth of Jesus. Let us feel, as did the shepherds of old, who watched their flocks by night, the presence of the supernatural in the very palpitating air, vocal with the sweet refrain, "Peace on earth, good will toward men." Let us seek to enter into the joy which the angels felt on that starry night, but which mortals then could not comprehend. Let us go with our gifts of frankincense and myrrh-the sincerest tributes of gratitude and praise-and offer them at the shrine of Him "who, being in the form of God, counted it not a prize to be on an equality with God, but emptied himself, taking the form of a servant, being made in the likeness of men; and being found in fashion as a man, he humbled himself, becoming obedient even unto death, yes, the death of the cross." This is the world's great love-story. In it Prophecy and History meet while Justice and Mercy are reconciled.

In a literal or geographical sense we cannot all go to Bethlehem, and even if we could, it might not profit us much. But in another and higher sense we may all go to Bethlehem. We may even make our hearts a Bethlehem wherein Christ shall be born anew and at whose shrine we may offer the sincerest tribute of love and adoration. So shall the world be made gladder and brighter and better by this anniversary of the birth of Christ.

hour of Prayer.

NINETEEN CENTURIES OF BLESSINGS THROUGH CHRIST.

(Luke 2:8-20; Acts 19:20.)

[Uniform Midweek Prayer-meeting Topic Dec. 26.]

CENTRAL TRUTH:—The coming of Christ was the opening up of a new era of blessing and of hope for mankind, and nineteen centuries of history confirm the truth of the angelic testimony, that His birth in the world was "good tidings of great joy which shall be to all the people."

This is the last regular prayer meeting for the year. It is the last meeting of the kind of the century. In a few days the year will have closed, the nineteenth century will have gone into history, and a new century will be born. Surely, it is a time, not only "for memory and for tears," but for high resolves. What is it that has marked off these nineteen centuries from all the centuries which have gone before them? It was the birth of Christ. This great event drew a distinct line across the ages and introduced a new era in the history of time. What have been some of the blessings which Christ's coming has conferred upon the world?

- 1. It has introduced the element of hope into the world. We know how dark despair was settling down upon the hearts of humanity before the coming of Christ. Men had tried the ways of sin and found them unsatisfying. Pagan religions had been weighed in the balances and found wanting. Like the Venus of Milo they had no hands with which to minister to the world's deepest needs. Men were "without God and without hope in the world." Neither Hebrew law, Roman government nor Greek culture had proven a panacea for the world's ills. Each generation saw humanity sinking to lower levels of sin and sensuality. But the coming of Christ introduced a new element of hope into the life of mankind, because it opened up a channel of divine grace and love, and brought earth into closer contact with heaven. In Christ men saw a new type of humanity, a new ideal of life, and in His teachings and works they saw a new revelation of God. They saw that God loved men, and that he was the Father of men, and that He had sent His Son into the world, not to condemn it, but to save it. And so the star of hope rose, with its cheering light, above the horizon of time, and shone upon the pathway of men.
 - 2. It has introduced a new element of

power into the world. It was when the world was "without strength" that Christ visited it and "died for the ungodly." Christ's coming not only gave the world a new ideal of life, but new power to overcome the false ideals and to struggle upward to higher things. Those who believed in Christ received power to become the sons of God in the spiritual and ethical sense of the phrase. And those thus renewed in the spirit of their minds began to work for the world's betterment. Every rediemed life became a source of new strength for the lifting up of the world. What mighty deeds have been wrought through the power of faith in the Son of God! Neither cold, nor hunger, nor weariness, nor stripes, nor imprisonment, nor martyrdom itself sufficed to check the rising power of the new faith which had its origin in Jesus Christ. It is in this sublime faith, which gives to men the power of an endless life, that all the battles have been fought and all the victories won for truth and righteousness since time began; but this faith has received new meaning and new power with the coming of Christ, who has changed the whole course of human history.

- 3. Jesus Christ has broken the fetters of slavery, has sanctified childhood, has ennobled womanhood, has made more sacred the marriage relation, has exalted the family and the home and given dignity and value to human life. It has enlarged the area of human freedom and broken the power of kings and despots. It has established constitutions, safe-guarding the rights of the people and guaranteeing liberty and protection to the humblest citizens. It has built up in the New World a Republic based upon the will of the people, and granting civil and religious liberty to all who come under its protection.
- 4. It has begotten the spirit of human brotherhood which is born of the fatherhood of God, and it is binding the human race closer together. We are coming more and more to feel our common kinship and hence our obligation to care for the rights and the welfare of the unfortunate, the weak and those who are less able to care for themselves. Out of this feeling has come our hospitals, our asylums for different purposes, our homes for orphans, widows and the aged, our common schools, our prison reforms and all our philanthropic agencies for alleviating human sorrow and for lifting up the lowly out of their wretchedness and their need. The great missionary movements of the century have come also out of this feeling of responsibility for the welfare of others which we owe to Christ.

Indeed for all that sanctifies our homes, that sweetens and dignifies hu nan life, for all that enables us to see this mortal life in the light of the life eternal, for all that helps to lift the world out of darkness into light, out of despair into hope, out of the sensual into the spiritual, out of death into life, we are indebted to the coming of Jesus Christ into the world. Well, then may we sing:

"Joy to the world, the Lord is come! Let earth receive her King; Let every heart prepare Him room, And heav'n and nature sing."

PRAYER.

Our Father in heaven, with hearts full of gratitude do we thank Thee that Thou didst so love the world as to give Thine only begotten Son to visit us in our tine of dire need, and to bring us life and salvation. thank Thee for the coming of Christ and for all the manifold blessings which have come to the world from His life and teaching, and from His dea h for us and His resurrection from the dead. May we all, at this season of the year when our hearts are stirred by thoughts of the Christ child, resolve to receive Him more fully into our hearts, that our lives may be a greater blessing to mankind, and that we may leave the world better for having lived in it. As we recount the blessings which have come to the world through nine een centuries of Christian history, may our faith and our vision be enlarged so that we may henceforth labor more diligently and more effectively to make this world what Thou wouldst have it to be. For the sake of Thy Son, Jesus Christ, our Lord. Amen!

Editor's Easy Chair

Come to think of it, Christmas will soon be here. Christmas! It is a word to conjure with. What other word can carry one back more swiftly across the gulf of years to the green shores of childhood? What other season of the year so softens the heart and calls out all the generous and tender emotions within us as Christmas-tide? Old "Scrooge" himself can hardly help feeling a little warming up of heart, as he looks about him and sees so many homes of want where little children and sad hearted mothers could be made happy and grateful by some kindly remembrance. Bless his poor, dwarfed soul, he does not know what real joy it would bring him to be the almoner of Christ to carry relief and a little breath of real Christmas to some of these desolate homes. Nor is "Scrooge" the only one who is a stranger to the happiness that comes from dividing our Christmas blessings with others less favored than ourselves. Most of us are too busy to stop to think of some poor family which we could he!p to have a merry Christmas. At least, we think we are, and so Christmas passes and we seldom give ourselves the genuine pleasure of trying to make others outside our own homes happy. Would not this be a good year to make amends if that has been our fault?

Few things are more pathetic, as Christmas approaches, than the efforts made in the homes of the poor by weary, toiling mothers to secure some little toys or articles of clothing for the expectant children. They have heard other children tell of Santa Claus, and have perhaps seen him in the shop windows surrounded by wagon loads of such things as delight the hearts of boys and girls. Why should he not come to their humble homes? In their simple faith they believe he will come and they wonder what he will bring them. The tired mother—a poor seamstress, it may be, who works for a mere pittance, ponders how she may provide

something for them, so that they may not realize their poverty too keenly. Fortunately it takes very little to make poor children happy. They would be delighted with toys which have been laid aside by the children of the wealthy. If every reader of the CHRISTIAN-EVANGELIST would make it a point o find out one such family and try to make Christmas a bright and happy day for its members, they would greatly enhance their own joy and vastly increase the sum total of human happiness. They would also give a religious meaning to Christmas which it is in danger of losing. Take the children along with you on these visits of mercy and let them share with you in experiencing the truth that "it is more blessed to give than to receive."

How can we make Christmas a more religious day and free it from those excesses which have become attached to it? Strange that a day associated with the birth of Christ should be so largely given over to utter frivolity and often to excess of eating and drinking. One reason for it, however, is that the churches have not attempted to give a religious turn to the joy and gladness of the day. Why should not Protestant churches hold religious services on Christmas and seek to impress the lessons of His life upon young and old? Is it because no one can prove that Jesus was born on December 25th? What difference does that make? He was born, and that is the fact that concerns us. Is it because Roman Catholics hold services on that day? They also hold religious services on the Lord's day, but we do not regard that as a reason why Protestants should not meet on that day for worship. No authority for it? No, not any more than for our mid-week meetings or Thanksgiving service. Nor do we need any more. We cannot abolish Christmas, if we would, and we would not if we could. Let us do what we can then to make it serve the cause of Him whose birth it commemorates. The joyful character of the day should be retained, but the joy should be purified, and express itself in forms of religious worship, in deeds of charity, and in those interchanges of remembrances among dear friends which custom has already established.

If God really entered into humanity, in the birth of Christ, if Christ were indeed "Immanuel"-God with us-if the motive lying behind that incarnation of Deity was infinite love, and its purpose was the salvation of a lost and sinning world, who can overestimate the meaning of that event? What may we not hope for if the Power which created and controls the universe is Love, and is guiding all things toward a far off, beneficent end? "If God be for us who can be against us?" If the Almighty has stooped down to us and shared our griefs and sorrows, and suffered for our sins, in the person of Jesus, that He might exalt us to our true dignity, who can successfully resist his gracious purposes? If what Christmas stands for is a fact of history then indeed there is a divine

factor at work shaping the course of events, leavening the world with its saving influence and leading humanity on to a glorious destiny. Here is the basis which Faith offers for a true optimism—that God has undertaken man's case that He has entered into human history as a controlling and transforming power and that "they that be for us are more than they that be against us." If evil seems to be triumphant now let us know that its triu uph is only temporary, for in Christ God has united Himself with humanity for the overthrow of iniquity and the triumph of righterness in the world.

SHALL WE FAIL?

To endow a Bible college at Columbia, Mo., for the benefit of the students attending the State University, about \$40,000 has been subscribed subject to the condition that \$50,000 be raised by January 1, 1901. This leaves about \$10,000 to be pledged before the end of the present year to make good the \$40,-000 already subscribed. The donors to this endowment have the privilege of giving their notes and paying six per cent. interest on same until such time as they prefer to pay the notes off. This effort to endow Bible instruction at the seat of the State University has attracted wide attention and commendation in the state and out of it. Its wisdom, so far as it is an attempt to teach the English Bible to the students of the University, is universally conceded. Even \$50,000 would insure the perpetuity of a Bible chair at Columbia, which would bring the literature of the Bible to the attention of the best educated young people of the state, and exert a wide influence in behalf of Christianity. Shall this enterprise fail for lack of the paltry sum of \$10,-000 when there are scores of brethren in the state so able to give the entire amount? This would be a very discreditable retreat. We beseech the brethren of the state not to permit it. But the time is very short. What is done must be done quickly. Let those whom the Lord may stir up to help in this matter write at once to T. P. Haley, Kansas City, W. T. Moore, Columbia, or the editor of this paper.

Questions and Hnswers.

Is it the position of any of our leading ministers that, in conversion, faith changes the mind and repentance the heart?

H. Scott.

We cannot say what some preachers may have said or may not have said, but we should think the above was a very faulty attempt at analysis. It is faith in Christ, mingled with repentance, that works by love and purifies the heart. Faith and repentance are not distinct steps following each other, one beginning where the other ends, but they exist together and work together in the purification of the heart and mind, and in bringing the disobedient into subjection to the will of Christ.

In the Christian-Evangelist, Nov. 8th, in answer to a query you state: "The underlying principle of both of these days (the Seventh Day Sabbath and the Lord's day), is the consecration of one day out of seven to purely religious uses." Will you please cite a single passage in proof of this position? Clark Braden.

Jesus said: "The Sabbath was made for man, not man for the Sabbath." What is true of the Sabbath, in this respect, is no doubt true of the Lord's day. It, also, was made for man, and not man for it. The underlying principle in both days, then, is that they were designed to promote man's interests. Shall we say that the Sabbath was made for man's material interests alone, and with no reference to his religious nature? This would be a low conception of the meaning of the Fourth Commandment. It served man's higher nature as it could not have been served by se en days of labor. The Lord's day, too, has respect to man's physical nature as well as to his religious needs. Man is a unit and what is helpful to his body is also helpful to his mind and heart. The religious use of the day of rest we believe to be highest meaning of both the Sabbath and the Lord's day, though the latter does not rest on the Fourth Command-

- 1. What may be said to be the doctrines held in common between those whom you would regard as representative Baptists and representative Disciples of Christ?
- 2. Do these points of agreement furnish a sufficient basis for practical Christian union and co-operation?

 Apollos.
- 1. Baptists and Disciples alike hold to those fundamental truths which, by general consent, constitute what is known as evangelical Christianity, such as the inspiration and authority of the Holy Scriptures, the incarnation, the trinity or tri-personality of God, the depravity of mankind and the necessity of regeneration, justification by faith, and the necessity of maintaining good works and a pure life; also the doctrine of the future life with its rewards for the righteous and its retribution for the wicked. In addition to these general truths held in common by the great body of evangelical Christians, there are some points held in common by Baptists and Disciples which are not accepted by the majority of the religious world. Among these may be mentioned the sufficiency of the New Testament as a rule of faith and practice, which most Baptists accept, the doctrine that only peni ent be-lievers are proper subjects for baptism, and that baptism is an immersion into, and an emersion out of, water—a symbolic burial wi h Christ, a resurrection with Him unto No doubt there are many newness of life. other points on which they agree which are less important in their bearing on Christian fellowship.

2. Given the *spirit* of unity, there is no reason why the two bodies should not cooperate as Christian brethren, with that liberty for freedom of opinion in which both bodies profess to believe. There exist, however, some mu ual prejudices and misunderstandings which will probably suffice, for some time to come, to keep the two peoples apart, but these misunderstandings cannot continue, and the time will come when they will recognize their essential unity in Christ,

and treat each other as brethren.

CHRISTMAS IN THE CZAR'S LAND.

BY MADAME FRIEDLAND.

How differently the Christmas Holidays are celebrated in Russia from any other country. England and the United States have but one day for Christmas and one for New Year. Turoughout the Empire of the Czar—be it capital or village—the Christmas holidays comprise two entire weeks. Beginning from December 24th until January 6th, when schools and factories once more resume their work, we have one line of holidays.

Most of our factory men come from villages more or less remote, where their families live, and they go home for Christmas, but they are in no hurry to take up work again. I have often heard the managers of factories complain that regular work is stopped for a whole month.

The Russian peasant has not yet reached that step of civilization where money is everything. He can still enjoy the day without troubling about the morrow. A week before Christmas the streets of our cities offer a tempting picture for the artist's brush and are apt to bring tears of admiration into the foreign tourist's eye.

The clear blue sky of our northern win'er and the bright sun look down on a motley crowd of different races—Russians, Tartars, Armenians, Circassians and many more, all dressed in their national costumes, bright with the colors of the rainbow—some anxious to sell, others to buy, the whole scene heightened by peep-shows, booths, vendors of drinks, idlers, merry-makers of all kinds, whose fur coats and caps, sheepskins and snow-boots match well with the snow and ice.

The Gostinoi Dvor, the great Bazar of St. Petersburg, looks as if an entire forest of firs had left its home and had come to the great capital to be made into Christmas trees, for there is nobody so poor but that he can afford a small tree, decorated with paper flowers, multicolored glass beads and cheap dainties.

Fortunes are spent every year on Christmas trees in the houses of the wealthy and on presents for relatives, friends and servants. Every club, society, school and regiment has a Christmas tree for those who for some geason are unable to have one at home. The Christmas tree is lighted every evening between the 24th of December and the 6th of January, and is always followed, at home or in a public place, by a dance.

My memory goes back to many a Christmas tree since the time I was a little tot and had to be lifted up by loving hands in order to reach my Christmas presents, hung quite low on the tree. It follows me to a Christmas tree given by the Dowager Empress to the pupils of St. Katherine's Institute, of which she is the patroness, when the boys educated at the imperial military schools, corps de pages and other institutions are invited to the ball which generally takes place after the tree is removed. But no Christmas tree did I enjoy more than the one decorated and lighted right in the forest where it grew in one of our distant country-

seats, far away from the bustle and life of a city. What a lovely picture the tall, slender fir made with its outstretched arms, covered with millions of snow-flakes glistening with the electric lights, brightening the winter night with their beauty! And the joyous shouting of the village children, for whom it was destined, the humblest and low-liest of Russia's millions, as they danced around the tree in expectation of presents and dainties.

The first day of Christmas is usually spent at home quietly, or at some grandmother's house, where a whole family of generations often assembles.

The second day is the day of congratulation. In Russia everybody congratulates everybody else on the holidays. Early in the morning, or what is called early in Russia, from 10 to 11 o'clock, janitors, porters, letter-carriers, telegraph boys, policemen and a great many more who for some reason or other consider themselves entitled to a tip (for this is the purpose of their regular Christmas and Easter visit) send in their congratulations through the back door, for it would be martyrdom to receive these numerous congratulations personally. I am sorry to say not even the clergy are always received, who in a body of three, priest, deacon and cantor, come to offer not only congratulations but also to pour, in rather monotonous notes, blessings on house and inmates. Of course the money is sent to them, for all these congratulations are nothing but a genteel kind of begging which some day, I hope, will be abolished, and it would be an utter impossibility to receive not only all the representatives of the church to which you belong and which costs you quite enough if you are a good follower of the Greek Faith, but also the clergy of other churches, to which you do not at all belong, but to which your long deceased grandfather once happened to go.

In Russia people do not use the "Merry Christmas and Happy New Year." They simply say, "Sprasdnikom," which means, "With the Holidays." The greeting is short but in many cases it means money.

The foreign tourist who happens to spend the second day of Christmas in a Russian city is very much surprised to see so much life in the streets. Hundreds of cabs and private carriages fly across the snow-covered streets: the passengers with a holiday look on their faces and their best fur-coats on their backs, are hurrying to congratulate their lady friends "with the holidays." They must needs hurry, for, in a country where there are no women's clubs, where society is comp sed of men and women, a man is apt to have a legion of friends amongst the fair sex and he is bound during the holidays to kiss the hand of every one. This custom, though it still exists, is beginning to die out. It is tiresome, useless and expensive, considering carriages and tips left at every

The holidays in Russia are a full harvest to footmen and janitors. Amongst the callers there is not one who does not "tip," and amongst the men who open the door of a home, there is not one who does not expect to be tipped, for are not these holiday calls? But these holiday calls are breathing their last. For the last few years gentlemen who do not desire to make Christmas and Easter calls, simply send their card and give the money they might have spent on carriages and tips to some benevolent society, which has their names mentioned in the papers.

On the third Christmas day there is a Court-reception. The Czar receives in the morning the highest representatives of the Council or State, of which he is the president, the senators, the represenatives of the Synod, the army, navy and other swell folks. They are all assembled in one of the beautiful reception rooms at the Winter Palace, before the Czar enters and the whole group, dressed in picturesque gold embroidered court uniforms, standing in a long line, waiting to congratulate Nicholas II on the Christmas holidays, is certainly an interesting sight, but one which does not last long, for his Majesty is not expected to button-hole anybody with a story of his hopes and fears in China-and nobody wants to button-hole him with his own family troubles.

At two o'clock the young Empress receives the wives and daughters of the morning martyrs, for even a court reception is considered a bore by those who have to go over it two or more times in the year.

The ladies who come to congratulate her young Majes'y are mostly dressed in white—by tradition nobody dresses in dark colors when they come to offer good wishes—and they are introduced by the mistress of ceremonies to the Czarina, who shakes hands all around and, if she happens to be better acquainted with any of them, says a few words, and her duty is over and every one is left to enjoy the rest of the holidays, and this is done in high life with a vergeance.

Dinners, balls and troika-parties follow one another. Fancy balls, private or at clubs, theatres and charity associations, are enjoyed by high and low, and even in the villages the young people disguise themselves in all kinds of fancy dress, put masks before their faces and go to surprise their friends in other villages.

New Year's eve is the time for fortune telling, wax melting and other helps to look into the future, and many a village beauty has met her death by venturing out in the icy night in order to meet the "first man," whom she would surely marry.

The dawn of the New Year is usually drowned in champagne, for the New Year is always met in company and its health is drunk in liquid of all kinds, color and price. A great many people leave the city in a troika and go out to one of the great suburban hotels, where they meet the New Year.

Reader, have you ever heard of a troika? It really only means a large, comfortable sleigh, lined and covered with furs, and drawn by a "troika" (three) horses, harnessed a la Russe. The meaning seems simple, but with it is connected every national feeling of enjoyment. Imagine yourself wrapped up to the ears in furs ready to brave old Father Frost, even when severest,

reclining in the soft cushions of the troika, with the companion whom you like best. Above you the mysterious blue sky of a winter night with its myriads of twinkling stars as you fly along the frozen road at a speed of fifteen miles an hour, whilst the troika bells jingle merrily in the still, dry air of a Russian winter. And you are going to a place where the sound of music, the merry songs of a choir of gypsies, peals of laughter and the Polish Mazurka will be there to meet you and in an hour or so you will raise the goblet filled to the brim with champagne as, surrounded by your friends, you hear the distant noise of the cannon proclaiming in hundred shots that a New Year has come to greet you.

St. Petersburg, Russia.

CHRISTMAS DAYS IN ROME.

BY MADAME SOPHIA BOMPIANI.

There is in Rome and in Italy an old way and there is also a new way. The old way is followed by the great majority of the nation and the new way by only a few. Yet the old is growing heavy and dull with age while the new gives promise of growth and added strength. No sign of this coming change is so clear to the wise observer as the different ways of celebrating Christmas. The old way uses images. The new one does not. And the Presepio and the Christmas tree are emblematic of the two systems of religion which now after the lapse of centuries meet in the so-called Eternal City.

The Presepio is a reproduction of the Stable of Bethlehem where Jesus Christ was born. There in a rocky cavern are wax images, often as large as life, of the Virgin Mother and the child; of Joseph, the Shepherds and the Magi; while other images of placid cows and wise donkeys, the natural inhabitants of the stable, fill up the scene.

The Christmas tree has no images, not even the German Christ-child on the top, but its green, aromatic branches are laden with yellow oranges; with silvered balls and strings of gilt paper; with lighted candles, red, white and green, the colors of Italy; and with flakes of mimic snow. The Sundayschools of the Evangelical Churches in Rome generally have a Christmas tree not only beautiful to see but laden with gifts that make the hearts of the little ones sing for joy. Nearly all of the Roman Catholic Churches have a Presepio, but the most splendid is that of the church of Ara Colli on the historic Campidoglio. There the Madonna holds in her lap the wondrous Bambino Gesu, a dark complexioned wooden doll dressed in gold and silver tissue stuff and covered from head to foot with precious stones. It is believed by the populace to possess miraculous healing power and is often carried in a grand carriage to the sick. The Presepio is on the left of the entrance after you climb the long, long stone staircase that leads up the hill; on the right at Christmas time is seen a platform where children recite hymns and other poems, to the great delight of their respective mothers, aunts, sisters and grandmothers.

Wherever in the smaller churches there is a modest Presepio the mothers gather and urge their lit le ones to recite their hymns of praise to the Madonna and the child. But to the Divine Child alone are the hymns and songs addressed which are repeated by the children around the Christmas trees.

Some time in Christmas week, not always on Christmas Eve, these visions of light and beauty entrance the children in the Waldensian, the Methodist, the Baptist and the other Italian Evangelical Churches. And not only the children but the mothers and the fathers come to celebrate the "Peace on earth, good will to men." Love and joy touch the hearts of young and old. Then is sung the beautiful hymn written by Alessandro Manzoni, set to a melody even more beautiful than the words sung by martyrs and confessors of the persecuted churches since the year 1535:

Ecco ci e nato il Parvolo Ci fu largito il Figlio.

In such grand poetry as this, a hymn of five verses of seven lines each, both Roman Catholic and evangelical Christians can join at Christmas time.

Christmas Eve is a family festival where old and young of three or four generations meet at a supper of fish, eels, nuts, cakes and fruit or vegetables. No meat is permitted, as this is what is called eating magro, but it is none the less a full meal. It is followed next day by the sumptuous dinner, graced necessarily by a fat capon and ended by pan giallo, a kind of coarse nut and fruit cake. Roman children receive no gifts on Christmas Day. They have no legendary Santa Claus with snow-covered cap and furs and bells who comes down the chimney to fill their stockings with long-desired gifts. Their ideal is La Befano, an ugly but very benevolent old woman who brings them dolls, trumpets, little watches, sweets and marbles on the night before Epiphany. As the wise men of the East brought gold, frankincense and myrrh as gifts to the Madonna and Child, the Romans consider that Epiphany is the time to give gifts instead of Christmas. This is a materialistic view of the beautiful custom, very different from that of the Protestant Church, which selects Christmas Day for its observance. Gifts to each other are tokens of joy for the inestimable gift which God in his tender love toward mankind gave that day in Bethlehem.

The people who serve you at home: the baker, the milkman, the grocer, the washwoman, the carpet beaters, the postman, etc., are willing to receive their mancia, a small gift in money, on Christmas Day. They expect it then and one holds a regular levee, purse in hand, until the procession is ended.

Very often there is an interchange of gifts and pleasant words. The baker sends you a cake of pin giallo; the grocer nuts and Malaga raisins; the wine merchant a bottle of rare old wine, and they know they lose nothing by the remembrance.

Services are held at midnight in all the Roman Catholic Churches on Christmas Eve. The most elaborate of these ceremonies is held of course in the Basilica of Santa Maria Maggiore where the Santa Culla or Holy Cradle in which our Savior was carried into Egypt is allowed to be seen by the devout. It is generally kept in a magnificent reliquary six feet high, adorned with bas-reliefs and statuettes in silver, in the first chapel on the left of the Church. This is the chapel which contains the statues of the mighty and terrible Popes Pius V. and Sixtus V.

This is the Anno Santo, the Holy Year of Jubilee which has not been observed since A. D. 1825. The design is to keep it either once in fifty or in twenty-five years. But as neither 1850 nor 1875 were fortunate years for the Papacy the Jubilee was omitted. Seventy-five years had passed and the ceremony could not longer be delayed although the Pontiff is still a "prisoner" and Rome is not yet restored to him. But the great age of Leo XIII. has given him unusual prestige and the leniency of the Italian Government promised safety and protection to pilgrims if they came to Rome. So they have been coming all the year, except in the heat of summer, from all parts of the Roman Catholic world, a crowd of Servians and Bulgarians, Germans, French, English and Americans. They have visited each of the four ancient basilicas five times and have received pardon for all their sins. The Porte Sante or Holy Doors in each of these churches which were opened with great ceremony December 24, 1899, will be closed with equal care on the 24th of December this year at noon. Then the vestibule of St. Peter's Church will be filled with seats, some of them decked with red velvet and gilt fringe for sovereigns or royal personages, and a splendid throne for the Pope will be erected. He will then, if his frail, aged body lasts until that day, rise from the throne and wearing the triple crown and trailing behind him a silver tissue train three yards long, begin the closing of the Holy Door with a gold trowel as he opened it last year with a gold hammer. bricks that are to close it for another twenty-five, fifty, seventy-five years, or who knows how much longer, are all ready, each one contributed by a noble family and bearing its crest.

Johnson's Dictionary defines the Christmas season as the twelve days succeeding the festival of the Nativity. If we so consider it, this is a time of many functions in the church and city of Rome. There are not only the splendid ones on the great festival but those of the three classes of martyrs during the week, the martys in will and in deed typified by St. Stephen; the martyrs in will but not in fact typified by St. John, the Evangelist; and the martyrs in fact but not in will typified by the Holy Innocents. These numerous festivals, followed by that of the New Year and a few days later by the Epiphany, arrest labor and make these twelve days one long resting time. Families meet together the last night of the year to take a friendly glass of wine and wish each other Buon Anno, Happy New Year; as the clock strikes twelve.

Rome, Italy.

PROF. B. A. HINSDALE.

[The following memorial concerning the late Professor B A. Hinsdale, read before the S nate of the University of Michigan; is a beautiful tribute from the pen of Prof. Isaac N. Demmon.]

The University Senate is again called to mourn the loss of one of its most distinguished members. A man of marked intellectual range and power, of thorough and comprehensive scholarship, and of vigorous personality, has been taken from us; and we shall see his face no more. It is fitting that we pause for a little to take note of his virtues and achievements, and to make record of our deep sense of the loss we have sustained.

Burke Aaron Hinsdale, son of Albert and Clarinda Eyles Hinsda'e, was born at Wadsworth, Ohio, March 31, 1837, and died at Atlanta, Ga., Nov. 29 1900, in his sixtyfourth year. His parents were of sturdy New England stock, the families of both having made their way from Connecticut to the Western Reserve shortly after the close They became farmers or the war of 1812. by choice and in 1836 settled in Medina County, on the land which they continued to improve and to hold till in the fulness of years they passed it on to their surviving children. This farm still remains in the hands of the sons, and a visit to the scenes of his boyhood was a frequent source of recreation to our friend when fleeing for a little from the burden of his college work. Here he was born, the second of five children, and here he grew up amid the privations and struggles and mutual helpfulness and joys of the pioneer household. He knew full well what it was to toil with his hands as well as with his brain.

His early education was obtained in the district school. At the age of sixteen he made his way to Hiram Hill, some forty miles away, where he Western Reserve Eclectic Institute (afterwards Hiram College) had been opened three years before, and which had already become a mount of hope to many young and ardent minds throughout all that region. This spot was henceforth to be the principal scene of his activites for nearly thirty years. One of the last things he wrote was the commemorative address for the semi centennial of the founding of the institute, and some of us know how deeply the story touched his heart. It was here that he first met the young Garfield, who was before him at Hiram and who was about four and a half years his senior. Between them there sprang up a mutual regard and fast friendship which was broken only by the tragic death of the elder. Unlike in many ways, they both possessed striking intellectual gifts, and had common tastes and aims. Their powers were in some degree supplementary each to the other. The older by his abundant vitality and hopefulness cheered and stimulated the younger, who was more timid and less sanguine; the younger by his piercing logic and justness of view often steadied the enthusiasms of the older. Seldom have two friends owed more to each other, or been more to each other.

Hinsdale was always an eager student, and read extensively in a wide range of subjects. He had a singularly re entive mind and thus became a man of large and accurate in'ormation. Most of his life was given to educational work. As a teacher he began at the foot of the ladder, teaching at first in the district schools, then assis ing at Hiram, later chosen a professor, and in 1870 President of Hiram College. He was ordained to the Christian ministry and preached regularly for some years in connection with his teaching. In the sixties he was pastor of the church at Solon, where he also had a school, and later in Cleveland. where he was associate editor of The Christian Standard.

His presidency at Hiram covered twelve years, from his thirty third to his forty fifth year. During this period his powers of endurance seamed inexhaustible. In addi ion to his administrative duties he taught classes in history, philosophy, rhetoric and literature gave frequent public lectures, preached on Sundays, and made numerous contributions to the press. His first book, "The Genuineness and Authenticity of the Gospels," appeared in 1872. In 1878 he published a work on "The Jewish Christian Church" and, the following year, one on "Ecclesiastical Tradition." Some of the reviews written during this period were afterwards gathered into a volume entitled "Schools and Studies" (1884). He was naturally much interested in the presidential campaign of 1880, and at the request of the Republican national committee prepared a "Campaign Text-book," and made a number of speeches in Ohio and Indiana. The death of Garfield called out two books from him: "President Garfield and Education" (1882) with a biographical introduction, and a collated edition of General Garfield's works in two octavo volumes (1883).

In the summer of 1882 there came to him quite unexpectedly the tender of the superintendency of the Cleveland schools. He hesitated for some time to leave Hiram. but finally decided to enter upon the larger field. His organ zing power and thoroughgoing methods were at once felt hroughout the system and called forth unqualified approval from those best fitted to judge. During the four years of his incumbency he published annual reports which attracted the attention of educators throughout the country and which have a permanent value. These reports, together with his contributions to educational journals and his public addresses on educational topis, won him such repute, that when the chair of The Science and the Art of Teaching fell vacant at this University by the resignation of Professor Payne in 1887, the choice of a successor quickly fell on him. He entered upon his work here in February, 1888, and continued in unbroken service to the end, barring a single year spent in study and travelin Europe.

During these years he has been a prolific writer. The following titles will give some idea of the volume and range of his work: "The Old Northwest" (1888), "The American Government" (1891), "How to Teach and

Study History" (1893), "Jesus as a Teacher" (1895), "Teaching the Language Arts" (1896), "Studies in Education" (1896), 'Civil Government of Ohio" (1896), "Life of Horace Mann" (1898), "The Art of Study" (1900). A History of the University of Michigan, on which he spent no little research, is now in the hands of the printer. During the past year he also prepared a monograph on "The Training of Teachers," which has won a medal at the Paris Exposition. Besides these he has contributed largely to educational journals, and has written numerous reviews and pamphlets. His published work was always good. "The Old Northwest," written in the interval of leisure between his leaving the Cleveland superinten ency and his coming to Ann Arbor, is one of his most original and sustained productions. His more recent contributions to the International Educational Series are also finished productions and are sure to perpetuate his name. At the time of his death he had plans for other books, the materials for which were largely in hand; and his chief regret at departing from this life seemed to be that he could not finish the work he had set himself to do. But his friends should be thankful that he was able to leave so large a body of good work in a form to endure.

He received academic honors from Williams College, Bethany College, Ohio State University, and Ohio University. He was an active member of the American Historical Association and of the Historical and Archæological Society of Ohio, and an honorary member of the Historical Society of Virginia. He was prominent in the National Educational Association, the National Council of Education, of which he was president in 1879, and of the Michigan State Teachers' Association, of which he was president at the time of his death.

He inherited the physical frame and temperament of his mother. He has himself described her extraordinary force of character, her fertility of resource, her strength of will, her chivalrous courage and immortal hope, her lofty spirit, and her unfaltering devotion to duty. "She was reserved in manner to the world at large, and keenly resentful to injustice and everything mean and wrong." These traits descended to the son. The father was known as "an excellent observer of men and things, with a keen insight into character, a cool temper and careful balance in dealing with men, a power of analysis and description both quaint and picturesque, and a playful, satirical humor." This picture also fits the son. To persons who did not know him well, or who met him in controversy only, he often appeared unsympathetic, sometimes harsh. He was quick to detect and expose the weak points in his adversary's position, and in the nature of things he sometimes incurred dislikes thereby; but he was a man wholly superior to resentments. To his papils he was always warm hearted and helpful. His own early experiences and his life at Hiram bred in him an abounding tenderness for aspiring and struggling youth, and such persons never found him cold or deaf.

THE BIBLE IN PUBLIC EDU-CATION.

HERBERT L. WILLETT.

There is just now in the city of Chicago considerable agitation over the question as to whether the Bible ought to be introduced into the public schools in the form of readings of selected character, either at the opening of the school or as a part of the prescribed curriculum at the discretion of the principal. The question has been agitated at times during recent years, but has received special consideration of late owing to the fact that it was recently brought before the school board and dismissed as impracticable, with the assertion on the part of the majority that the Bible is a sectarian book, or at least a book likely to be inter preted in a sectarian manner wherever used. and this would be the cause of dissatisfaction on the part of a large number of pa-

This action of the school board resulted, however, in stirring up people of both friendly and hostile sentiment. It had its origin in a movement some months since to introduce into the public schools a sort of compromise Bible, being a selected list of readings from the Scriptures chosen under the direction of an interdenominational, or perhaps undenominational committee.consisting of representatives of different churches orthodox and liberal, Christian and Jewish. The volume prepared by them was an expurgated edition of the Bible, of which there re nained only such portions as could by no reasonable process lend themselves to a biased view from the standpoint of any particular group of people. All the miraculous elements in the life of our Lord were eliminated; all questionable or objectionable features from the point of view of liberals were suppressed, and only those portions of the Bible which might be considered literature in the sense in which the masterpieces of Greece, Rone, Italy, France and Germany, as well as of our own language, are so estimated, were permitted to remain. It would seem that this collection which had been made to meet all objections would pass without any danger of disapproval; but such was not the case. The Secularist Union of the city, of course, found it easy to stir up prejudice in the minds of those who were but slightly informed of the honest, but perhaps futile, effort of those who had sought to make a Bible acceptable to the anti-biblical section of the community. A majority was secured in the school board and the matter, at least for the time, has received its quietus.

It will thus be seen how strenuous is the opposition to any effort which locks toward the placing of the Bible in the public schools, even in a seemingly diluted and harmless form. As the result of this action, two counter movements have been set in motion in the community. The first is that of the active Christian element, which in the various ministerial associations has registered its protest against the action of the board and has demanded a re-hearing of the mat ter. The other is the Secular Union, which

is sowing broadcast over the city tracts and pamphlets mailed, for the most part, to children in the public schools, so far as their names can be secured, belittling the Bible and pointing out in he most glaring terms its supposed barbarisms and immoralities. It is hardly conceivable to one who has not looked into this type of literature to what extent attacks of this kind upon the Bible will go. The features of the word of God which are most indicative of the human and imperfect instruments through which it come to us are pointed out with sneering comments upon the character of a God who would speak in such terms as these. Of course it requires but a small capital of wit and learning to prepare a pamphlet of this character, but the insidious and disreputable manner in which the campaign is carried on in securing access for these vile publications to the children, not only of the public school, but of the Sunday-schools, is sufficiently informing as to the motives and persistence of its promoters.

The fact is that Christian people have been all too supine in their indifference to the place which the Bible ought to occupy in motern education. One has to go but a few years back to recall a time when the Bible had a recognized place in the public school system of England, where Shakespeare and his contemporaries studied it in the common schools of Stratford and in every other town where primary and secondary education was carried on. It is well known that in the early history of our own country the same rule prevailed, and it was only the undue insistence upon the divorcement of church and state which grew out of a somewhat groundless fear of denominational control that finally banished the Bible from our educational program. The result is that not only has it no place in the public school system, either as a part of the curriculum where it ought to be or even as a book for public reading, but it is also considered dangerous to mention its introduction in those great schools organized under public patronage, the state universities. Here the secular process reaches an ideal perfection. While the state universities of Germany, popularly supposed to be the land of skepticism and rationalism, are amply provided with facilities for biblical instruct on, those of our own country have been inhibited from offering courses of this character by reason of fear that they would minister to sectarian interpretation and jealousy. As a result it is to be observed that while denominationalism has thus been deprived of possible nour shment in the atmosphere of state universities, that worst and most persistent form of sectarianism, viz., secularism, has grown apace. The Bible has no place to day in the curricu um of the state university any more than in that of the public school, and yet every other phase of thought which is in any large way germane to the public life may be freely discuseed with any interpretation which the individual instructor sees fit to offer.

In permitting such a condition of affairs to continue, ground has been surrendered of which the secular forces are quick to take advantage, and it becomes more difficult each year to restore the Bible to the place it ought to hold in educational work. Only with a large and vigorous demand on the part of the Christian people for its restoration will there approach the day when it will be less an unknown book than it is at present. The dangers to the Bible from criticism, persecution and ridicule are insignificant be ide those which are of its wn household in the neglect to sudy it, permitted and encouraged by our present educational system, both secular and religious. The movement which is apparent in Chicago is probably equally present in every other considerable city, though perhaps more quietly and insidiously making its way in some places than in others. The Bible needs the fresh attention and devotion of those who are its students and defenders in this effort to put it once more into its rightful place in an adequate educational program.

The University of Chicago.

THE CHRIST IN CONFRAST.-V. A Transcendent Fact.

W. J. LHAMON.

Edersheim pronounces the resurrection of Jesus the best established fact in history. Negative criticism has not been able to set aside the gospel narratives recording this fact. Theories militant to it have not been wanting, but theory has scallowed up theory until, as Joseph Cook says, "the hourglass has swallowed them all." To the candid student of history the resurrection of Christ pecomes an intellectual necessity. Within thirty years of the death of Jesus the church of Jesus has become a transforming fact and power in the activities of that whole cluster of nations birlering upon the Mediterranean. This majestic movement passed outward from Jarusalen by the way of J des and Simaria to "the utter nost parts of he eacth." The church abroad proceeded fro a the charca in Jara sale n. The church in Jecusale n proceeded from the faith of the apostles. The faith of the apostles proceeded from the resurrec tion of Jesus. There is no other cause adequate to such an effect.

On the day of the petrayal Peter denied Christ. On the day of Pen ecost he preached Christ with miraculous power. A mighty change had come over the man. He had passed from doubt to faith; from despair to hope; from fear to fortitude; and from a cirnal to a piritual conception of the kingdom of his Lord. Such conversion is not the result of fickleness or caprile. Between the weakling who d niel and the hero who preached there must be a trans forming fact. Reason de nands it. This demand of reason is answered by the resurrection. The risen Redeemer rather than the crucified Redeemer is the logical link between the disciples who denied and the apostles who preached; between the noonday darkness and the Penterost tongues of flame; between the new tomb and the new church; between Golgotha and all subsequent history of that kingdom of our Christ which shall know no rest till it has made the sign

of the cross its symbol of triumph through all the earth.

The Apostle Paul assumed the resurrection of Jesus as the basal fact in all his work. Saul of Tarsus was a soul moulded majestically, great and daring and resourceful and ardent. One vision of the risen Christ transformed him; one Christophanyand persecuting Saul became preaching Paul! He cast his all into the cause of the crucified and risen Redeemer. His life is the most complete example of abandonment, of rational abandonment, to a holy cause in all history. And he lives to-day. His spirit is in our midst while his writings are in our hands. But a crucified and dead and buried Christ is not sufficient to account for such a character and career as those of Paul. A being, however great and holy, who should have dashed himself in vain against the Phariseeism and Sadduceeism and narrow nationalism of Paul's day, and who should have had for his pains nothing more than the cross and the tomb, would never have appealed to Paul. Such a regnant soul can never seek or find one more lofty and regnant than himself in a crucified and buried fanatic and impostor, for such Saul assumed Jesus to be till the resurrection proved him otherwise. But when he saw the risen Savior he saw the revelation of God. A new light flashed upon him from the glory of the empty tomb, and made radiant before him all the pathway and purposes of the risen One. Not in the buried but in the risen Christ he saw a new covenant, a new church, a new revelation, and a new era for the world; he adopted it all, and became its child, its hero, its champion and its martyr.

Not only to Paul but to countless multitudes of believers the resurrection of Christ has been and is the transcendent and transforming fact even in such a transcendent life as that of Jesus. Above, this fact has been spoken of as an intellectual necessity from the historical standpoint. But is there not also a spiritual necessity for it? Does not the soul cry out for some such spanning of the chasm of death? some such proof "that Life is ever Lord of Death?" For some such mediatorial way of mounting up to God out from the very "valley and shadow of death?" At last in the resurrection of Jesus the cry of Job is answered, "If a man die shall he live?" No longer does the soul go groping in darkness and limping upon the crutches of analogy for its answer to that question. It may be helpful to observe that "there is hope of a tree, if it be cut down, that it will sprout again," but it is not sufficient. Those now who are seeking for glory, honor and immortality, leap to the embrace of the risen Saviour. In view of the living hands holding up their own death wounds such seekers cry out with Thomas, "My Lord and my In view of the resurrection they bend over the graves of their loved ones in triumphant sorrow, saying, "When this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?"

From still another standpoint the resurrection of Jesus is a necessity. We were meditating in an earlier essay upon the claims of Jesus. Such claims cannot be made good if the grave must be their goal. If Jesus assumes to more than merely man, and yet ends his life as a man, he must by that invite not the faith but the doubt of men. If he lives a supernatural life there must be other than a natural ending to it. If we are to accept Jesus at his own high valuation there must be a great harmony running through all his history; the miraculous in his life must be matched by the miraculous in his death; and the miraculous in his death by the miraculous beyond death, even the resurrection. Such a career as that attempted by Jesus must rise climax upon climax, and there must be no anticlimax. The miraculous conception calls for the baptism and the miraculous confession of the Son by the Father there; this calls for the transfiguration and the repeated miracle of confession; this calls for Gethsemane and the miracle of prayer and victory there; and this for the crucifixion, and this for the resurrection, and this for the ascersion. We repeat it, the intellectual demand made by the miraculous conception is for miracle upon miracle, climax upon climax, till the circle is complete, and the final miracles demanded by the miraculous birth rise up before us to cast their glory and their credentials back upon that strange and holy inception. The resurrection and the ascension do complete the circle, so that both in reverence and in reason we may say, such a beginning calls for just such an ending, and such an ending justifies just such a beginning. In the resurrection of Jesus the virgin birth of Jesus has its sufficient explanation and justification. The whole of his earthly history is at the same time a heavenly history, and from the beginning to the end of his career his human life is dynamic with the divine. Of our lives it must be said.

"On earth the broken arcs; In the heaven a perfect round,"

but not of Jesus. His is a "perfect round' right here on earth, and the perfection of it is its highest appeal to the "sweet reasonableness" of men.

Though no one understood him in all this Jesus understood himself. He knew that there must be continuity of the miraculous in his career in order that there might be harmony between his claims and his character. He knew that as he had vanquished hatred by his love, and sin by his holiness, he must also vanquish death by his resurrection. He knew that perfect mastery in life must be inclusive of perfect mastery in death and over death. He knew the law of continuity, and the necessities of it, and our dependence upon it, and the remedial convictions that must spring from it in the minds of men. It was out of such knowledge that Jesus foretold his death and resurrection to his bewildered and stumbling disciples, and it was because of their incapacity to understand him that the disciples doubted and denied him. Not till the "perfect round" of his life was made, and not till the demonstration of his perfection lay fully before them in the resurrection, did the light and the glory of it all flash fully up into their souls. And not till then was there the possibility of a Pentecost, and of a new baptism, and a new church, and a new kingdom, and era, and beavenly hope.

In all this Jesus stands alone. No compeer can even so much as be suggested. There is a book, it is said, entitled "Sixteen Crucified Saviors;" it must be very rare as compared with the New Testament; the writer has tried to find it, but has been unable to lay his hand upon it. However, who will present us with a book telling us of sixteen risen saviors, or of six, or of two? What the Apostle Peter said of David may be said of all our great ones aside from Christ. "Men and brethren, let me freely speak to you of the patriarch David, that he is both dead and buried, and his sepulcher is with us unto this day." Though Moses said, "A prophet shall the Lord your God raise up unto you like unto me; him shall ye hear in all things whatsoever he shall say unto you," yet that prophet was unlike Moses in respect to the resurrection, as in many other points. It is only within certain limits that Moses and Jesus can walk together. Down into the grave they may go side by side, but there the one remains, and thence the other arises. If the burial of Moses has the fascination of romance for the preacher and the poet, the resurrection of Jesus has for them on the contrary the fascination of the supernatural and the eternal. Of the one we say,

"By Nebo's lonely mountain,
On this side Jordan's wave,
In a vale in the land of Moab,
There lies a lonely grave;
But no man dug that sepulcher,
And no man saw it e'er,
For the angels of God upturned the sod,
And laid the dead man there."

But of Jesus we say, still pointing to the empty tomb, "He is not here; he is risen; come, see the place where the Lord lay."

Simply to mention Socrates in this connection is to throw him into contrast with Christ. Socrates had a theory of immortality, he never dreamed of a resurrection. Something like a shadowy existence, he thought, must happen to men after death. This was the best the Greek had to offer the sorrowing disciples who gathered round him there in the prison on the day of his death. If the Crito heightens our admiration for the stern and high-souled philosopher and martyr, it at the same time deepens our conviction that he is only a philosopher—not a savior.

And Confucius, and Mohammed, they, too, are both dead and buried and their sepulchers are with us unto this day. They are named only that they may be quickly dismissed from the presence of the risen Christ.

The doctrine of transmigration, by no mesns of the resurrection, belongs to Buddha and the Buddhists. Gautama himself, according to the "Light of Asia," was once a tiger—

He won his tigress, fighting for her as in after ages he contended for his bride Yasodhara. Through numberless births and deaths this tiger became Buddha. Then the law of the Karma was fulfilled in him, and transmigration ceased, and he died and passed into Nirvana. And what is Nirvana? The place or the state wherein individuality and personality are lost in the infinite.

Pantheism and not heaven is the goal of Buddhism. Not victory over death but submission to death with final loss of conscious existence is its best gospel.

"The dew is on the Lotus! Rise, great San! And lift my leaf and mix me with the wave. Om Mani Padme Hum, the surrise comes! The dew-drop slips into the shining sea!"

Thus in verse that is wholly faultless and beautiful Edwin Arnold presents the Buddhistic teaching of the annihilation of conscious personal existence. In such a night ends at last the Light of Asia!

One other great Eistern Master remains to be mentioned. He is supposed to have been the prophet of the Magi who visited the infant Jesus. A hundred thousand fireworshipers still gather, after twenty-five centuries or more, round his altars. He ranks among the greatest and purest sages of history outside of the Hebrew race. To Zoroaster there was granted a vision of the resurrection, and therefore the doctrine of it. But from the fact of it and therefore the proof of it, and the experience of it, he was as far removed as all the other great ones, to whom may be fittingly applied the threnody of Isaiah:

"All the kings of the nations, even all of them, lie in glory, every one in his own house."

"Cased in cedar and shut in a sacred gloom, Swathed in linen and precious unguents old, Painted with cinnabar, and rich with gold, Silent they rest in solemn salvatory."

But, O Christ! Thou art not here; Thou art risen! Not in the narrow house, but in our Father's house Thou dost reign in glory!

HOW TO STUDY THE WISDOM LITERATURE.*

OSCAR T. MORGAN.

I. The books of the Old Testament that constitute the W sdom literature are Proverbs, Job and Ecclesiastes. Some would include the Song of Songs. Some of the Psalms would fall under the same classification. The most inportant of these are Psalms 49, 112, 119, 127, and 128. Habakkuk is also as much of a philosophical treatise as a prophecy. The student should not make the mistake of merely reading about these books; he should read the books themselves. This study may be of help to you only if you will use it as a guide through the books.

In beginning the study of these books, it must be remembered that the Wisdom writings of the Hebrews are very different from

*Supplementary reading in the Bethany C. E. Reading Courses.

the philosophy of other nations. There is here no abstract speculation into the nature of the universe and man. These writings are not intended so much to guide the thoughts as to regulate the conduct. The Greeks sought truth to think by, the Hebrews to live by. They were concerned only for the truth that saves.

II. Among the earliest examples of Wisdom are the parable of Jotham (Jud. 9:8-15), and the riddle of Samson (Jud. 14:14, 18). David shows a fondness for proverbs, and uses them frequently. The book of Proverbs, however, is the typical Wisdom book. It is the treasure house of the best thought of Israel on the way to make the most of life. All the practical affairs of life that fell within the range of their observation or experience are here touched upon. It is the greatest text book on morals and manners that the world has produced. Even a very hasty examination will show that this book is made up of a number of different collections. It seems likely that, following the divisions of the Pentateuch and the Psalms, it is intended that there should be five books of Proverbs. The first book contains chapters 1-9 and has the title, "The proverbs of Solomon, the son of David, king of Israel." It is uncertain to how much of the book of Proverbs this title is intended to apply. Quite certainly not to all of it, as several sections are expressly ascribed to other authors. In a sense all the first nine chapters, which constitute the first book, are an introduction to the whole collection. Their aim is to exalt Wisdom and to show its advantages for men. This book is highly artistic, and presents a connected discourse, while the other books are made up largely of disconnected sayings and proverbs.

The second book (chapters 10-22:16) contains a collection of three hundred and seventy five proverbs, all in couplet form, entirely independent of each other, and containing no logical arrangement. There is, however, a certain unity of poetic form. The poetic form, or parallelism, of chapters 10-15 is mostly antithetic. That is, the second line states a truth opposed to the first line:

"Riches profit not in the day of wrath, But righteousness delivereth from death." 11:4.

In the rest of this book, the parallelism is synonymous and comparisons. In synonymous parallelisms, the second line states in different words the same thing as the first:

"He that begetteth a fool doeth it to his sorrow, And the father of a fool hath no joy." 17:21.

In comparisons, two truths are compared:

"Better a dry morsel and quietness therewith Than a house full of feasting with strife." 17:1.

This book is generally considered to be the first one collected and contains, therefore, the oldest proverbs. They reflect the settled life of a prosperous people, and seem to deal with the life of the city more than with that of the country.

The third book (chapters 22: 17-24:34) is in the form of an epistle of a teacher to his pupil. The proverbs here contain four

lines, and they are more closely connected than in the preceding book. In subject matter, there is as much of manners as morals, many of the proverbs containing maxims of worldly wisdom and the proprieties of social life. Chapter 24:23:34 is an appendix to this book.

The fourth book (chapters 25-29) goes back to the form of the earliest proverbs, being couplets with no logical arrangement. There are, however, some proverb clusters, having the unity of a common theme. These groups treat of the King, 25: 2-7; Fools, 26: 2-12; Sluggards, 26: 13-16; Hypocritical Words, 26: 23-28.

The last two chapters do not properly constitute a book, but they are rather a collection of miscellany. The collection closes with an acrostic poem on the Capable Woman. In this poem the verses, in Hebrew, begin with the letters of the alphabet arranged in regular order. This is one of the best things in the whole book, and it shows the high estimation in which women were held among the Hebrews.

The student will find it profitable to study this book as a guide manual to social life, and to arrange the material under the various subjects which it treats. These maxims do not grow old with time, as they belong to no one people, time nor country. They are as universal as human nature, and as eternal as human duty.

(TO BE CONTINUED.)

B. B. TYLER'S LETTER.

Ought Disciples of Christ to receive by the right hand of fellowship unimmersed persons as members of the church in full fellowship? Is it in harmony with their principles to do so? Do not their avowed principles on the subject of Christian unity and union require them to do so?

This question was raised last week by an earnest and dissatisfied correspondent. No effort was made to reply to the puzzling inquiries. Only the difficulty was made to stand out prominently. That there are difficulties connected with the conditions of local church membership was conceded. The difficulties are really greater from one point of view than our correspondent in his statement made them to appear. Nor are they peculiar to the Disciples of Christ. Disciples may face them, wrestle with them, try to get rid of them, while others ignore or turn away from them-but they exist nevertheless. Baptists meet them; Pedobaptists come face to face with them. They are in the way of all Protestants. None are free from the puzzling problem connected with the conditions of membership in the local congregation. The difficulties are quite as real with others as with the Disciples of Christ. Make a note of this fact.

The man among us who preaches the facts, truths, precepts, promises and warnings of the gospel as revealed in the New Testament and who interests the people in a rational study of the Bible will have but little trouble of a practical character at this point. The man whose motto is: Where the Bible speaks and as the Bible speaks I will

SPEAK AND WHERE THE BIBLE IS SILENT I WILL BE SILENT, will not be annoyed by those who have not recognized the Lardship of Jesus in the ordinance of baptism offering themselves for membership in the local church. This is a plain and it may be blunt statement of a fact. The fact is indisputable.

The man who is lacking in clearcut convictions and who speaks in a hesitating, apologetic, compromising tone on the great questions of life and death, time and eternity, is the man who secures the secret, if not the outspoken contempt of those whose good opinion he craves.

Dear old Dr. Charles F. Deems, of the Church of the Strangers, in New York, was wont to say to me: "I am a better Disciple than you are! I endorse the principles of the Disciples and apply them faithfully in my church, you abandon them when you come to baptism. I do not trust my interpretation of the ordinance on those who desire membership in the Church of the Strangers. I have a baptistry in my church. I immerse those who desire to be immersed. I sprinkle water on those who wish to be baptized in that way. If persons desire water poured on them in baptism I pour water on them, saying 'I baptize thee.' This you ought to do. Your avowed principles require you to do so, but you do not. I am a better Disciple than you are!"

On one occasion in a meeting of a clerical club, both Dr. Crosby and Dr. Deems assailed me on this point. After I placed before them the position of the Disciples, they said: "If that is your position, if that is the position of the Disciples of Christ, we would only have a contempt for you if you were to pursue any other course than that which is your custom." More than once in that company I heard members express th ir opinion of a man who was attempting to curry favor by the reception of unimmersed persons into the fellowship of a so-called congregation of Disciples of Christ.

Men who are men want a man to believe something and to speak out in plain English his honest convictions. This is the way to popularity—if you have a desire for that.

But what is the teaching of the Disciples in brief? They protest against the divisions in the church both denominational and sectarian. They alone affirm the sinfulness of schism. They say that sectarianism is a sin to be repented of and abandoned as any other sin ought to be repented of and forsaken. They say that the Church of Christ in the beginning, and under the personal care of the holy apostles, was one. Believers ought to be united now as they were then. Th s unity and union is a condition precedent to the conversion of the world to Christ. The bond of fellowship in the Apostolic Church was a com non devotion to the one Lord. So it should be now. The remedy for the existing divisions of Christendom is a return to the Christianity of the Christ as it was at the first-its creed, its ordinances, its life. "Back to Christ" is their cry. Jesus is THE Lord. "Hear ye Him" is the oracle from the Holy Mount.

This, in few words, is the real position occupied by the Disciples of Christ. It is not a goody-goody, namby-pamby plea for Christian union.

There is no question that the Lordship of Jesus was recognized by converts, in the apostolic age, surrendering to him in baptism. No one calls this in question. In this ordinance men said, after the Christ and his claims had been presented, "Here, Lord, I give myself to thee." Of this there is no doubt. This proposition is not open to debate. If any question is set led this is. Now, the plea of the Disciples for a return to the Christianity of the apostolic age-its creed, its ordinances, its life-says that the Lordship of the Son of Man should be recognized in the same way now To pursue any other course is an abandonment of the plea. It is possible that the plea is not practical and should be abandoned, but that is another matter. In this place it is not under consideration.

My correspondent would probably say: "That is all right. The persons of whom I spoke recognize Jesus as Lord, and they believe that they have been baptized."

Was their so-called baptism their act? Generally it was not. As a rule it was the act of some one else. In infancy, by parents or guardians, they were consecrated to God by a ceremony ca led baptism-this, nothing The ceremony was not of their more. The act was not theirs. They did not say: "Here, Lord, I give myself to thee." Nor did those who conducted the ceremony say: "In this is embodied the authority of our Lord. He commands. We obey. The thing we now do, he enjoins. In this service we render obedience to him as Sovereign. In this ceremony we confess that he alone is Lord." This they do not say; this they do not think, nor believe.

Another matter not in dispute is that when persons were baptized in the apostolic age they were immersed in water. No one denies this now—I mean no one who has any standing in the Christian world as a scholar. It is now conceded that the immersion of believers was the baptism of the New Testament times. To this, then, the fundamental principles of the Disciples bind them. For a return to the Christianity of the New Testament—its cree 1, its ordinances, its life—they plead.

What au hority is there for the reception of any person? What New Testament authority is there for the reception of anyone into the membership of the church by the right hand of fellowship? Name the book, the chapter, the verse. Is not this custom a human contrivance and does not much of our trouble originate at this point? Think about this.

One more question. Is not the local congregation, as it now exists, a human institution? Where is a "thus saith the Lord" for such local organizations as we have and call churches? These questions are propounded for the purpose of exciting thought.

Denver, Col.

ENGLISH TOPICS.

WILLIAM DURBAN.

THE DEARTH OF YOUNG MEN.

'In England as well as in America there is a tendency to drive out the old men from every position, that the youngsters may crowd in and come booming along with their green inexperience, as if they were fi ter for trust and work than the tried and trained veterans. The grievance is too familiar to need any expatiation on my part. But, per contra, there are some departments of life's activity in which youth is not in evidence, but age exclusively dominates the scene. For instance, our politicians are at this crisis raising an outcry concerning "the dearth of young men." The occasion of the criticism is a supreme one, for it is the reconstruction of his Cabinet by Lord Salisbury. This process has created much astonishment and even consternation. Lord Salisbury's retirement from the Foreign Secretaryship has neces itated considerable shuffling of offices, and the new arrangement has created much dissatisfaction in the country. He remains Prime Minister at the Queen's request. His friends declare that he has done his best with the material at his d sposal, but that he cannot produce geniuses from his coatsleeve. For some reason or other there is a dearth of conspicuous ability in Parliament at the present monent and the country must put up with mediocrities.

WHERE IS THE BRILLIANT YOUNG MAN?

I have repeatedly heard it said about America that it is full of men of great talent but that genius is very rare. Is the same characteristic coming to be recognized concerning England? I believe that it is. Genius was more frequently developed formerly than it is to-day. We have hosts of clever people but very few of commanding ability. We have not a single preacher to compare with Spurgeon. I have heard all the famous British preachers now alive and I used frequently to hear S, urgeon in his pulpit and in his college. He was incomparably grander in intellect and eloquence than any of his contemporaries or survivors. What they do laboriously he could do without an effort. Exactly the same description applies to Gladstone. In him we have lost the solitary supreme genius in politics. All other parliamentarians are but infants or dwarfs compared with that towering colossus. Of course I am open to contradiction; but I have seen and heard Gladstone. So it seems to be the case throughout the world that the young men are not of equal character with their predecessors. It really seems as though Germany can find no successor to Bismarck. Russia can only produce nobodies after Gortchakof Where is the Frenchman today who could be named in the same category with Thiers? The migh y men have vanished and the seats of the mighty are empty. I do not mean to say that the clever young man is extinct. Sir Edward Grey, Mr. Asquith, Mr. Balfour, Lord Rosebery and Mr Brodrick are gaining influence and making fame, but not one of them is possessed of the qualities which constitute greatness

And men even of this stamp are not as numerous as they should be. Is civilization wearing itself out? Is the influence of mammon, materialism and pleasure-seeking lowering the vigor of the race? I do not venture to answer such a query. I only suggest it.

THE FREE UNITED CHURCH.

A wonderful event, which was eagerly expected, has been consummated in Scotland. The United Presbyterian Church and the Free Church have coalesced and a great Free United Church has been formed. This is a magnificent step in the direction of Christian unity over which we Disciples of Christ must unfeignedly rejoice. It is the most encouraging sign of the times that has occurred in our generation. The U. P. Church began its existence 167 years ago. Its connunion roll to commence with contained 2,000 names. On the day of this recent union with the Free Church it numbered Within its unity are gathered sects each of whose names contains histories, and each of them is fraught with the national life of the Scottish people and the story of the martyrs of her Presbyterian faith. Within her fold are gathered the remnants of the military saints, the Cameronian sect, the Relief, the Secession, the Auld Lichtsmade familiar across the Border by the genius of Mr. Barrie-these and more also. One principle bound together all those within the U. P Church—the Voluntary principle. The Free Church has had a shorter history, one that has had far-reaching effects on the national life of Scotland, and one which can never be contemplated by any thoughtful student without a thrill of admiring emotion. Chalmers and the other men who seceded from the Established Church of Scotland were heroes for consience sake. And now the U.P. Church and the Free Church are one! What would Chalmers have said if he could have lived to see this day!

WINDING UP MY VACATION.

I am writing this letter in Naples, where I am pausing in my homeward flight from Sicily. Of the occasion of my holiday I will here say a word. For who knows but that the word I will say may produce a blessing for some overworked brother minister? I have a dear old friend who was the first deacon with whom I worked as a young minister. Since those days of my youth this grand old deacon has been my fai hful friend. He can afford to take a holiday when he needs it, and also to ask another to share it with him. And he demonstrated his generosity after that manner this autumn, inviting me to travel with him at his expense. What is this but true Christian brotherhood? May I venture to suggest that amongst my kind American readers are some who have profited in this world's good, who could find a congenial traveling companion in the person of some preacher less gifted in material things? I remember how the sainted Timothy Coop, of Southport, when in America took it into his munificent soul to ask an American preacher to accompany him around the world. Could not this kind of Christian socialism be more extensively practised? Well, I have seen Sicily and have just spent a day or two at Capri, the "pearl of the Mediterranean." Instructed, refreshed, invigorated, I return to my Fatherland for a winter of earnest work. I shall be spending my last Sunday on the continent with a remarkable man, Mr. James Wall, the generous Baptist missionary in Rome. Of Mr. Wall I will only say that I wish some of our American Christians of wealth would help in his work. He tells me that there are about 1,000 Protestant church members in Rome, but that sectism is the curse of every evangelistic movement in Rome and throughout Italy. These 1,000 members are divided into six different sects. Accordingly this good Baptist missionary tells me that he is forced into the conviction that the position of the Disciples is right. He thoroughly endorses it. If we could send a missionary to Rome and another to Naples, we should kindle an inextinguishable light in darkened Italy.

Naples, Nov. 10, 1900.

THE GOSPEL IN LIFE.

C. H. WETHERBE.

There is much danger that not a few professed Christians will have far more regard for what they consider to be strictly correct views of gospel truth than they have regard for the necessity of their having the gospel in their life. I know of reputed Christians who apparently consider themselves to be divinely appointed guardians of a pure gospel; they insist upon the strictest adherence to the very letter of the gospel; they express great resentment at those in their denomination or church who do not accept some of their views of Bible doctrine; and yet these very men show, by the temper which they manifest towards those who differ from them, that the cardinal principles of the gospel do not have a ruling force in their life. While stickling for strict obedience to the very letter of the gospel they are exhibiting a spirit which is totally foreign to the gospel.

They do not hesitate to accuse those who will not admit their definitions of certain gospel truths of being disloyal to God's word, of being enemies to the gospel, and of standing in the way of the progress of Christ's kingdom. Some of these men are, unfortunately, the editors of religious papers and the influence which they exert over their readers, and especially young readers who are swaved too easily by their leaders. is perilously bad. These readers are misled by the fact that the editor of their paper professes to have an extreme regard for the purity of the gospel and for the most devoted obedience to every requirement of the Bible. This goes a long way with those readers who look more to what seem to them to be loyal avowals of fidelity to the gospel than they do to the temper which is manifested by their editor. And this applies to all church leaders and preachers.

I undertake to say that the editor or preacher who has so much of the gospel in his life that he leads people around him, and all whom he reaches, to see in his conduct the graces of kindness, forbearance, forgiveness, patience with the erring and the spirit of sterling fairness in all relations, does a thousand fold more to favorably inpress the unconverted than does that professed Christian who, though he may have positively correct views of gospel truth, manifests a bitter spirit and a savage manner in asserting his views. It is the man whose life is an evangel of plain goodness that carries conviction to all hearts.

An Educational Convention.

The committee appointed by our Jubilee Convention in Cincinnati in '99 on the recommendations of the Board of Education reported at Kansas City, and, in view of the conditions and overshadowing importance of our educational interests. declared: "We believe the time has come for definite and organic action among the Disciples of Christ for the furthering of Christian education among us. We, therefore, recommend that a committee of seven be appointed by the convention to formulate a plan of organization for an Educational Society among the Disciples of Christ and this committee be authorized to call a special convention for that purpose, either in connection with the next annual convention of this society, or with the annual Congress of Disciples in 1901. or at such other time as may seem to them ad. visable, but not later than the date first named."

This committee consisted of J. H. Garrison, A. B. Pailputt and J. A. Lord. Their report was unanimously adopted and the convention appointed as a committe to carry out this recommendation the following: F. D. Power W. F. Richardson, George Darsie, F. M. Drake, J. H. Garrison, A. B. Philputt, and J. A. Lord. These brethren met at Kansus City and decided to issue a call for an Educational Convention to meet at Lexington, Ky, during the sessions of the Congress, March 26 28, 1901. At such time a plan of organization will be submitted by the committees and we earnestly desire a full representation from all our colleges and all friends of higher education among us.

For the committee, F D. Power.

Washington, D. C., Dec. 10, 1900.

Children Showed It.

EFFECT OF THEIR WARM DRINK IN THE MORNING.

"A year ago I was a wreck from coffee drinking and was on the point of giving up my position in the school room because of my excessive nervousness.

"I was telling a friend about it and she said, 'We drink nothing at meal time but Postum Food Coffee, and it is such a comfort to have something we can enjoy drinking with the children.'

"I was astonished that she would allow the children to drink any kind of coff-e, but she said Postum was the most healthful drink in the world for ch.ldren as well as for older ones, and that the condition of both the children and adults showed that to be a fact.

"Just a little thought convinced me that one should not take a stimulant such as coffee, but really should have the best food to nourish the brain and nerves, and that nourishment was found in Postum.

"My first trial was a failure. The cook boiled it four or five minutes and it tasted so flat that I was in despair, but determined to give it one more trial. This time we followed the directions and boiled it fifteen minutes after the boiling began. It was a decided success and I was completely won by its ricb, delicious flavor. In a short time I noticed a decided improvement in my condition and kept growing better and better month after month, until now I am perfectly healthy, and do my work in the school room with ease and pleasure. I would not return to the nerve-destroying regular coffee for any money."—F. Scott, Warrensburg, Mo.

Our Budget.

-A Merry Christmas to all.

-"Glory to God in the highest; peace on earth among men and good will."

—"For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace."

—But is his government not likely to be overthrown by the forces of it fidelity and materialism? Let the same prophet answer: "Of the increase of his government and of peace there shall be no end, upon the throne of David, and upon his kingdom, to establish it, and to uphold it with judgment and with righteousness from henceforth even forever. The zeal of the Lord of hosts shall perform this."

—Nothing is clearer than that this government of this King, born nineteen centuries ago, has made wonderful progress during the century now closing. His influence as Counselor was never so widely felt in all the departments of life as it is to-day. The facts of history for nineteen centuries confirm the prophetic word: "Of the increase of his government there shall be no end."

—We have elsewhere in this number suggested that our readers make a special effort this year to carry the light and cheer of Christmas into many homes and hearts where it would not otherwise go. We are sure this is what Christ would have us do, and in doing what we know would please him, we greatly enhance our own joy. Too many Christians have yet to find out by experience that the real blessedness of life, its purest happiness, is to be found in following Christ's example, in ministering to others who are in need.

-We are glad to publish this week a tribute to the memory of Professor Hinsdale, from one of his fellow-professors in the University of Michigan, which has been kindly forwarded to us by Bro. T. W. Grafton, pastor of the church at Ann Arbor. Professor Demmon, it seems to us, has given a very just estimate of Bro. Hinsdale, and we are sure our readers will appreciate what is said of him and of his work A boy raised on the farm in Northern Ohio, and only able to attend college by the sacrifice of his parents and other members of the family, he rose to a place of honor and in fluence in the church and in the educational world. He dated the turning point in his life from a question his father put to him one evening as the family were seated about the fire paring apples. "Burke," said his father, lifting up his eyes for a moment, "how would you like to go to school at Hiram?" He related this incident the last time we met him, and his voice was husky with emotion. Henceforth life had new meaning and value to him.

-One of our Missouri pastors sends us a story with a moral that needs no pointing out. The pastor is engaged in a very successful meeting and writes: "My wife has just stepped into my study and related an amusing incident which occurred yesterday. Mrs. --- who is a member of the church here was asked by her little boy if he might unite with the church. She told him he could not. He demanded the reason why. She replied, 'You are too young to understand the duties devolving upon Christians.' The boy insisted that she name some of these duties. The mother answered, 'Well, going to the Sunday-school regularly, attending prayer-meeting and church on Sunday, reading the Bible, etc.' 'Then, mamma,' said the ruthless little logician, 'you are too young to be a member of the church, also, for you never do any of these things!' The mother is the wife of a prominent politician and one of the brightest of our society ladies." The incident carries its own lesson ladies." The incident carries its own lesson. "Out of the mouth of sucklings," etc. —We here and now nominate J. P. Pinkerton, pastor of the Christian Church at Jefferson City, Missouri, as Chaplain of the Senate. Do we hear a second to the motion from some member of that body? Brother Pinkerton represents the strongest religious body numerically in the state, and he is by culture, ability and character, finely adapted for the position. The church in the capital is small and both the salary he receives from it and the duties it demands from him would make it consistent for him to accept the position. Needless to say this suggestion is entirely without the knowledge or consent of Brother Pinkerton.

—J. C. Reynolds, of Macomb, Ill., in a letter dated December 7, says: "I am happy to say that I am in better bodily health now than for the ten years past. I am hungry to preach and am abundantly able to preach now had I the opportunity. But I will be 75 years old one week from to-morrow. That settles it." It is a strange thing if a man with the character and ability of Brother Reynolds, who is able to preach, can find no opportunity to do so simply because he is 75 years old. There are many congregations which could pay Brother Reynolds a small salary and which would be greatly enriched and edified by his instruction and spiritual oversight. We hope some of these will give him a call.

-In another place we print the call for an educational convention by the chairman of the committee appointed at Kansas City to call such meeting and to submit plan of organization for a National Educational Society. The committee held a meeting at Kansas City and decided to call the convention is connection with our Congress to be held in Lexington, Ky., next spring. The notice given elsewhere is the carrying out of this decision, according to the authority given to the committee by the Kansas City Convention. It is believed that we have no more important work before us at the threshold of the new century than the building up of our educational interests, and it is furthermore believed that the organization of this educational society will be instrumental in bringing in a new era of educational development. We trust, therefore, that all who are interested in this work will make a note of this call and remember that the next meeting of our Congress will be one of very great importance to our cause.

-The Chinese Minister, Wu Ting Fang, thinks Christ's saying "love your enemies and bless them that curse you," is "too high for frail humanity," and that "no man of this world could ever attain That is all that Wu knows about Christianity and Christian history. If he had a wider acquaintance with Christian people he would know that there are thousands who do love their enemies in the sense which Jesus meant, and who seek to do them good. "Confucianism," says Minister Wu, "is the highest form of civilization and morality." Witness China, for instance, and the Boxer movement and all the indecent outrages which have grown out of it. Said Archbishop Ireland recently: "Other churches than the Catholic do not demand civil independence and temporal power for their chieftains, because no other church than the Catholic has a world church nor aims at being, at the same time universal and one, nor fulfills the injunction of the Savlor, 'teach all nations.'" Is it not true that various Protestant churches are

Rheumatism

What is the use of telling the rheumatic that he feels as if his joints were being dislocated?

He knows that his sufferings are very much like the tortures of the rack.

What he wants to know is what will permanently cure his disease.

That, according to thousands of grateful testimonials, is

Hood's Sarsaparilla

It corrects the acidity of the blood on which the disease depends, strengthens the stomach, liver and kidneys, and builds up the whole system. Try Hood's.

spreading in all lands except in those where the Roman Catholic power prevails to such an extent that no religious liberty is enjoyed? The Archbishop has not given the true reason. Other churches than the Catholic do not demand civil independence and temporal power because they recognize the truth stated by our Lord when he said, "my kingdom is not of this world." They regard civil government and the kingdom of God as having different spheres and do not admit the principle that the head of the government should be the head of the church, or vice versa. Roman Catholicism holds to a theory of the church that is wholly inconsistent with the principles of our government.

—Do not fail to read, on page 1615, the announcement of the adoption of the "instalment plan" in our Book Department, under the title, "A New Departure."

—The newly coined word of Bro. W. T. Moore, on which he wrote an interesting article recently was not "stereoperfuncty," as it appeared in print and in the copy too, but "stereoperfunctity." This word may find its way into some future edition of Webster, Standard or Century dictionaries, but until then printers will have to be governed by "copy."

—We call attention to the brief editorial elsewhere entitled, "Shall We Fail?" The matter is of unusual importance to the brethren in Missouri. There is a responsibility resting upon brethren and slaters of means in the state, which they cannot evade without incurring the divine displeasure, so far as we are able to discern the duties of the hour.

—In a personal letter from one of our ministers whom we have known for many years, he writes, in the freedom of personal confidence, as follows:

"I know more of my beloved Master than I ever did. It is over four years ago that He revealed Himself to me as He never had done before. Since then the invisible has been to me real. I understand now that fai h is conviction of the unseen, as I am afraid a great many do not. I understand what it is to love your neighbor as yourself I never was able to do that before. Now their sorrows are mine."

It is gratifying to know that many Christians are passing through these deeper experiences of Christian life as the years go by. Why should they not? Is not this just what our Lord expects of us, to be continually getting a clearer grasp of divine things, a firmer hold on unseen realities? Our Lord has many things to show us yet, as soon as we are able to bear them. Alas that so many of us should be content with our meager attainments in the divine life!



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Correspondence and Consultation Confidential.

DR. J. E. BLAINE, Physician and Manager. Home Treatment for Tobacco and Neurasthevia. Local and long distance telephone. Lindell 155.

A New Departure.

During the year which is just closing the Christian Publishing Company has given more prominence than ever before to its Book Department. This branch of the business has been reorganized and revolutionized. Prices have been generally lowered, special rates have been made on certain sets and combinations of books; three book catalogues have been issued, and thousands of dollars have been spent in bringing our publications to the notice of our patrons, by means of circulars, letters, cards and newspaper advertisements.

The Managers of our Book Department laid down their purpose and policy in these words: "The Disciples of Christ need and should have the books that we publish and sell. It is our business to make it as easy as possible for anyone to secure these books." This is the policy which has been steadfastly pursued during 1900. It was our constant endeavor to make it as easy as pos sible for our patrons to secure good literature. The results have been very gratifying. Our book trade has been much larger than ever before. The people have appreciated our efforts, and we have received hundreds of letters of thanks from grateful patrons.

But we are not content with our success. Our great brotherhood does not yet read enough books. The standard works of the distinctive literature of the Disciples, especially, should have a tenfold greater circulation than they have ever had. Continuing our general policy of making it easy for our people to secure good books, we have determined to extend to our patrons the privilege of purchasing books on the instalment plan.

For example: A preacher, let us say, wants The People's New Testament with Notes, by Johnson (\$4.00), Alexander Campbell's Works the Old Faith Restated (\$8.00) and (\$200). Here are fourteen volumes, price \$14.00. This is rather a large sum for the average preacher to pay out all at once. But he writes to us, stating what he wants. We prepare and send to him a contract for him to sign. In this contract he agrees to pay \$2.00 down, and \$2.00 on the first of each month for six months. He returns the signed agreement to us with \$2.00, and we send him the books.

We extend this instalment privilege to all persons known to us, and to those unknown to us who can furnish good references. The instalment plan will not apply, however, to any order amounting to less than \$10, nor to orders for song books. The number and size of the monthly instalments will vary with the size of the order. If you want some books, let us know what they are, and we will let you know our best terms. This new plan involves some extra trouble and expense to us on account of additional book keeping, postage, etc., but we make no extra charge to our patrons. We do not add anything to the price of our publications when paid for in instalments.

The Christian Publishing Company owns, publishes and sells practically all of the standard books of the Disciples of Christ, and is, without question, the literary and publishing center of our brotherhood. Above all thought of financial profit, we desire to serve the interests of our cause, and so we are striving to place first-class literature in the homes of our people. Our adoption of the instalment plan in our Book Department is but a part of our general policy to make it as easy as possible for our patrons to secure the very best literature. We shall be much mis taken in our predictions if hundreds do not at once take advantage of this latest plan, and write us of their wants in the way of books.

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Do You Get Up With a Lame Back?



Do You Have Rheumatism? Have You Bladder or Uric Acid Trouble?

To Prove what Swamp-Root, the Great Kidney and Bladder Remedy, will do for YOU, all our Readers May Have a Sample Bottle Sent Free by Mail.

Pain or dull ache in the back is unmistakable evidence of kidney trouble. It is Nature's timely warning to show you that the track of health is not clear.

If these danger signals are unheeded, more serious results are sure to follow; Bright's Disease, which is the worst form of kidney trouble, may steal upon von.

The mild and the extraordinary effect of the world famous kidney remedy, Swamp-Root, is soon realized. It stands the highest for its wonderful cures of the most distressing cases. A trial will convince anyone-and you may have a sample bottle for the asking.

Lame back is only one symptom of kidney trouble-one of many. Other symptoms showing that you need Swamp-Root are, obliged to pass water often during the day and to get up many times at night; smarting or irratation in passing; brick-dust or sediment in the urine, catarrh of the bladder, constant headache, dizziness, sleeplessness, nervousness, irregular heart beating, rheumatism, bloating, irritability, wornout feeling, lack of ambition, loss of flesh or sallow com

If your water, when allowed to remain undisturbed in a glass or bottle for twenty-four hours, forms a sediment or settling, or has a cloudy ap-

pearance, it is evidence that your kidneys and bladder need immediate attention.

In taking Swamp-Root you afford natural help to Nature, for Swamp R ot is the most perfect healer and gentle aid to the kidneys that is known to medical science.

Swamp-Root is the triumphant discovery of Dr. Kilmer, the eminent kidney and bladder specialist. Hospitals use it with marked success in both slight and severe cases. Doctors recommend it to their patients and use it in their own families, because they recognize in Swamp-Root the greatest and most successful remedy.

If you have the slightest symptom of kidney or bladder trouble, or if there is a trace of it in your family history, send at once to Dr. Kilmer & Co.. Binghamton, N. Y, who will gladly send you free by mail, immediately, without cost to you, a sample bottle of Swamp-Root and a book of wonderful Swamp-Root testimonials. Be sure to say that you read this generous offer in the ST. LOUIS CHRISTIAN-EVANGELIST.

Swamp-Root is pleasant to take, and if you arealready convinced that this great remedy is what you need, you can purchase the regular fifty cent and one dollar size bottles at drug stores. Dun't make any mistake, but remember the name, Dr. Kilmer's Swamp-Root.

Very Quarrelsome.

"You have a quarrelsome head," said Larkia to Gazzam, who is quite bald.

"What do you mean, sir?"

"Well, anybody can see that your hair has fallen out."

Notes and News.

- H R. Trickett, of Bloomfield Ia., will hold a meeting at Hampton, Ia., in January.
- J N. Jessup, of Little Rock, Ark., is assisting E. S Allhands, of Arkadelphia, in a meeting.

The congregation at Guilford, Mo., has a lot and building fund and hopes soon to have a church building.

- G. W. Terrell has resigned the pastorate at Lee's Summit, Mo., which he has held for five
- A church has just been organized at Yellow Pine, La., by the state evangelist, Charles E. Dunlap.

The new church at Brookston, Texas, will be dedicated the second Sunday in January by James N. Crutcher, of Paris, Texas.

C. M. Hughes is closing his work at West Liberty, Is., and will b ready to enter into a new engagement after January 1.

The chur h at Brenham, Texas, has taken the work of our Mexican missi nary, Ygnacio Quintero and pays \$300 a year for his support.

Brother A. Flower, of New York City, is starting on his annual journey to Southern Florida, where he has spent his winters for several years.

At Burlington Junction, Mo., where M. Rollo Davis is pastor, Boys and Girls' Rally Day was observed with a good program and a collection of

The church at Throopville, N. Y., recently gave its departing pastor, E J. Butler, and family a far-well reception and some substantial tokens of esteem.

Prof. R. A. Gilerest, of Central Christian College, is arting as field agent and expects to visit all the chur hes in No thwest Missouri in the interest of the college during the next few months.

M. S. Jamison, a student of Central Christian College, has been engaged to preach during the coming year at Sheridan, Mo., and at the new Central Church near Blythedale, Mo.

Charles L. Beal, of Central Christian College, preached to large and appreciative audiences at Raven good Mo., December 9 and began a meeting wi h the B-dison church December 16, assisted by Clark Warren, of Grant City.

The Coverstone church at Gila, in Jasper County, Ill., has com deted its new chapel, which will be dedicated the first Lord's day in January by Isaac Ba kelheimer, state evangelist for the seventh Illinois district.

The rec n ly published directory of the First Christian Church at Bedford, Ind., of which James Small is pastor, shows that the congregation, which is fifty four years old, has now more than 800 memb - rs.

The congregation at Alexandria, Ind., of which A. B. Cunningham is pastor, is 70 years old. It has issued as uvenir and directory giving statistics and general informati n about the Disciples of Christ in addition to the usual local matter.

The church at Augusta, Ill., has nearly completed its extensive repairs, but by reason of delay in getting the seats it cannot be re-dedicated until February. The pastor, A. L. Ferguson, preached the Thanksgiving sermon for the union service.

The State Mission Board of Arkansas is asking for a thousand one dollar contributions for the state work. This sum will enable the Board to assist ten or twenty congregations in securing p-eachers where preaching could not otherwise be maintained. It will insure the organization of several new churches, the building of several houses of worship and many accessions.

Bro. I. Banserman, who has for some time been ill in Virginia, is now back at his home at Maitland, Mo., with restored health and ready for work.

- G. N. Shishmanian writes that he and his family have arrived safely at Sevas, Asia Minor, where they will engage in missionary work, and he promises that he will write an article soon ia description of the situation there.
- Dr. W. T. Moore spent a few days in this city last week in the interest of the Missouri Bible College endowment. It is hoped that we will have some definite and enouraging announcement to make in regard to that matter at an early date.
- J. S. Hughes, our specialist on the book of Rev elation, recently delivered his lectures on the Seer of Patmos, at Mason City, Ia. The pastor, Ralph C. Sargent, writes enthusiastically of Bro. Hughes' work as affording a genuine spiritual uplift to the church.

The Foreign Society has just received another gift on the annuity plan. Since O tober 1st the whole amount received on the annuity plan by the Foreign Society is \$15,800, a gain of \$14,700 over last year. The gain in regular receipts for the same time is \$2,390.25

C. C. Redgrave delivered his illustrated lecture, "In the Footsteps of the Pioneers," at Bethany, W. Va., Dec. 11, to a large and interested audience. Mrs. Decima Campbell Barclay says that it inculcates and illustrates our religious views in a singularly forcible and attractive manner.

The tenth annual report of the Board of Negro Education and Evangelization contains much interesting and encouraging information. Southern Christian Institute at Edwards, Miss, is in a particularly healthy condition and is doing a m st wholesome and practical work.

Butler Bible College has engaged Amzi Atwater, of Bloomington, Ind., as its agent in raising a permanent endowment fund. 'W. D. Starr, of Noblesville, Ind., field secretary, is raising a temporary fund for the support of the institution during the next three years. At least \$5,500 a year will be needed.

The churches at Prescott, Hope, Nashville, Camden, Cook Springs, Arkadelphia and other neighboring towns in Arkansas, have just closed an interesting co-operative meeting at Prescott. Missionary sermons were delivered by Bros. Ratcliffe, Jessup, Bullard and Browning. Bro. Ratcliffe was chosen to assist in the missionary work of the sou.hwest district.

J. G. M. Luttenberger delivered his lecture on the Oberammergau Passion Play at Glouster, O., while he was holding his meeting there. It was enthusiastically spoken of by the local press as a piece of vivid description. Bro. L. was in Europe during the past summer and saw the Passion Play.

A personal letter from Bro. A. E. Cory, of Honolulu, to Mr. and Mrs. Hull, of Oskaloosa, has been forwarded to us. Bro. Cory's many friends in Iowa, and elsewhere will be glad to know that he is well and prospering in his work. He has made a journey through the Philippines, China and Japan and has seen most of our missionaries in those countries.

The American Institute of Sacred Literature is issuing a new course of study on "The Work of the Old Testament Priests." This course, like the others of the series, is for correspondence study and is intended for laymen as well as ministers. It is believed that the enrollment for the wo.k of the institute will reach ten thousand by the first of January. Those who are desirous of undertaking serious and consecutive Bible study cannot do better than write to the American Institute of Sacred Literature, Hyde Park, Chicago, Ill.

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The Pyramid Pile Cure is strictly scientific both in its composition and in its therapeutic ac ion, and the best feature is that it is perfectly harmless. No ill effects ever result from its use.

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It is applied at night and absorbed into the sensitive rectal membrane, acting both as a local and a constitutional treatment.

One 50 cent box of the Pyramid has often been effectual, even in cases of many years' standing.

Relief from pain and itching is so imm diate that patients sometimes imagine that the remedy must contain some form of cocaine or opum, but a careful analysis shows it to contain no coction, anæsth tic or injurious drug of any kind. It is guiranteed free from any deleterious substance.

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nent cur is concerned.

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The Pyramid Drug Co., of Ma shall, Mich., will mail to any ad ress a ittle book on cause and cure of piles, and a list of cured patients from all parts of the United States.

K. W. White, pastor of the church at Salisbury, Mo, was recently the victim of a surprise party, perpetrated by well meaning memoers of his congr gation. We extend our sympathies or congratulations according as the case seems to him to de-

By the generosity of our brotherhood, the American Christian Missionary Society has been enabled to render assistance to our stricken brethren n Galveston, paid for repairs on church building, paid off the debt on the church, purchased a par sonage for our missionary and given him support for the year. In addition has given aid to the brethren in Alvin, Texas, who also suffered loss by

Mrs. Harness, of Atlanta, Ill., who has for many years been a friend of Eureka College, has recently promised a gift of \$5 000 to be used in the purchase of books for the college library, the amount to be available as soon as there are 250 students in the college. Eureka ought to have that many students and a great many more and we hope that she will be enjoying the double blessing of an in creased attendance and an enriched library.

Leslie W. Morgan, late of Atlanta, Ill., has completed the first year of his pastorate at Southampton, England. During that time he has achieved notable success in a field which is far from easy. Floating debts to a considerable amount has been paid, Sunday school, Endeavor Society and missionary societies greatly enlarg d and offerings for missions much increased. There have been 36 additions to the membership. The congregation celebrated the anniversary by special services and a 'tea meeting."

It is announced that Rev. James Parker of London, is to assume editorial charge of one of the London daily papers for one week and make an experiment in practical Christian journalism, some what on the plan of Mr. Sheldon's Topeka experiment. Dr. Parker may, perhaps, without injustice to anyone else, be ranked as the most influential prescher of the present time and his undertaking will naturally command wide attention on both sides of the Atlantic. It is understood that his idea is not to attempt to make the paper religious, but merely to make it clean, truthful and wholesome.

The School of Pastoral H-Ipers at Cincinnati is just closing its fall term. Six applications have been received from city pastors who desire women assistants. Several will be ready for work by the end of Mav. Applications should be addressed to A. M. Harvuot. The second term opens January 15.

The congregation at Warren, Ind., dadicated its new house of worship on December 9, the first birthday of the organization. During this single year the congregation has more than doubled its numbers and has boilt and paid for a house with a seating capacity of 300. L. L. Carpenter, of Wabash, preached the dedicatory sermon.

Charles Reign Saville, whose letters of travel in ur columns have doubtless found many interested readers, has returned from his tour abroad and is for the pre-ent at Albany, Ore., where he dedicated the new church on December 16. His letters covering Palestine and Egypt will continue for three or four weeks longer.

The church at Rewell, N. Mex., desires to secure the services of an efficient pastor. It is a live and growing town of 3,500 in a live and growing territory, which will soon be a state, and is said to have good graded schools, worthy so iety and superb cl mate. The membership is 240 and the salary \$800. Write to C. M. Bird, Clerk.

The church at Virden, Ill., gave a public reception Thanksgiving night in hon r of the retiring pastor, Paul H. Castle, and the new pastor, C. A. Burton. I is fortunate that there is to be no interval between pastorates and that the new pator is on the gr und so that Bro. Castle's exceent work in that town can be carried on without a break.

Illinois Bible-s hool superintendents are reminded that the I. C. M. I. has decided to in augurate mission work in at least four places in the state, Bradford, Wyoming, Kewanee and Galva, to be supported by contributions from the Sunday-schools of the state. Last year only one school in ten contributed to the state work. Send money to A. C. Roach, Wyoming, Ill.

E. E Hartley has recently removed from Toledo, Ill., to Mat.oor, Ill. During his year and a half of work in Foledo and Cumberland county he has assisted in building or improving four churches, held seven prograsted meetings with one hundred additions, held thirty church rallies and two county meetings and aided W. H. Waggoner in five missionary institutes. He would like to vit churches near Mattoon.

W. C. Swartz, secretary of the seventh district in Illinois, sends us a printed report of the progress of the work there during the last quarter, which shows that 'Egypt' is very much alive. Isaac Beckelheimer is state evangelist for that district. Every church which he has visited except one has made a contribution toward the work. Bro. Swartz says: "We have a better class of preachers here now than five years ago, more enterprising chur hes and, best of all, a vigorous and nealthy desire for a more educated and devoted ministry."

It is pretty generally known that Rev. G. Campbell Mork an, of London, is to come to America as Mr. Moody's successor. The statement is only partly true. In the direction of the educational work at Northfield, Mr. Moody will be succeeded by his two sons, William and Paul, and his son inlaw, Mr Fitt. Mr. Morgan will engage in evangelistic work, as Mr. Moody formerly did, making Northfield his center. He is already well known in this country and tis unusual adaptability, together with his previous acquaintance with American ideas and methods, gives ground for the expectation that he will be readily Americanized.

The Convention of Theological Students and Professors held in Allegheny, Nov. 1-4, was the largest and most representative gathering of the sort ever held. The report, which will soon be issued, will contain many reports of deep interest. Orders sent before the end of this mo th to S. Earl Taylor, 3 West 39th St., New York, will be filled for 35 cents, paper edition, or 60 cents cloth bound.

We have heard with deep regret of the recent death of Brother B n C. Herr, formerly a student at Eureka, and later at Kentucky University and pastor successively of the church s at Jet, Ky., and Norfolk, Va. His death occurred at Colorado Springs, Col., whither he had gone in search of health. He was a young man of brill iant talents, of singular versatility, of amiable disposition and of sterling integrity. He had already begun to fulfill the expectations of his friends who predicted for him a brilliant and useful career. He leaves a wife and infant son.

During the months of January, February and March the work of the Bethany C E. Reading Courses will be concentrated in the study of the pionees and the plea of the Disciples of Christ. Now is a good time to take up this work if you are not already pursuing it. The handooks of this department are: oncerning the Disciples, by B B. 'yler; Sketches of our Pioneers, by F. D. Power, and Bile Doctrine for Young Disciples. The three volumes may be obtained for \$1, by addressing J. Z. Tyler, 798 Republic Street, Cleveland. O.

Roland A Nichols has resigned his pastorate at Worceste, Mase, to take effect February 1, and will become pastor of the Union Constian Church of Chicago Bro Nichols has been in Worcester four years, during which time he has had 300 additions to the church has doubled its memorship, has raised money for the extinsive remodeling of the building and for the purchase of a lot for the Highla d S mission, and has been in the lead in all righteous monicipal activities. The church to which he goes in Chicago was organized in July, 1897, and meets in the People's Institute, the largest auditorium on the West Side.

J S. Hughes, Station O, Chicago, has been delivering his series of lectures, Seven Nights with St. John," to appreciative audiences in the Central Christian church, Des Moines, Ia., Bro. Breeden, part r. It seems to be Bro. Hughes' mission to bring this neglected book of Revelation into the prominence it deserves at this time when the very conflict between the Son of God and the mighty world powers with which the book deals is attracting the attention of all who have eyes to read the sins of the times. The whole Johan ine literature is emphasized and the "beloved disciple" given his rightful place in the development of Christian dootrine and life in these lactures.

An impressive ser-ice in memory of the late Pr f Burke A. Hinsdale was held in the Euclid Ave. Caristian Church, of Cleveland, on Sunday afternoon, Dec. 9 It was pe uliarly fitting that such a service should be held in this city, and in the church where for many years he held member ship. Between his presidency of Hiram College and his professorship in the University of Michigan, he was superintend nt of the public schools of Cleveland. The church was completely filled. Many prominent educators were present. Addresses were made by Miss Harrist Keeler, assistant principal of the Central High School, T. H. Johnston, principal of the West High School, Frederick A. Henry, attorney at law, Miss Ellen G. Reveley, public school supervisor and Harris R. Cooley, pastor Cedar Ave. Church. Miss Keeler and Miss Reveley spoke especially of his work in the educational world and of his abiding influence on the public school system of Cleveland.

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This wood arful remedy cured many cases which defied hospitals, drugs and medical skill, among them cases of upward of 52 years' standing. This is an honest remedy that has been a God-send to hundreds of former sad homes. In Denham, Ind., it cured a lady, who afterwards cured 15 of her neighbors. In Fountain City, Wis., it cured Hon. Jacob Sexauer after employing seven physicians, and after suffering for 33 years Rev. C. Sund of Harrisvill, Wis., test fies that this remedy cured two members of his congregation, one who had suffered for 18, and the other 25 years. In Plain City, Ohio, it cured Mr. N. J McMasters after prominent doctors of Columbus, Ohio failed. In Lake City, Iowa, it cured a case of painful Lumbago. In Elmgrove, Wis., it cured a case of Sciatica, which had baffled prominent physicians. In Bolton, N. Y., it cured a gentleman at the age of 83 years. In Lyells, Va., this reme ly cured a lady, after having been paralyzed for years, caused by rheumati m, she can now walk as well as ever. In thousand, of other instanc a the result has been the same. It is not a Liniment but an internal remedy which banishes rheumatism by its action on the blood. It also cured hundreds of other persons of the age of 70 and 80 years and over, some of whom had suffered for over

years and over, some of whom had suffered to total 40 years.
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Evangelistic.

Oakland, Cal.-Alan G. Clarke has begun a protracted meeting with the East Oakland Mission. The services are held in a hall.

Jacksonville, Fla, Dec. 12.—We had one confession at our regular service last Lord's day morning and one united with us from the Baptists tonight at our Wednesday prayer-meeting. Our Sunday-school has dcubled itself in the last two

waukegan, Ill., Dec. 15.—Our meeting here closes to morrow; 33 additions. W. O. Thomas is pastor here. My next meeting begins at Mt. Ayr, Ia., Dec. 30, where L. C. Swan is pastor. E. W.

Kerr, my singer, goes to Tampico, Ill., with J. S. Clements.—J. M. Lowe.
Charleston, Ill., Dec. 7.—We are in a meeting here with home forces; 31 added in past eight

days; 35 during whole meeting. Bro Cobb assisted first two weeks.—F. W. BURNHAM, pastor.

Niantic, Ill., Dec. 10—Our meeting from Nov. 11 to Dec. 5 resulted in 15 baptisms, two

by relation and one re-instated. Three confessed their faith yesterday and were baptized at the close of the evening service.—J. R. PARKER.

Mt. Sterling, Ill., Dec. 10.—One confession last night; house full of people. We hold union services the week of prayer. We hold our protracted meeting in Japuary. I have appointed 18 committees ing in January. I have appointed 18 committees to canvass this town from house to house; also invite the business men to church.—N. E. Cory. Cameron, Ill, Dec. 11.—Meeting one week old;

nine confessions last night; more to follow tonight. Work in new church moves on nicely .- O.

D. MAPLE, pastor.
Pekin, Ill., Dec. 10.—I have just returned from Cerro Gordo, where I conducted a short meeting. Two were baptized Monday. Bro. Ram-son Brown becomes their pastor the first of the year. Two were received by letter here yesterday; five by statement four weeks ago .- J. T. ALSUP.

Pine Creek, Ill., Dec. 11.- Eight baptisms since last report, four men and two ladies; two from the Lutherans. The Y. P. S. C. E. is growing, having additions at nearly all meetings.—D F. SEYSTER.
Fairfield, Ill., Dec. 10.—Since my last report

two have been added to the Church of Christ at Baily and others are expected; there is a great spiritual uplift there. I am now in a meeting at Buckeye assisting Bro. K. A. Williams, their pastor. Two have obeyed the go: pel. I will be open for engagement after Jan. 1, 1901, either to do evangelistic work or locate with a church.-LEW D. HILL, Exchange, Ill.

Kankakee, Ill., Dec. 13 - J. V. Updike has been here in a meeting for four weeks stirring Kankakee as it has not been stirred for years. A great many are inquiring "what they must do to be saved." Already 55 have obeyed the call—mostly confessions—and we look for many more before the meeting closes .- GEO. A. WEBB, sirg-

ing evangelist.
Cantrall, Ill., Dac. 12.—W. W. Weedon, Pres. of State Board, is holding a meeting here. Nine additions to date. Meeting continues with good interest. J. R. Robertson, of Cantrall, is filling Bro. Weedon's pulpit at Williamsville. The congregation there in fine working order.

Wabash, Ird., Dec. 11.—After the dedication of the new house at Rochester, Ky, we remained and preached a few sermons; eight penitent balievers confessed their faith and were baptized The church at Rochester now has the best house in the city. - L. L. CARPENTER.

Ft. Wayne, Ind., Dec 10.—There were six additions to the West Jefferson Street Church yester-

day, one the Sunday before, and two the Sunday previous to that.—E. W. ALLEN.
Packwood, Is., Dec. 10.—I just closed a two weeks' meeting at Renick, Mo., 43 added, 30 baptisms.—J. R. PERKINS.

Davenport, Ia —Our annual rally and roll call was held Dec. 9. There were large congregations at all services. Five united by letter or statement at morning service, and two young men confessed their faith. W. B. Clemmer clo ed his work with us in the Sunday-school Irstitute with an address 'The Rights of the Boy."-C. C. DAVIS.

Falmouth, Ky., Dec. 8.-Geo. Ringo has been called to the ministry of the Falmouth (Ky.) Church for the third year. There has been a net increase in the membership in the past two years of nearly 50 per cent.

Walton, Ky., Dec. 12.—At my last appointment at Liberty, Ind., one young man made the good confession. All lines of church work in a good condition. Shall preach next year for Liberty .- J. W. ROGERS

Bethany, Ky.—Thirty-eight additions in a meetof 18 days.—C. C. CLINE.
Eldorado, Kan., Dec. 10.—We are rejoicing
over the harvest of 61 souls, seven from sects
by baptism, 15 by statement and 39 by confession, 31 nights. Four nights I preached, the
balance Bro. L. B. Meyers, pastor Suth Lawrence
treat thresh Wichts. This city has revers here. street church, Wichita. This city has never been blessed with a better and grander presentatation of the Christian p'ea. This verdict is universal. His power is thrilling, his reasoning clear and logical; in manner earnest; simplifies the gospel until a child can understand sin is his foe.—E. E. COWPERTHWAITE.

Eureka, Kan, Dec. 11.-Closed a short meeting here last night; meeting was held with home forces. Seven accessions and outlook for a steady

growth is bright .- J. D. FORSYTH.

Hoisington, Kan., Dec. 10.—Sixty-four to date, 40 the last week, nearly all by confession Will close on Thursday evening. Next meeting will be with Pastor Sherman Kirk, of Des Doines, Iowa.

-D. D. BOYLE, evangelist.
Chanute, Kan, Dec. 9.—There were four additions here yesterday Two protracted meetings were in progress, yet we had good audiences both

morning and evening.—W. T. Adams.
Columbus, Kan., Dec. 15.—Five additions here at regular services since last report. Baptized two at prayer meeting last week. Preached nine sermons on week day nights recently at Crestline, resulting in two baptisms. Our mayor and council have ordered the schools and churches in Columbus closed until January, on account of small pox. We have postponed our meeting on that account.—M. M. McFarland, pastor.

Kano a, Kan., Dec. 8.—I have just closed a meeting of 17 days. Organized a band of disciples here of about 20 souls. There were only two or three in the place who were interested when I began. They need a preacher. Will begin a meeting at Formosa, Kan., soon.—F. U. HARMON.

Hoisington, Kan., Dec. 14.—Our meeting under the direction of D. D. Boyle and V. E. Ridenour closed last night with 85 additions. Our church now numbers 170. It was a grand sight to see Our church business men and railroad men and all classes of people come to Christ.—J. N. McConnell, pastor. Great Bend, Kan., Dec. 14.— One more added here

last Sunday, we have bright prospects .- J. N. Mc

CONNELL, pastor.

Jackson, Mich., Dec. 11.—Last Lord's day evening's regular service brought 5 excellent young ladies forward to confess Christ. We lieve there are more to follow.—JAMES EGBERT. We be-

-Two additions Sunday,

Cameron, Mo., Dec. 11.—Two a one by confession.—S. J. WHITE.

Mexico, Mo., Dec. 10.-The church here is having a splendid meeting just with home forces.

Brother Dutcher is preaching Meeting just two

brother Dutcher is presenting meeting just two weeks old and 50 additions, 41 by confession and baptism.—P. W HARDING. Moberly, Mo., Dec. 15.—Brother J. M. Vawter, of Lawson, held us a successful meeting at Missouri City in November with 20 additions. does excellent work in protracted meetings .- J. P. FURNISH.

Perry, Mo., Dec. 10 -E. J. Lampton, of Louisiana, Mo., has just closed a meeting here with six added. The discourses were valuable for their teaching and the splendid effect on the community generally. Any courch is fortunate that secures him for a series of discourses. He is vigorous, enthusiastic and instructive. The increase for the year is 29, mostly by baptism.-J. B. COR

Cowgill, Mo., Dec. 13 .- The writer closed a short meeting at Breckenridge, Dec. 11, with 2 additions, making 20 additions to the church there since April. There is a bright outlook for the church there. We had 3 additions at our last visit to Jamesport, also 3 in September .- W. E.

St. Louis, Mo., Dec. 10 .- The West End Church has just closed a two weeks' meeting in which Bro. Sherman B. Moore, pastor of Compton Heights church, preached twelve sermons. I take great pleasure in testifying that his sermons were all true to the Bible and the gospel of Christ, strong, clear and practical, wholly free from claptrap and sensationalism, convincing and helpful to all who heard him; and his bearing as a Christian minister was faultless. There were six good additions, and the church was benefited and strengthened by his work among us.—O. A. BARTHOLOMEW.

New Lordan, Mo.—W. T. Moore, of Columbia,

ecently closed his meeting here with 30 additions. The best result of the meeting was the awakening of the spiritual life of the church and community. St. Louis, Mo., D.c. 17.—The following reports

were made at the weekly ministers' meeting held

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at the office of the Christian Publishing Co.: At the Central, James McAlister pastor, one confesthe Central, James McAlister pastor, one confession and one by letter. Second Church, W. D. Pittman pastor, two baptisms, one confession, one by letter. Beulah, W. A. Moore pastor, one by baptism. W. W. Hopkins is supplying at Tuxedo. F. O. Fannon of the First Church exchanged pulpits with William Ross Lloyd, of Richmond, Ky., on Dec. 16. At Compton Heights Church, S. B. Moore pastor, one from Congregationalists. W. E. Harlow, of Parsons, Kans., preached for the Fourth Church. Fourth Church.

Warrenburg, Mo., Dec. 10.—Meeting in progress one week. 20 additions, 16 of that number by confession. With extra chairs we can seat 1,400. That capacity is being taxed nightly. C. E. Millard is leading the music and giving his illustrated solo work. I am managing the forces and doing the preaching.—H. A. Denton, Pastor. Harrisonville, Mo.—Eleven have been added to

the church since I came Oct. 1st, all by letter. Our audiences are good. The Mormon clergy have been very active in a house to house ministry and very profuse in distributing tracts. Last

Sunday evening I gave their history and reviewed the tracts.—S W. CRUTCHER.
Chillicothe, O., Dec. 10.—Had two additions here yesterday.—J. L. SMITH.
Nelsonville, O., Dec. 10.—Just closed a meeting at this place with 20 additions. Bro. C. W. F. Daniels, of Ionia, Mich., rendered efficient service making 23 since last report,— C. M. KEENE.

New Matamoras, O., Dec. 15.—Recently I baptized four persons in a meeting at Sheldon, O. I

have preached at this place, a mission point, a few days, and will close to night. Only three have been added, but the outlook is more hopeful. We have rented a hall for one year and I now be-lieve there is laid a firm foundation for successful work in this wicked oil town. There are only 20 or 25 brethren here. I will be glad to correspond with chorches or pastors desiring meetings.—
JAMES W. ZACHARY.

with churches or pastors desiring meetings.—
JAMES W. ZACHARY.
Glouster, O., Dec. 17.—J. G. M. Luttenberger has just closed a three weeks' meeting here. Results as follows: Several church members converted, saloons regulated, town officials compelled to erforce the laws, mayor impeached, slot machines ousted and one noble soul saved by letter. Beginning Jan. 5, Bro. L. will assist Bro. Timme in a meeting among the Germans in Cleve land It is expected that a second German church will then be organized in that city.

Chandler, Okla, Dec. 11.—We become more hopeful as we go forward in the work here. In a few evenings' meeting last week at a missi n point near town we had 31 additions; 22 baptisms. In six instances husband and wife were baptized together. Three additions at last Suday's services here. Fine audiences.—A. M. HARRAL.

Bowmanville, Oat., Dec. 14.—A very helpful meeting has been held here by Bro. A. Martin, of Muncie, Ind. "No other such series of sermons since the days of Moses E. Lard' is the way the older ones speak of it. The church is much stronger by growth from without and within. His lecture on "Four Years in England" was received with marked approval and enthusiasm.—B. H. HAYDEN.

with marked approval and enthusiasm .- B. H. HAYDEN.

Carlton, Oregon, Dec. 11 .- Closed at Bethe last Lord's day; three confessions and the church revived. Bro. I. N. Mulkey is the pastor. Began here last night with fine prospects. Bro. W. T. Matlock is the pastor and has everything in readiness. The church numbers only 35 members.—
L. F. STEPHENS AND WIFE, evangelists.

Sharon, Pa., Dec. 10.—Under the leadership of Bro. Herbert Yenell we have just closed a very successful meeting here; 36 baptisms; seven from Baptists; seven others by statement. This is the best meeting Sharon has known in years.—C. C. WAITE.

Llano, Texas, Dec. 13.—Our meeting continues

with nine confessions to date. Bro. Morgan Morgans is preaching to large and interested audiences. The interest is deepening and we look for many more e're the meeting closes.—C. E. SMOOTZ.

Whitesboro, Tex.—We came here from Kansas City in March. In August we began to prepare for a revival and called V. J. Rose to do the preaching and F. D. Wharton to lead the singing. The meeting beg n Nov. 18 and closed Dec. 6, with six additions and a satisfactory settlement with six additions and a satisfactory settlement of the old difficulties. We have given about \$50 to missions and about \$10 for charitable purposes. Last June I assisted pastor E. H. Wylie hold a short meeting at Decatur, Tex., with 19 additions, 13 by baptism. I tendered my resignation here Dec. 9 and am open for engagements for the coming year.—Frederick F. Wyatt.

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New York Letter.

The New York sweat shop is one of the most deadly menaces to industrial society, and great vigilance is exercised upon the part of the state and city to regulate and curtail its evils. At a recent meeting of the church association for advancing the interests of the poor, preliminary steps were taken to secure needed legislation on this matter. The Consumers' League, which for several years have been doing their best to induce the public to patronize the honest merchants and manufacturers, now state that new difficulties are continually met with. So many foolish people demand foreign labels on their goods that unscrupulous merchants so label their wares, though made within five minutes' walk of the Bowery. While it is not an encouraging sign that people want to be fooled, and that tradesmen are willing to fool them, yet it is not so bad as the dissemination of deadly diseases through the garments made in the sweat shops of the great east side tenements. Sin and suffering among the poor bear fruits of bitterness and death, not only in the aweat shops, but through the garments made there and borne into the homes of the rich. Truly no man lives unto himself. Disease is no respecter of persons. There is a natural unity of mankind that ought to make us all realize a universal brotherhood. Tenement House Reform is not for the benefit of the poor alone but for that of the whole community.

The question of Creedal Revision among our good Presbyterian brethren is making progress, and is of interest to us all. The New York Presbytery, one of the most influential in the country, voted by a small majority in favor of letting the Westminster Standard remain as it now is, undisturbed. But the general committee of sixteen, having canvassed the returns of all the Presbyteries, say that the votes indicate plainly, (1) That the church desi es some change in its creedal statement: (2) That no change is desired that would in any way impair the system of doctrine contained in the Confession of Faith; (3) That a new statement of old doctrines is desired; (4) Many of the returns show a desire for a revision of the present Confession; (5) That the committee of sixteen recommend to the General Assembly changes in agreement with the above findings. Dr. Van Dyke, of Princeton, says there is not the slightest indication of a coming split in the church over the question of a restatement of their doctrines or a revision of their creed. But many of us believe with Dr. Parkhurst who said: "Put the dear old Confession in a museum as a relic and let us have no more creed than John 3:16, with its fulness of meaning." That, said he, is enough. The agitation must result in good to the cause of Christ in general.

New York is being stirred more and more deeply with the need of social and civic redemption. The Chamber of Commerce, representing more wealth than any like association in this country, is inaugurating a campaign against vice and crime. Bishop Potter's crusade gathers strength every day. The city pastors of all denominations are preaching upon the need of reformation, and the volunteers of Ballington Booth are planning to inaugurate a new movement, to be known as the Volunteer Tenement Work. The preachers and the churches should stand together for the purification and the uplifting of the cities of their habitation. Good work of reformation will lead to the good work of regeneration in many cases. S. T. WILLIS.

In cases of catarrh Hood's Sarsaparilla heals the tissues, builds up the system, expels impurities from the blood and cures.

Galveston Letter.

The brethren everywhere have, I know, been anxious to learn of our welfare in this city during these sad weeks, and are ready to rejoice with us in any success in the eff rt to gather up and heal and go forward in the work.

We are comfortably situated in the house of Sister A C. Barden in the west end, a building which miraculously stood during the storm. We are among the drift; we look south a mile to the gulf shore and see ragged remains of "Salt Cedar" and yard shrubbery, a few fence posts and an occasional bent telephone pole among the piles of drift-lumber, furniture fragments, remains of trunks, rags, pieces of vehicles, stoves, dolls, books, photographs, bedding, cradles, jewel-cases, and all else that clustered around the hearthstones which flourished thickly all over this now a wilderness. Here and there as I write can be seen people gathering the wood to burn on the ground before the tents further down the beach, or searching where the home stood for a chance relic of something or somebody cherished in other days. Perhops that man just under my eyes at this moment was down town at work the afternoon of the storm could not reach home and is the only one of the family left. There are many such. Perhaps that woman now represents the family; she is in black -over half of the people are in mourning-she floated on a house-top for five hours, out into the gulf, then back, when the wind turned, and was drifted against some standing house, taken in naked, resuscitated and given what clothes could be spared.

Farther down east there are some small, unpainted houses which have been put up, for those who have their lots of ground left, by the relief committee. Some of these people have meagre furniture; some have nailed up temporary tables, chairs and beds out of boards taken from the

One bare spot just a block before my eyes is the site of the home of one of our estimable sisters who, with her husband and little Sandford, were living in a beautiful home recently erected through the aid of the Loan Association. By the help of relief, they will erect a \$250 home on the same spot, but they have nothing with which to begin house keeping. I know some of our people will desire to have a share in this humble home. A number of boxes of personal clothing, fifteen, perhaps, have come to me already. We are not in special ne d of supplies of this kind now. But kifts of bedding and house linen are needed. We have several cases of destitution like the above.

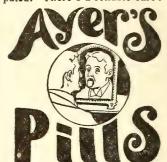
We have now thirty-five church members living in the city. Some half dozen members have come from elsewhere since the storm. One-third of the children who were in the Sunday-school are now with us. The school was re-rganized four weeks ago. We now hold the full line of regular services on the Lord's day. Our audiences are about two-thirds of their former size. By the help of a protracted meeting we hope to build up again straightway. The gifts to rehabilitate the church building and free it from incumbrance, and put the work on its feet again, have been very generous so far.

God bless you, brethren; you have been happy in the act of your giving. We have been able to take advantage of some financial opportunities for the advancement of the church which will be reported later. Some have written me concerning business in this city. There is a tremendous traffic going on just now, and the shipping business in, strange to state, greater than ever before at this period of the year. When the relief money is expended, during the spring and summer, there will no doubt be a going down of business. Then will come the hardest time of all

JESSE B. HASTON, pastor.

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Dr. Henry Gerould.

MARCH 6, 1829 - NOVEMBER 10, 1900.

There is much in the life of the subject of this sketch that calls for more than mere passing mention. The example of godly men is the heritage of susceeding generations.

The blood of the Huguenots flowed in Dr. Gerould's veins, and doubtless many of the admirable traits exemplified in his life are directly traceable to a noble, heroic ancestry.

He became a Christian at the age of eighteen. It was a case of whole-hearted surrender of himself and of all the yet undeveloped powers and resources of his being to the Christ whom he accepted as his personal Savior.

He made choice of the medical profession as the one in which he might best glorify God by serving humanity As a physician he was singularly painstaking and conscientious. There are many to-day of "those who deemed his skill delayed their death hour" whose hearts grow faint at the thought of his loss. Suffering and helplessness and want always appealed to him, and the hand was ever ready to answer to the generous heart's behest. The record of his numberless benefactions is on high. By a sort of spiritual intuition which is granted to souls in tune with the Infinite, to those who say habitually "Speak, Lord, for thy servant heareth," he seemed to know just when and where his gifts were needed. Speaking from personal experience, I recall several instances in the first years of the Mahoba mission when his timely help came just at the moment when most needed, tiding us over some of the hard places such as are inevitable at the beginning of such a work.

In the marriage of Dr. Gerould to Miss Julia J. Clapp, of Mentor, O., in 1870, we have a felicitous union of two souls actuated by a common purpose in life and dominated by the same spirit of loyalty and devotion to their common Lord. For thirty years they lived together "as heirs of the grace of life," planning and working, sorrowing and rejoicing together. For a few brief years their home was made bright by the presence of little children. When the stroke which rendered them childless came they comforted each other and together turned to lighten the burdens of other stricken ones. "You have comforted me in my sorrow" is the testim my, not of one alone, but of

Dr. Gerould will be longest and best remembered among us perhaps as the staunch friend and liberal supporter of world-wide missions. Every department of our common church work found in him an advocate and helper. His interest could not be confined within the limits which some Christians set for themselves. Each of our foreign fields has recived very practical evidence of his interest in its work. He was the first person in our brotherhood to assume the entire support of a missionary, thus securing for himself a rep resentative in the for-ign field. It was not that he was better able financially to do this than are hundreds of Christians who seem to prefer to live in houses of cedar and deny themselves no luxury while the cause of their Lord appeals to them in vain. The example of one who, considering himself but "a steward of the manifold grace of God," preferred to spend and be spent that Christ might e magnified and the world redeemed, rather than live in ease and luxury, is one that ought not to be lost.

MARY GRAYBIEL.



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Ode on the Morning of Christ's Nativity.

This is the month, and this the happy morn Wherein the Son of Heaven's Eternal King Of wedded maid and virgin mother born, Our great redemption from above did bring; For so the holy sages once did sing That he our deadly forfest should release, And with His Father work us a perpetual peace.

That glorious Form, that Light unsufferable, And that far-beaming blaze of Majesty Wherewith He wont at Heaven's high council-table To sit the midst of Trinal Unity, He laid aside; and, here with us to be, Forsook the courts of everlasting day, And chose with us a darksome house of mortal clay.

Say, heavenly Muse, shall not thy sacred vein
Afford a present to the Infant God?
Hast thou no verse, no hymn, or solemn strain
To welcome Him to this His new abode,
Now while the heaven by the sun's team untrod,
Hath took no print of the approaching light,
And all the spangled host keep watch in squadrons
bright?

See how from far, upon the eastern road,
The star-led wizards haste with odours sweet:
O run, prevent them with thy humble ode
And lay it lowly at His blessed feet;
Have thou the honor first thy Lord to greet,
And join thy voice unto the Angel choir
From out His secret altar touch'd with hallow'd

A Christmas Experiment.

BY ALICE CURTICE MOYER.

Louise Hartman walked home from the office in which she was employed, Christmas eve, a very lonely, homesick girl. Everybody she met wore a look of so much Christmas gladness that her heart became exceedingly heavy before she reached "home." To be alone in a great city of strangers on Christmas was anything but a pleasant situation. Only a few months before she had left her home in the country to take a position in the city. Her salary was not as yet sufficient to allow of any such indulgence as a trip home. So she wrote the dear homefolks a cheerful letter, wishing them a happy Christmas, and expressing a regret that she could not be with them, but said nothing of the great loneliness and homesickness that had taken possession of her as the holidays drew near. The mother who read the letter, however, read also between the lines and knew what her child was enduring to be compelled to spend Christmas, for the first time, away from home.

"Dear child," she said as she kissed the letter. "Mother's heart aches for her, but she is a brave lassie and will bear it heroically. How sorry I am that we could not pay the cost of her railroad fare but unexpected expenses have come to us and it was, just at this time, impossible." And then, mother-like, she did the best she could to help the other members of the family to have a pleasant time, wondering the while what Louise could be doing, feeling sure she would have a full account of how she spent the day in her next letter. This mother is

a special friend of ours, and we gained her permission to give the letter in full, thinking that it might be helpful to others:

Dear Mother:—On the evening after writing you that letter in which I tried so hard to put a little cheerfulness (but no doubt you understood) I returned to my boarding house so utterly miserable that I could eat no supper. I just went to my room, resolved to be as miserable as possible. I had hardly made that resolve before there came to mind the words, "For God so loved the world that he gave his only begotten Son,"-and it came to me all of a sudden that it was wicked to be so miserable when such a gift had been given to me, -not only to others but to me. The real significance of Christmas came to me then as it had never come before. God gave to us his only Son, that through him we might have eternal life. Because of this priceless gift, ought we not to try to give something in His name-to do something for His sake—at this time? I had no money with which to buy presents, but I wondered if there might not be some service that I could render to somebody in order to show my appreciation of God's great gift to us.

At that moment I heard the cry of the sick baby in the room next to mine, and I remembered that the mother of that baby had had but little rest for nights and nights from taking care of it. I had seen her as I came up to my room, looking so worn that I was sorry for her, but I was so much sorrier for myself just at that present moment that I did not stop to think that I might relieve her for a time that she might be able to get a little much-needed rest.

I got up immediately and went in to inquire concerning the baby, and to ask permission to watch at least half the night with it. My offer was accepted with gratitude. As I sat beside the baby's cot and saw the poor, tired mother asleep on the bed, a sort of peace began to creep into my heart, and to nestle there. It was still there when I arose the next morning at the usual hour, none the worse for my half-night's vigil.

Upon going down to the dining room at breakfast time, I found no breakfast on the table. Mrs. Johnson is always so prompt with her meals (you know she is a widow and keeps a few boarders to help make both ends meet) that I was surprised. At that moment her little 12 year-old daughter, Addie, appeared, half crying. "Oh, Miss Louise," she said, "mother was taken so sick during the night that she could not get up this morning, and I am having such a time

B.T.Babbitt's

1776

Soap Powder

takes the dirt and leaves the clothes

with the breakfast. The fire never was so slow, and the cakes just won't brown and—and—" and here Addie cried outright.

How glad I was at that moment that I had been brought up by a wise mother who believes that girls should know how to cook as well as to play the piano. I soon brought order out of the kitchen chaos and breakfast was not so very late after all. I felt well paid afterward when Mrs. Jonhson said, "My head felt better as soon as I heard that you had come to Addie's rescue. She ran up to tell me at once." A woman was sent for to take charge of Mrs. Johnson's other household duties for the day and so my services were no longer needed. I was wondering what next I could do when I heard our next-door neighbor, who had come in to see Mrs. Johnson a moment, say in answer to a question:

"No; I am sorry to say I cannot attend service this morning. I so seldom have an opportunity to go to church. The babies are too small to take and I cannot leave them alone. I would so much like to go this morning though," she concluded wistfully.

Here was another opportunity, so I said:

"Mrs. Gleason, I had not intended going to church this morning, and I will take care of the babies while you go." (Of course, mother dear, you know I would not tell all this to anybody but you; others might think that I felt I was deserving of praise. I know you will understand that I only wanted



to do what I could because of the reasons given in the first part of my letter.) You should have seen how pleased Mrs. Gleason was. A chance to attend Christmas service was an oasis in her desert life. I quite enjoyed my little stay with her twins for whose sake the faithful mother sacrifices, willingly, all recreation. As soon as she returned from church I went over "home" (this is what I sometimes call my boarding house) and found that it was time for our one o'clock dinner. Before leaving the table Mr. Munro (whom, you know, is one of the boarders, for I have often spoken of him before) said:

"Miss Hartman, I need some one to go with me this afternoon to visit a North end family in whom I am interested. Would you go?" I told him that I would. I helped him carry his baskets and I am so glad I went. It was a pleasure to me to see their wants relieved, and it was a lesson to me in thankfulness as well as Christmas giving. I never before realized how rich I am. I have health and strength and ability to earn a livelihood. I was made to see also how blessed a thing it is to give to those who are in need, no matter whether it is Christmas or the 4th of July or any other day of the year. Mr. Munro is not a rich man by any means but he is a very happy one. I know he is compelled to deny himself many things in order to give to this family, but he is the sort of Christian that lives his Christianity. (Mother dear, I know you will suspect something because I do so fill my letters with Mr. Munro, and I will confess here and now that I have a very sweet secret to whisper to you when I see you; I cannot write it down in plain, cold, hard words. But do not worry, mother; you will not lose your lassie soon. Mr. Munro has much to do yet, and of course he must win your approval, but you cannot fail to approve when you come to know him.) I felt that I wanted to do something for this family too, and just as we were leaving I put a dollar into the hands of the woman without Mr. Munro's knowing it. It was but a mite but it was all I could do. I was sorry that I could not give more. I had been saving that dollar for a pair of new gloves but I can wear my old ones for a time yet and am glad to do it.

On the way home Mr. Munro told me a story that he said he used to hear his father relate:

Two neighbor boys who were friends were always complaining about the rough, stony path over which each had to pass in order to reach the home of the other. At last the father of one them said: "Why don't you clear the path and stop your grumbling?" "Oh," said the boys, "we could never get all the stones out of the path. There are so many." "Perhaps," said the father, "it would not be possible for you to clear the path in one hour or one day, but if each boy every time he passes over that path would remove one stone, you would be surprised to see how soon the path would be cleared." The boys acted upon this suggestion and finally not a stone was left in the path. Mr. Munro says that this story has always been a help to him. He says that if each of us would make it our business as we go through life to take some little hindrance out of the way of another, to give of whatever we have whenever opportunity offers, whether it be money, time, talents or service, this would be a happier world. This idea was not new to me, of course, because you, mother, have always taught your children such principles, but it did me good to be reminded of it.

It was evening when we reached home. I sat with the sick baby two or three hours (as next day was a work day I could not stay up so late as before), and went to bed a happy girl. And, mother dear (I must tell you this), just as I was dropping off to sleep, it seemed that I could see the dear Savior's face looking at me kindly; it seemed that I heard his dear, kind voice say the words: "She hath done what she could."

Your loving daughter,

Louise.

The first Christmas in New England was spent in toil; all other Christians in the world that day stayed their hands, but the Puritans, in grim and silent protest, did not rest. "We went on shore," writes Mourt, "some to fell timber, some to saw, some to rive, and some to carry; so no man rested all that day.'

However, Bradford's record of Christmas time in the following year shows that it was difficult to repress the joyous frolic of the day even at the farthest outpost of extreme Puritanism. In November, 1621, about a year after the arrival of the "Mayflower," came the good ship "Fortune," bringing a welcome addition to the Plymouth settlement. "Most of them," Bradford tells us, "were lusty young men, and many of them wild enough," adding: "And here with I shall end this year, only I shall remember one passage more, rather of mirth than of weight. On ye good day called Christmasday, ye governor called them out to work (as was usual), but ye most of this new company excused themselves and said it went against their consciences to work on ye day. So ye governor told them that if they made it a matter of conscience, he would spare them until they were better informed. So he led away ye rest and left them; but when they came at noon from their work, he found them in ye street at play, openly; some pitching ye bar, and some at stool ball and such like sports. So he went to them and took away their implements, and told them that it was against his conscience that they should play and others work. If they made ye keeping of it a matter of devotion, let them keep their houses, but there should be no gaming or reveling in ye streets. Since which time nothing has been attempted that way, at least openly."-Richard Cramer, in Ledger Monthly.

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A Christmas Song.

BY PHILLIPS BROOKS.

Where children pure and happy
Pry to the bless d Child;
Where misery cries out to Thee,
Son of the mother mild;
Where Char ty stands watching,
Ani Fatth holds wide the door,
The dark nigh wakes, the glory breaks,
And Christmas comes once more.

O, Hely Child of Bethlehem,
Descend to us, we pray;
Cast out our sin and enter in;
Be born in us to-day.
We hear the Christmas angels
The great, g ad tidings tell;
O, come to us, a side with us,
Our Lord Immenue!

STRUGGLING TOWARD THE LIGHT.

BY WALTER S. SMITH.

Chapter VIII.—In the Field; Word from the River.

"Paul" and "Timo by!" Attractive combination! Timothy at first said "Professor," according to the custom of the Bend; for that had seemed to him the most appropriate designation for a tacher who was always equal to his obligation; but, now hat the teacher was preaching, and preaching as well as he taught, and as his name was Paul, he felt that the apostle's name was more fitting. In fact, he was glad to think of hi uself as "Son Timothy."

On Saturday, March 2, Paul stepped off the train with two heavily packed valises, and stood on the platform of the Freedom railroad station. An elderly gentleman in plain of thing approached him and said: 'Is this Professor Guthrie?' at the same time extending his hand. Guthrie tok it and shook it warmly. 'Martha, this is our minister,' said the older man. 'Bro. Guthrie, this is my daughter, Martha Keene.' Paul thought he saw, in these two, a spirit of Christian consecration; and he afterward found his view correct.

Paul had in the values, (1) his raiment, including a baptizing suit, (2) a rare collection of books, which he made useful in his work. Fixing things about him in his room in convinient order he bathed his face and sat down to rest. The room to which he was sent was in the second story, with heat and light and air in abundance.

There was a table, large enough for all his books, with lamp-room and writing-room to spare. There was a wash-stand with pitcher and bowl; and the pitcher was full of rain



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for every hour of hard rubbing with old-fashioned washing. You save half the time. It's easier, pleasanter, healthier work. Soaking the clothes in PEARLINE and water loosens the dirt. You rinse it out with no rubbing. This soaking is absolutely harmless—not so with most soap-soaking. 629

water. There was plenty of soap, and the good wife had provided two towels; so that the weary preacher migh enjoy a bath without going to the barber shop for it. The table was arranged, with rare good sense, in such a way that the light came to it from the left shoulder of the one who sat before it to write. The looking glass, too, was so placed that the prea her could stand before it with the light in his face; and the wash-stand had its full outfit of combs and brushes and water service. And while Paul sat and looked over all these marks of genuine and sensible hospitality, he inwardly hoped he might stay there all the time. For, truly, it is not eve y good housekeeper who understands the art of providing a room for the comfort of a guest.

He need not have given himself unersiness, for in the whole four weeks he stayed in Freedom he had not a single invitation to lodge elsewhere. "Uncle" Reuben Stanley, as his neighbors called the old man, and Aunt Crete, as they called his gentle wife, had all the burden of the church to carry, so far as entertainment of the preacher was concerned; and no preacher, lately, had thought of going anywhere else. The daighter was quite inclined to bear her part of the burden; but her burdens at home were such that she could do but little.

So little vitality had the congregation at Freedom that often they had no preaching for a year at a time. Just now, a brother was visiting hem on e a month, preaching two good sermons, staying with Brother Stanley over Sunday, and resurning to his home forty miles away on Monday. Martha Keene was superintendent in the Sunday-schol; and she and her parents were paying a full half of the minister's salary. She was a good manager and almost half of her portion she secured from the sunday set ool.

Dr. Doolittle and Farmer Fussy paid a half dollar a month apiece; and one good brother and his family, five miles away, as sisted by his two daughters paid the balance.

The doctor's family were enrolled aith the Presby erians. The farmer's family were all in the Christian Church, and so loyal that they would not attend church anywhere else; but so disloyal that they would not attend Sunday school. It wasn't clear to the brother that a woman "had ort to run a Sunday school." But he knew good preaching; and as the preacher from forty miles away never gave them any other kind, he was there every time to hear him, and always brought his half-dollar. He was even fond of taking Brother Portly home with him to dinner.

Portly was indeed a good preacher and a good worker; and it was t rough the interest he felt in the church that the co-operation evangelist was sent to hold the meeting at Freedom. Freedom was a county seat, almet on the Onio line; and our church had existed there since the palmy das of John O'Kane and Walter Scott. But for some reason it failed to grow. It had served more as a feeder for the other churches than otherwise; and, just now, the members added by a fine meeting only last O tober

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were "taking membership" with the Presbyterians and Methodists. Brother Portly, who had held the meeting at air all sacrifice, was anxious to stop this disintegration and see if the Christian Church might not be made able to hold her own.

Freedom was very largely given over to the devil of infidelity. The Methodist people had a fine building, and they and the Presbyterians about equally divided the prestige of the place. But in that population of near fifteen hundred, both audiences. except on special ocrasions, would not have filled a common country meeting house. The cause of this decadence was nothing more or less than rection. Two women from Cincinnati had dropped in upon the Methodists to hold a great revival. They had succeeded in holding one, and it was truly great. Throngs of people had attended and the excitement had become so great as to unbalance a mind or two. The mourners went about the streets and the women brought down so much of the power of God that one of them declared she saw Jesus coming down the aisle. She bounced up and down in her chair as she said this, and ex horted sinners to "seize him and h ld him fast," and not to "let him go" till they "forced him to impart a bessing." Unaccountable as it may seem, this whirlwind of exci ement caught away the judgment of people who really knew better; and two hundred and fifty-two "from all the churches" were reported in the papers as having been thus powerfully converted. The coller sense of the managers waited for the six months of probatio before enrolling their names. and when that period had passed they found seventeen to be add-d to th ir membership!

Where were the two hu dred and thirty-five? Most of the a had cooled down and when they found no reality in their paroxysm of religious fervor, they supposed no reality to exist in religion, and had become infidels. So, now, Paul was in a field white for the harvest, and yet, having so dead a force to aid him, the outlook was far from flattering.

By Brother Portly's diligent vertising,

The Plight of the Democracy and the Remedy



By Former President

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The Audience of the Diplomats, by Hon. John W. Foster. United States Ministers and their amusing struggles with the etiquette and customs of Foreign Courts.

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In this week's (December 22) number of

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the Sunday morning service was well attended. Portly himself could not be there on account of an engagement elsewhere. But Paul felt no embarrassment in introducing himself; and as he proceeded in the discussion of the text: "I determined not to know anything among you save Jesus Christ and him crucified," he saw two or three wiping their eyes and felt the full force of a solemn occasion.

Noticing that the singing was almost wholly carried along by the young girls, and that a good leader would be of great service, he announced that he would write for a man to come over and help them.

Timothy came in answer to Paul's letter; and at once the singing improved. So, too, day meetings were established and a deep and wholesome sentiment pervaded the church. But this narrative is more concerned with Timothy than with the meeting. Uncle Reuben opened his home to receive the junior worker and now began the best part of his acquaintance with his senior. He related the hateful features of his Sunrise experience, and took Paul into full confidence. They talked, they studied, they read books, they prepared sermons together; and every day they walked out among the factories to see the men and invite them to the meetings.

By this joint work they continued to have a houseful. Paul preached of nights and Timothy sang; Timothy preached in the day meetings and all the people shook hands.

Things were thus moving pleasantly along, when one day Brother Fussy told Paul he had a letter from his sister in Sunrise. The letter warned him against affiliating with Timothy Henry. She was well acquainted with his mother-in-law and the widow had told her some awful things about him; repeating, in fact, the things that had tortured him at Homo and Luzon.

Paul's accidental acquaintance with the facts of the committee's investigation satisfied Brother Fussy and he wrote the facts to his sister; but Paul thought it best to advise the persecuted young man of what he had heard, and thus provide a means of ending it.

So when they were seated for their usual evening talk, Paul said: "Brother Henry, I heard from the River to-day." The boy turned pale and then flushed. "And what did you hear?" said he.

"Your mother-in-law is still maligning you, and something must be done. Tell me, as one answering to God, are you innocent?"

"Before God, I am; except the one sin against Brother Norris!"

"Well, then, sit down and write a letter to the Sunrise Blade; acknowledge what you have done that is wrong and emphatically deny what is false."

(TO BE CONTINUED.)

Every Movement Hurts when you have rheumatism. Muscles are stiff and sore and joints are painful. Hood's Sareaparilla goes right to the spot in this disease, neutralizes the acidity of the blood and cures.

Indigestion, nausea are cured by Hood's Pills.

The Prize Poem.

As announced, the vote for the prize poem on "Macatawa" closed December 13. While the vote was not large compared with the registration (which included the entire subscription list of the CHRISTIAN-EVANGELIST), the voters were thoroughly representative and were numerous enough to make a quorum. Fifty six per cent. of all the votes cast were in favor of the third poem, which should have been designated by "C." It had been our expectation to announce the name of the victor, but he, with a modesty so rare in the genus irritabile of poets that we shrink from discouraging it, requests that his identity be not dis-We therefore take pleasure in awarding the honor and the prize to the author of the unsigned poem whom we will designate as The Great Unknown. Who knows but that it may be old Anonymous himself, whose familiar name is appended to many of the best things in every collection of poetry?

Armenian Christmas Customs.

In Erzerum, Armenia, Christmas tide is the season when the maidens fancy they can choose the love of their dreams, and they have a unique way of getting the question decided. In the early morning, before sunrise, the maiden makes a corn cake. While it is in the oven, she dresses herself in her prettiest costume, for this is an offering to fate and she must look her best. When the cake is done, the maiden bears it to the roof where she places it on the terraced housetop, then hides herself behind the great chimney. Suddenly there comes a whir of wings, and she sees a great bird looking toward the cake. Finally he swoops down in swift flight and seizes the maiden's offering to fate. This is the supreme moment. The girl's eyes never waver a moment in watching the bird's flight, for where he rests will be her future mate, if she chooses to have him. If the bird flies far away her fate will not be settled during the coming year .-Chautauquan.

While the promise of Scripture, as a last resort, is often heard about "two or three gathered together in God's name," the church is run on the working conviction that unless the minister and the elders can gather two or three hundred in God's name, He will not pay any particular attention to them, or if He does, He will not pay the bills. The church of our forefathers, founded on personality, is exchanged for the church of democracy, founded on crowds; and the church of the moment is the institutional church, in which the standing of the clergyman is exchanged for the standing of the congregation. The inevitable result, the crowd clergyman, is seen on every hand amongst us,-the agent of an audience, who, instead of telling an audience what they ought to do, runs errands for them morning and noon and night. With coddling for majorities and tact for whims, he carefully picks his way. He does his people as much good as they will let him, tells





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them as much truth as they will hear, until he dies at last, and goes to take his place with Paritan parsons who mastered majorities, and with apostles who managed to make a new world without the help of majorities at all. - Gerald Stanley Lee, in De cember Atlantic.

The Line Fence.

A good lawyer learns many lessons in the school of human nature; and thus it was that lawyer Hackett did not fear to purchase the tract of land which had been "lawed over" for years.

Some of the people wondered why he wanted to get hold of the property with such an incubus of uncertainty upon it. Others thought that perhaps he wanted some legal knitting-work, and would pitch in red hot to fight that line-fence question on his own hook. That's what the owner of the adjoining land thought. So he braced himself for trouble when he saw Hackett coming across the fields one day.

Said Hackett: "What's your claim here, anyway, as to this fence?"

"I insist," replied the neighbor, "that your fence is over on my land two feet at one end and one foot at least at the other end."

"Well," replied Hackett, "you go ahead, just as quick as you can, and set the fence over. At the end where you say I encroach on your two feet, set the fence on my land four feet. At the other end, push it on my land two feet."

"But," persisted the neighbor, "that is twice what I claim."

"I don't care about that," said Hackett. "There's been fight enough over this land. I want you to take enough so you are perfectly satisfied, and then we can get along pleasantly. Go ahead and help yourself."

The man paused, abashed. He had been ready to commence the old struggle, tooth and nail, but this move of the new neighbor stunned him. Yet he wasn't to be outdone in generosity. He looked at Hackett.

'Squire," said he, "that fence ain't going to be moved an inch. I don't want the land. There wasn't nothin' in the fight, anyway, but the principle of the thing."-The Watchword.

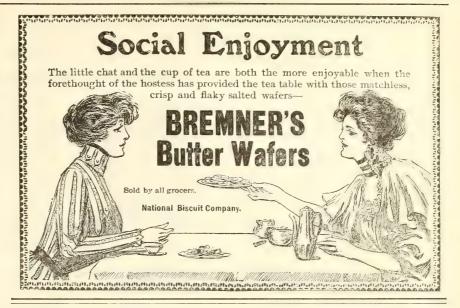


Advance Society Letters.

J. BRECKENRIDGE ELLIS.

Jas. T. Trellow, New York City: "My aunt from Ohio has just come to spend the winter with us, and she brought a great big trunk that was just full of things. I don't mean her particular trunk, but an old leather one that she told us children to rummage in as much as we wanted. I'am 13. So we rummaged, and one day I found a big pile of papers in a corner and they were Christian-Evangelists, with your page in the end part. So I read the Red Box Clew, and I tell you it was fine. You ought to have seen me digging into those papers up in our attic. I like the children's letters pretty well, and I want someone to answer this: Whoever has read a Rollo Book? Also, who is going to read Louisa Alcott's letters that will come out next year in the Ladies' Home Journal? I am. And I am reading 'Pete.' I can tell you who the tramp is. He is the man that married Edgar Brown's sweetheart, I mean Mr. Hardcattle. Afterwards the tramp will die and then Edgar can marry that girl he was so taken up with." Margaret E. Sturges, Chillicothe, Mo.: "I have been reading about the Advance Society ever since it was organized and wanted to join, but just neglected it. I think the Red Box Clew was just a fine story, I enjoyed it very much. 'Pete' is a good story also. I have one objection to your stories-you never have enough in a paper. I think Pete a 'cute' little girl, and I know who put those lemondrops in the girls' boxes. My favorite books are: Ivanhoe, David Copperfield, Little Men, Little Women, I am 14, I am reading of the French Revolution." Delight M. Shafer, Decatur, Tex.: "My

Advance Society work has been a failure in the past quarter. I have read some in McCarthy's History of Our Own Times, the Saturday Evening Post, etc., and learned a few quotations, but domestic affairs have interfered with regular study. I begin a better record to-day." Madge Masters, Ozark, Ark.: "How we dig sweet potatoes: We commenced Oct 16th. One man plows out the potatoes with a turning-plow, then some of the rest come along on their hands and knees and scratch out the potatoes; some more come along with potato-boxes and gather the largest up and put them in the boxes; then some one else comes along and gathers up the small ones (or seed potatoes as we call them). The boxes hold one bushel. They are two feet long, divided in the middle. They fill a wagon with the boxes and take them to the cellar and unload in birs about three feet deep. Of 75 acres of sweet potatoes planted last summer they have put 14,000 bushels in the cellars. They pay the men 12 cents an hour." Harry Cash, Pennville, Ind.: "My



eighth report was not printed in the honor list. I expect it was sent to Plattsburg and you didn't get it. I am very much interested in the story 'Pete.'" Mattie Upton, Houstonia, Mo.: "I thought I would write you a few lines. How are you liking the place where you live now? I have read the Blue Veil, Jess, Ten Nights in a Bar-room. My favorite quotation is from Sir Walter Scott. I like the continued story. I think Pete's and Madge's mother knew the tramp bofore she was married." Mary Emily Day, Sparta, Mo.: "I live on a farm three miles from Sparta, where I attend church when the weather permits. We have been very busy gathering in the golden grain and the big red apples, but now as the work is nearly done I hope to have more time to read. I have made an Advance Society badge of blue worked in gold, and I wear it wherever I go. I like 'Pete' very much and think Nap (the tramp) is Mrs. Morris' brother." Jennie Turner, St. Paul, Minn .: "I do like that young man, Mr. Edgar Brown, in your story of 'Pete.' I wish I could meet some one just like him. Wasn't Pete brave to go up in that loft and talk to the tramp? I expect he wasn't as bad as he was painted. I am a little orphan living with such a good lady, but she is not well off, and don't you think somebody sends the CHRISTIAN-EVANGELIST to me each week after they have read it, and I don't know who, but I want to thank them right here! I wonder if they saw me some place, and liked my face and remembered me? Because, how could they know about me? And I am only twelve. Once I knew a long poem, but I have forgotten all but the start. Can somebody tell me who wrote it, so I will know where to hunt it up and find it again? It was real funny. It began this way:

"'Tim Turpin was blind and ne'er had seen the skies, For Nature, when his head was made, forgot to dot his eyes.

So like a poor school-teacher, Tim was forced to do,—
Look out for pupils, for he had a vacancy for two.'"

Lulu Coleman, Spurgeon, Ind.: "I have been reading the CHRISTIAN-EVANGELIST a long time and I want to join the Advance Society. Tell me how and what to do. I would like to know your name."

Honor List: Madge Masters (8th quarter); Mary Emily Day (3rd); Harry Cash (9th); Mattie Upton (7th).

Children, this is the last chance I will have to say a word to you before Christmas, that day for which it seems the other days of the year were made. So I will answer some questions and make a few remarks. I, for one, have read many Rollo Books. If anybody else has had this pleasure, hold up your hands. There is much difference of opinion concerning Nap. I am afraid one tramp won't be able to go all around. Has anybody else a guess as to who he is? If anybody can guess who Nap is, before it is told in the story (and that will be a long time off), I will send that person, free of charge, a copy of my historical novel, Shem, which the Christian Publishing Company has just published. Everybody take notice of this prize-offer. The solution of the mystery will not appear until next May, for this is a very long story. If more than one person guesses it correctly, the book goes to that one whose guess comes first to my letter box. I don't care who guesses, or how many in the same family guess; but nobody can have more than one guess. Since you didn't know about this before (in fact, I have just thought of it) I will not count the guesses that have already been made. We will begin on Christmas day. In the meantime, can anybody tell who wrote the poem Jennie Turner quotes? I am 'liking the place where I live now' a good deal. Don't forget it is Albany, Mo., and that my address is Central Christian College. Mary Emily Day is not the only one who wears our badge. Notice our letters this week; although there are but nine, they represent six different states. What is my name? Why, look at the top of the page. That's it, my sure-enough name that my papa and mamma gave me when I was little. Did anybody think that was 'a made up, make-believe name? No, indeed! How join the Av. S.? Make five resolutions: to read five pages of history and thirty lines of poetry, and memorize a quotation from a good author every week, read a Bible verse each day, and keep an account in a note-book. Is there anybody else doesn't know yet? A merry Christmas, and a stockknow yet? ing full of kind wishes to all of you! Albany, Mo.

Sunday - School.

W. F. RICHARDSON.

FOURTH QUARTERLY REVIEW.

The lessons we have been studying for the past three months have led us in the Master's footsteps, as he traversed the province of Perea, east of the Jordan, until his final journey to Jerusalem, whose immediate vicinity he left no more till he departed by way of the cross But a few days yet lie between him and Calvary; but so many are the great events that cluster about that supreme tragedy that we shall study for six months to come the life of Jesus during the weeks that preceded and followed his sublime act of sacrifice.

The Perean ministry of the Master was a busy and toilsome one. The throng about him grew daily larger, the enthusiasm of the multitude more outspoken, and the enmity of the Pharisees and scribes more bitter. The first two lessons of the quarter, Jesus Dining with a Pharisee and the parable of the Great Supper, were directed towards the legalism, pride and carnality of the spiritual leaders. They made the Sabbath a burden instead of a blessing to the people, sought worldly honors rather than godly service; and were so absorbed with the claims of mammon as to reject the divine invitation to eternal bliss.

The next two lessons comprise the three "parables of grace," by which Jesus made known the heart of God, in its yearning for the salvation of sinful man; and, at the same time, reveal-d the selfish and bigoted spirit of the Pharisees and scribes, who would rather that men should go to perdition than that they should have the Hand of Infinite Love extended to them. Not one of them would rail at the shepherd who went out on the bleak hills to find his straying sheep; nor chide the housewife who swept her house diligently to find the one lost coin. Much less would they mock the love of the father who with open arms welcomed home his prodigal son. Yet they were murmuring at Jesus, when he came seeking and saving the lost. All their self-righteousness was unavailing to atone for such unholy envy; and the angels of God joined with the Father himself in rejoicing more over the turning of one sinner to righteousness than over ninety and nine who rested complacently in their fancied freedom from the guilt of transgression.

The next two lessons contain a severe rebuke to those who wrongly use the means and opportunities of life, which might be made to minister to human need on earth, and to fulness of joy in heaven. By the parable of the Unjust Steward, the Master taught us that a wise use of wealth, or other agency of benefactions, would ensure to us a future of undimmed glory and satisfaction. Even the unrighteous s-rvant, by his worldly wisdom, secured for himself a shelter beneath the roofs of those whom he had profited by his knavery. Mach more may we, if we use honestly and generously the things committed to us, anticipate a welcome into the home of righteousness. But if, like the rich man in the second parable, we allow the poor saint to suffer at our door, while we revel in luxury, we may expect, in the next world, to be shut out from the joys that come to those who patiently suffer and trust. They shall rest in Paradise while we behold their bliss from afar off.

In the story of the Ten Lepers Cleansed, we are reminded of the common sin of ingratitude, which so cruelly wounds the leving heart of the great Giver of good. Of the ten who were healed but one came back to render thanks for his restoration from the dread disease. The others were too eager to secure their certificates from the priest, and get back again into the great and busy world from which their affliction had excluded them, to spend even the little time needed to return and fall at the

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feet of their benefactor. The grateful heart, like the garden after rain, will blossom into bright and fragrant thanksgiving.

On the Sunday before Thanksgiving, known as Temperance Sunday, we turned aside to study one of the practical lessons on self-control, which occur so frequently in the Scriptures. Sobriety, charity, sincerity, such are the virtues that hallow the home life and elevate society. The aged men and women are to teach their juniors, by word and example, and the young are to make their very youth honorable by keeping it pure and unselfish. God's grace has brought salvation to men, making it possible for them to live soberly, righteously and godly in this present world, and to anticipate the coming of Jesus Christ in glory, and with reward.

Lesson IX, the Rich Young Ruler, conveys a warning much needed in this day of rapid wealthgetting Many who are hastening to get rich do not realize that they are falling into a snare, and into many foolish and hurtful lasts, such as drown men in destruction and perdition. They forget that the love of money is a root of all kinds of evil, and that they that trust in riches cannot enter into the kingdom of Gad. Sadly would they turn away from Jesus, should he make upon them the demand that proved too hard for the rich Jewish ruler. And we who have but little may, on our part, love that little to such a degree, and so envy those who have more, as to make it impossible for us to acquire the true riches, which never fail.

L-sso s X and XI are located at Jericho, and mark the turning of Jesus' way from the Jordan to Jerusalem. To the pitiful appeal of Bartimæus the unfeeling multitude returned only a rude rebuke, bidding him keep still, lest he disturb the discourse or conversation of the famous Rabbi of Nazareth. But his need was so great, and his faith so strong, that he would not hold his peace; and the prayer of faith was answered, and the Son of David gave him the blessed boon of sight.

And while in Jericho, Jesus sought not the home of the leading priest or scribe, but asked that he might lodge with one who was hated and counted an outcast from his own people, Z.c. haus, the publican. Whatever his enemies might say, or his friends think, Jesus would not turn aside from his supreme mission, to seek and save the lost. Into that home, shunned by the populace and despised by the leaders of the people, the Lord of live entered, and found there a heart that only needed the touch of kindness to break into streams of penitence and charity.

It is fitting that this wonderful century, which has drawn to the study of Him whom our Christian era enthrones the hearts of countless millions of earth's peoples, should have as its closing lesson that of the marvelous nativity of the world's Savior. So we gather about the Babe of Bethlehem. as we did in our first lesson for the year 1900, and with the Wise Men from the East lay our offerings at His feet. Blessed Bane, over whose advent the angels sang to the humble shepherds, whose star led the sig s from their distant home to keel at thy feet, whose birthday became the parting of the paths of human history and the beginning of the world's largest hope, may thy sweet spirit find a bome within our hearts, and thy dear feet mark for us life's highway of holy and happy living!

Christian Endeavor.

BURRIS A. JENKINS.

TOPIC FOR DECEMBER 30.

THE OLD AND NEW: YOUR PURPOSES.

(Loke 5:36-39: Matt. 13:51, 52.)

There are some old things worth cherisbing, as old wine, old pictures, old friends, old virtues. Truly it is not always best to mingle old things with new and yet sometimes it is decidedly best Old pictures may go into new frames; old friends into new environment.

Is there, however, any old trait of character, any old goodness, old charm, that is struggling beneath a weight of newer weaknesses? Sometimes, old things are best. The way we used to think, to feel, to act, may sometimes be better than later ways.

N w Year's is a good time to bring from our trea-ure house things new and old and select those that are worthy to be preserved. Is is a good time to renew youth, to freshen up old feelings, and strip off new growths and excrescences.

"Backward, turn backward, O time!" If I could but know again the joy of first service, the enthusiasm of early days in the kingdom. And why not? If I could but beli-ve again as I once did, when in childish days, I thought of God, when my mother talked, as a great, good Father, like my own, only tenderer and gentler. And why not continue so to think? There is nothing in all the philosophizing, in all the modern theologies and the new criticisms, however true all of them may be, that is at war with the old simple childlike conceptions of the Father's heart, or that is superior to them in value!

/To be sure there are some old things that aree ot worth keeping. There are some old notions of things, some old practices that may not be in themselves evil, but that are not worth keeping just b cause they are old. They are the old wineskins that might as well be thrown away; they are the old garments which, though patched up for a time and made serviceable for a short day, are nevertheless doomed soon to pass. New Year's is a good time to face these things resolutely, and winnow them out and throw them away.

Are we struggling to keep any old notion of religious things, or any old narrow notion of the largeness of Christianty? Let us throw it aside, burn it up with the wornout. Are we trying to harbor any old attitude toward those about us, or toward business or moral matters, that is inconsistent with a newer, larger, more Christian life? Let us pluck it out, though dear as the hand or the eye, and throw it away.

There is a beautiful symbol that has long been in use in the church, a symbol of the separation between the old and the new, a symbol of th between the old and the new, a symbol of the burial of an old self, and a resurrection to walk in a newness of life. Shall we not think of that symbol again at New Year's? And though we have not need to repeat it outward y, shall wen t be re baptized in throwing aside the old, imper feet, halting, weaking life, and in a manly and womanly standing forth to a holier attitude?

Buffulo, N. Y

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You will please take notice that under the provisions of an act of the Legislature, approved Feb. 18th, 1899, all Current Tax Bills become delinquent on and after January 1st, 1901, and I will be compelled to charge interest at the rate of one per centum per month.

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Literature.

A SOUTHERN PLANTER; Social Life in the Old South. By Susan Dabney Smedes. James Pott & Co., New York. \$1.25.

The author of this volume in writing the biography of her father has done more than present the life of one man, for the individual who is the subject of her narrative was thoroughly typical of a class and she has written rather the biography of the Southern planter as a type before, during and after the war. As such it has all the human interest of a remance in which the reader's sympathies are enlisted in following the fortunes of a single character and the value of a history which presents a true generalization of the experiences of many individuals. The book should be received gladly by that large class to whom the story of the old South appeals. The illustrations are in photogravure.

Songs of all the Colleges. Hinds & Noble. New York. \$1.

With certain limitations and exceptions, it is generally true that all the world loves a college student, and under no circumstances is he more amiable or more provocative of contagious geniality than when he sings. Not that his songs have much artistic merit about them, either in their rendition or in their composition, but they are the channel [through which the effervescent spirits of youth are transmitted from the undergraduate [body, to the more sober world without. This collection contains most of those so gs which occur to the ordinary mind when some one suggests that we sing "college songs" and a good many less familiar ones besides. They are good enough to be popular whenever college songs are desired and bad enough to be thoroughly comprehensible by the most unmitigated and irrepressible undergraduate.

ARABIA, THE CEADLE OF ISLAM. By Rev. S. M. Zwemer. Introduction by Rev. James S. Dennis. Fleming H. Revell Co., Chicago. \$2.

The author of this scholarly volume has spent ten years in the Arabian peninsula and is able to incorporate into his work not only materials gleaned from many do umentary sources, but much that has come under his own observation. He is a missionary and writes from the standpoint of a missionary, but this does not mean that his work is not a scientific and scholarly production. Here, as in many other cases, the missionary has exceptional facilities for making contributions to the world's knowledge of geography and ethnology. Dr. Zwemer's interest is primarily in Arabia as a field for mission work, but in depicting this field he wisely devotes by far the greater amount of his space to a study of the geography, politics, religion and literature of the land. Altogether it is safe to say that there is no other single volume which can compare with this in giving all necessary information about this curious land and its strange

EXPANSION UNDER NEW WORLD CONDITIONS. By
Josiah Strong The Baker & Taylor Co., New
York. \$1.

As a master of the art of making figures eloquent and convincing, Dr. Strong not only has no superior but really no serious rival in this country. The author believes in expansion. He believes in it because the development of commerce points to it as necessary, because the development of international politics shows it to be expedient and because the development of civil zation points to it as a duty. [He lays emphasis upon the moral obligation involved, but shows that the moral obligation grows out of political and economic conditions which point to this as "manifest destiny." The chapter titles will prove suggestive: Exhaustion of our Arable Public Lands; Our New

Manufacturing Supremacy; Foreign Markets, a new Necessity; The New China; The New Isthmian Canal; The New Mediterranean; The New Mediterranean an Anglo-Saxon Sea; A New World Life; A New World Policy. To review such a book adequately would demand a series of articles upon the leading public questions of the day. This being impossible, we will say of this book more forcibly than it would be possible to say of any other recent book on public questions, that the only thing to do with it is to read it.

Home Folks. By James Whitcomb Riley. The Bowen-Merrill Co. Indianapolis.

A volume of new poems by Mr. Riley could not appear at a more appropriate time than just before Christmas. The verses which are here collected under the title "Home Folks" exhibit perhaps more versatility than has been shown in any of his other books. Of course, Mr. Riley is not pre-eminently the man for versatility. He sings of the good old times of the "airly days" and of the joy and love and tender pathos of the pres ent, in those humble walks of life where men and women keep their hearts pure and their manners plain and live their unvarnished lives frankly and heartily in the presence of their neighbors is the prevailing tone of this volume, as its name indicates. But there is also rather a larger proportion than usual of verses pitched in a higher key and written in pure English instead of Hoosier dialect. In poems such as those on Emerson, Eugene Field and Lincoln, we have strong thought and strong poetry-stronger, perhaps, than even Mr. Rilev's old admirers knew that he was capable of in this style. In his "Lines to Robert Louis Stevenson" the Hoosier makes a bold attempt to express himself in the low-Scotch dialect. It is interesting and withal good-for a Hoosier. may be admitted at least that he imitates the burr of the Lowlands better than any Scotchman from Burns to Stevenson would be likely to reproduce the up-country twang of Indiana.

THE LIFE OF CHRIST. A Poem, by the Rev. Samuel Wesley, Vicar of Epworth. Union Book Co., Chicago.

The world had almost forgotten that Samuel Wesley, father of the illustrious John and Charles Wesley and vicar of the historic Epworth parish in England, was the author of a massive and monumental epic poem dealing with the life of Christ. Two conturies ago it was written, found immediate recognition by the best critics of that day and was magnificently published under the patronage of William III, who rewarded the author for his poetic accomplishment by the gift of the vicarage at Epworth. A century later when it had gone out of print and been forgotten it was rediscovered, revised and republished by Bishop Coke, the first Methodist bishop ordained by John Wesley. Again it dropped into oblivion from which it is now a second time rescued by the editorship of Edward T. Roe. It is a massive work in ten books and containing approximately fifteen thousand lines, and there are few incidents in the life of Christ which are not treated in it at length. The poetic style is such as would be expected of its age and author. There is much dignity but little inspiration in it. The opening lines are perhaps as fair a sample as can be found anywhere:

"I sing the God who, though enthroned on high,
In human nature deigned to live and die:
I sing the God each modest serath sings,
The most afflicted, yet the best of kings;
Him, who from heaven to earth's vile shores came
down.

Without his sceptre, diadem, or crown, To banish Satan to the flames below, And rescue nortals from impending woe. Pain marked his *teps in his incarnate state, But godlike patience made him truly great."

This is not great poetry, but it is thoroughly respectable. It lacks only a little indefinable

something to make it Miltonic, but that something was what made Milton a master and the absence of it leaves Samuel Weeley a first-rate poetizer rather than a first-grade poet. The danger of the style is its tendency to lapse into bombast whenever it misses its intended grandeur. However, there is so much worse poetry that has so much greater reputation, that we can hope for this work by the grandfather of Methodism a wider reading than it has yet had and more adequate recognition than has been accorded to it since the days when it won for its author the vicarage which became, in a sense, the home of his son's great religious movement.

A HISTORY OF AMERICAN LITERATURE. By Walter C. Bronson, Professor of English Literature in Brown University. D. C. Heath & Co. Boston. Pp. 374. \$80.

Writing with the original purpose of making a text-book for schools and colleges, Professor Bronson has produced a readable and meaty little volume which will be of service to any one who desires a brief survey of the literary history of America. A pre-eminent characteristic of the volume is its usableness. It is at once devoid of unprofitable padding and untouched by the dryness which is inseparable from a mere syllabus. The obscure literary history of the colonial period is well treated and is further illuminated by an appendix of extracts from the less accessible works of that time. The notices of many of the later writers, while appreciative appear somewhat meagre. Sidney Lanier might well have received more extended treatment and one would be glad to see more than two lines devoted to the work of Charles Dudley Warner. But this is a defect which is perhaps inseparable from any attempt to crowd a history of American literature into so small a compass. In dealing with the crowded ranks of contemporary writers, details are necessarily omitted and a sentence of usually just characterization is given to each. The book is contemporaneous enough to include Paul Laurence Dunbar and Winston Churchill. Bibliographies, reference lists and chronological tables increase the usefulness of the volume.

A Winning Boy.

EARNS HIS MEDALS BY THE USE OF GOOD FOOD.

A Vicksburg, Miss., boy, J. B. Smith, corner Grove and Third streets, bays: "I have been studying very hard to try and beat my room in examination. I have been eating catmeal and cresm for breakfast all my life. Lately when the hard study began I did not feel well enough to go to school, and there was an examination shead of me and an exhibition, too.

"I was determined to go through this examination, but felt so sick all the time that I didn't know how to accomplish it. Well, mother saw the Grape-Nuts food advertised, so she bought some and gave it to me for breakfast every morning, and you just ought to see what this food did for

"I began to get well at once and grow hearty and fat, in spite of my hard work. Above all that I did beat my room at examination, making a general average that was the highest mark in the room. I am also able to take part at the military drill to-morrow night at the exhibition and will try for the gold medal for general excellence. If you think there is any question about this you can write Bro. Gabrial, our principal, and he will tell you that it is true."

It is of the greatest importance that parents feed their growing children, during study, on the most nourishing food possible to obtain, and there is no question on this score regarding Graps Nuts, for the food is compounded of the elements selected from the grains which go to quickly make and rebuild the brain and nerve centers. Any parent can prove this statement by feeding the children on Grape-Nuts. Obtained from any first class

Obituaries.

[Obituaries of not more than 100 words are inserted free. For longer notices, one cent for each word in excess of 100. Please send money with notice.]

Harriet Schooley was born in Ross County, Ohio, July 7, 1820. There she grew to young womanbood. In 1839 she was married to Mr. James Baker, he being her constant companion for fifty six years. Nine children were born to them, six surviving her. In 1865 they moved to Saline County Mo., near Malta Bend, where she has since resided. In 1870, under the preaching of Rev. Samuel McDaniels, she united with the Chritian Church. In 1880 her health failed and her life has much of suffering in it since that time. In 1896, her companion was called to his re t For many years she has been d-p ived of church privileges, but the spirit of self-sacrifice was strong in her life. She has entered into the rest of the people of G d. The funeral service was conducted at her home C. C. JAMES.

BOSWORTH.

When, in St. Authony's hospital, Columbus O ... cancer caused the death of Charlotte C. B sworth Nov. 2, 1900, there departed from earth one of the "chief women." Sie was of the chief women because possessed of the qualities of heart which because possessed of the qualities of heart which constitute true nobility, the character which reveals the "divine na'ure." She was the daughter of Edward and Sarah Pettit; she remembered her Creator in her youth, having surrendered her life to Jesus at 13 yearsof age. She found His service one of great juy as well as a school in which to one of great juy as well as a school in which to learn the mind of the Master, cultivate the fruit of the Spirit, and grow into the divine likeness. The world knows her best as a preacher's wife and Christian worker. She was married in 1868 to E. A. Bosworth, to whose pastoral work she was an able and acceptable second on the Western Reserve, in Sharon and Braddock, Pa., Steubenville, Akron, Flushing and Morris' own, Ohio. Richm nd, Mo, and Savannah, Ga. As teacher in Sunday-school, worker in Aid Societies, C. E, B. W B. M. and all other departments of church work-

None knew her but to love her, Nornamed her but to praise.

As a home-maker and companion for her husband, a supplement in life and labor to his character and work; as an incentive and inspiration to greater effort and larger, richer life; as a friend to the needy, visitor to the sick, a loving sister to the whole community, a peace-maker and comforter in time of trouble, she was the counterpart of the "virtuous woman" of the Proverbs, and more than that in some particulars, for she brought to her work a character which is the product of union with Christ, a source of power unknown in earlier dispensations. She had no children after the flesh but is mother of a host after the Spirit, for in loving travail of the Sunday-school and personal contact she brought them forth after the Holy Spirit had begotten them through her character and the word which she taught. These babes she faithfully fed on the pure milk of the word, and, as they could endure it, on the strong meat, but gave to all the Bread of Life and sought to bring them to the fullness of the measure of the stature of Christ. In her home life she was seen at her best. "A world of love shut in," and a "home, sweet home," she made. Putting her soul into the task she made the home a paradise for her husband, and like the shadow of a great rock in a weary land, as well as a delight and solace to the guest and casual caller. The man in quest of a working model for a Christian home need seek no further when once he had seen the home she made. So deaying to self and studious of others' comfort was she that she even hid her intense suffering from her husband lest it should cause him pain. Her husband, brother and three sisters who re-main, together with a wide circle of friends, feel-a void in their hearts and feel earth to be the poorer since her departure; but because her path was that of the just which shineth more and more until the perfect day, we are assured that she who walked with God in this life still walks with him where the eternal morning has dawned and the shalows have fled away. The remains were laid away at Alliance, O., Nov. 4, 1900. Blessing is hers, for she died in the Lord and her works follow her.

Jesus, Thou Prince of Life,

Thy chosen cannot die, Like Thee, they conquer in the strife
To reign with Thee on high.
W. J. WRIGHT.

Ellen A. Kidd, wife of C. W Kidd, died at her home Dec. 1, 1900, aged 28 years. She was reared a Catholic but the writer baptized her about a year ago. She was a devoted Christian. She leaves a husband and two little children. The writer preached her funeral discourse to a large concourse of friends. "She rests from her labors and her works do follow her.

W. T. McLAIN.

Medicine Lodge, Kans.

RICKETTS

Miss Fannie Ricketts was born in Clay County, Mo., 36 years ago. In her girlhood she became a Christian and remained true to the loving Savior throughout her life She dled at Liberty, Mo.. Dec. 4, 1900, and was buried at Barry, the old home of the family. Her mother and a sister had a number of years ago preceded her to the heavenly home. Her father, Bro T. B. Ricketts, and a brother remain. Mi s Ricketts was for several years the victim of chronic neuralgia. She bore her pain with patience and forti ude and was in it all a high type of true and beautiful Christian womanhood.

J. H. HARDIN.

Liberty, Mo.

SINCLAIR.

David Sinclair was born in New York City Feb ruary 4, 1866, and fell asleep in Jesus at Central City. Col November 25, 1900. His parents were early Disciples of Christ in New York. His father died in 1868; his mother thirty years later. David was brought up in the faith of the gospel. David was bought up in the faith of the gospel. When Wayland Johnson was pastor of the church on 169th street, in 1884, the congregation of which S. T. Willis's now pastor, David, and his only brother, William, openly confessed Christ and united with the church. Both became active and efficient in Christiam work. Miss Mabel Estelle Van Buren became the wife of David Sin-clair March 6, 1889. Their union was unusually happy. She remains to mournfully cherish the memory of her noble husband, and to train their only child. a bright and beautiful baby boy, in the fear of the Lord. In July, 1891, Mr. and Mrs Sinclair removed from New York to Idaho. They settled for a time in the famous Payette valley; later living in Boise and Silver City. Brother Sinclair was a total abstainer and an active third party prohibitionist. He was also an enthusiastic Christian Endeavorer. When he lived in Boi-e he was at the same time President of the End avor Society in the Christian Church, President of the Boise City Endeavor Union, and President of the Idaho State Union. President Clark, of the United Society of Christian Endeavor. was his personal friend. The integrity and uprightness of his daily life caused David Sinclair to be admired, trosted, and even loved by those from whom he differed most widely in sentiment and conduct. He was a Christly man. Last January Brother Sinclair came to Central City, Col., forty miles from Denver, to take a responsible business position. The testivony of the Rev Alex. MacKay, pastor of the Presbyterian Church, in Central City, at his funeral, was that Mr. David Sinclair, during his residence in that community, had walked in a Christian manner. Somettime before he left Idaho his health was seriously impaired. For almost a year and a half he was a sick man He did not complain. Only his most intimate friends knew of his suffering. Seventeen months ago he came under the knife of the surgeon for appendicitis. under the knife of the surgeon for appendicitis. David Sinclair was born on Sunday, confessed Christ on Sunday, was operated on on Sunday, and in the afternoon of a bright Lord's day he went home to glory. His brother named above, remains in Central City. His sisters, Mrs. Henry Schell Sobingiar, and Miss Nellie C Sinclair, live in New York. The news of David Sinclair's death will bring grief to many hearts, but his friends and kinspeople do not mourn as do those who have no hope. He believed in God and in Jesus Christ, our Lord. He lives, wherefore comfort one another He lives, wherefore comfort one another with this thought. B. B. TYLER.

Denver. Col.

STEWART.

E. T. Stewart was born in Indiana Nov. 11, 1848, died Nov. 3, 1900. He overtaxed his strength in a debate in defense of the gospel of Christ. He was a faithful minister of Ged's word and a model citizen, husband and father. He leaves a wife and two children. He died for Je-J. N. McConnell, pastor.

VANDEWALKER.

Louisa H. Vandewalker died in Clafiln, Kans., Dec. 3, 1900: born May 18, 1831, at Little Falls, N. Y. She leaves a husband and two sons. Her

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whole life was spent in the service of Christ. Her last words were "Heaven opens." The text I used for the funeral sermon was Job 5:26.

J. N. McConnell

Claffin, Kans., Dec. 7, 1900.

DR. HENRY GEROULD.

WHEREAS, It has pleased our Father to remove from our sight our dear brother and helper, Dr. Henry Gerould, and

WHEREAS, We realize the deep significance of our loss in this change from the seen to the unseen; therefore be it

Resolved, That in this transition we bow to the will of the Supreme Ruler, as a band that has been

smitten and yet exalted.

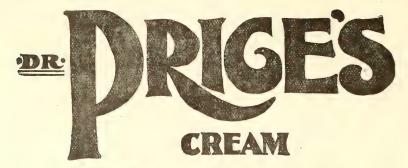
Resolved, that in the death of Dr. Gerould our Society loses one whose generosity and devotion endeared him to all, and whose wise counsel and active assistance rendered him a source of inspiration and strength to our cause. Deprived of his living presence and help, we are conscious that the sweet fragrance of his life continues with us in its influence, while the transplanted flower blooms in the visible and eternal.

Resolved, That our Society tenders its heartfelt sympathy to the bereaved wife and relatives.

MRS. A. W. VINTON,

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A Costly Dish.

"Oh, mamma, do Christians eat preachers, just like cannibals do?"

"Why, no, my child. What put that notion into your head?"

"I heard Mrs. Deekon say this morning that she was going to have her minister for lunch,"



Book Notes.

On page 1615 of this issue of THE CHRISTIAN-EVANGELIST, under the heat of "A New D parture," is set forth at length our plan of per nitting our patrons to purchase books on the instalment plan. We believe that this is the best move we have made in pursuance of our general purpose of making it easy for people to provide themselves with good literature. It will enable many a preacher to fill up the empty places on his bookshelves, and secure the volumes which he needs and has long coveted. It is hard to pay out \$10 or \$15 or \$25 all at once for a lot of books, and it is almost as hard for the man with a small income to save up that amount. It is an easy thing, however, for him to make a payment of \$2 or \$3 every month. He hardly feels such small payments, and after a few months, during which he has had the use of the books, they are his own.

No family should be without a first-class, unabridged dictionary, especially now that one can be secured so cheaply. The intending purchaser of a dictionary should be wary, however. Ho will likely see advertised "---- Unabridged Dictionary, Only Two Dollars." This is a delusion and a snare. If he bites at the bait and send his \$2, he will get an "unabridged dictionary," all right, but after he has examined it, he will be glad to sell it for fifty cents, for he will find it to bo but a reprint of an edition published about 1835 and practically valu-less at the present time. The best dictionary of which we know is the Standard Dictionary. It is the latest and best lexicon of our language. We offer this work, complete in two volumes, bound in full morocco or full Russia, for Thirteen Dollars. The regular price is Twenty-six Dollars. The purchaser who takes advantage of our instalment plan can secure it by paying \$3 down, and \$2 per month for five months.

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If you desire to purchase books amounting to \$10 or over, and do not wish to pay cash down, write and tell us what books you wish. We will fill out an agreement for you to sign. When you receive the agreement, you may, if you like the terms offered, sign it and return it with the first payment, whereupon we will ship you the books. If you do not like the terms, you can destroy the agreement, and that en's it. No harm is done. It will indeed be surprising if we do not immediately hear from hundreds of our read-rs and patrons who wish to take advantage of our liberal offer.

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VANGELIST.

A WEEKLY FAMILY AND RELIGIOUS JOURNAL.

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December 27, 1900

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The Christian Publishing Company, - 1522 Locust Street, - St. Louis, Mo.

Vol. xxxvii.

St. Louis, Mo., Thursday, December 27, 1900.

No. 52

CURRENT EVENTS.

The Hay Pauncefote treaty with its amendments has been ratified by the Senate, by a vote of 55 to 18. By far the most important of the amendments was that of Senator Davis, which has already been reported. This, together with Senator Lodge's amendment by which this treaty was made definitely to supercede the Clayton-Bulwer convention, alters the purport of the treaty so materially that those who are responsible for it may feel justified in considering their policy rebuked. Although the document bears the name of Secretary Hay, the President has lately declared that the real responsibility for it rests chiefly with himself, and the adoption of the amended treaty is a clear statement that the Senate does not confirm his judgment as to the conditions upon which our government is willing to build the canal. It has taken the United States a year to amend and ratify the treaty. It is now Great Britain's turn to deal with it as amended. There is not even any rumor worth repeating as to the probable course which the British government will pursue, or the length of time which it will take to reach a conclusion. If the canal bill is postponed until the British ratification of the treaty is received, it will probably not be passed at the present session.

During the past week the United States Supreme Court has been hearing arguments on two test cases to determine whether or not the Philippines and Porto Rico are in the fullest sense parts of the United States. The question directly involved is the constitutionality of the tariff on articles imported into the United States from these islands; and the larger question back of that is whether or not the constitution follows the flag and annexation in itself confers citizenship. Attorney-General Griggs has taken an active part in arguing the case for the United States, i. e., in support of the view assumed by Congress when it passed the Porto Rican tariff bill, the constitutionality of which is now in question. The case is one of great importance and interest and an adverse decision by the Supreme Court will necessitate some alterations in our policy toward these possessions. It does not appear, however, that the anti-expansionists have in any case anything to gain by the decision of the court. If the court affirms the constitutionality of the Porto Rican tariff law, then their contention that Congress cannot govern territory independently of the constitution will be rebuked by the highest authority in the land. If, on the other hand, as they hope, the court declares that the law is unconstitutional and that the annexation of these islands has conferred upon their inhabitants citizenship and all the rights of citizenship, including the rights of free trade with all other parts of the United States, then there must be an end to their appeals for independence for the Philippines and Porto Rico. It has already been decided at the cost of much blood and treasure that no body of citizens of the United States has a right to secede and establish an independent government. The civil war decided that government with the consent of the governed did not include the right of secession. If the Filipinos have the right of citizenship, they have also the duties, including loyalty to the federal government. So, whatever the decision of the Supreme Court may be, there can be little in it to comfort those who favor independence for the inhabitants of our new possessions. So far as the decision of the court can go, we have a right either to govern them without the constitution or to insist that they shall submit to the constitution.

The brewers seem to be in a fair way to achieve a notable defeat in their efforts to secure a reduction in the tax on beer. Their lobby has long ago given up all hope of getting a favorable recommendation from the House Committee on Ways and Means and it has now become discouraged with the chances of doing anything at all with the House and has transferred the scene of its labors to the Senate wing of the capitol. Here, too, the chances are not bright, although several members of the Senate committee are in favor of a larger total the \$40,000,000 recreduction than ommended by the House committee. Senator Aldrich, who is chairman of the committee, has declared unequivocally that there is to be no political debt-paying in this transaction and that if the brewers expect to have their tax decreased they must produce some more valid argument than that of campaign services. The brewers claim that the increase of the tax from one dollar to two dollars a barrel was made explicitly as a war measure and that now, since the war has been officially declared to be at an end, it should be removed. This would be plausible enough as an argument for doing away with all the special war taxes, if the extra expenses which grew out of the war had stopped with the war itself. That this was not the case is sufficiently evident from the fact that it has appeared evident to those in a position to know best that little more than one-third of the war tax can be removed. The two houses of Congress and the administration are not so thoroughly "in the grip of the liquor power" as some of our reformers would have us believe. The brewers will have to take their chances with the other industries in the tax reduction.

The Army Bill with its anti-canteen amendment, which passed the House by such a large majority, may be held up in the Senate. The anti-canteen feature has already had one modification suggested which has received the approval of the Senate committee. It is proposed that the prohibition extend only to the selling of wines and distilled liquors. This would leave the way open for the selling of beer in the canteen. The most that can be said for this modification is that is a doubtful improvement on the present canteen system. It won't do. The action of the House of Representatives shows clearly enough that the people want a thorough-going anti-canteen law and that the Congressmen know that the people want it. Many members of the House of Representatives in explaining their votes stated that, while they personally had no confidence in the anti canteen measure as a means of insuring sobriety in the army, they recognized that their constituents believed in it and they were willing to give it a trial. Unfortunately the Senators are not so directly in touch with their constituents and are less forcibly influenced by expressions of public opinion. Still, even the Senate cannot safely disregard the wishes of the people wno elect Legislatures. It may be worth while, if you have decided opinions on the canteen question, to let the Senators from your state know them.

The situation in South Africa has become still more serious during the past week and any resemblance to guerrilla warfare which the operations of the Boers may hitherto have borne has disappeared. General Roberts' timely arrival on the field of action about a year ago added vastly to his reputation, and it may be that his equally timely departure will contribute toward keeping unblemished his reputation for invincibility. Of course the ultimate outcome is no more doubtful now than it has been at any stage of the war, for even in the darkest days of the siege of Ladysmith the crushing of the Boers could only be regarded as a question of time. But it appears that it is still a matter of more time-and more money. Kitchener still calls for more cavalry. His infantry is too slow to cope with so shifty an enemy. Gen. Knox was forced to abandon the pursuit of De Wet and the escape of that wily Boer from so tight a pen must be

regarded as one of the most brilliant episodes in modern military history. The division of De Wet's army into three columns was at first considered a successful bit of British strategy, but it turns out to be a shrewd trick by which one of these columns leads the enemy astray, while the other two effect an invasion of Cape Colony. Colesburg is reported to be in the hands of the Boers and the disaffection of the Cape Colony Dutch makes the invasion easier. Kitchener reports that, so far as he can determine. the invasion of Cape Colony has been checked, but he speaks with no great confidence. Last Christmas was a time of bitter sorrow in England, and this year there is no occasion for any great outburst of triumphant joy.

After many delays, the joint note of the Powers addressed to the Chinese government has been signed by all the representatives and delivered to Li Hung Chang and Prince Ching. Great Britain demurred to the last to making the conditions "irrevocable," but at last signed under protest, explaining that this must not be interpreted as a promise to enforce the demands with The note does not specify the troops. amount of indemnity to be paid by China, that being left to later negotiations. It is believed that the United States will favor a total demand of not more than two hundred million dollars, but upon this point we stand almost alone and the other Powers will doubtless insist upon a much larger indemnity. In spite of the general agreement that nothing ought to be done which will lead to the dismemberment of China, the only practical steps toward preventing this result are the two points upon which our government [has insisted from the beginning: that only such punishments shall be demanded as China is able to inflict without seriously endangering her dynasty, and that the indemnity demanded be such as China can pay. In securing the incorporation of the first of these points in the joint note. our diplomacy has won a victory; the contest over the second is still to be fought out. But even if by these safeguards the perpetuity of the Chinese government is guaranteed, there remains an equally important point to be guarded on the other side. There is a need of skillful diplomacy lest the wily Chinese, taking advantage of the clemency of the Powers, contrive to escape without adequate punishment for the crimes of which they have been guilty.

The question of constructing a deep water-way between Chicago and St. Louis by way of the Des Plaines, Illinois and Mississippi rivers, is being seriously considered by the House Committee on Rivers and Harbors. A proposal to make a deep water-way from Chicago only to the mouth of the Illinois river was disapproved, but the committee was so favorably impressed with the idea of establishing effective communication by water between the two great cities that it has decided to recommend an appropriation of a quarter of a million of dollars for the survey

of a route for a fourteen-foot channel. It is expected that the report of the committee will be presented and that its bill will come up for action in the House immediately after the holidays. It is noteworthy, too, that the Missouri river appears to be virtually abandoned as an object of appropriation. It is claimed that the money appropriated by Congress for keeping the river navigable in years past has been used in the interest of particular localities in strengthening the banks to keep the towns from toppling in. To be sure, there is a somewhat intimate connection between a stream and its banks. but the federal government owns only the former and does not care to be held responsible for the protection of the latter.

THE PASSING OF THE CEN-TURY.

We stand at one of the great way-marks of history. The most marvelous century in the annals of time is in its closing hours. A little while more and it will have taken its flight into that mighty Past which sepulchers the forgotten zons of the infant world. It has witnessed many remarkable achievements since its birth and will trans mit to its successor vast treasures of knowledge acquired by experience and research. It must also bequeath to the twentieth century many unfinished tasks and many unsolved problems. Every advance in the world's civilization raises more questions than it answers. No one, however, with clear vision, can look back over the history of the century now closing without realizing that since its birth we have come into a new world of ideas, activities and aspirations. Many pens in many papers, magazines and books have told and will tell during the coming year the wonderful story of the century's progress. Something of that will be done for our readers in these columns in the coming volume of this paper. In a series of articles we shall attempt to point out some of the achievements in the line of religious progress during the century now departing and some of the things which remain yet to be achieved in the century which is just dawning. In this article we shall offer only a few general reflections.

It is commonplace enough, of course, to speak of the wonderful changes which have taken place during the century in methods of rapid communication between different parts of the world; but it is not always realized what other mighty changes must follow in the wake of these. The effect of having the affairs of the world brought before our constant attention through the agencies of the telegraph and the daily newspapers, aided by the railroads and the steamships, can but be profound and far-reaching. It is destroying provincialism, sectionalism, and all narrow limitations in the range of our sympathies and interest, and is making cosmopolitans of us all. We are much better acquainted with the actual condition of the world than we formerly were. We are much more deeply interested in whatever relates to the welfare of the people in

the various parts of the earth. The unification of the race, together with the decrease of racial prejudices and antipathies, is steadily going on under these influences. Let the condition of the world in this respect as it exists to-day be compared with what it was at the beginning of the nineteenth century, and we cannot fail to see the great progress made toward that universal brotherhood of man which it is the purpose of Christ to establish.

The general diffusion of intelligence among the masses of the people is one of the great achievements of the past century. Formerly a few only were educated, while the vast majority were kept in ignorance. It has been the glory of the nineteenth century to bring education within the reach of the poor, so that at no time in the history of the world have the masses of the people so enioved the benefits of learning. It is easy to see what would be the result of this general diffusion of knowledge among the people in government, in religion, in industry, in invention and in discovery, and along all the lines of material progress. Much of the social unrest which is so characteristic of our times is but the result of this awakened intelligence on the part of the people, who have come to understand better than heretofore what their rights are, and are beginning to demand them. There are always dangers accompanying these changes, but in the long run the world is benefited by them.

Not only has the nineteenth century brought the whole world into neighborhood, so that its knowledge, its material products, its inventions and discoveries have become the common property of all, but it has also by its historical researches, by its archæological investigations, disentembed buried ages of the past, with their governments, their laws, their literatures and their religions. The student of to-day has at his command such a knowledge of the distant past as was not possible to the greatest scholars at the beginning of the present century. This uncovering of buried civilizations can not but have a mighty influence in modifying our conceptions concerning the present order of things and the probable future of the race.

Chief among the great ideas or discoveries in the realm of science is that sublime conception known as evolution, which, with whatever modification in details may be made by future investigations, will probably remain as the most masterful generalization which the unaided human intellect has ever produced. Theistic evolution, which is the only evolution possible to a believer, is God's method of creation and of carrying forward the infinite changes which enter into the development of all living things. This conception of God's way of dealing with the world and all its tenantry has powerfully affected man's conception of God and of His relations to the world. It is too early yet to state what changes it will necessitate in our theology, but if the hypothesis be true, it is safe to say that its influence will be in the direction of truth, and will prove beneficial to mankind, as truth always does. Whatever errors or crudities may be associated with the theory of evolution—and especially the superficial error of mistaking secondary causes for the primary Cause—will be removed in time by a wider induction of facts and by riper and more reverent scholarship; but we may be sure that the world will never turn back to the carpenter theory of creation, nor to any other conception that is less sublime, and that pays a less tribute to the power, wisdom and majesty of the Creator, than the theory known as evolution.

Space forbids us to speak here of the remarkable growth of democracy during the present century. A competent writer has been employed to deal with that question in a separate article and in an early issue of this paper. It must suffice here to say that under the influence of Christ's teaching and the example of our own great republic of the west, the right of the people to have a voice in the government and in the enactment of laws under which they are to live, has been increasingly recognized in all civilized lands, until to day the doctrine of the "divine right of kings" is held subordinate to the divine right of the common people. No throne is secure now which does not rest upon the affections of the people and which does not stand as a bulwark for their liberty and protection. This is an essential outgrowth of the spirit of human brotherhood inculcated by Christianity. It can only be a question of time when every throne, or potentate, or custom, or law, or institution that oppresses man, that deprives him of his rights, must go down beneath the rising tide of that spirit of democracy which has received such a mighty impetus during the closing century.

Vastly more important than all material progress is this increasing recognition of the rights of man as manifested in the larger measure of liberty and of power now accorded to the people, and in more humane legislation for their protection from the encroachments of avarice or power. In this readjustment of our social, political and industrial life, there is bound to be more or less disturbance, and perhaps excesses, but out of it all will come a fairer distribution of the rewards of labor and a higher respect for man as man, regardless of those artificial distinctions which, in the sight of God and in the sight of that more Christian civilization yet to be, count for nothing.

A great century is passing from our view; a greater one, we believe, is about to dawn upon us. With all the wealth-material, educational, scientific and religious-which we have inherited from the past, the twentieth century ought to witness much greater progress than has been made in any previous century. It remains to be seen what use we will make of these resources and opportunities. Believing as we do in the guiding hand of God in human history, we cannot doubt but that the new century will lead us onward, far onward toward the dawn of that golden age of which prophets and seers, poets and sages have sung from the beginning of time.

A TALK WITH OUR READERS.

This is the last issue of the CHRISTIAN-EVANGELIST for the year 1900. With this number we close the Thirty-seventh Volume of the paper. When the present editor took his pen in hand to write for its editorial columns, the century had thirty-two years vet to run. Now its course is finished. There are many readers who have been with us all these years, but a still larger number, of course, have come into our CHRISTIAN-EVANGELIST family later. Many of these readers we have met face to face, but many others we have never seen. And yet between us, whether we have met in the body or not, there is a mutual feeling that we are not strangers. So often have we met in spirit that we feel we know each other. In the confidence born of this relationship, we wish to speak a few words to our readers in this closing number of the volume and of

Our first word shall be one of gratitude for the continued support of so large a constituency. The past year has witnessed the largest increase in our circulation, perhaps, of any one year in the history of the paper. And this advance has been gained under circumstances which have tested in a very striking manner the loyalty of our readers. The words of appreciation and encouragement which have come to us through the year have cheered us in many a weary hour. We feel sure that no editor has greater cause for gratitude to his readers for their sympathy, their charitable judgments and their loyal support than have we. If it please them to continue their patronage the coming year, we shall spare no labor, and no expense which we can afford, to make the paper more worthy of their support than ever before.

We are grateful, too, for the gracious favor of God, without whose aid we can do nothing. During the entire year, though often unwell, we have never missed our regular contributions to the paper for a single issue. The same immunity from severe illness has been enjoyed by our colaborers on the paper. Few can realize, without experience, the amount of care and labor necessary to get out so large a paper as the CHRISTIAN-EVANGELIST once every week in the year. It has pleased God to grant us a prosperous year in all departments of our publishing business. We have tried hard to win success and to deserve it, but we know how futile all our efforts are without the blessing of God. We may be pardoned for quoting here a few sentences in our annual message, as president, to the directors of the Christian Pab. Co.:

"I cannot close this brief report without an expression of deep satisfaction at the entire absence of all friction in the operations of the company throughout the year. The employes of the company have rendered faithful service, and have done it in a spirit of cheerfulness and pride in the company's welfare which has been most gratifying. All heads of the departments have given the highest satisfaction by their persevering labor and their whole hearted devotion to the

interests of the company, as well as by the wisdom they have shown in devising and executing methods for the increase of our business. I desire to bear this testimony to the fidelity, industry and efficiency of our employes in every department of the company."

We have taken the liberty of giving our patrons this inside glimpse of our operations because we believe they are interested in the welfare of the company and will be glad to know the facts we have stated. While in one sense this company is a private corporation, in another sense it is a public institution, managed and controlled with the supreme aim of extending the kingdom of God, and of promoting human welfare. It has been and shall continue to be our steadfast purpose to conduct all the business of the company, as well as its various publications, in such a manner and spirit as befit the name of the company. We have dedicated the company to the great work of publishing and distributing Christian literature, and of supplying the demand on the part of our readers for such literature. We are increasing our facilities continually for doing this kind of work, and have done it on a larger scale the past year than in any preceding year. The present outlook indicates that the first year of the new century will prove to be a record-breaker in the extent of our publishing business.

We have already outlined, in part, our plans for the CHRISTIAN-EVANGELIST for 1901. If you have read this prospectus you have perceived our purpose to make the paper more indispensable to its patrons than ever. No religious journal to day may expect to hold its own unless it advances its standard of excellence to meet the growing demands of its constituency. There is no need that we state what shall be the policy and spirit of this journal during the coming year. These are well-known to our readers and the only change contemplated is that of superior merit which we shall strive continually to attain. Grateful to a generous brotherhood for sympathy and support in the past, and with a firm reliance upon the Almighty and the All gracious Father for continued guidance and strength, we close another volume of our paper and face with courage and hope the unknown perils and problems which await us in the century which is about to dawn.

Editor's Easy Chair

It would seem entirely in order that the "Easy Chair" should say something in this number by way of closing up the century in an appropria e manner. But as we have never had any experience before this in closing up centuries, we may be readily pardoned for any lack of propriety in the manner in which it is done. No doubt we shall be able, by the close of the twentieth century, to do the closing act more effectively. The "we" in this sentence, however, stands for that editor of the far away future who shall then control the destinies of the Christian Evangelist. That ed has not yet been born, and proba

be for at least a half-century. But he will arrive on the scene in time to take his place in the line of our successors, and to show his readers of that far-distant time what a superior thing the journalism of the closing part of the twentieth century is to that of a century gone by. No doubt he will have to face a very different set of problems from those which now confront us, and if there should appear in his writing an air of mild condescension as he refers to the problems and the thinkers of the present time, he will only be doing what his predecessors have done from time immemorial. The most common form of injustice, even among fair minded people, is that which is perpetrated against the generations of toilers who have preceded us.

No dreamer, or prophet, or seer would venture to predict with certainty what strange and wonderful things are to occur in the new century which lies before us. Who, for instance, could possibly have imagined the developments of the past century? A century ago the city in which the CHRISTIAN-EVANGELIST is published was a small trading post in a foreign country. The territory belonged to France, and what is now known as Missouri and the great plains beyond, westward, were practically an unknown wilderness. It was three years after that date before the Louisiana Purchase occurred-the event which we are to celebrate in St. Louis in 1903 in a world-wide Exposition. The United States at that time consisted, for the most part, of the fringe of states along the eastern sea-board whose stars appeared in the flag of the Revolutionary war. No statesman at that time ever dreamed of such an expansion as has occurred in our national domain, which is not an empire, but a glorious sisterhood of states united in fone -Republic, stretching from the lakes of the north to the gulf at the south, with its shores washed by the two oceans. The steamboat, the locomotive, the telegraph, the 'cable, our free school system, to say nothing of [more modern inventions and institutions, were then unknown to the world. As for the ocean grey-hounds, and the great transcontinental railways with their lightning express trains, the wildest fancy had not imagined them. Modern conveniences and luxuries that 'are' now considered commonplace by the masses of the people, were not enjoyed then by kings, emperors and princes. The first message that flashed across the Atlantic cable which connected the Old World with the New, was,"What hath God wrought!" This is the exclamation that arises in one's mind as he looks back across the track of the century past, and notes the mighty achievements which have made the nineteenth century more glorious than all those which have preceded it.

Taking the progress of the past century as a basis for calculation, and making due allowance for the increased momentum, and the accelerated speed with which the world is moving forward to its mighty goal, i

would scarcely be possible to exaggerate what are likely to be the triumphs of the coming century. No doubt there will be great physical changes, all tending to promote human longevity and comfort. Methods of communication will be even more rapid, and far more reliable than at present. New and improved methods of heating will take the place of those now in existence. Agriculture, mining, manufacturing and distribution will all be carried to a higher degree of perfection. Cities will enjoy better sanitation, better municipal government, and improved dwellings for the poor; they will probably also own such public utilities as street car transportation, water-works, lighting plants, etc. Railroad travel will be made more comfortable, much safer and much cheaper, and the railroads will either be owned by the government, or kept under strict regulations by the government. Ships will probably pass through a great water-way from Lake Michigan to the Gulf of Mexico, by way of the Illinois and Mississippi rivers, and it is not improbable that ships of distant nations will anchor at the port of St. Louis with their cargoes from many foreign lands. Educational methods will be greatly improved, colleges reorganized and adapted to modern conditions, and the moral teaching of the Bible will be considered as legitimate a branch of instruction in the public schools as Grecian and Roman mythology. Religion will have a more distinct recognition in state universities. In a word, the close of the twentieth century will find this world a better place in which to live and enjoy life, liberty, and pursuit of happiness, than it is at the present time.

But the most important inquiry after all is, What of Christianity in the twentieth century? Nothing is more certain, according to our way of thinking, than that the religion of the Galilean carpenter is going right on from conquest to victory. It never had so deep a hold on the consciences and affections of the world as it has to-day. It has only begun, in late years, to deal earnestly with some of the most practical problems of life. The twentieth century is going to insist on an applied Christianity. And the more Christianity is applied, the more it will be seen to be adapted to the needs of men, and the greater its triumphs will be. When Christianity is permitted to purify and cootrol our political, social, industrial and domestic life, it will have opportunity to vindicate its divine origin, and infidelity will be dumb and impotent in the presence of its conquering power. Sectarianism will fade away as general intelligence and Biblical knowledge increase. The followers of Christ will become more and more united, and will not seek uniformity of thought, but co-operation in practical reforms, and in the evangelization of the world. The close of the twentieth century must witness a practically united Protestant Church. Roman Catholicism will either have greatly improved its doctrine and practice, and have given up a vast amount of superstition, or else it will be a waning

power. The Bible, after passing through a fiercer ordeal of criticism than any to which it has heretofore been exposed, will come out of the crucible with the pure gold in it shining more resplendent than ever, and with its divine message vindicated against all the cavils of skeptics. Such, at least, we venture to predict, will be some of the triumphs of Christianity in the twentieth century.

hour of Prayer.

A FORWARD MOVEMENT.*

Text: "And the Lord said unto Moses, Wherefore criest thou unto me? Speak unto the children of Israel, that they go forward." Ex. 14:15.*

COMMANDED TO GO FORWARD.

It is proper in this first prayer-meeting of the new year and of the new century, that we hear the voice of God speaking, not only through Moses, but through all the prophets and religious leaders of all the centuries, bidding His people to go forward. There is no place nor period for standing still in Christian life. Time does not pause in his flight; the revolving spheres do not cease their revolutions.

"Art is long and time is fleeting, And our hearts, though strong and brave, Still like muffled drums are beating Funeral marches to the grare."

We must, therefore, be up and doing. We must go forward or cowardly retreat. There is no standing still. No high hope, no worthy aspiration, no holy desire can be realized except by going forward.

METHOD OF GOING FORWARD.

How shall we go forward? The apostle Paul answers this question: "But one thing I do, forgetting the things which are behind, and stretching forward to the things which are before, I press toward the goal" (Phil. 3:13). Here is the divine method of progress, "forgetting the things behin!;" emptying our hands and our hearts of all the rubbish of the, past and stretching forward to the things which are before; no backward looking or longing; no carrying the outgrown theories, habits and superstitions, which can only impede our forward movement; but utilizing every faculty and talent in stretching forward to secure the more valuable treasures that are before. We must forget as well as remember. We must discard as well as obtain. No great height of knowledge or of virtue can ever be achieved except on this principle.

THE GOAL BEFORE US.

"I press on toward the goal unto the prize of the high calling of God in Christ Jesus" (Phil. 3: 14). What is this goal or mark toward which the apostle pressed? Is it not the perfect ideal character of Jesus Christ? Is not this the true goal of all individual progress? All culture, all education and self-discipline, should have for its supreme aim this goal of life—a character patterned after that of Jesus Christ. What a magnificent aim is this! It is the only aim or purpose of life that is worthy of man's nature and origin.

^{*}Midweek prayer-meeting topic, Jan, 2, 1901.

ELEMENTS OF PROGRESS.

"But grow in the grace and knowledge of our Lord and Savior Jesus Christ" (2 Peter 3:18). Grace and knowledge—these are two essential elements in Christian growth. Moreover, it is the grace and the knowledge of our Lord Jesus Christ in which we must grow. To grow in the grace of Christ is to cultivate the mind and spirit of Christ. John tells us that "the law was given by Moses; grace and truth came by Jesus Christ' (John 1:17). It is this grace which came by Christ, and which is peculiar to Him, that is to be attained in Christian growth. It manifests itself in long-suffering and in forbearing one another in love, in forgiving those who have wronged us, in seeking to lift up the fallen and to assist the weak. But this growth in grace cannot well be carried forward without the knowledge of Christ-the knowledge of His character, of His will, of the truth which He taught, which He embodied, and which He lived—the truth which came by Him. This involves the use of our minds in reading, in studying, in pondering, that we may have an intelligent understanding of what He taught and of what He manifested. Here is an illimitable field of progress.

STEPS HEAVENWARD.

As a further analysis of that grace and knowledge in which we are to grow, the same apostle gives us the following steps heavenward: "Yea, and for this very cause [that is, that we m y "become partakers of the divine nature"] adding on your part all diligence, in your faith supply virtue; and in your virtue knowledge; and in your knowledge temperance; and in your temperance patience; and in your patience godliness; and in your godliness love of the brethren; and in your love of the brethren love" (2 Peter 1:5-8). Here is the kind of forward movement to which God is calling us as to our individual characters. The supplying of these graces is an essential part of our equipment for effective service for our fellowmen. It is the lack of these things that makes us "barren and unfruitful in the knowledge of our Lord Jesus Christ." What fitter time could there be to begin diligently and systematically to cultivate these Christian graces?

PROGRESS IN GOOD WORKS.

Let us not forget that we are commanded and expected to go forward in our educational, benevolent and missionary activities. The church, like the individual that lives for himself, cannot accomplish the purpose of its being. There must be an outreaching in all co-operative ways for the salvation of the world. Many individuals and many churches are decaying religiously because they are not actively enlisted in trying to make this a better world. Let the beginning of this new century witness the falling into line of a great company of those who have been standing aloof from active co-operation in those general movements among us which look to the extension of the kingdom of God; and may the year upon which we are entering be one of marked progress, both in the development of our individual Christian characters and in the enlargement of our

work along all the lines of our Christian activity.

PRAYER.

"O God, our Father, from whose hand The centuries drop like grains of sand,"

Thou who didst guide our fathers through the perils of the past, wilt Thou be pleased to guide us in the untried paths which lie before us. May this century upon which we have just entered be the most glorious one in the annals of time, because of the growth of Thy kingdom in the world, and the triumphs of truth and righteousness. Help us, we beseech Thee, to be sharers with all those who are consecrated to Thy service in promoting the progress of Thy kingdom and the geace and happiness of mankind. To this end enable us to put away all that is unworthy and unholy from our lives and dedicate ourselves anew to the service of humanity, through the grace given to us in Christ Jesus our Lord, to whom be glory forever and ever. Amen!

Questions and Hnswers.

The following notice appears in one of our village papers: "The ladies of the Disciple Church will hold a coffee social at the home of ———," etc. Do you regard this designation of one of our churches as proper, and if not, why not?

D. W.

No; it seems to us an unfortunate designation of a church, lacking scriptural warrant, grammatical accuracy and conformity to the proprieties of speech. The word "Disciple" is improperly used as an adjective, and if it were an adjective, it would not be the proper adjective to describe church, as the church is presumably a church of Christ and should derive its name from Him and not from his members. We would be glad to see a universal disuse of such a phrase among us as "Disciple Church."

What is the distinction between "regeneration" and "conversion" as used in the New Testament?

N. P.

The word "regeneration" occurs only twice in the New Testament and in one of these instances it does not refer to the change in the individual, to which it is usually applied, but to the general process of the renewal of the world through the preaching of the gospel. In the other instance (Titus 3:5) it does refer to that spiritual change which men undergo in passing from death unto life. The distinction generally made by theologians between "regeneration" and "conversion" is that while regeneration is the act of God in the human soul, conversion is the man's act in turning away from sin to pursue righteousness. In other words, regeneration looks at the change from the divine side, while conversion looks at it from the human side. Strictly speaking, however, regeneration seems to be a process which includes what is meant by the term conversion. As a process it involves, just as generation does, being begotten and being born. In regeneration we are said to be begotten by the Spirit through the truth; but this is not an effect in which man is passive. The truth must be believed before the soul is quickened by it. "Whosoever believeth that Jesus is the Christ is begotten of God" (John 1:5). To believe in Christ, therefore, is to be begotten of God. This life, begotten of God through faith in Christ, is manifested or comes to birth through obedience to Christ in the ordinance of baptism. Hence the statement, "Except a man be born of the water and of the Spirit, he cannot enter into the kingdom of God." We would say, therefore, that the two terms stand for the same fact viewed from different points of view, and that each of them involves or implies both the divine and the human agencies. "Conversion" is a turning, or turning about, and refers to that change in mind and heart and life which man undergoes in becoming a Christian. While the turning is man's act, the influence under which he turns is of God.

What would you think of an elder who takes his meals and drinks his coffee frequently in a saloon where others drink beer, whisky and do other sins common to saloons? J. E. A.

We should say that such an elder, to put it mildly, has a very low estimate of the dignity and responsibility of his official position, and a very inadequate idea of his responsibility as a Christian. We can hardly conceive of such an one remaining in the eldership. Men who hold this position should be patterns to the flock and this example is not one certainly that it would be safe for the members of his flock to follow.

From what is the word "substance" in Hebrew 11:1 derived? What is the Greek word for the same?

The Greek word is hupostasis and means exactly what the word "substance" in the Latin derivation means, that which stands under and supports something. Faith is said to be that which stands under the things hoped for, and holds them up. In other words, it is that by which these hoped-for things become actual realities to us.

What is the remedy for a condition of things like this: A church in a given community has grown so worldly-minded, its members being given up to "society" and all manner of worldly amusements, that it cannot secure a preacher or retain him any length of time, and exerts little or no influence in the locality where it exists?

Preacher.

The remedy proposed to a church in a somewhat similar condition by the Master Himself was, "Repent, and do the first works; or else I come to thee, and will move thy candlestick out of its place." A church in such condition must be brought to repentance and made to realize its utter spiritual poverty. If this cannot be effected the "candlestick" has probably already been removed, and the best thing to do is to begin again on a new foundation, calling out of the defunct church such members as have some spiritual life, and a desire to cultivate it, and building them into the new organization. This, of course, is based on the idea that the religious element within the decadent church is not strong enough to control the worldly element. In any event, nothing should be "done through strife or vainglory" and every precaution should be taken to avoid bitterness and contention. It should be a profoundly earnest and sincere effort to save the cause in the community, and should be resorted to only when all other means have failed.

CHURCH UNITY IN SCOTLAND.

HERBERT L. WILLETT.

An event of unusual interest occurred in Edinburgh during the first days of November, an event, perhaps, second to none in the religions history of that country. It was nothing less than the formal union of the two bodies of Presbyterians, known respectively as the United Presbyterian Church and the Free Church of Scotland. The story of these two branches and their separation from the old trunk of Presbyterianism is almost romantic. No religious history is more varied and full of interest than that which has found its theatre in this land of mist and rock. These children of the mountain and flood whose mothers with one hand stirred the porridge pot while one foot rocked the cradle have inherited the tenacity, courage and heroism of centuries of struggle and freedom. Mist and peats and heather were their surroundings and their faith was as fixed and immovable as the hills in which they lived, while their tempers were sometimes as sharp and their religious controversies as acrimonious as their surroundings would naturally suggest. The Presbyterian Church in Scotland was the natural expression of the Reformation in that land. When the new principles came across from the continent they embodied themselves in the teachings of such stern and heroic reformers as John Knox and Andrew Melville. The Episcopacy which had prevailed in other days was overthrown, and the reformed principles on the basis of the "Solemn League and Covenant" everywhere took possession of the country. Presently, however, the old Episcopal spirit revived and the church once more assumed the form of the Establishment, retaining, however, Presbyterian principles while abandoning the old simplicity of the reformers. There still remained, however, certain unbending Protestants who were called variously Conventiclers, Hamiltonians, Cameronians and Society People. These refused to enter the ranks of the state church, and were the first formal dissenters from the established church of Scotland.

Later on the question of the relation of church and state grew in importance and gave rise to various disputes and vexatious controversies in the Establishment itself. The result was that about the year 1730 certain vigorous remonstrances were addressed to the constituted authorities of the church by such leaders as the Erskines, Wm. Wilson, Alexander Moncreaf and James Fisher, who presently found themselves excluded from the fellowship of the Established Church, and formally constituted themselves into a Presbytery under the name of the United Secession Church. The immediate occasion of their withdrawal arose out of an act of assembly which abolished the last remnant of popular election of pastors by enacting that these were to be chosen exclusively either by political patrons or by the elders and "Protestant heritors," but never by the congregation as such. This seceding body of people increased until in 1745 there were forty-five congregations, and it was reconstituted into an

associate synod. Unhappily, however, about this time a controversy arose among these churches, especially in Edinburgh, Glasgow and Perth, which resulted in 1747 in a breach, each of the two bodies formed claiming to be the Associate Synod; those who condemned all swearing of the Burghers' oath as sinful coming to be known as Anti-Burghers, while the other party were denominated Burghers. Between the two parties there was a bitter antipathy. The Anti-Burgher synod grew with considerable rapidity, but presently was split in two factions by the "New Light" controversies over the province of the civil magistrate in matters of religion, and this gave rise to still another body known as the "Constitutional Associated Presbytery." On the other hand the Burgher Synod, which had in the meantime increased and organized branches both in Ireland and North America, the latter of which took the name of the "Associate Reformed Church in America,"* found itself confronted by a similar "New Light" dispute, which led to a division in its ranks, the new body taking the name of the Associate or Original Burgher Synod. In 1820 the Anti-Burgher Synod united with the Burgher Synod, constituting the United Secession Church, thus marking the first step in the direction of return to unity. The second step of this character was taken in 1847 when this body united with the Relief Synod, which had resulted from the deposition of Thomas Gillespie and certain others from the Assembly in 1752 for refusing to take part in the intrusion of unacceptable ministers. These two organizations, the United Secession and the Relief Churches, thus laid down their differences and entered into formal union in 1847 under the title of the United Presbyterian Church. This is not the same in belief and polity as the United Presbyterian Church in America, which latter is the perpetuation of the old Cameronian, or protesting body which refused to go back to Episcopacy when the State Church of Scotland was established.

The Free Church of Scotland dates from the disruption in 1843, when a considerable body of ministers and congregations left the Established Church after what was known as "The Ten Years' Conflict," beginning in 1833. This conflict was begun by the veto act in which it was decreed to be the fundamental law of the church that no pastor should be intruded on a congregation contrary to the will of the people. But by various legal devices this agreement was limited in its application until a considerable portion of the church demanded recognition of the principle that there could be no political head to the church, but that all authority "flows immediately from God and the Mediator, the Lord Jesus Christ, and is spiritual, not having a temporal head on earth, but only Christ, the only spiritual king and governor of his Kirk." This spiritual jurisdiction was defended by the remonstrants, and between them and the party favoring the absolute authority of the church

as a state institution there grew so strong a spirit of antagonism that in 1843 those who would not concur withdrew to a separate place of meeting and organized the first assembly of the Free Church, with Dr. Thomas Chalmers as moderator. The story of the Free Church is one of brilliant achievement and is filled with memorable names. It has been the party of progress and scholarship in Scotland. Such names as Chalmers. Dr. John Kerr, Principal Cairns, Samuel and A. B. Davidson, William Robertson Smith, Patrick Fairbairn, James Stalker, Henry Drummond, George Adam Smith, A. B. Bruce, Professor Salmond, James Denney and Principal Rainy have made that communion illustrious wherever Christian scholarship has been honored. That this body, which has seen its storms of controversy and has emerged slowly from the conservatism of the first half of the century until it is to day the aggressive and yet reverent champion of biblical criticism and modern science in their close relation to the teachings of Holy Scripture, should find it possible to unite with that branch of the church which is ordinarily considered most conservative in its character. is perhaps a matter of surprise to the casual observer. Nevertheless the event of this year is the result of a long series of conferences in the interest of union. In 1863 a motion was made and unanimously carried in the Free Church Assembly for the appointment of a committee to confer with a corresponding committee of the United Presbyterian Synod and with the representatives of such other non-conformist churches as might be willing to meet and deliberate with a view to incorporating union. For many years these negotiations were carried on, though apparently with little hope of ultimate success, though the Free Church Assembly by increasing majorities manifested a readiness for union. Finally, however, in 1873, the idea was abandoned for the time; but other negotiations which had been entered upon with the Reformed Presbyterian Church were more successful, and the majority of the ministers of that church, with their congregations, were united with the Free Church in 1876. It will thus be seen of how long and remarkable a history the present union is the climax, and how Presbyterianism in Scotland swung the whole distance toward a separatism which resulted in almost numberless divisions, many of which differed from each other but by a hair's breadth; and how now the pendulum is swinging as strongly in the other direction, away from the old individualism of the eighteenth century toward that unity of the church which was the apostolic ideal, and which is the promise of the future.

The exercises in connection with the formal union of the two churches were of the most impressive sort. After final and separate meetings in Free Church Assembly Hall and Synod Hall respectively, in which the final reports concerning the votes of presbyteries on the question of unity were received and the final words of counsel given by the moderators, the two processions started toward the Waverly Market and joined forces

^{*}It wa this body with which the Campbells, father and no work, were connected, both in Ireland and after their arrival in America.

on Princes street, which, in spite of heavy weather, was crowded with interested spectators to witness perhaps the most notable scene in Scottish religious history. One could scarcely see such a sight without feelings of profound emotion, as the two processions, each made up of ministers and laymen, walking two abreast, headed respectively by their moderators, flowed into one stream consisting of four in each rank, two Free Churchmen and two United Presbyterians, and made their way like an army with united purpose to the scene where the final act of unification was to be consummated. In the vast hall which had been prepared for this purpose a congregation worthy of the event was assembled. Some of the most representative men in political and religious life were present, including Lord Aberdeen, Lord Rosebery, Alexander Maclaren, Josep Parker, Dr. John Watson, John G. Paton, the missionary, and Principal Fairbairn, of Oxford. Every form of dissent and several representatives of the Established Church, both of England and Scotland, were on the platform. It was a time of inexpressible interest and enthusiasm. More than fiftyseven years of Free Church history here came to an end, and more than a century of United Presbyterianism likewise made its last definite utterance. A psalm, that fine old psalm of unity, the one hundred and third, was sung, and then after brief preliminary services the act of unity was performed. Dr. Ross Taylor, the moderator of the Free Church Assembly, rose and addressed Dr. Mair, the moderator of the United Presbyterian Synod, in these words: "In the name of the Free Church of Scotland I offer you, honored brother, as moderator of the United Presbyterian Church, the right hand of fellowship in token of the happy union now formed by the two churches." Dr. Mair replied, "And I have the equally high privilege, in the name of the United Presbyterian Church, of offering you, honored brother and moderator of the General Assembly of the Free Church of Scotland, the right hand of fellowship in token of the union now happily consummated between our churches." The next act was the choice of a moderator of the United Free Church which had thus been constituted. It was appropriate that the choice should fall supon the head of Dr. Rainy, the sole survivor of the committee on union appointed by the Free Church in 1863. It was a great week for this remarkable man, who has stood as the Principal of Free Church College in Edinburgh for many years, and has brought it to its present high position. In closing his strong sermon on this occasion he said: "If we have been aiming at private and worldly ends, let us hope that we may be disappointed, I proxy that we may; but if we have been aiming at the furtherance of the kingdom of God, why should we not have the liveliest expectations?" The occasion was made more interesting still by the participating efforts of the representatives of other churches, such as Dr. Maclaren of the Baptist and Dr. Parker of the Congregational. Mr. Spurgeon sent word from London: "I would dearly like to be present at the wedding and throw the old shoe after the happy pair. I would be very happy to throw my earnest prayers into the great treasury that I believe will come from the churches of England and the continent when they learn that the brethren of the Free and United Presbyterian Churches have been happily married in the Lord and are about to enter upon housekeeping." But perhaps he most interesting feature of all was the resence and address of Dr. Cameron Lees, the minister of St. Giles Cathedral, the old church famous in Scott's story, the "Heart of Midlothian," and a conspicuous landmark of the metropolis of Scotland. He said he came not as a representative of the Established Church of Scotland, but as a private individual. Nevertheless his presence was a matter of great satisfaction and his words had deep significance. Dr. Rainy, the moderator, had already affirmed that the union was incomplete; that without the Church of Scotland they could not be made perfect. Dr. Lees echoed this sentiment in tactful and touching words. He believed it was possible for him to work in any church, and lest there should, perchance, be a congregation in need of the services of a young man approaching his Jubilee, he hoped they would keep him in mind. He trusted that the new church would go on prospering and to prosper. To many who were present this speech opened an epoch. It was proof of the fact that whatever are the difficulties and controversies, there is in Scottish Christian hearts so deep a desire for union that it must one day come to pass.

Several times during the proceedings the terrible tendency to split in the Scottish church was referred to, and it was remarked that at one time three separate and hostile congregations worshiped in St. Giles Cathedral. More than one of the speakers believed that by and by there would be the ancient kirk of Scotland again, one open and free. The wall would be torn down by both hands working on both sides. These facts are deeply significant to those who believe in the possibility of uniting all Christians in a fellowship of faith and service. This consummation cannot be reached in a day, ordinarily it is not to be expected through the media of resolutions and platforms, but nevertheless it is coming in a quiet and constant manner by the closer unity of all who love our Lord. One can but feel that the vents which transpired in Waverly Market have marked a great advance in the realization of Christian Union. The attention of the religious world is being called to its possibility and necessity. The churches are moving toward each other as they move toward Christ. Dr. Parker, at City Temple, the non-conformist cathedral of London, in his Thursday noon sermon on the day after the act of union, spoke truly when he said: "The fewer distinctions we have the better. We are growing toward solidarity; we are growing toward a better knowledge of one another, and the more we know of one another, I believe, through the grace of God the more we shall esteem, love and honor one another. Have nothing to do with the perpetuation of mere controversial distinctions. Aim at true union of heart and sympathy, and the blessing of God will be upon us and we shall be able to show a united front to the whole world, and that we have been with Jesus and learned of him. This was the burden of the whole of this great event, that the Lord was among his people and his people knew that the Lord was in their midst."

THE PROBLEM OF THE CITIES.

FRANK G. TYRRELL.

Men and institutions usually succeed or fail according to their merits. "Deserve success and you shall command it," is in the main a wise admonition. Can it be true, then, that the Disciples of Christ have not heretofore deserved success in the great cities? Certainly they have not achieved it. In none of the cities of a half million or more inhabitants do we own a representative church building. We seem to be hanging on the ragged edge of these great centers. Some of our congregations are simply rural colonies in town. They count for little or nothing in the great social and religious movements of the community.

Why have we not deserved better success? In the first place, because we have practically neglected the cities. Neglect anywhere, to any degree, is ruinous. Not only has it been a handicap on our own growth but it has allowed the forces of unrighteousness to grow. Since the room was found empty, the evil spirit entered in, taking others with him. Of course, municipal unrighteousness has been fought by our religious neighbors. As conservative a body as the Episcopalian is fighting it now in New York City, but I fondly believe that the Disciples of Christ are more stalwart reformers by nature than the members of almost any other body; and that if we had been early on the ground, to study civic problems, there would have been swifter progress toward the ideal city and fewer evils to hinder the progress of evangelization. Now that we are beginning to wake up to the fact that the cities are strategic centers, we shall have to spend much time and money to atone for past neglect.

Again, we may be wise in many respects, but wise men sometimes play the fool and we have perpetrated inexcusable foolery in our work in the cities. Not to mention other points, we have foolishly fought among ourselves. The casus belli may have been the organ—think of it, discord about a producer of harmony!—the fair, the dance, the theatre, or it has been sheer weakness and wickedness, the pitiful lunacy of people who for lack of culture or common sense have devoured one another.

This foolish and asinine disposition to quarrel exists among the class that compose a large part of our population in cities, no matter where they find themselves. They are from villages or rural sections; they are underlings in business and in society; they must reign somewhere; so they try to play the tyrant in the church and, as some one has said, while tyranny from above is bitter tyranny from below is unendurable. Such folly should be swiftly punished by excision:

it invariably results in schism and weakness. We must outgrow the direful affliction—if we live long enough.

Our poverty is another hindrance. We are not because we have not, and when we have we hold. In smaller cities we have learned the wisdom and economy of investing in good church houses, but the lesson seems not to have been even studied in the large centers. We have put but little money into the work; we have sown sparingly, and we have reaped sparingly. Few of our cities have any conception of judicious advertising, and little or no money to invest in it.

Bad as this is, it is made many times worse by our exaggerated congregationalism. We have divided and scattered in little huddled groups here and there, until we are too few and feeble to be respectable. Preaching union, we have practiced disunion. Who ever heard of two of our churches uniting?

Better days are before us. Yet help should flow in from outside. Some one ought to build a memorial church in Chicago, another in St. Louis, another in New York, and then see that they are well manned.

HOW TO STUDY THE WISDOM LITERATURE.*

OSCAR T. MORGAN.

III. The book of Job also may be divided into five parts. 1st. Prologue, written in prose, chapters 1 and 2. 2nd. Colloquies between Job and his three friends, chapters 4-31. In these there are three cycles of speeches, each friend speaking three times and Job answering each, except that in the last cycle Zophar has exhausted himself and his argument and does not reply to Job. But there are a number of difficulties in Job's last speech, chapters 26-31, and a part of it may belong to Zophar. 3rd. The intervention of Elihu, chapters 32-37. 4th. The address of Jehovah from the whirlwind, with brief replies from Job, chaps. 38-42:6. 5th. Epilogue, written in prose, chapter 42:7-17.

1. The prologue introduces a man of established piety and great wealth, Job by name, living in the land of Uz in the midst of his family and friends. 'The Satan,' or 'Adversary,' is jealous of Job's great power and is doubtful of his piety. So at a council of the "sons of God," he proposes to put this piety to the test and to see how much of disinterested goodness Job has. God gives 'the Satan' full power over him, if only he will not touch his person. By a series of calamities coming alternately from earth and heaven, Job is stripped of all his possessions and his family. But as Job was not righteous for revenue only, he simply says, "The Lord gave, and the Lord hath taken away; blessed be ne name of the Lord." 'The Adver ry' is given permission to test Job still further by smiting his person. Therefore he is afflict ed with elephantiasis, the worst form of leprosy, and the most painful of all diveases.

Even now in answer to his wife's appeal to "curse God and die," he only says, "What? Shall we receive good at the hand of God, and shall we not receive evil?"

- 2. But the worst affliction of all was still to come. Job's three friends, hearing of the calamities that had befallen him, came and sat for seven days and seven nights by him on the ash heap outside the city. Seeing those who he had hoped would bring some comfort, even if they could not bring any material relief, sitting silent and helpless, he could restrain himself no longer. He breaks forth and curses, not God, it is true, but the day in which he was born. He has had experience for the first time with friends who are as a "deceitful brook," that dries up when it is most needed. The friends, each in his turn, try to convince Job that, since he is a great sufferer, he must have been a great sinner. But Job, conscious of the general rectitude of his life, denies that there is any such connection as they claim between physical evil and moral evil. He nowhere denies God's existence or His power; but he comes dangerously near denying His Providence and His justice, and he seems to have no conception of His love as Jesus revealed it to us.
- 3. After the friends have used up all their breath and their arguments, a new antagonist comes forward in the person of the young Elihu. In a very long and prolix introduction he tries to apologize for speaking at all, and he criticises the three friends for not answering Job in a better manner. In spite of his high claims, he adds nothing to the arguments except to lay greater emphasis on the idea of punishment for the sake of discipline. Many think that this speech of Elihu makes a decided break both in the thought and in the artistic form of the piece, and that it does not therefore belong to the original composition.
- 4. Jehovah now intervenes and addressing Job out of the whirlwind tries to bring to his mind such a rea'ization of the power and the majesty of Jehovah as will compel him to bow in submission before Him and to accept quietly whatever He sends. This vivid portrayal of God in creation and providence does for Job what no amount of mere argument could possibly do, and he humbly acknowledges his error. To get a personal vision of God in His creating and His saving activity can cure a worse unbelief than that of Job. Both the difficulty and the cure are summed up in his own words:
 - "I had heard of thee by the hearing of the ear, But now mire eye seeth thee." 42:5.
- 5. After this Job's prosperity is more than restored to him and he passes many happy years in peace and prosperity. This Epilogue seems to be a letting down from the high moral plane just occupied, that a life of disinterested goodness and trust in God is the highest ideal for man.

This book has been interpreted as literal history, as pure fiction, and as an allegory based on a historical event, but with large and free use of the imagination. To the careful and unprejudiced reader, it is hardly necessary to say that this can scarcely be

historical at every point. The council in heaven must be merely symbolical. Many of the incidents seem to have happened for the express purpose of finding a place in this story. It is at least easily seen that the historical is everywhere subordinated to the didactical. If it is to be interpreted as an allegory, Job would represent the righteous in the nation, or Israel as a whole in their sufferings during the exile. In this latter case the composition of the book would belong to the period of the exile and it would be both a history and a prophecya history of Israel's past sufferings and a prophecy of the greater blessings that awaited them. Just when it was written is uncertain. The social situation pictured is that of the patriarchal period, while the religious and philosophical conceptions belong to the period of the exile, or later. There are but few that any longer place the time of its writing before the exile, and some portions of it may have been added much later than that. From whatever period it came, it is one of the greatest books ever written-great in its theme, great in its treatment of the theme both in thought and in art, and great in its revelation of God.

IV. The book of Ecclesiastes treats of human well-being and happiness. It represents a young man of unlimited means and ample power, seeking in every way that can be imagined to add to his own joy in living. From every form of dissipation into which he plunges, he returns with the same conclusion: "All is vanity, and a striving after wind." It may be the intention to represent this young man as Solomon, but it is certain that Solomon did not write the book. Both the thought and the form belong to a time long subsequent to his day.

The growing skepticism with regard to good and evil may be clearly traced through the three Wisdom books that have been considered. In the book of Proverbs, it is taken for granted that the good are always prosperous and the wicked are always in trouble. In Job the question is up for the keenest discussion, and the answer hangs in the balance by a thread. They have not yet solved the problem of the relation of moral evil to physical evil, and they have not even found out that it is insolvable. In Ecclesiastes philosophy has exhausted itself in the vain effort to answer an unanswerable question, and it is content to transfer it to the realm of religion where it belongs. Ecclesiastes is plunged in deeper doubt than Job even; but for that very reason he is the more willing to return to God, and leave to Him the government of the world. His conclusion is that one should "fear Gcd, and keep his commandments, for this is the whole duty of man." This conclusion will do very well for faith, but the arguments that lead up to it are very unsatisfactory. His partial failure is due to the fact that he studies life from the standpoint of selfishness. His whole effort is directed to the inquiry how to get the most out of life. If he had sought to show us how to put the most into life, his investigations would have been

^{*}Supplementary Reading in the Bethany C. E. Courses.

more helpful. We will never understand God and hu nan duty until we cease to try to get the most out of life and strive to put the most into it. Our success is determined not by how much we get, but by how much we give. The power of our lives does not consist of the in flow but of the out-flow.

Lindenwood, Ill.

ENGLISH TOPICS.

WILLIAM DURBAN.

Returning home after my vacation I find that there are signs of a coning revival of religious interest. As the report of the Foreign Christian Missionary Society very correctly says, the war has caused a stagnation of Christian work. But the British are essentially a religious people and every time of spiritual inertia has invariably been succeeded by a great awakening. Therefore, if we can secure a lasting period of peace we shall expect to see the work of the Lord again flourish in the midst of this vast community.

OUR ENGLISH WORK.

A most interesting crisis is on us in our English work. I call it a crisis because any particular juncture which involves important changes is critical in the issues it may involve. For some months the English Board has been considering the expediency of arranging certain mutual exchanges of spheres between our ministers. Both pastors and churches have been most carefully and considerately consulted. A few of our preachers had intimated that in their opinion the time had come for giving their congregations a ministerial variation. And it was found after deliberation and consultation with all the parties concerned that certain movements might be made with great probable advantages. Some of us seem as if riveted to our spheres. Some of us believe in long pastorates under proper conditions. But an elastic and accommodating system is the happiest. It was agreed that Rapkin should remove from Margate to Birkenhead; that Brearley should leave Birkenhead to take charge of the good work at Fulham in Tasso Tabernacle; and that a new man should be brought into our ministry. The new pastor is W. J. Travis, who is au earnest member of the Chester Church and has for some years been the temperance missionary of the city of Chester. Bro. Travis and his wife have long since won the admiration of us all, and our committee had resolved to find at the first opportunity an opening for him. He ardently loves the principles and the work and has been of valuable service as a frequent preacher in our northern churches. Travis follows Rapkin at Margate.

THE PHILOSOPHY OF CONTINUITY.

I believe in continuity. I also believe in occasional "solutions of continuity." Of course, when you suddenly stumble into a deep hole on a dark night you have encountered a very nasty solution of continuity. But when you arrive at the natural and proper termination of a road, you recognize that you are at the beginning

of some other road which you must next pursue in due order. So it is with the ministry of any man. It has its beginning, its course and its ending. Some preachers and pastors continue their ministry beyond the end. They come to the end of their usefulness, the end of their acceptance, the end of their right to stay any longer; but still they persist in staying on. I think that the right and sensible spirit exists in all our ministers. Some beautiful illustrations of it have just been furnished. The ministers whom I have mentioned as shifting from their respective locations to others of our churches, have gone without the slightest objection or demur exactly where the committee advised that each should remove. I have never seen a set of ministers more entirely devoted and consecrated to the work or more willing absolutely to sink all personal preferences or prepossessions. Our brethren in this English ministry do not for a moment need any recommendation from me, and yet I cannot refrain from expressing my great admiration of the disposition in which they have acted. This augurs well for the work they will do, as it accounts for the great good I have myself seen resulting from their past labors. They are brethren to be proud of. The reasons for expedient changes are various. I need not specify any of them, for they prevail in America as well as in England, and will always be prevalent in a world where human nature holds its sway. Rapkin has begun his new pastoral career at Birkenhead with a great stir, the church being crowded and a number of additions being secured at once. I have been presiding at the welcome meeting in celebration of the arrival of Bro. and Sister Brearley at Tasso Tabernacle, Fulham. Bro. Brearley had already preached two Sundays and it was delightful to hear the public testimony of several of the ablest men in the church to the manner in which the new minister had captured all hearts. The occasion was a most enthusiastic one. Think how my own soul was filled with satisfaction at this recognition meeting. For my mind went back to the time thirteen years ago when I started that same cause in Fulham, erecting the Tabernacle and gathering a new people in a new district, under the stimulating and inspiring guidance of Dr. W. T. Moore, and with the cordial and generous co-operation of our noble church at West London Tabernacle. who acted munificently, notwithstanding all their own heavy burdens. Tasso Tabernacle, Fulham, is naturally unspeakably precious to me and I am proud and delighted to be at times invited over to it on special occasions.

SOME LITERARY REFERENCES.

We must all move on a double line of rails. We must cultivate the process of "double cerebration," for the human brain is a two-fold structure. My own life is always happy in proportion as I can cultivate both the intellectual and spiritual pursuits for which our wonderful age so marvelously provides. I often wish I could get hold of some of the grand American

books which I see advertised. Then again I often wish that my studious American brethren could share my own privilege in getting quick access to the best publications appearing in London and on the Continent. Some magnificent books have recently come out from the English press. Here is one department of life, at any rate, which the unhappy war has not blocked. The booksellers evidently expect a lively winter season. The English are a real reading people. They delight on winter nights in quiet reading round the blazing open fire which is the sacred domestic symbol of home comfort and joy and love. This week a fine batch of biographical books is out, on which the critics have instantly seized with avidity. The most remarkable of these is "The Life and Letters of Zachary Macaulay, by his granddaughter, Viscountess Knutsford." In this delightful book, which I hope will be largely read in America, we have at length what has been so long needed-a record of the life and work of one of the noblest of our grandfathers, chiefly known hitherto only as the father of the celebrated Lord Macaulay. This Zachary Macaulay was buried in Westminster Abbey. Sir James Stephens' inscription on the tablet says that this hero not only aided "those who rescued Africa from the woes and the British Empire from the guilt of slavery and the slave trade, but meekly endured the toil, the privation, the reproach, resigning to others the praise and the reward." In his youth Macaulay spent two years as book-keeper in a sugar plantation in Jamaica. What he saw of the treatment of the slaves made his blood run cold, though he tried hard to get rid of his sense of squeamishness. Wilberforce's first motion for the abolition of the slave trade was made in 1789. About the same time Granville Sharp's colony of free negroes was planted in Sierra Leone. Zachary Macaulay was sent out to report on the condition of things in the colony. So great was his ability that he was soon appointed governor. It was an arduous and difficult post, but he succeeded splendidly in it, and now for the first time we discover from this book the simplicity, the earnestness and the profound religious trust on which his heroic life was based. So completely in his case had the fear of God cast out all other fear that amidst the gravest perils and the most bewildering responsibilities, it never occurred to him to question whether he was brave or not." The story of Macaulay's courtship is a romantic one. While on a visit to England after an attack of fever, he was introduced to the famous Hannah More and her four sisters, who were then living at Cowslip Green, near Bristol. Residing with them was one of their old pupils, Selina Mills, with whom Macaulay quickly fell in love. The five maiden ladies, with whom Miss Mills lived as a sort of sixth sister, made it impossible for him to propose, but as he was leaving the house he saw Miss Mills weeping bitterly in the drawing room, and in a few moments the lovers were pledged to each other. The sisters were wild with annovance, but Hannah was the first to come round, and the engagement was soon avowed. Zachary Macaulay was one of the world's great emancipators. He was one of the grand pioneers and originators. He took active part in establishing the Bible Society, the Church Missionary Society and the Religious Tract Society. He was the chief founder of the Anti-Slavery Society. Hannah More wrote to him that he must be a Hercules to carry on such enterprises. But he was nothing of the sort. This heroic philanthropist was a weak and delicate man. His mind overworked his body. His activity in all public matters often affected his health; to his private fortune it was fatal. In the terrible struggle he lost all that he possessed. The history of philanthropic enterprise has no such record of unselfish labor to show as that recorded in this volume of Zachary Macaulay's Life and Letters. I consider that this volume is the most pathetic and interesting spesimen of biographical literature published for many a day. Of some other new books I will write in my next letter.

43 Park Road, South Tottenham, London, Nov. 24, 1900.

CHRISTMAS SONGS.

H. R. TRICKETT.

It is midnight and the town clock has just struck twelve. How profound is the silence. I recall the days of auld lang syne and think of the past Christmas days. Another Christmas day is now here. I am alone with God. What thoughts arise within me. There comes to me a melodious mingling of songs of little children and minor murmurings of wintry winds. I see a group of little children standing under a window and all around them the ground is white with snow. How dark the night is and how keen the wind and how far and bright the light shines out of the window. They have a little sprig of holly in their hands and the red berries shine in the rays of light from the window. And they are singing a Christmas carol, for it is Christmas. Dear God, how long ago it was, but how wonderful have been thy mercies. Can it be possible that my voice ever sounded like that childish treble and such an ecstasy of innocent joy was ever mine? It is more than half a century ago but I reme uber that night well. It is one of the precious recollections of my childhood. I recall the refrain the children sang and with throbbing heart keep saying it over and over. It was an old English Christmas carol, dear to lovers of folk-lore, but dear to my heart from its associations and its infinitely precious meaning to me now. This is the refrain I recall:

> God bless you, merry gentlemen, Let nothing you dismay, For Jesus Christ, our Savior, Was born on Christ was day, And 'tis tidings of comfort and joy.

"Tidings of comfort and jny," yea, verily, blessed words are they, full of grace and truth. No wonder the whole world is glad to-day because the Babe of Bethlehem was born. The world never heard so glad a song, no, not even when the morning stars sang

together, as the gloria in excelsis of the angels. Peace on earth, good will to men; would that it were in verity and deed so. But it is coming and coming quickly, and will be here much sooner than our weak faith anticipates. The world has s vung out of darkness into a brighter and nobler day since the angelic choristers sang on Bethlehem's plains. And the light shines brighter farther on, and will shine brighter and brighter till the perfect day.

How my heart rejoices when I think what a glory yet awaits the world. Sin shall be a thing of the past. Thanks be to God for the multitudes who are now in the kingdom of God's dear Son and over whom sin has no dominion, and these are but the advanced guard of that mighty host that soon shall own the Christ as king; unjust and unrighteous rulers shall not curse the earth, for a scepter of righteousness shall be the scepter of his kingdom. Ignorance shall disappear, for the knowledge of the Lord and the glory of the Lord shall fill the earth as the waters do the sea. Poverty shall be unknown, for selfish greed shall not exist and no one shall hunger or thirst; wars shall be no more, for swords shall be beaten into plowshares and spears into pruning hooks. Satan shall be bound in the bottomless pit, and from the ends of the earth and all around its vast circumference shall ring out the joyful shout of multitudinous millions: Hallelujah, for the Lord God omnipotent doth reign!

Therefore, I love the Christmas hymns. Dear to me is the song of the angels. Dear to my heart are the children's Christmas carols. Dear are the grand old hymns the saints of God have sung in the past, and dear are the modern hymns the saved of the Lord sing now. The old carol was the song of my childhood and I love it, yet here is a hymn, rough perhaps in rhyme and meter, but it tells the faith of the strength of my manhood.

Gloria in Excelsis. Come, let us gladly sing, Gloria in Excelsis be forever to our king. Oh shout aloud for gladness, oh be glad, ye saved, to-day,

For the morning light is breaking and the night has passed away.

Gloria in Excelsis. He has come, the mighty God. He shall trample on the wicked, He shall rule them with his rod.

He shall smite the powers of darkness, He shall hurl kings from their throne;

He shall lift up high the humble, He shall claim them for His own

Gloria in Excelsis, for the old has passed away, The new, in robes of splendor that shall never know decay,

Has come to banish ancient wrong; to lead in freedom's van,

And teach the world God's fatherhood—the brotherhood of man.

Gloria in Excelsis. Lo He comes, the Prince of Peace.

His brows are bound with olive wreaths, He bids all wars to cease, And morning stars and angel songs together shall

combine
To hail the King of Righteousness—the government divine.

Gloria in Excelsis. Let all the earth cry out, And earth, and sea, and sky, and stars, join in the mighty shout,

For one is born this blessed day to whom all knees shall bend,

His reign shall be forever more, His kingdom have no end.

B. B. TYLER'S LETTER.

There can be no reasonable doubt that ere is an increasing interest in Bible study. Some time ago the American Institute of Christian Litera ure suggested that a Lord's day in the month of September should be observed as Bible Study Sunday. The result, up to the first of December, was the organization of 350 classes, including abou 7,500 persons in churches of all denominations. The average membership of these classes is about 15. So far as I am informed the largest class is in Worcester, Mass., and numbers 184. Three persons constitute the smallest class.

The classes in Chicago for the study of the English Bible under the direction of Mr. Newell continue, I believe, with an undiminished interest. These classes have been in existence three or four, possibly more, years. I had the privilege of attending one of these meetings more than a year ago. It was estimated that 1,200 persons were present. When I saw how interested the people were and observed how little information they obtained from their teacher I said, "Surely the people are hungry for the word!" Almost every evening in the week Mr. Newell meets classes, similar in size and character to the one mentioned in Chicago.

The Rev. J. M. Gray, D. D., of Boston, is the man with whom this particular method of Bible Study originated. Dr. Gray is a cultured Christian gentleman. As a Bible teacher he is much above the average. His fundamental assumptions, however, as to what the Bible is are erroneous, and this of course injures his work from first to last. One of the first questions to settle, and one of the most important in the case of every one who proposes to be a tea her of the Bible, is this: What is the Bible? What the Bible is not; what it is, and how to read it, are topics of primary importance. But there is encouragement in the movement inaugurated by Dr. Gray in this respect-those who enter his classes are required to read the assigned lessons a number of times before coming to the place of meeting, they are then requested to name the chapter, or chapters, selected, from the contents of the section. This is good. It insures a reading of the Scriptures and some thought thereon.

A few days ago I read a letter, a private letter, written by Mr. Messer, General Secretary of the Young Men's Christian Association in Chicago, concerning H. L. Willett and his work as a Bible teacher. At the time this letter was written Prof. Willett was conducting a meeting in the hall of the Central Association, 153 La Salle St., Chicago, at noon on Mondays. Two hundred men were present at each meeting; many of them pastors. Mr. Messer spoke in the highest terms of Dr. Willett and his work. He said that Prof. Willett was regarded as a man whose sympathies are with the higher critics, but in his work in the Young Men's Christian Association he had not spoken a word the tendency of which was to disturb, or undermine, faith in the Scriptures of the Old and New Testaments. On the contrary,

his work was distinctly in the interest of a deeper and more intelligent faith in the Bible. He said that Mr. Willett was the most attractive teacher of the Bible in Chicago. When two hundred, or more, men assemble at noon on a week day in such a busy place as Chicago to study the English Bible it means much in many ways.

Do you know that the most popular book in Christendom is the Bible? The following I have picked up from some writer to me unknown:

"The sun never sets on its gleaming pages. It goes equally to the cottage of the plain man, and the palace of the king. It is woven into the literature of the scholar, and it colors the talk of the street. . . . Some thousand famous writers come up in this century to be forgotten in the next, but the silver cord of the Bible is not loosed, nor is its golden word broken as Time chronicles his tens of centuries passed by. It is only real merit that will endure. Tinsel will rust in the storms of life. False weights are soon detected. It is only a heart that can speak deep and true to a heart; a mind to a mind; a soul to a soul; wisdom to the wise, and religion to the pious. There must then be in the Bible, mind and conscience, heart and soul, wisdom and religion."

At the beginning of this century there was not a single Bible Society, as such, in the world; now there are seventy-three, and through their agencies alone more than 280,000,000 of Bibles, including parts of the Bible, have been distributed. When to these are added the other millions of copies that have been published by the University Press of Oxford, and other similar establishments, it is calculated, and it is scarcely an exaggeration, that there are in circulation today, either in whole or in part, at least 500,000,000 copies of the word of God, on an average one copy for every three of the world's population. It is estimated that the expense of this enterprise is not less than \$600,000,000. Neither "David Harum," nor "Robert Elsmere," nor "Trilby," nor "To Have and to Ho d," nor "The Reign of Law," as popular selling books, are to be named in connection with the Bible.

What a work the Christian Woman's Board of Missions inaugurated when it established the English Bible Chair in connection with the University of Michigan! Others have the good sense to imitate, to a degree, the worthy example of these noble women. I have recently seen the following from President Angell of the University of Michigan:

"Three of the religious denominations have established guilds here and two of them have erected buildings which serve as a sort of club house for their students and provide courses of lectures for them during the year. Another denomination has a foundation here for the partial support of lecturers on religious themes who are expected primarily to reach the students of their own denomination in their own buildings, or in the rooms of our Students' Christien Association."

President Patton, of Princeton University, in his sermon at the Princeton Sesquicentennial use! the following lauguage:

"I sometimes wonder whether more use might not be wisely made of the state universities; whether wise economy of resources, as in the newer states, might not suggest such affiliation of various educational interests as would serve to throw around young men a distinctly Christian influence, and at the same time open to them the opportunities of a wide range of study which only a large institution can offer."

President Patton is beginning to see things. One of these days he will pick up a newspaper and will see what is going on in the world! Evidently he had not heard when he delivered this discourse of the work in progress in connection with the University of Michigan, the University of Oregon, the University of California, the University of Missouri, the University of Virginia, the University of Georgia, and the University of Wyoming. A residence and Christian Home for Young Ladies attending the last named University has been erected by the Episcopalians of Wyoming.

A committee of Baptists in the state of Washington, officially appointed, has made the following report:

"The Baptists of Washington have no institution of learning doing collegiate work. The University of Washington (state institution) is permanently established. Its resources are ample and growing. It is proposed to establish by the side of the University a Christian institution, federated with it, and under the auspices of the Baptist denomination; to equip it as a dormitory, on the model of a Christian home, and with a thoroughly competent man as head or president; the immediate equipment to represent an investment of \$10,000; ultimately to be \$250,000."

The University of the state of Washington is located at Seattle. The Baptist brethren propose "to teach those branches of learning essential to a finished education upon which the state does not enter, or enters in an incomplete way."

President Benjamin Ide Wheeler, of the University of California, says:

"There is a strong sentiment in favor of establishing the theological seminaries in the town of Berkeley in order that the men who are preparing themselves for the ministry may at the same time pursue work in the University of California. The Christian Church is the only denomination which has as yet taken this step, but the Pacific Theological Seminary of the Congregational Church is about to erect a fine building in Berkeley, close to the university grounds, and to remove to these new quarters from its present home in Oakland."

There is not space in this letter to tell you about a movement among the Lutherans in the state of Nebraska looking in the same direction.

In the "Twelfth Biennial Report of the Regents of the University of Colorado" I find the following:

"The Regents and Faculty of the Univer-

sity of Colorado are favorable to the development in Colorado of some such plan of co operation" as that indicated above. Here is another open door.

Denver, Col.

FROM BEIRUT TO DAMASCUS.

CHARLES REIGN SCOVILLE.

Immediately after our little service on board Sunday morning, Oct. 7, we went ashore at Beirut, Syria. This is a city of modern growth, with a population of 120,-000, of whom only 36,000 are Moslems. There are 4,300 Europeans here, which will account for the fact that the town has 20 printing-offices, six hospitals, 38 Christian churches, and only 23 mosques. There are 65 boys' schools and 29 girls' schools. Of these the Moslems have 23 boys, and four girls' schools. The Syrian Protestant College, with its theological and medical course, and training college, together with the girls' seminary and the other American mission schools, with their religious press. are constantly sheding their light on Syria's darkness. In spite of the government's opposition many natives emigrate to America. This is especially true of the Christians and the people of Lebanon. As soon as they acquire a little means, however, they return, and are as kings among their neighbors. Many have built large houses. and are now only using one-half or perhaps one-third of them. The natives call these houses "American dollars."

We decided to go by rail over the French road to Damascus, 91 miles distant, and taking the dragoman with us as guide we sent the servants one day ahead. The railroad is a narrow gauge with 20 miles of rack-andpinion sections, over the Lebanon mountains. This range with its offshoots stretches southward, with slight interruptions, throughout the whole of Palestine. "On this broad chain lie the oldest and most famous places in the Holy Land."

In about four hours and a half we came 35 miles to Maallaka, where carriages for Baalbek are engaged. Here in its birth-place is the largest stone ever quarried, measuring 71x14x17 feet. Its estimated weight is 1,500 tons.

Here also are the ruins of three of the greatest temples of the ages: the Great Temple, whose dimensions are about 150x300 feet. was once surrounded by 54 huge columns of yellowish stone. There are only six of these standing and they are about six feet in diameter and 60 feet high. Standing on a lower level is a smaller building called the Temple of the Sun. This is said to be the "finest ruin to be found in all the world." Nineteen of its 46 columns are still standing and, including the Corinthian capitals, are 52 1-2 feet high. The Circular Temple is in the modern village and is much smaller. The cella is semi-circular and is surrounded by eight beautiful monolithic columns.

When you consider that three of th stones in the west wall of the second temple are 62, 63 1.2 and 64 feet, respectively, in length, and 13 feet wide and about as thick,

you can readily appreciate the words of the poet-

"No, not in Egypt's ruined land, Nor mid the Grecian isles, Tower monuments so vast, so grand, As Baalbec's early piles.
Baalbec, thou city of the Sun, Why art thou silent, mighty one?"

Its history back of the third or fourth century of our era is a mystery unsolved.

We entered the Anti-Libanus Mountains at Reyak, 41 miles from Beirut, and 20 miles below this we entered the valley of the river Barada, which is the Abana of 2 Kings 5:12. Passing down this stream 101-2 miles we came to the village of Barada, which is the Abilene over which Lysanias was tetrarch as mentioned by Luke (3:1) and Josephus.

On the hill above the village is the Tomb of Abel which, according to the Koran, marks the spot where he was slain by his brother. On the hillside is also a Roman road 300 paces long and 16 feet wide hewn in the rock. We followed the Abana river 28 miles to Damascus, beyond which it loses itself in the great marsh. Most of its waters, however, are consumed by irrigation and in supplying the city. Its valley is well cultivated, and has many apple, apricot, walnut and poplar trees.

Damascus, the oldest city on earth, and the largest of Syria, was, according to Josephus, founded by Uz, the grandson of Shem. It is first mentioned in the Bible in connection with Abraham. David conquered the city and garrisoned it, and it is often mentioned in connection with the wars recorded in 1 and 2 Kings. "It passed successively under the dominion of the Assyrians, Babylonians, Persians, Macedonians, Romans and Saracens, and was at last captured by the Turks, A. D. 1516." (Peloubet.)

Damascus is regarded by the Arabs as an earthly reflection of Paradise, hence the city is "lavishly extolled by Arabian poets." And after spending eight days in the mountains and desert I do not wonder that the Arabs coming from the desert think they have reached the earthly semblance of Paradise when they reach the well-watered gardens, vineyards and shady orchards of Damascus, which well represent the idea of Paradise as defined in the Koran. The city is built much in the shape of a spoon, and the Moslems of Damascus always take spoons as souvenirs in their annual pilgrimages to Mecca. From a distance the city appears very beautiful, but when you enter the narrow, dirty, filthy, crooked, and mudwalled streets your poetic feelings grow quite prosy as in vain you hasten on looking for a cleaner spot.

It is beautifully situated on a circular plain which is very fertile and about 30 miles in diameter, and is located just south and east of the Anti-Libanus mountains. If the dingy old mud walls, which are about 12 feet high, and surround every yard, garden, vineyard and orchard, could be torn down, the city would present a vastly different appearance.

We went to the only hotel in this city of 200,000 inhabitants, and entered through a little door which is about 2x4 feet in dimensions, and is cut through one of the large double doors. Just inside the doors was a small court, and beyond this a circular space with a fountain surrounded by most beautiful plants and strange new flowers. The doors from many apartments opened into this circle, and the floor of the whole as well as of the halls was covered with loose tiles, and the feet of seven Americans on these sounded as though as many Texas ponies were passing.

Many of the natives sleep on the flat roofs where it is cool, but our beds were in nice, clean rooms and were surrounded by musquito netting, and judging by the full chorus outside it was "a good thing." The tile floors of the interior were covered with matting. All the houses of the eastern cities have iron gratings over the lower windows and look like American jails. When we asked the guide why these bars were on all the windows, he said: "You do dat to shut men in; we do it fur to shut 'em out." There are 71 mosques and 177 chapels and schools where the Koran is taught. This constitutes the curriculum of the masses of Moslems, and when it is completed their education is finished. The Jews have 14 synagogues and eight schools for boys, and the British Syrian Mission supports four schools. We spent much time in the bazaars, and visited a few of the "10,000 looms of the most primitive character," which are still used for weaving silk, cotton and woolen

I could scarcely control my emotions when I realized I was nearing the "street called Straight," and was soon to behold the site of the conversion of the great apostle to the Gentiles. We drove around the wall and near the south-eastern corner came to a gate that is now walled up which tradition says is the one over which Paul was let down when he made his escape from Damas-

The same tradition says a certain George let him down after the gate was closed at night, and we were shown the grave of this St. George just across the street in an old but well kept cemetery. Along the wall and on top of it, with windows extending out over, are many houses that are doubtless like the houses from which Paul made his escape. We drove northward from here past the house of Naaman the leper, and saw many lepers near it. We passed through a large gate and entered Queen's St., which is pointed out as the "street called Straight." It runs entirely through the city from east to west, and has only a few small crooks in it. In the Christian quarter near the east gate we were shown the house of Ananias, and west of this on "Straight St." the house of Judas, where Ananias found Paul after his three days' fasting and prayer. Of course no one can tell whether or not these houses are on the exact spots designated, but they are undoubtedly near the places they repre-

On July 9 and 10, 1860, this part of the city was destroyed by fire, and 6,000 Chris

tians perished at the hands of the bloodthirsty Turks. Many sought refuge in the British and Prussian consulates, and many were saved by the Algerian ex-chief Abdel-Kader and his Moorish retinue. Ahmed Pasha not only remained quiet, but it is said gave the signal for the slaughter to begin. It is estimated that at least 14,000 Christians perished in these days of terror. A French corps of 10,000 men was hastily dispatched to Syria, and many of the ringleaders, including Ahmed Pasha, were beheaded. The Dases were dispersed and many of them emigrated to the Houran. while many Christians moved to Beirut.

After his conversion Paul straightway "preached Christ that he is the Son of God, in the synagogues . . . and confounded the Jews which dwelt at Damascus, proving that this is very Christ." This good work continued and increased until the days of Constantine, when Christianity became so powerful that the great heathen temple was turned into a Christian church, and the sacred place of Jupiter was consecrated to Jesus. It was afterwards remodeled into a mosque. The Turks claim that 1,200 artists were summoned from Constantinople to assist. It once contained a casket in which the head of John the Baptist was shown, and was hence named the church of St. John. The building has been partially destroyed by fire several times and has never been restored to its former magnificence. It was badly burned in 1893, and was remodeled, only to be badly burned again recently. A great company of men are working diligently to restore it, and the prophetic inscription placed over the door by the son of Theodosins will still stir the hearts of all Christian pilgrims as they read: "Thy kingdom, O Christ, is a kingdom of all ages, and thy dominion lasts throughout all generations."

The Fruits of Coffee Drinking.

"The fruits or results, in my case, of coffee drinking, were sallow complexion, almost total loss of appetite, as well as sleeplessness and sluggish circulation.

"I was also very billous and constipated most of the time for eight years, and became so nervous that I was unable to do any mental labor and was fast approaching a condition where there would have been no help for me.

"I am convinced that if I had continued using coffee much longer the result would have been a

total mental and physical wreck.

"I sometimes think the all-wise providence looks after us in trouble, at any rate, when I was in despair a friend urged me to give up coffee entirely and use Postum, giving the reasons why. It was hard for me to believe that so common a beverage as coffee was the cause of my trouble, but I made the change, and from the first trial experienced a benefit and improvement. My complexion has improved, the nervousness gone, as well as the bilious trouble and sleepleseness, and I am completely cured of sluggish circulation. In fact, I am well, and the return to health has been directly traced to leaving off coffee and using Postum Food Coffee. I recommend Postum to all coffee wrecks without a single reservation." -Jares D. Kimball, Isabella Street, Northampton,

B. A. HINSDALE.

AN ADDRESS BY G. H. JOHNSTON.

Some of you knew Dr. Hinsdale longer than I, some of you knew him more intimately, but none have cherished a more constant and affectionate admiration for the man and the scholar. When I entered his office for the first time the desk and floor and chairs were strewn with big, coarse quarto sheets, covered with straggling lines which he called writing-be loved a quiet joke-which in moments of inspiration he was sometimes able to decipher. Hardly once in all those years did I find him but that he was surrounded with these sibyl line leaves, and not once did I see him thus but that there came to me those words of the younger Pliny to his younger friends: "Mould out of yourself something, hammer into shape something which shall be yours forever and in the converse of generations yet unborn preserve your soul alive."

Between the noonday splendor of hopeful Greek philosophy and the slowly breaking dawn of the Christian promise of immortality there intervened a night of appalling blackness; the bleak gloom of despair settled upon the spirits of thoughtful men for whom the present was decay; the future, annihilation. Then it was that this great est of men-the admirable Pliny-in sheer hopelessness clutched at the shadowy possibility that in his writings there might be immortality, that somehow the essential self of him might cling to the written page; hence the urgent, insistent exhortation: "Create something which in the discourses of coming generations shall preserve alive your soul."

Dr. Hinsdale differed from the noble Roman in the calm conviction that the essen tial self of him was divine and imperishable as divinity itself. Hence he wrote with equal eagerness not that many-tongued Fame might herald him down the ages but that he might find out truth or the foundations of truth. Much of his writing is fragmentary, incomplete.

To me it is like the work of the Roeblings digging for the foundations of those massy buttresses which hold up Brooklyn Bridge, or the 20-storied piles which divide the clouds with their daring fronts. Out of their excavations there come up broad flags which serve well enough for footways, big masses of close-grained stone good enough for superstructure, but all of it detritus which must be cleared away from the solid primary ledge. It is this bed rock of the eternal unchanging verities which he sought to lay bare, on which he was beginning to build.

Contemplating the phenomenal activity of his mind during these last ten years, the constantly increasing fecundity of his pen, it is reasonable to infer that another ten years on which he could well count would have ranged him first among the foremost investigators of the educational world. With him each day's fullness was promise of a riper morrow. He died in the early prime of great possibilities.

The nature of the man was roomy, gen-

erous, patriarchal, faithful to the uttermost, gentle as a woman's for those who came near enough to feel the beating of that big heart. Sometimes abrupt in manner, he was singularly accessible to any one in need of a helpful hand.

The atmosphere of his hospitable home was serene, cloudless happiness, a fragrant memory to those who breathed it. His noble unselfishness, the integrity of his purpose dignified life and plucked the sting of death. What Pliny despairingly dreamed and faintly hope! we dare believe with cheerful confidence.

THE MISSION OF JOHN.

G. S. BRYANT.

Jesus somehow needed an introduction to the world. The God who made it had not a standing place thereon. Someone must prepare his way and make his paths straight. Who? There were devils who were candidates for this high office, but Jesus commanded them to hold their peace. Introduction by such agencies would mar, not make, his case. A good man cannot afford to use a bad character as his precursor in a community; how much less could Jesus harbinger the poetry of his life by a proem of devils. They are commanded to keep silence. If devils, though they believe and tremble, may not, cannot, take part in such high service, why not Pharisee or Sadducee? They knew the law, could quote Scripture as well as Satar, would they not therefore be entitled to perform this high function? Knowledge of law and recitation of holy passages do not certify character. If they did, the gates of heaven would not be wide enough to accommodate the multitude that would face atout, and thereby suddenly change from the downward to the upward road. If interpretation of law gave assur ance of good character in the interpreter, the thief would stand as fair a chance for heaven as his defender. Perhaps he does. Jesus was not slow to recognize this, and with one sweeping, burning utterance brushed and burnt the whole tribe off the board. "Ye are of your father the devil." Pharisee and Saddocee are therefore barred from harbingering a man of God. Who then? The people of the Holy City had been encased in the law. They were as flies caught and fixed in amber-beautiful to look at through the transparent coloring of the law, but no true life. The life of Jerusalem was conventional. It was according to the fashion. If you wish to save your reputation when in Jerusalem do as Jerusalem does-it makes no difference how that There was little or no independent life. Jesus was cruc fied because he was not con-All individuality in the life of ventional. the city was destroyed, swallowed up by religious forms and ceremonies. The prophet, or seer, had died centuries before, and all th ught and feeling had crystallized. These needed to be released. The crystal must be broken. Jesus stood hammer in hand. Who can introduce him? Surely not these lifeless forms. If not devils, if not Pharisee or Sadducee, if not the common people, then who is left to perform the service? would that wilderness man do-he who is a voice, a prophet of the Highest? He is an unconventional man, does not belong to he "400," is not a link in the day's doings, sets the fashion for no one, nor is he the slave of that set by any other man. He is independ ent of all save God. He can say as he thinks without fear of boycott, and his thoughts are not those born of social forms, but of communion with God in the wilderness. Let us call him a tent-man. Tent-men prevent the stagnation which is gradually taken on by the streets and market places. Europe was a crystal until the incursion of wilderness-men of the North—the Goths—smashed it. Then modern history was born. Note the wilderness-man is indispensable to progress

The daily living of this man does not depend on his saying the pleasing thing to the crowd, for he lives on locusts and wild honey; neither does his raiment depend on his acting to please the multitude, for it is of camel's hair and a simple leathern girdle. He is a courageous, truth-telling man. Independence in character fosters these virtues. It takes society to develop fear and Why? I do not know, but the falsehood. fact that they are generally found together might lead to the false hypothesis that one gave birth to the other. If you question the wilderness man, you must expect a straightforward, conscientious arswer, no circumvention. If he is anything, he is serious. One of the best illustrations of this character in the Old Testament is Elijah, "the grandest and most romantic figure that Israel ever produced." He was one man against a kingdom. He met King Ahab in the highway. It was the wilderness against social organization. See the king in his chariot suddenly confronted by this tall, sinewy man, hair hanging long and thick down his back. Now the lank figure raises his long, skinny arm and forefinger, and says: "A the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word." This he says and retires. He speaks what he has to say, though as a result, he must look to the ravines for his food and the brook Cherith for his drink. The openness of his character and the strength of his utterance compel him to make his home in a cave. In the case of Moses, it took forty years of wilderness life to balance a like number of conventionalism in Egypt, before he could become a fit instrument for God's message. wilderness man then is the most fit of all men to introduce the Master to his world. Of those born of women none is greater than he for his high function. Listen to the words of this courageous, independent, God-fearing man. They are strong, seeking no favor: "Generation of vipers," "Repent," "the axe is laid to the root of the trees," "the chaff shall be burnt with unquenchable fire." This is the man that answers in the most direct manner questions of soldiers, publicars and common people. The menace of the soldier could not keep him from saying, "Do violence to no man, neither accuse any falsely, and be content with your wages." The riches of the with your wages. The riches of the publican could not hide the manner in which he obtained them, and this judge from the wilderness said: "Exart no more than that is appointed you." The love that he had for the sheep who wandered about as having no shepherd expressed itself in "he that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise." Even the king in his palace could not escape his keen moral vision: "It is not lawful for thee to take thy br ther's wife." Behold this man on the banks of the Jordan, the center of the unconventional, the true, the sincere—a preacher of righteousness. All men are attracted to him-naturally attracted to him. Jesus also comes. They are alikeonly Jesus is the stronger and sweeter. He has the wilderness character, though brought up in the street and city. It is a question which shall baptize the other. John submits and Jesus submits. Jesus recognizes John. John recognizes Jesus and introduces him to the world as the Coming Man, the Lamb of God.

Our Budget.

-"The Christian Star," says our admirable contemporary, the Cumberland Presbyterian, "has five points -love, happiness, thoughtfulness, generosity, gratitude." So it has, and they are points which sweep the whole horizon of human sympathy and brotherhood and at the same time point up to the zenith of our common Father's love. Calvinism has its "five points"-but they do not point that

-The International Committee of the Young Men's Christian Association has appointed Sunday, Feb. 10, 1901, as the annual day of prayer for students. It is appropriate that this day be observed not only in educational centers and in the Christian organizations in colleges and universities, but by Christian people at large wherever there are those who know the perils and the possibilities of student years and appreciate the vital importance of the consecration of the students of today to the Christian work of the twentieth century.

-"The day may be far distant," says Dr. John Watson ("Ian Maclaren"), "but it is almost certain to come, when there will be one Free Protestant Evangelical Church throughout England." This is another one of the many voices crying in the wilderness of our denominationalism saying, The united kingdom of heaven is at hand. The prayer of Jesus, the teaching of the New Testament and the present tendency of things in the religious world furnish an ample basis for such prophecies.

-The annual report of the St. Louis Provident Association, which we have recently received, shows a good record of charitable work done during the past year by that well-equipped and wisely managed institution. We published a few weeks ago an article setting forth the methods employed. In equipment and method it is entitled to be called a model charitable institution. The Christmas spirit of love and good-will is a beautiful and a Christ-like thing, but it takes organization to make that spirit effective all the year round. Of course no amount of money given through an organization can take the place of personal sympathy and helpfulness, but citizens of St. Louis and vicinity may well employ this agency to insure the wise use of such funds as they may feel disposed to give for charitable purposes.

-A Catholic reviewer writing in a Catholic paper about a Catholic book on American church history, characterizes it as a great exhibition of "thoroughness, learning, energy and zeal." The writers, he says, "do not rush at conclusions like men of the stamp of Hubert Howe Bancroft and Henry Cabot Lodge. They have no preconceived ideas to bolster up and therefore no bias along which to twist the facts which they unearth." This statement of the utter impartiality of Catholic historians and their absolute freedom from bias, is in its way rather good. While it is unquestionably true that some valuable contributions to church history have been made by Catholics and that, too, in realms where the statement of the exact truth is not at all to the advantage of the papacy, it is also true that these works have uniformly received chilly treatment (or hot treatment, as you prefer) at the hands of the hierarchy. Every reputable student of history knows, be he Protestant or Catholic or infidel, that the average Catholic history, the kind that is recommended in their papers as reliable and as exhibiting "energy and zeal," is about as much like sober history as Grimm's Fairy Tales are like Gibbon's Decline and Fall. Mediæval Catholic scholasticism consisted in accepting a proposition as true because the church said it was true and then

proving it by philosophy. Modern Cathalic history of the zealous type consists in asserting with pretense of proof those things which the church wishes were true.

-One of the features of Christ's church which our own and preceding Reformations have sought to restore is its simplicity of worship. The Roman Catholic Church has made its public worship a travesty on New Testament teaching. Dr. Farrar quotes a Roman Catholic author as follows: "O! then what delight! What joy unspeakable! The stoups are filled to the brim; the lamp of the Sanctuary burns bright, and the albs hang in the oaken ambries, and the cope-chests are filled with osphreyed baudekins, and pix and pax and chrismatory are there, and thurible and cross!" Surely, with the assistance of "pix" and "pax" and "Osphreyed baudekins," men ought to be able to confess their sins to God, ask forgiveness, and give Him thanks for mercies received! But what of the millions of believing souls who have never heard of these Romish devices?

-Our Missouri State Corresponding Secretary, T. A. Abbott, of Kansas City, Mo., calls our attention to the fact that the second Lord's day in the new year is the time for the missionary collection for state missions, which will be the first offering for missions in the new century. He states that the demands of the treasury for state missions are very urgent in view of the enlargement of the work, and desires us to appeal to the churches of the state for a very prompt and liberal offering in January. We are glad to convey, not only this appeal of our Corresponding Secretary to our Missouri readers, but to add to it our own hearty endorsement and to urge upon the churches the necessity of pushing vigorously the work in Missouri. Let the preachers of the state and the church officials take this matter under consideration and begin to plan for meeting this obligation in a way that will discharge their responsibility and give a new impetus to our cause in the state.

-One of the strangest things about the advancement in scientific knowledge during the century past, is the mistake made by many scientists who, seeing the glory and wisdom of the creation, instead of adoring the Creator, actually made the very laws which manifest the manifold wisdom and power of God, a substitute for God! And they talked about what the laws of nature were doing in the material world, as if the laws of nature were anything more than the Creator's methods of accomplishing results in the world of matter. Romanes lived long enough to correct his mistake in this respect, but the wonder is that so acute a mind could ever have made it. Many materialists are still deifying "law" and banishing God from the universe! They may know something of science, but they are as blind as moles to the higher truths of philosophy and religion. "I am come a light into the world," said Jesus, "that whoseever believeth on me may not abide in the darkness.' But of course if men "prefer darkness to light," there is no way of compelling them to see the glorious realities of the spiritual world.

Scrofula

Few are entirely free from it.

It may develop so slowly as to cause little if any disturbance during the whole period of childhood.

It may then produce irregularity of the stomach and bowels, dyspepsia, catarrh, and marked tendency to consumption before manifesting itself in much cutaneous eruption or glandular swelling.

is best to be sure that you are quite free from it, and for its complete eradica-tion you can rely on

Hood's Sarsaparilla

The best of all medicines for all humors.

-A correspondent sends us a clipping from the Sunday-school Times, of July 11, '96, containing an editorial on "Being Converted," in which the editor corrects the faulty rendering in the Common Version, and teaches unmistakably that conversion is man's act in turning to God. The editor says in that article: "The popular thought is that conversion is wrought on or in a man by outside influences, or by a force from above. Bible thought is that conversion is the act of the individual himself, for which he is directly responsible, however he may be affected by influences from without and above." Our correspondent thinks it probable, in view of the unmistakable teaching of this article, that we may have misunderstood the editorial which we recently reviewed, showing that man had nothing to do toward his own salvation. We think it hardly possible to reconcile the teaching of the two articles. They were probably written by different men. If conversion is a condition of salvation, and if it is man's act, then surely man has a part to perform in his salvation, though not, of course, as we explained in our review, in the way of providing that salvation or of meriting it, but only of appropriating it and then working it out, God working in him both to will and do his good pleasure.

-As a timely admonition to our contributors to use simple language in their articles, we cannot do better, perhaps, than to quote the following advice given many years ago by a wise father to his grandiloquent son at college:

"In promulgating your esoteric cogitations or articulating superficial sentimentalities and philosophical or psychological observations, beware of platitudinous ponderosity. Let your conversation possess clarified conciseness, compacted comprehensibleness, coalescent consistency, and concatinated cogency. Eschew all conglomerations, flatulent garrulity, jejune babblement, and asinine affectations. Let your extemporaneous descantings and unpremeditated expatiations have intelligibility, without rhodomontade or thrasonical bombast. Sedulously avoid all polyayllahical are bombast. Sedulously avoid all polysyllabical pro-fundity, pompous prolixity, and ventriloquial ver-bosity. Shun double entendre and prurient jocosity, whether obscure or apparent. In other word speak truthfully, naturally, clearly, purely—and don't use big words."

Rheumatism in all its forms is promptly and permanently cured by Hood's Sarsaparilla which neutralizes acidity of the blood.



-An eastern paper reports a New York minister as uttering these words in a sermon directed against amusements: "Why must we amuse our young people so much? Life is a place to work. We have all eternity to play in." It would be interesting to know just what theory of eschatology is held by this profound thinker who maintains that heaven is a place of infinite and unbroken recreation. After all, though his statement of it is unusually bold, perhaps his view that there will be nothing to do in heaven but promenade on golden streets, sing anthems and finger golden harps, is not so unusual. None of us knows what our employments will be in the hereafter, but it is safe to repudiate this juvenile doctrine of eternal amusement as the perfection of glorified existence.

—It is an old-fashioned idea and one which no longer obtains credence in intelligent circles, that the Bible is dull reading and the study of it an uninteresting employment. There are many Bible classes in this country numbering several hundred each. Perhaps the largest in Missouri is a class of 300 in Columbia, taught by the editor of the Columbia Herald. The members of the class are adults, many of them members of the State University. They do not attend out of sense of duty, nor by reason of parental control, but because they like it. The same thing is possible in almost every community where a competent and inspiring teacher can be secured.

S. D. Dutcher.

This brother, whose picture adorns our first page this week, is a native Missourian. He was born June 16, 1857, and began preaching in his eighteenth or nineteenth year. He attended college at Christian University, Canton, Mo., from which he has the degree of A. M. He was for many years the successful pastor of the church at Hannibal, Mo., where he was greatly beloved. Leaving that pastorate he located with the Walnut Hills Church, Cincinnati, where he remained for a time, doing a good work with that congregation Like other Missourians, however, his heart yearned for Old Missouri. Having received a unanimous call from Mexico he accepted the same nearly two years ago, during which time there have been nearly 200 additions to the church, and a revival in other directions no less important than its increase numerically. He is just now in a successful meeting with his home church, in which, at last accounts, there were about 70 additions. Brother Dutcher unites in a high degree the two desirable elements of a good preacher and a good pastor. His sermons are thoughtful, his delivery good, his manner free and easy in the pulpit, and he knows how to reach the hearts and consciences of the people. He is at present President of the Missouri Lectureship and a member of the Board of Trustees of William Woods' College, Fulton, Mo. He is yet a young man, and when we asked for his photograph, he declined at first, on the ground that he was not sufficiently known among the brotherhood to make it worth while to publish his picture. It was only through the assistance of his wife, who is a faithful helpmeet, and who, in this case, as in many others, is "the power behind the throne," that we succeeded in securing the picture.

Thompson's Tours to Old Mexico.

An elegant special Pullman train leaves St. Louis via the Iron Mountain Route Wednesday, February 27, train consisting of six cars; composite car, dining car, compartment sleeping cars, drawing-room car, and library and observation car. Thirty-four hundred miles of travel in Mexico, and on into Tropical Mexico. Six full days in the City of Mexico, at finest hotel. All large cities of Mexico visited. The most complete tour and the finest Pullman train ever sent to Old Mexico. Address inquiries at once to R. G. Thompson, P. & T. A., Ft. Wayne, Ind., or H. C. Townsend, G. P. & T. A., St. Louis.

Notes and News.

G. F. Assiter has accepted a call from Foristell, Mo., for 1901, and will divide his time between that church and Troy.

W. H. Fry, Creal Springs, Ill., has prepared a set of 156 "subjects" with Bible references on each and will send a copy of the set to any address for \$1.15.

The congregation at Bowling Green, Ohio, of which John Ray Ewers is pastor, has issued a neat souvenir and directory. The congregation has over 300 members.

An experienced pastor and evangelist, middleaged, who has held one pastorate in Ohio ten years, wishes to locate with a church in the West. For particulars address L. O. Thompson, Milton Center, O.

Lawrence Wright, who has been working under the Iowa State Board for more than a year, has closed his work under the direction of the Board and will soon enter the field again as a general evangelist. Churches desiring his services should address him at Hopeville, Ia.

The Board of Church Extension has just received \$2,700 from the estate of Marion E. Parmly, Paynesville, O., making \$10,000 which has been received from all new sources since October 1. The Board must have \$50,000 this year in order to reach the half million by 1905.

T. H. Blenus, pastor of the Adams Street Christian Church, of Jacksonville, Fla., whose name appears frequently in our list of contributors, is contributing a series of weekly religious articles to the Jacksonville Times-Union and Citizen, the leading daily paper of that state.

W. P. Bentley, of the Christian Institute, Shanghai, China, has published a 25-page pamphlet entitled "Christ Triumphant Through the Years.' It is a brief survey of the history of missions by centuries and contains a large amount of missionary information concisely stated. It might well be used as an outline for the study of missionary history.

The Christian Orphans' Home in St. Louis is full and overflowing with boys and more are coming. There are three times as many boys as girls, but three out of four of the benevolent people who want to give a home to an orphan child, call for a girl. The Home is full to the limit, but more are coming—mostly boys. The management of the Home would like to communicate with persons who wish to provide homes for boys.

The Mormons are carrying on an aggressive campaign in Omaha, Neb. W. T. Hilton has been delivering a series of lectures on Mormonism, out of which have grown the preliminaries for a debate between D. H. Bays, Disciple, author of "Doctrines and Dogmas of Mormonism," and Apostle Heman Smith, who is regarded as the strongest man among the Josephites or anti-polygamous Mormons. The discussion will begin Feb. 4, and it will be a heavy-weight contest. It will be followed by a vigorous evangelistic effort by our churches in Omaha.

The congregation at Brazil, Ind., of which A. L. Platt is pastor, dedicated its handsome new church on Dec. 16. J. H. MacNeill, of Muncie, Ind., preached in the morning on "The Twentieth Century Church" and in the evening on "The Church's Triumphs." In the afternoon a congratulatory service was held in which the pastors of other churches in the city participated. It was desired to raise \$4,000, which desire was more than gratified by the pledge of \$5 300. The church at Brazil has had a noble past and will doubtless have a more noble future.

KIDNEY AND BLADDER TROUBLES PROMPTLY CURED,

A Sample Bottle Sent Free by Mail.

Dr. Kilmer's Swamp-Root, the wonderful new discovery in medical science, fulfills every wish in promptly curing kidney, bladder and uric acid troubles, rheumatism and pain in the back. It corrects inability to hold water and scalding pain in passing it, or bad effects following use of liquor, wine or beer, and overcomes that unpleasant necessity of being compelled to go often during the day and to get up many times during the night. The mild and the extraordinary effect of Swamp-Root is soon realized. It stands the highest for its wonderful cures of the most distressing cases.

Swamp-Root is not recommended for everything, but if you have kidney, liver, bladder or uric acid trouble you will find it just the remedy you need.

If you need a medicine you should have the best. Sold by druggists in fifty-cent and one-dollar sizes. You may have a sample bottle of this wonderful new discovery and a book that tells all about it and its great cures, both sent absolutely free by mail. Address, Dr. Kilmer & Co., Binghamton, N. Y. When writing, mention that you read this generous offer in the Christian-Evangelist.

The church at Boles, Mo., is about ready to dedicate its new building. It has received many gifts of labor and material, including hardware from the Simmons Hardware Co., St. Louis, and help from the other churches of the town.

During the first twenty days of December, 48 churches made offerings for Foreign Missions, a gain of 40 over the corresponding time last year. And during the same time 222 individuals made offerings, a gain of 183.

William Remfrey Hunt writes to us from Shanghai, Nov. 24: "We are all still in Shanghai and cannot return to the interior yet. We are preaching and teaching daily in Chinese in mission halls of our own."

During the Herbert Yeuell and Waite meeting at Sharon, Pa., in which 55 were added, Rev. Burger, pastor of Wheatland Baptist Church, Pa., took a stand for primitive Christianity and will receive recognition among West Pennsylvania preachers Jan. 1.

Herbert Yeuell, pastor of Shady Avenue Church, Allegheny, lectured recently on "In His Steps," illustrated, to large audiences at Sharon, Pa., and Paynes Corners, O. During his meeting at Sharon his home church worked up a large sale of tickets for his lecture on "The Tragedy of Quo Vadis," realizing \$100.

- S. T. Willis, of New York, says that the American Christian Missionary Society is cooperating with the Atlantic States Conference in opening and sustaining the new mission at Newark, N. J. The society is supporting a pastor there at an expense of \$600 per year, and the Church Extension Board is under promise to lend them \$3,750 for a church site.
- J. B. Lister, corresponding secretary of the Oregon Christian Missionary Convention, Engene, Oregon, sends a clipping and a warning to the churches concerning one Paul Kruger (not he of South African fame) who has been figuring as a preacher in Washington and Oregon, and whose reputation is such as to make it advisable that churches do not recognize him as a preacher of the gospel. "A word to the wise is sufficient."

We regret to learn that B. B. Tyler is suffering with an attack of la grippe, which will keep him out of his Denver pulpit during the holidays, and will probably deprive our readers of his letter next week.

J. P. Davis has resigned the pastorate at Fairfield, Neb, and is open to negotiations with some other church, preferably further South and East. The Fairfield Messenger speaks highly of him and his work in that city, but not more highly than Bro. D. deserves. We can heartily commend him to churches needing a pastor.

Four hundred Christian Endeavor pins have been ordered by the prison committee of the Kentucky union as Christmas gifts for the prison Endeavorers. Extensive preparations are being made to give the convicts in all the Kentucky prisons a share of the Christmas cheer. The Endeavorers throughout the State are contributing to this end.

Ninety three students were enrolled in the Bible College of Drake University for the term just closed. Preacting was regularly supplied at about sixty places by these, besides irregular supply work During the four months ending Sept. 15, these men preached 1,961 sermons, had 392 additions to the churches and raised over eight thousand dollars for church and missionary work aside from salaries. Our cause cannot fail to be strong in Iowa so long as it has such a force at its center.

The Orphans' Home at Louisville, Ky., is asking for a twentieth century endowment fund of fifty thousand dollars. A charitable institution can no more have assurance of continued existence and usefulness without an endowment than a college can. Donors of one thousand dollars can keep one child in the Home perpetually. Send contributions in any amount to Robert H. Otter, Box 300, Louisville, Ky.

O. P. Spiegel, minister First Christian Church, Birmingham, Ala., has been unanimously called for next year, but has not yet accepted. During the year he preached 236 sermons, hal 101 additions, made 1,500 pastoral and evangelistic calls. Three years ago that church had 133 members, now they have nearly 500. Then they met in an out-of-the-way place, now they have the most central lot in the city. Three times has the church raised his salary and paid every dollar promised.

F. M. Rains, Cincinnati, wishes to secure the following numbers of the Missionary Intelligencer: Three copies of the February number, 1900; six copies of the March number, 1900; five copies of the April number, 1900; six copies of the May number, 1900 (Children's Day Exercise); three copies of the June number, 1900; six copies of the December number, 1900. If any friends will forward the above numbers to him, they will greatly oblige. He is willing to pay a reasonable amount for these copies.

Two weeks ago the Kawaiahao Church in Honolulu, the oldest church in the Hawaiian Islands, celebrated its seventy-fifth anniversary. Nowhere has the work of the missionary been more closely connected with the advance of civilization than in Hawai, and the American Board (Congregational), under the auspices of which this church was founded and maintained, has had a conspicuous share in this work. Ministers and missionaries of other denominations participated in the celebration. Our own Bro. John C. Hay delivered an address in place of Governor Dole, who was unable to be present.

Over-Exertion of Brain or Body. Take Horsford's Acid Phosphate.

It is a wholesome tonic for body, brain and nerves. Wonderfully quick in its action.

Prohibitionists United.

EDITOR CHRISTIAN-EVANGELIST:

In your issues of September 13th and October 11th, you present most admirably the position of those who vote the Prohibition ticket. Herman S. Piatt, in the latter issue, also fairly well represented a very large number of sincere Christian voters. The Christian with atrophied conscience is of a third class. They are numerous. I do not wish to reply but only to add a word looking to a solution of the difficulty so plainly brought out in the above-mentioned articles.

You all desire prohibition. You are numerous enough to elect a large number of representatives in all departments of your government. You hold the balance of power. Through division you lose your opportunity. But few Christian voters seem to believe that they should turn their country over to the rule of the worst of two bad parties just for the privilege of registering their highest convictions in a party where their votes do not elect. The fear of losing a vote divides your forces. Can this be overcome? It can.

As with the man who drinks there is need of moral suasion to quicken the conscience and also legal enactment to remove the temptation, so with the voter there is need of a quickened conscience and also a legal enactment to remove the temptation to conceal one's highest convictions for fear of losing his vote.

Did it never occur to you that you cou'd have a second choice on a written ballot as well as in oral voting? In a public assembly, when you hold the balance of power, you nominate a man representing your highest convictions and vote for him. Falling to elect, you then proceed to vote for a man you can elect. Your vote was not lost because your first choice was defeated. The plan of proportional representation would secure this end. It would unite at the polls all who favor prohibition. This is an important step.

FRANK GARRETT. Shanghai, China, Nov. 20, 1900.

Virginia Notes.

The pioneer work in Henry county is succeeding. Evangelist C. E. Elmore is stirring things to a white heat. The meeting recently held by him in Mt. Olivet Methodist Church resulted in thirty-four additions. The pastor on last Sunday, I am told, closed the doors on us. We hope to use the school-house in the future.

Some of the Methodists at Leatherwood and Beckham are begging for a meeting. I am determined by the Lord's help to push the work, and Elmore will hold meetings in private homes in these communities.

Elmore reports two baptisms at Stella.

Spray is without a pastor. This is a mission. The Cotton Mills Company pays \$200, the State Board, \$100, and the mission, \$150. Bro. J. M. Price is our leading member.

I am now with Bro. J. A. Spencer in a meeting at Chatham. Our night audiences have been large and att-ntive. Bro. Spencer has charge of this and the Danville Church and he is doing a great work.

Bro. Shelburne, of Roanoke, writes that they have a baptism at almost every service. The papers are devoting much space to his powerful sermons.

W. H. Book.

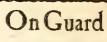
Martinsville, Va., Dec. 13.

Every movement hurts when you have rheumatism. Muscles are stiff and sore and joints are painful. Hood's Sarsaparilla goes right to the spot in this disease, neutralizes the acidity of the blood and cures.

Indigestion, nausea are cured by Hood's Pills.

TO CURE A COLD IN ONE DAY

Take Laxative Bromo Quinine Tablets, All druggists refund the money if it fails to cure. E. W. Grove's signature on each box. 25c.



The warning cough is the faithful sentinel. It tells of the approach of consumption, which has killed more people than war and pestilence combined. It tells of painful chests, sore lungs, weak throats, bronchitis, and pneumonia. Do not suffer another day. It's useless, for there's a prompt and safe cure. It is



which cures fresh colds and coughs in a single night and masters chronic coughs and bronchitis in a short time. Consumption is surely and certainly prevented, and cured, too, if taken in time. A 25c. bottle for a fresh cold; 50c. size for older colds; \$1 size for chronic coughs and consumption.

"I always keep a bottle of Ayer's Cherry
Pectoral on hand. Then every time I get
cold I take a little of it and I am better at
once."

JAMES O. Brovor,
Oct. 19, 1898.

El Paso, Texas.

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THE HOLY SPIRIT

A symposium by eminent authors. This book contains the following: "The Influence of the Holy Spirit on Conversion and Sanctification," by Alexander Campbell; "Consciousness and its Relation to the Holy Spirit," by A. B. Jones; "The Holy Spirit in Consciousness," by G. W. Longan; "The Holy Spirit in Consciousness," by Thomas Munnell, and "The Witness of the Holy Spirit," by J. Z. Taylor. The book is a neat volume, bound in cloth and gilt, containing 155 pages. The price has been lately reduced to 30 cents.

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....St. Louis, Mo....

Some Y. M. C. A. Facts.

Is not the Y. M. C. A. one of the most potential factors in our modern Christian activities? It combines the holiness of physical living with that of mental culture and spiritual growth. It recognizes that young men must be taken where they are and the incentives of their young lives directed. There is a divinity in things physical, and through the superabounding energy of body the spiritual may be reached and cultured. The present is very real to youth and it must needs be used in directing him to more enduring things. Then the Y. M. C. A. does something practical for young aspirations. Got pity the youth that has none of them! It gives him opportunity and he would rather have it than money and favors. The various associations of America are conducting some 2,000 educational classes in which 25,000 young men are receiving instruction. They are also giving about 4,000 lestures and entertainments this winter which are of a much wider benefit than merely to the associations. Here in Ciacinnati, as well as in most of the large cities, a course of ten of the best attractions obtainable is given for the ridiculously small sum of \$1, and the patronage runs up to 2,000 and more very often.

There are 500,000 volumes in the various libraries throughout the country and reports show that they are well used. Eighty thousand men are receiving methodical physical training and more than that number daily attend the various rooms for realing, recreation, etc. Aside from the secular training given, half a million men attend the Bible class sessions and the total attendance upon the purely religious meetings is five times that number.

Taat men of affairs believe in the institutional efficiency of it is proven by the fact that the National Committee reports property of more than \$20,000,000 value. There are now about 300,000 members and 1,500 secretaries employed. Tais is for America alone.

Tairty-four of these secretaries devote themselves to army and navy work. In this needy field 7,000 men attend the daily services and nearly 4,000 the Biole classes. Traveling libraries are in circulation and last year 60 tons of reading matter were distributed besides. The railroad department is one of the most telling of all the activities. There is a total membership of 40,000 and hundreds of them are saved through this instrumentality. Rest rooms, baths, lunch counters, libraries, shop and other religious meetings reach these thousands who are so constantly away from home and exposed to temptations.

The colored men's department is growing and now numbers 5,000 with all the instrumentalities that belong to efficient work. Among the students there are nearly 200,000 members and approximately \$2,250,000 is spent yearly for maintenance. Special attention is now being given to the boys' work and 25,000 are already enlisted.

Outside of America 43 lands are represented with more than 3,500 associations, nearly 300,000 members and \$6,000,000 worth of property. Thus giving for the world more than 6,000 associations, 600,000 members and property value \$26,000,000. What a mighty interdenominational tie and power ALVA W. TAYLOR. for good!

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Labor Unions and Wages.

DEAR CHRISTIAN-EVANGELIST:-Ia Bro. Tyler's interesting review of the "Chalk Line Over Morals," in your issue of Nov. 22, I fear he has been misled into a grievous error as to "the coal heavers' union"he mentions -one which does a gross injustice to labor unions and would add to a false impression that even so well informed a writer as our good bishop seems to have gained.

He says: "If some athletic young man wants to work at coal heaving * * * and he can handle twice as much coal in a day as men usually handle he quant to have the benefit of his inspiration and his athletism and receive twice as much wages as other men. But this the coal heavers' union will not permit." And again, "Nor can my boy have anything to say about the rate of his wages."

I have been a member of a labor union for a number of years, and have taken an active part in labor organization, but I have never heard of a union that has said a man should receive less than his employer desired to pay him. On the contrary unions generally seek only to fix a minimum rate of wages, below which a union man may not work, and he may, and frequently does, receive much more than this rate of wages. This is an old story to those familiar with the labor movement.

The tendency of labor union is helpful. Men are encouraged to better themselves, in the wellpaid trades at least, and many concerns in New York pay a minimum of wages far above that fixed by the union. But there is undoubtedly a campaign of misrepresentation concerning labor organizations, started for selfish reasons by a despicable class of employers who want industrial slaves instead of employes, and every incident to our discredit-and we know there are too manyis used broadcast to weaken a reform the church must aid if she ever expects to draw to her the great mass of men who love the Lord Jesus Christ. The gospel of the Son of God is a social gospel. It has to do with the relation which men sustain to each other. It is time for sane men, and unselfish, to speak on current social problems."

H. S. BUTLER.

New York, Nov. 24, 1900.

[Bro. Tyler would not, of course, do any injustice, knowingly, to the cause of laboring men. The CHRISTIAN-EVANGELIST is in most hearty sympathy with every movement that promises to better the condition of laboring men and give them a fair share of the products of their labor. Labor unions no doubt nometimes make mistakes, but they are necessary in the present industrial order. -EDITORI.

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Missouri Mission Notes.

From many preachers throughout the state are coming words of encouragement concerning the work of raising that TEN THOUSAND DOLLARS for state missions. The need for contributions is right upon us. The surplus we had at the close of last year is all gone and we must have immediate response or we cannot pay the men in the field this month's salary. Some churches can do this and we trust to hear from them. We cannot afford to let a single one of these men wait for his money at this mid-winter season. If any have already their money in hand will they not forward to this office at once?

We very seriously regret that Bros. D. B. Warren and E. E. Davidson have both resigned their work for the Board. The former has been with the state work for four consecutive years, the latter but one; both have proven themselves worthy in every way of the trust reposed in their keeping. Brother Joseph Gaylor has been secured to take the place of Bro. Warren, and we hope soon to announce the successor of Bro. Davidson.

Three weeks from to-morrow will usher in the new century, and the first missionary collection in Missouri in the twentieth century will be for state missions. We want to make it the greatest missionary offering ever lifted in "Grand Old Missouri." We want every church in line and doing its utmost to bring about this consummation. Let there be no lagging; close up the ranks, and let us pull "all together" for that \$10,000. T. A. ABBOTT. Kansas City, Mo.

Ohio Notes.

It is now about six weeks since Ohio Day and we have received thus far more than double as much money as we received last year in the same length of time, and besides this we have received two annuity funds, one of \$50 00 from H. J. and Jane M. Randall, of Willoughby, and one of \$300.00 from Mrs. S. A. Bartlett, of Cleveland. We are receiving many offerings from churches that contributed nothing last year and as a general rule churches are very largely increasing their gifts.

The following churches deserve special mention: Geneva was apportioned only \$12.00, but under the efficient leadership of G. L. Cook, their new pastor, they secured an offering of \$33 00.

The church at Millersburg, where P. H. Welsheimer ministers, was apportioned \$40.00. They have reported more than \$80.00 as the result of the offering, though the money has not been received yet.

The mission church at Newark, where M. L. Bates ministers, raised an offering of \$102.96. 207 members contributed to it.

The mission at Orchard street, Toledo, composed entirely of poor people, sent in an offering of \$12 00, and every member of the church except two or three contributed to it.

The mission church at Galion, O., where John P. Sala ministers, contributed more than \$20 00.

The Painesville Church gave to state missions the largest offering it ever gave to mission work, amounting to \$54 00. F. A. Bright, the secretary of the 17th District and the pastor of the Painesville Church, is largely responsible for this result.

The church at Killbuck sent in an offering of \$21.10, which is considerably more than their apportionment.

Our mission work throughout the state is in excellent condition.

R. C. Lutton has taken charge of the work at North Baltimore and is doing very nicely. The church is in the midst of a strong canvass for funds to pay off about one half of its indebtedness.

W. A. Harp on December 1st closed his first year at Springfield. During the year he added to

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the church 117. The Sunday-school has grown from 18 to 250. The church has raised during the year \$1,410.00 for all purposes, a large amount of which has been applied to paying floating indebtedness. An Endeavor Society of 45 has been organized and also an excellent Ladies' Aid Society. The church has been re-carpeted and other improvements made. All departments are flourishing.

G. B. Stewart has taken charge of the mission at Madisonville and reports increased audiences and hopeful conditions.

The mission at South Akron is now in charge of W. D. Van Voorhis. Their building has been sold and they have bought a new lot on the opposite side of the street in the finest location in that part of the city and have already begun their new build-

Our mission at Rossford is thriving. The new building has been completed and is a gem. It is the only building for religious purposes in the new town of Rossford.

The Orchard Street Church in Toledo, where L. A. Warren ministers, has enlarged and improved its building and nearly doubled its Sunday-school in the past few months.

A new lot has been purchased for a new mission on the east side of Toledo where the Central Christian Church has been conducting a Sunday-

J. L. Darsie is in temporary charge of the work at Marietta. The church has been incorporated. They have purchased the building they have been using since their organ zation and prospects are bright for the future.

Our new German Sunday-school on the west side of Cleveland has a large attendance of more than 250 and is growing rapidly.

Our State Board has appropriated \$400 for the support of R. H. Timme as German evangelist, to supplement \$600 approp iated by the A. C. M. S.

We are now maintaining missions at thirty-five different places in the state.

If your church has not yet taken the offering for state and district missions we need your help. S. H. BARTLETT, Do not delay it longer.

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Kansas City Letter.

The churches at the mouth of the Kaw report progress. The ongoing has not been of the dizzying kind; from week to week hardly to be noted at all, but now at the year's close visible and unmistakable.

The first church, of which W. F. Richardson is the loved pastor, shows a healthful growth as evidenced by increasing evening audiences, a growing endeavor work, an enlargement of Missionary receipts. Despite some retarding conditions through location, this noble church is keeping well to the front in all that makes for Christian culture. This church has about 700 resident members. The Forest Avenue Church, wrestling hitherto with financial difficulties, sees light on its way, and through heroic endeavors will soon have triumphed over all the unpitying enemy, debt. This victory assured all else is easy. Its pastor, A. W. Kokendoffer, has been with the church over nine years and each year adds to his Christian influence and power. It numbers over 900 resident members. The West Side Christian is in most hopeful mood. The work there pulses with energy. And why not? The pastor, B M. E ster, has recently quadrupled his usefulness by taking unto himself a most estimable Christian wife and his church already feels the blessing. Its membership is about three hundred. The ministry of O. P. Shrout at the South Prospect Church is satisfactory and fruitful. The church is unified, agressive, has one of the very best fields in the city and is bound to do a great work. About five hundred good men, women and children call this "our church."

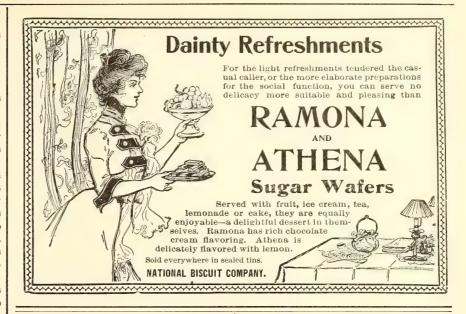
T. P. Haley is most ungrateful in that having found the Fountain of Youth he does not apprise the public of its location. He is in very truth one of the "young men" of our local ministry. Young not only in ruddy, unwrinkled face, but in hope, in aggressiveness, in buoyant service. Under his leadership the Spri gfield Avenue Church will probably dispose of its present property and remove to a more eligible and commanding site, whereby its usefulness will be greatly enlarged. The resident membership of this church is about 200. The West Park Church has had a chequered history and many discouragements. Dr. Davis, the present pastor, reports progress, however, and we hope for better things. The church numbers nearly 200.

The Sheffield church is one of our youngest. Brother Mundell is the pastor and speaks most encouragingly of the outlook. The membership is about 150.

The Sixth and Prospect Church shows a gratifying growth.

We have recently enjoyed the visits of Dr. Gates, of the Divinity House, Chicago University; Chancellor Craig, of Drake University, and George F. Hall, of Chicago. Drs. Craig and Gates not only delighted our people with strong and forceful sermons, but helped us too, we trust, in their educational propaganda. Our resident membership is about 1.000.

To this brief report of the above churches should be added a statement as to the work of our city evangelist, F. L. Bowen. Under his direction. and through his untiring work, ably seconded by his devoted wife, three mission churches have been brought almost to the point of self-support. with an aggregate membership of about 300, and having raised for all purposes during the current year over \$2,000.00. These churches are known as the Vine Street Mission, the Fifteenth Street Mission and the Ivanhoe Mission. These are promising fields. Young unmarried men who can live on small salaries could, by locating with these churches, build them up in a short space of time into large and aggressive congregations, and our city evangelist could devote his energies to



other strategic points. At present the churches of the city are contributing yearly about \$1,000 to the support of this work.

Then there are the churches across the line separated by an invisible barrier, to be classed always with our own. E. S. Sharpe, late of Chicago, Thomas J. Dixon and T. E. Noblitt are the pastors in charge. The aggregate membership of these churches is about 900. Two additional missions there and one other also on the Missouri side looked after by the West Side church and to be noted. The additions to all our churches during the year aggregate nearly one thousand; the net gain though is much smaller. Kansas City is still alive with the twister of "birds of passage" and the permanency of the Eastern City is not yet ours. Our population is still som swhat in the nature of a procession and consequently Christian enterprise here must ever be effected by these conditions and show kaleidoscopic faces. GEORGE H. COMBS.

Texas Letter.

November 29th the "Girls' Home" at Add-Ran University. Waco, was dedicated and a joyful Thanksgiving service was held. The program called for the Thanksgiving serm in by the writer in the forencon and the dedicatory address by Hon. H. L. Ragsdale in the afternoon, but a delayed train made it necessary to reverse the order. Those who heard him pronounce his address fine—just what might have been expected from him. He plead for more liberal culture for our daughters, and he gladdened all hearts by showing that the tide is now swift and strong in that direction. His speech was enthusiastically received.

The Girls' Home was conceived less than six months since and yet it stands to day sufficiently completed to be occupied. It is a beautiful and commodious brick structure, three stories with basement, and it will be supplied with every modern comfort and convenience, so that young ladies from the best homes will find nothing of which to complain. It will cost \$8,000, and thus far there is not a dollar of debt. T. E. Shirley, and the noble band which has stood by him in this enterprise, have reared a monument for themselves more beautiful and precious than gold and more durable than marble.

At three o'clock, after a delightful song service, the Thanksgiving sermon was delivered. The audience was large and full of inspiration.

If we do not misread all the signs, a better day is dawning for our school. Like most of such

institutions it has had a hard struggle. Years ago Addison and Randolph Clark, brothers, inaugurated the school at Thorp Spring, and it did a good work. But in the course of time it was thought best to move it to Waco into a

cent building which cost our Methodist brethren \$120,000, but which we bought for \$30,000 But in the removal there was not the most perfect harmony, and unfortunately a large debt was incurred. But a few friends have stood by it, and now their reward seems near. The faculty is strong and full of hope, the students are of a high grade and the people at large have become interested in the school. New students are constantly arriving and everything is on an upward grade.

At our last lectureship we inaugurated a dollar crusade in the interest of the school, asking every church in the state to give an amount equal to one dollar for each member, and this, if su cessful, will pay all debts and make some needed improvements. Several churches have already fallen into line, and it is hoped the movement will become general.

There have recently been two notable conventions in the South. The first was at Ft. Worth, Tex., and it was in the interest of ill-fated Galveston. The people of a large section of our country, much larger than Texas, are deeply interested in a Southern gateway to the sea, and they believe Galveston to be that gateway. This large convention was unanimous in a resolution calling upon the state and national governments to aid it in this hour of need. The other convention was at New Orleans, and had for its object the greatest good of the South in general. The two questions receiving special emphasis were education and the Nicaragua Canal, both of which are of vital importance. We must have better schools for our children and better facilities for selling the produce of our rich soil; and it is to the credit of this convention that these questions were discussed in the order here named.

Dallas, Tex.

M. M. DAVIS.

It is not true that every woman suffers from ill health. Neither is it true that no medicine taken internally brings any relief to women suffering from ailments peculiar to their sex. It is true, however, that relief is often to be gained by the application or use of s. me remedial agent externally. The Natural Body Brace, Salina, Kan., is just what thousands of women to-day need. As its name implies, it is a brace, a natural brace, a natural body brace. A well woman could wear it and be benefited thereby, how much more one who needs the support it affords.

Evangelistic.

Arkadelphia, Ark., Dec. 18.—Bro. J. N. Jessup, of Little Rock, has been with us in a meeting, lasting 12 days. We had good audiences including many students from the colleges. Many heard a Christian preacher for the first time. There were two additions to the church.—E. S. All-HANDS.

Jenny Lind, Ark., Dec. 17.—This is a mining camp The house of God has been forsaken for a long time. I have been holding a meeting for five weeks. Up to date have had five to take the stand for Christ.—BENJ. F. YORK.

Moscow, Idaho, Dec. 17.—Last night we closed a good meeting here. Bro. Wm F. Cowden began

on Nov. 26 and preached four days. Then Bro. J. A. Pine, of Lewiston, Idaho, continued for over two weeks. There were 13 added, all but two by two weeks. There were 13 added, an our shantism. We feel that the meeting will be a last ing blessing to us, as the people heard the truth. We expect good results in the future. We had had five added just before the meeting not counted

in the 13.—J. W. WITTHAMPER.

Onarga, Ill.—We closed our meeting here last night with 12 additions, making 22 since Aug. 1.

night with 12 additions, making 22 since Aug. 1. The meeting was a great success from a spiritual standpoint. The church was never in a more prosperous condition,—John S. Higgs, pastor.

Albion, Ill, Dec. 17.—I expect to preach for the church in Albion the coming year, as I have received a unanimous call. One baptized at prayer-meeting Wedn-sday night.—C. Edwards. Normal, Ill., Dec. 17.—Five added yesterday; 10 since last report.—E. B Pannes. Carlinville, Ill, Dec. 18.—The work moves off

Carlinville, Ill, Dec. 18.— The work moves off grandly since coming here. Six additions to the church already and more to be baptized.—SEY-

MOUR SMITH.

Kankakee, Ill., Dec. 20.—The Updike Webb revival of 43 days closed here last night. There were 56 confessions and 20 added by letter and statement (eight the last night) 76 in all; 76 meetings were held; closed with a great rally, three confessions after the benediction. Their next meeting is at Canton, O., beginning Dec. 30.

-W. D. Deweese, pastor.
Effingham, Itl., Dec. 17.—Two additions yesterday, making 24 since I began my work here.—
A. A. Hibner.

Onarga, Ill., Dec. 22.—Meeting here closed Sunday evening with good interest and full house; 12 added. Next meeting with G. W. Ford, Rushville, Ill., beginning January 6 Pastors or evangelists III., jugining sauday of desiring my services may address me at Rushville, III. (Name not given.)

Williamsville, III., Dec 22.—I have just returned

from a very pleasant and profitable meeting with the church at Central, Ill., result, 16 additions and church strengthened and encouraged.—W. W.

Decatur, Ind., Dec. 17.—Three added at my ap-

pointment at Decatur, Ind., yesterday.—Austin Hunter, University of Chicago.

Greencastle, Ind., Dec. 15.—We had one addition last night by confession at Whitesville, Ind. L. V. BARBRE.

Anderson, Ind., Dec. 17.—I have just closed a two weeks' meeting with 38 additions to the East Lynn church here, for which I have labored half the time since last June. The church has extended me a call for three-fourths time next year, which I have accepted. Since I came here in June we have moved our church about eight blocks nearer the center of the city, paid all the expenses of the same, almost doubled our membership, in-creased our Sunday-school from 40 to 121, and organized a Junior C. E. with 13 members which brganzed a funder c. E. with 1 s members which has grown to 50 The audiences are growing larger all the time, and it now seems as if the next step to take will be to enlarge our house, which is already under consideration.—R. B. GIVENS.

Flat Ro:k, In l., Dec. 19.—I have just closed a series of meetings with the church at Fines, Shelby Co., in which we had 20 additions, 14 by immersion, six by relation, three from the Methodists, and the entire church revived. -W. D. CLARK.

Indianapolis, Ind., Dec. 17.—The work at the North Park Christian Church is prospering. Six baptisms Sunday evening, December 16th. Three hundred dollars have recently been paid on the church debt. J. P. Myers, a post-graduate of Butler College, is ministering for this congregation.

Davenport, Ia., Dec. 17.-We baptized four last evening and one a week ago -five baptisms and six added otherwise to the congregation—11 in December. The outlook for our meeting in February with Evaugelist Romig is promising.— C. C. DAVIS.

Des Moines, Ia.—Eighty-four in all during our meeting with the pastor and people of the Hoisington, Kan., church; 60 by confession, six the last night 59 the last two weeks. Many were leading business men and farmers. The pastor, J. N. McConnell, had previously resigned. He goes to Great Bend, Kan. V. E Ridenour, singing evangelist, was with us for one week. Bro. Sherman Kirk, teacher of Greek in Drake and of the gospel in Park Avenue Church, is the

and of the gospel in Fark Avenue Church, is the pastor and says that we are going to have a great meeting here.—D. D. BOYLE, evangelist.

Albia, Ia., Dec. 17—We had one confession Sunday, Dec. 9, and one yesterday. The auxiliary to the C. W. B. M. gave a good program last night.—R. H. INGRAM.

Council Bluffs, Ia., Dec. 17—Our meeting lead Trades let there works?

closed Tuesday last; three weeks, 30 additions; two more yesterday.—W. B. Crewdson.

Moulton, Ia, Dec. 16.—Good interest at end of

first week, eight accessions. Ben. F. Hill, of California, Mo, assisting pastor.—R M. DUNGAN.
Liscomb, Ia., Dec. 22.—We closed a three weeks' meeting here last Monday night with nine

additions, seven by confession and baptism and two by statement. It was a pleasant and profitable meeting. We used only our home forces and the pastor was royally supported. This is a noble people. Our outlook is bright.-J. C. HANNA, pastor.

Marion, Ia., Dec. 21.—Had one confession and baptism here Lord's day. Closed my work here Sunday, Dec. 23, 1900. I have not decided upon my future field yet. Woold go where the Lord would have me.—D. L. DUNKELBERGER.

Cantril, Ia., Dec. 18.—I am here assisting G. A. Hendrickson in a meeting. Crowded houses and six added to date. Had 63 at Hoisington, Kan., when I was compelled to leave for this place .-V. E. RIDENOUR, singer.

Tama, Is., Dec. 17.-Our meeting of five weeks' duration closed last Lord's day. There were only two additions, one by primary obedience and one reclaimed—one of the anties who left the church during the trouble over the organ. The preaching was done by the pastor, assisted by Bro. J. Will Landrum, singer. Bad roads, unfavorable weather, sickness and lack of interest by the members worked greatly against us. F. L. DAVIS.

Atchison, Kan., Dec. 22 -Yesterday I had the pleasure of handing over \$500 on our mortgage debt. This makes \$1,500 paid s'nce March 1, 1898. The object of my return to this church which I organized in 1885 is being rapidly accomplished. We hope to pay the remaining \$1,000

next year.—WALTER SCOTT PRIEST.
Atlanta, Kan., Dec. 20.—Our meeting closed here last night, and in more respects than one it was a great meeting. Rev. M. Lee Sorey, of Arkansas City, did the preaching. There were Arkansas City, did the preaching. There were altogether 19 additions, 14 by confession and baptism and five by letter and statement.—T. H.

Eureka, Kans, Dec. 17 .- Five accessions here

Fureka, Kans, Dec. 17.—Two accessions here yesterday. Three by confession and two by statement. More to follow.—J. D. FORSYTH.

Chanute, Kans., Dec. 19.—There were three confessions at Yates Center last Sunday, I will begin a meeting there Dec. 30. The prospects are good for an excellent meeting.—W. T. ADAMS.

Langdon, Kans., Dec. 18.—An excellent meeting just closed here with 28 additions, two from the M. Es., two from the Presbyterians and one from the Baptists; 21 immersed. This meeting more than doubled our membership and we are

left in a very prosperous condition. Bro. S. S. McGill, of Kingman, did the preaching assisted by J. S. Bleknell, of Pratt.—J. F. RAILSBACK.
Stafford, Kans., Dec 20.—We are in a meeting here with Bro. W. E. Bobbitt of Bonner Springs, Kans, doing the preaching. Meeting three days old; one addition. We continue indefinitely.—
ELLIS PRINTED PRESENT. ELLIS PURLEE, pastor.

Owosso, Mich., Dec. 20.—One addition Lord's day and church prospers.—S A. STRAWN.

Warrensburg, Mo, Dec. 12.—Close 1 my meeting at Osceola last night with 45 additions.—King STARK.

New London, Mo., Dec. 17.-We have closed a successful meeting at Mt. Zion, near Hannibal, with Arthur N. Lindsay, of New Franklin, Mo., as evangelist. He is an efficient young minister. Mt. Zion is the best country church I ever ister. Mt. Zion is the best country church I ever saw. There were two added by statement, one from the Baptists, one from the Christian Scientific Charges. tists and 14 by baptism. Total, 18 -CRAYTON S. BROOKS, pastor.

Kirksville, Mo., Dec. 20 .- We had five additions here last Sunday, and another made confession at prayer-meeting last night.—H. A. NORTHCUTT.

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Grand Pass, Mo., Dec. 18.-We enter upon our sixth year at Christian Union, Saline Co., Mo., and our third year at Grand Pass, Mo. We are out of debt and living in peace.—J. I. Orrison.

Troy, Mo., Dec. 18.—One added Sanday, making 14 accessions as the result of the meeting now closed; twelve of these by baptism.—G. F. ASSITER

Kearney, Mo., Dec. 17.—Simpson Ely concluded on last Sunday night a two weeks' meeting at Excelsior Springs, Mo. Seven were added to the church, four by baptism and three by letter.—H. S.

Eldorado Springs, Mo., Dec. 22.—I have just closed my third meeting in Cedar County. I bap-tized 13 at Union Hall, 13 at Hazel Dell and seven at Filley. These congregations are in good working order and in peace with one another.—J. WILLIAM ROGERS.

Memphis Mo., Dec. 21.—We have just closed a very good meeting here of 14 days, with 14 additions to the church. Bro. L. S. Cupp, of Huntsville, was with us and did the preaching. Our people were very much plessed with him both as a man and a preacher.—GRANVILLE SNELL.

Paynesville, Mo., Dec. 19.—Our work for the past five months has been: A meeting at Philadelphia, assisted part of the time by H. F. Ritz, which resulted in six additions and Elder Ritz in-Memphis Mo., Dec. 21.—We have just closed a

which resulted in six additions and Elder Ritz installed as pastor of that earnest church. A meeting for the Steffiaville church, with one naptism. A meeting for the Paynesville church following a two weeks' institute held by Knox P. Taylor, of Bloomington, Ill. Total accessions, 21. Bro. Taylor's work was grand. A meeting at Annada, resulting in 15 accessions. My wi'e had charge of the singing in the last two meetings. In regular services three have been replaimed at Annada and five were added at ous last regular appointment at Eolia.—J. ORVILLE WALTON.

Arapahoe, Neb., Dec. 21.—Two more confession and baptisms at the Thursday night meeting. I continue here next year. The brethren here are making many sacrifices for the work .-

Bur hard, Neb., Dec. 18.—Our meeting of a little over three weeks closed to night. From several points of view it has been a fine meeting, there having been 14 additions in all. The church has been greatly strengthened. Never before has the community been so stirred. Sectarianism has received a setback and its supporters will never look upon their religious positions with as easy consciences as before. Bros. Beem and Hackett are a strong evangelistic team. They go from here to Elk Creek.—John Peacock, deacon, Louis BANN, elder.

South Omaha, Neb., Dec 17 .- Six added here

yesterday.—Howard Cramblet.
Omaha, Neb., Dec. 18. —There were eleven added at North Site Church last Sunday. Note that what was the Grant St Church is now the North Side Church .- W. T. HILTON.

Waterloo, Neb, Dec. 18 —Three baptized at prayer-meeting service Wednesday night, two of which have not been reported. One accession by statement last Sunday morning -A. O. SWART

WOOD.

Trumbull, Neb, Dec. 20.—Closed with lecture Monday night. All money for meeting raised and \$1555 left with treasury; 11 baptisms, 12 new C. W. 8. M workers. Began at Cozad, Neb., last night.—C C ATWOOD AND WIFE.

Findlay, O., Dec. 17—Three added yesterday, six in pest month, 28 in past quarter. Work done finely. A full house heard "Why I am not a Heathen" last night. Dr. Suse Rimehart spoke here the 19th to a crowded house. Her story is thrilling. She made a splendid impression. An thrilling. She made a splendid impression. An offering of \$19.00 was made for missions. Our C. W. B. M. is doing a fine work.—A. M. GROWDEN.

Albany, Oreg., Dec. 18.—Charles Reign Scoville is with us in his first meeting after his return from abroad. Thirty five additions in eight services; \$4 800 raised Sunday at dedication. Needed only \$3 500. Will report the dedication later Audiences large. The town is being aroused. We are expecting great things for the Master.—J. B. HOLMES, Past r.

Allegheny, Pa., Shady Ave. Church.—Two confessions Sunday, Dec. 16.—HERBERT YEUELL.

- J. H. O. Smith, Pomona, Cal., to 639 Mulberry St.,
- Riverside, Cal.

 B. H. Allen, Algonac, Mich., to St. Louis, Mich.

 J. W. Mitchell, Georgetown, Ky., to Hopkinsville,
- C. E. Pile, Tingley, Ia., to Parsons, Kau. H. H. Rama, Maitland, Mo., to Blair, Nob. F. M. Cummings, Marlboro, O., to Anthony, Kan.

NOTICE TO TAX PAYERS!

You will please take notice that under the provisions of an act of the Legislature, approved Feb. 18th, 1899, all Current Tax Bills become delinquent on and after January 1st, 1901, and I will be compelled to charge interest at the rate of one per centum per month.

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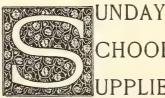
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"Now I lay me down—to sleep—" (An absent-minded pause) "I pray thee, Lord, my soul to keep— An'—Dod, bless Santa Claus.

"If I should die-oh, Dod, I pray To save his soul, because I saw him-saw him plain as day! My papa's Santa Claus!"

STRUGGLING TOWARD THE LIGHT.

BY WALTER S. SMITH.

Chap. IX.—Some Correspondence.

The meeting was in its third week, and the folks at the fine church were in their second week. The Spirit had moved them to start a meeting just as Paul's meeting began to attract attention. They advertised converted clowns and cow-boy preachers and other attractions. Prof. Short did all he could to attract the young people. A college professor was to deliver his mighty lecture on the "Red-headed Italian." This was fixed for Friday night, that all the scholars might attend. Paul saw through this trickery, so he announced for Friday night, "The Man in the Moon."

When the night came, although it was raining, the audience was not diminished. After two weeks of this, Timothy met Rev. Mr. Evans at the station, sending his cow-boy attraction home; and he ventured to ask: "Brother Evans, how is your meeting coming on?"

"O, sir, we are doing no good. There is so much sickness and such apathy in Freedom that we cannot arouse any interest."

"Indeed?" said Timothy. "We are having good audiences all the time."

When Timothy reached his room from this accidental interview, he found two letters and the Sunrise Blade, which Paul had brought in from the post-office. Noticing by its post-mark that one was from the Bend, he hastened to open it before turning the other over to see the superscription. It was a letter from the blacksmith. It read:

"Home, March 23, 1889.

"MY DEAR BROTHER HENRY:

"I see by the Blade that you are on the rock. You cannot tell how glad I am to extend you the hand of fellowship. Now it will be easier to do the right; for the loyalty you love so well will hereafter be Lord Christ. Christ is indeed the King; and no patriotism is so loyal as patriotism to this King. You mention me kindly in your letter, as also Prof. Guthrie. I thank you for it; and the pardon you ask I cordially grant. But the most surprising thing to me is that Squire Lee came and showed me the letter before I had received my own copy. He waited till I read it and then, with tears, he took my hand and confessed that he had done me a wrong, asked me to

forgive him and invited me take membership again in the church. Your letter has aroused much interest both here and at Sunrise; and I uuderstand your mother-inlaw says she has wronged you.

"Fraternally,

"JOB NORRIS."

After Timothy finished the reading of this letter aloud he looked up for remarks. "How do you feel now, as compared with

your feelings then?" asked Paul.

"O, sir, I cannot express the difference. A bird liberated from a cage could not feel freer. There is joy inexpressible in just being able to quote God's Word as it reads."

As Timothy turned in his chair the other letter dropped from his lap. He snatched it up eagerly, for he recognized his mother's writing, and he would have read it first had he known it. Tearing open the envelope he read, this time not aloud:

"Covington, Ky., March 23, 1889. "MY DEAR BOY:

"I see by the papers that you have left the rock. You cannot know how sad I am over this breach of fellowship. I am sorry for the evil treatment you have received at Sunrise, and I am indignant over the slanders they have invented against you; but, O, son, are you not making the matter worse? I cannot understand how this could cause you to turn your back on the Baptist Church. What does it mean? If you have reasons, please write us, for it is costing us many would. am of course pleased to know you are well treated by your new friends, and I wish to thank Prof. Guthrie for his kindness to you; but I am sorry if he has unduly persuaded you. Timmy, have your parents ever mistreated you? We will suspend judgment till we hear from you. "Faithfully,

"Your Mother."

The young man cried a little over this letter and read it aloud. With tears still glistening in his eyes he broke into a rippling laugh. "See here, Paul. The two letters bear the same date; and begin with two uses of the same words. Bless her dear heart! I will answer her this afternoon. She shall know the truth, and the truth will make her free."

Seizing a writing tablet he wrote:

"Freedom, March 25, 1889.

"MY OWN DEAR MOTHER:

"Your letter arrived just now, and it is not easy to describe the emotions it has produced. I love you and father as devotedly as always, and it is impossible for me to say you have ever mistreated me. But in this step I did not think of you. I was too eager to please my Savior. I feel sure you would rather I pleased him than you. Indeed, it is partially your Christian instruction that has prompted me to do as I have done.

"' 'What can it mean?'

"It means, mother mine, that the Christian Church is free from the weaknesses that remain with the Missionary Baptists. In casting off the fossilizing vagaries of the order the missionary branch became active



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and progressive and fruitful. But they retained some practices that are impractical and unscriptural. In the Luzon meeting my preceptor, Mr. Guthrie, discussed the power of man to determine one whole side of the problem of hunan salvation. He made much of the fact that man is made in God's image; and that, since 'God is a Spirit,' as the Savior asserted, the image must be a spiritual image; and man's will is just like the will of God, only limited in degree. Can there be any doubt of the correctness of this reasoning? And is it not in vivid contrast with all we ever taught at the Bend? It makes us akin to God. I can see why God is displeased by rebellion; and how obedience means some thing in human salvation. I always believed this; but I feared to announce it lest I compromise the character of God. Now I see it harmonizes with all the Savior and the apostles have given us in the way of invitation, exhortation and warning.

"Mother, did you know that the Baptists have to trim and hedge certain Scriptures or leave them wholly unused? I, once in my short life, assisted in excluding a noble Christian gentleman because he would not agree to quit using Acts 2:38. Turn to that, mother, and see how much freer a man may be to use that verse outside the Bap-

tist ranks

"One other matter which this brother has cleared up for me is the process of receiving sinners' confessions. Of the thirty-nine accessions we reached in the great Luzon meeting, about twenty-five were from the world

"Brother Guthrie just asked: 'Do you believe in Christ Jesus as the Son of God and the Savior of mankind?' This is so like the process described in the New Testament, and so unlike your gauntlet of examination, that any lover of good order must be impressed by it.

"Yesterday we were reading the story of the Philippian jailer, and I noticed an application of this very matter. The apostle said, 'Believe in the Lord Jesus.' If he had been a Baptist he would have said: 'Silas, hustle out and find a quorun of brethren to vote whether this sinner will do to baptize or not.' And the chariot scene, and the baptism of Lydia and that of Cornelius would in like manner have been seriously delayed

"No, mother! These people are right and we were wrong in these simple matters; and I had not heard more than four of this preacher's sermons before I saw where my trouble lay. I was trying to be loyal to criteria that are not justified by the Word of God. Its amazing simplicity struck me; and I had only one difficulty remaining in my way to prevent affiliation with them; that was their supposed 'open' communion. But in a moment Paul showed me that neither open nor close communion is taught in the Bible. All any preacher has a right to say is, 'Let a man examine himself and so let him eat.'

"Who was I that I should withstand matters so simple and so Scrip ural? Believe me, I have never felt so like a soldier, or so loyal in my citizenship as now. This, then, is what it means.

"Looking back over your questions, I perceive that I have answered them all. And, as my letter is too long, I will close with best love to you and father.

"Faithfully yours, as ever, "TIMOTHY."

(TO BE CONTINUED.)

A Wise Decision.

A German boy was reading a blood-and-thunder novel. Right in the midst of it he said to himself: "Now, this will never do I get too much excited over it. I can't study so well after it. So here goes!" and he flung the book into the river. He was Fichte, the great German philosopher.

Lonely Hours of a Bereaved Mother.

BY H. M. DODGE.

And I am left! There is a strange delight In counting o'er one's bitterness, to cull A flower of comfort from it. I am left To bear the gathering storms of life, my child, Still tempest-toss'd upon its dangerous seas, While thou art safely moor'd; thy little barque Is anchor'd in the haven where the winds Of sorrow never blow; thy star has risen In climes of peace and love, to set no more Forever and forever All thy life Was like a rosebud—like a gentle breath Of purest fragrance, wafted on the wing Of early zephyr—like the opening ray Of morning's softest blush. Thy little heart Had never tasted woe. Thy infant breast Was heaven's own dwelling place; it never knew The touch of aught gave innecence and love. Blessed child,

Thy lot on earth was bright, and now thou art With holy angels. I will cease to mourn! O! had I loved thee less, my foolish heart Had sighed to keep thee in this changing world, Had fastened thee to life, till thou had'st drain'd Its very dregs of woe! Never, O! never Could I have knelt, and kissed the chastening rod With such unfeign'd submission! Never, never Could I have looked so calmly on the smile Thy parting spirit left, had my fond soul Less dotingly hung o'er thee in thy life, Less proudly treasured up thy darling name In the deep recess of my heart! But now Our very lives were one! There could not be A deeper, purer tenderness than heaved This trembling breast for thee. How could I then, Ask aught forth e but happiness? In life. When thou west closely folded in these arms, And I did feel thy warm breath on my cheek, Thy smiling eyes fixed tenderly on mine, My prayers were full of pleading-agonies Almost, of earnestness, that heaven would bless Thy opening day with joy, and every good That might be deemed most proper. O! are not Those prayers most fully answered? Could my soul,

In all its deepest gush of tenderness Have asked a holier boon, a blessedness More durable, more infinite and pure, More like the nature of a God to give, Than heaven's own self, with all its blessed ones, Its high society, its holy love, Its rapturous songs of gratitude and praise, Its pure celestial streams and f uits and flowers, And glorious light reflected from the face Of God's beloved Son: could I have claimed Of God's beloved Son: could I have claimed A higher boon, my precious babe, for thee? And then again, to be exempt from woe And human suffering, forever free From all the tolls, and pains, and nameless cares That gather with our years, and ob! perchance, At last a hopeless death! O! I could weep With very gratitude that thou art saved, Thy soil forever saved. What though my heart Should bed at overy poor till thou art bleet. Should bleed at every pore, till thou art blest. There is an hour, my precious innocent, When we shall meet again! O! may we meet To separate no more! Yes, I can smile, And sing with gratitude, and weep with joy, Even while my heart is breaking!

Advantages of Polygamy.

It is difficult to decide who are the most beautiful women. In the streets of Budapest and in Irish dining-rooms the greatest beauty exists. If the law of my country made polygamy compulsory, says Max O'Rell, I would make love to an English women or a fair daughter of Virginia; I would have my house kept by a German wife; my artistic inclinations I would trust to a French woman; my intellectual ones to an American. Then when life got a little dull and I wanted my blood stirred up, I would call on my Spanish wife. I would get it .- Christian Commonwealth.

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Punished Enough Already.

A very subdued-looking boy of about eleven years, with a long scratch on his nose and an air of general dejection, came to his teacher and handed her a note before taking his seat and becoming deeply absorbed in his book. The note read as follows: "Miss B---: Please excuse James for not being thare yesterday. He played trooant, but you don't need to lick him for it, as the boy he played trooant with and him fell out and the boy licked him, and a man they sassed caught and licked him, and the driver of a cart they hung on to licked him also. Then his pa licked him, and I had to give him another one for sassing me for telling his pa, so you need not lick him till next time. He thinks he better keep in school now." Under the circumstances the teacher thought James had been punished enough.—The American Boy.

Confucius Dumbfounded.

In the good old days when people deemed the world flat, Confucius plodded hither and thither with philosophy on the tip of his tongue, and wise answers for every query of young and old. Once he chanced upon two boys of ten years who were using high words. Said he benignly to the two lads, raising his hands in a gesture of rebuke and interest, "What may be, O, little ones, the cause of your clamor?" Introducing himself, he inquired further, "Will you be pleased to cease your dispute while I expound to you my system of clear reasoning?"

"Gladly," replied the lads in concert, casting themselves at the feet of the good sage. "Often have our ears been honored with the Mighty yet Sweet Sound of your Marvelous Name, O, Most Lustrous Pearl of Unsurpassed Knowledge."

"Then," continued Confucius, "present to

me forthwith your telling arguments."

Bowing low, the first boy made answer: "I hold, O, Incarnate Wisdom, that the distance between this spot and the horizon is greater than the distance from here to the top of the sky, for the reason that when I hurried to school this morning at the rising of the sun, the air was as chill as the Hoang in winter, while now the sun is at the top of the sky, and I feel as hot as though I were locked in my mother's oven. When the sun is distant, I am cool; when it is near, I am hot; therefore, O, Botttomless Ocean of Learning, the base is greater than the altitude."

Gave forth the second boy, bowing lower than his companion had done: "I am certain, O, Quintessence of the Wisdom of All Ages, that the distance between this place and the summit of the sky-dome is longer than the base distance mentioned by my erring playmate, because when I journeyed to school this morning, with the sun just appearing in the east, the Golden Lily of the Sky was of the bigness of a wheel, while at this present moment it is as small as the mouth of my rice-bowl. An object is great when it is near, small when far away, therefore, O, Hope of Philosophy, the distance between this spot and the top of the sky is greater by far than the base."

With a tremendous sigh, Confucius shook his head and silently walked away. - Chautauquan.

Helps in Emergencies.

Prompt action in cases of accidental poisoning has often saved life, and to have some knowledge of the best methods of treatment is a great comfort and perhaps the following simple antidote, from an excellent physician, will be found useful in cases of emergency.

The first thing to do in cases of poisoning is to produce vomiting, so as to eject the poison from the stomach. Mustard, salt and water (lukewarm water), about a cup full with a little soda in it, as an active emetic may be given.

For external poisons, such as poison ivy and Virginia creeper poison or other plants, bathe the affected parts in a strong solution of borax-water; then apply a poultice made of tansy leaves moistened with sweet cream. The borax is cooling, a sedative and kills disease germs or poison. For corrosive sublimate or poisons from alkalies, lead, or mushroom, vinegar and oil should be given freely. For cases where the cause is not known, it will be found safe to give an emetic followed by a stimulant in sweet milk.

For an inflamed eye, a teaspoonful of boracic acid to a pint of water, to which add a bit of gum of camphor. For hoarseness or tickling in the throat, place a small quantity of dry borax on the tongue and let it slowly dissolve and run down the throat. For a cough or sore throat one of the best simple remedies is a solution of borax and salt, a pretty strong one, and gargle often with it; if you happen to swallo a little of it, so much the bester, it won't hurt you.

For a burn or bruise, or a cut, also bathe the parts in a strong solution of borax water. It is wonderfully cooling and does not hurt

like balsam or camphor.

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PETE.

J. BRECKENRIDGE ELLIS.

VII.-How Pete Escaped.

After the tramp had slipped over the back fence, Pete went into the house. Breakfast was nearly ready. "Pete," said her mother, "where have you been? I have sent Madge

everywhere, looking for you."

"Oh," said the little girl, "I didn't want to stay in bed, and it was so pleasant outdoors -and the dew was like rain it was so heavy, so I just went all over the place, and I've got such an appetite that if it was to grow much more it would be too big for me!" Now, every word Pete had spoken was the truth, but she didn't tell near all of the truth; as we know. For her real object had been to have an interview with the tramp. She couldn't stay in bed, indeed! Just listen at that! Of course she couldn't. But why? Because she had been so eager to see Nap and beg him to stay away from their barn! And she didn't tell her mother a word about Nap. She did wrong in just telling a little piece of the truth, hiding all the important part. For my part, I wish she had spoken out and told everything. But no little girl is perfect. Now you watch and see if something unpleasant doesn't happen to Pete for the way she did! She and Madge started off to school together. Jennie, being a young lady and a senior, didn't have to go so early. On the way Pete told Madge everything about Nap; how he had asked her to come alone the next morning with all her pretty things and Madge's pretty things, and Jennie's, and he would have a look at them, and maybe he would take them and go away, and not stay for the hundred dollars.

"Oh Pete!" cried Madge. "How could you have the courage to be all alone in the loft with that wicked man?"

"I gaess," said Pete, "some people are born with c urage in them, just like some have music born in 'em, so they don't have to say 'one-two-three-four,' when they play the piano. I guess you was born with both left out of you."

"I have to say 'one-two-three-four,' " returned Madge. "My teacher makes me. My opinion is, some girls are born with a bad streak in 'em, and that's what I've often thought of Miss Prudence."

"Oh, have you?" returned Pete. "Thanks! And I guess you won't be glad if I make Nap go away!"

"What could I give him?" mused Madge. "There is my silver bracelet with five silver hearts on it and one gold heart."

"My bracelet has two hearts," said Pete. "And I have that ring cousin Mollie gave me. I'd give him everything I've got to make him go away and not make mamma so sad and worried. Wouldn't you?"

"Yes I would, Pete! I believe she's going to have a spell of sickness and that would be worse than the hundred dollars."

"Yes it would! Oh Madge, do you think Jennie will give her little gold watch?"

"Jennie? I tell you what, Pete, you'd better not tell Jennie anything about this. If you do she'll be sure to tell mamma, and mamma'll stop the whole thing."

"No, Jennie won't tell," cried Pete, "We'll beg her not to. You and I haven't enough booty of our own. Jennie has to throw in, too."

"Better not tell her," warned Madge. "She always thinks she has to tell mamma everything, like all grown-up people do. It's their way." Just then they met Letitia and Linda

May. "Girls," said Linda May, "did you find any more candy in your boxes this morning?"

"No," said Madge, "we're not going to leave out our box any more. We don't want to encourage that wicked tramp. He thinks he can buy us with his candy and then do as he pleases in his meanness."

"I left out my box," said Letitia, "and I found a nickel's worth of butterscotch in it, too."

"Le's see it," said Linda May.

"I ate it up. What did you find, Linda

May?"
"Nothing. Aunt Dollie watches me so since I hid Lucifer in the storm-cellar that I don't get a chance to put out my box. But was it flat, light-yellow butterscotch, or darkyellow rolls, wrapped in tissue paper?"

"Long, round bars," said Letitia.

"I like that kind," said Linda May.

"So do I," said Madge.

"Didn't you save any?" asked Pete; "just a little tine-sy speck?"

Letitia shook her head. "I wish I had," she said, "so I could eat it now."

"Oh, thank you!" cried Madge. They all laughed and went into the school house to put their books on their desks. Then they came out and joined other girls in playing, "What's your trade?-Lemonade!" and, until the bell rang, they forgot that there were any troubles in the world.

When school was over, Pete walked home with Jennie, and told her about her conversation with the tramp. "Why, Pete!" cried Jennie. "Didn't you know better than to trust yourself with such a creature up there in the loft? And you are to go back in the morning? It can never be allowed. Besides he would just take our things and still wait for the hundred dollars."

"All right," said Pete, "then how do you know but when he gets the hundred dollars but he will wait for a thousand?"

"Pete, I must tell mamma about this. I am so sorry, but this cannot be kept secret from her."

"Go and tell on me, then. You always say you are sorry. I believe you like it! Oh, Jennie, please don't tell. Just when I am going to get rid of him, too!" Pete began to cry, but Jennie was firm. She thought her mother ought to know, and she was sure that Pete ought not to be alone with that tramp. "You have done very wrong, Prudence," said her mother, some time later. When her mother said "Prudence," Pete knew what was coming. "When I asked you

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where you had been, you hid from me the truth: and hiding the truth is the same as telling a lie. I believe your intentions were good in going to see that man, but you should have asked my consent. I would have forgiven you that, however, if you had not lied about it afterwards." Mrs. Morris never used the word, "lie," in this sense, except on the rare occasions when her children violated or suppressed the truth. It made Pete wince every time she heard it. So Pete was locked up in her bed room, upstairs, although it was four o'clock and a Friday afternoon; and there she must stay without a bite of food until the next morning! That was Mrs. Pete threw herself on the Morris' plan. bed and cried and cried, and, if you insist upon particulars, kicked. The afternoon wore away with awful slowness. She thought of Letitia. She and Letitia always played great games Friday after school, and planned for the next day. And what would Nap think when she didn't come the next morning? Listen! Who was that on the front porch? Pete scrambled to the window; her mother, Madge and Jennie, all "dressed up" and going out visiting. Oh, yes, they were going to visit Miss Dollie Dudley! Just think! And Madge would play with Linda May in the storm cellar. She saw her mother lock the front door. Madge lagged behind her mother and Jennie, and suddenly turning, spied Pete at her tower of observation. Madge formed four words with her lips, and then spelled them on her fingers—"I told you so!" Yes, Madge had been right; Jennie ought never to have been told! You see the moral Pete drew from this affair. When they were out of sight, O, how hungry Pete suddenly became! And she must starve till morning! It must be at least half-past four. She tried to remember what she had eaten for dinner, but the time was too remote. Pete went to her back window,—the room looked north and south,-and right in the garden she could see ripe tomatoes and cucumbers and grapes,—it was September. She looked at them. They seemed to look at her. She wandered back to her front winand discovered Edgar Brown slowly pacing the sidewalk. A sudden and desperate resolve leaped up in Pete's breast. "Mr. Brown!" she called. "Come in here, under my window. I want to tell you something!'

[TO BE CONTINUED.]

Sunday - School.

W. F. RICHARDSON.

TESUS ANOINTED AT BETH-ANY.*

Much has been made by some commentators of the differences in the narratives of this beautiful event, as given by Matthew and Mark on the one hand, and John on the other. Some even hold the theory that the two accounts are of different events. But an examination of the context will explain some of these divergences, and circumstances easily imagined will remove other objections to their identity. Matthew and Mark, in the verses immediately preceding those of this lesson had referred to the plot that was forming among the scribes and chief priests against the life of Jesus, and how they were delayed in carrying it out because of the multitudes of Jesus' friends who were present at the feast. This reminds them of the agreement already entered into between these enemies of Jesus and his false disciple, Jadas, and they turn back from the course of their story to tell of the supper at Bethany, where the evil purpose was formed in the heart of the traitor. John, on the other hand, tells the story in its proper place, and gives us more details, and his narrative would better have been chosen for our lesson. He tells of the presence of Lazarus and his sisters, and that it was Mary herself who anointed the Lord, and how she poured the oil on his feet, and wiped them with her hair. It has been often noted that the earlier evangelists, Matthew and Mark, make no reference to Lazarus or his sisters; and it has been conjectured, we think with much reason, that at the time they wrote, the circumstances of the family were such that it would cause them serious embarrassment to call public attention to the interesting facts of which they were the center. John, writing a great many years later, perhaps after the death of them all, could give these personal details without drawing down upon these faithful

friends of Jesus any persecution from his enemies. The two evangelists say that the supper was in the house of Simon the leper. He was someone, probably, whom Jesus had healed of this dread malady, and his home would be gladly opened to honor the guest to whom he owed all that was worth living for. Martha aided in the service of the feast, John tells us, but Lazarus was a guest, and a notable one, too, for he was looked upon with awe, as one who, for four days, had viewed the mysteries of the spirit world, concerning which his lips maintained ever a strange silence. What thoughts surged through the heart of Mary, the gentle and spiritual maiden, who was wont to forget all else in hanging upon the golde words of the Master, we may not know. But it is manifest that what Jesus had said about his coming death at Jerusalem had made a far deeper impression on her than on even his apostles. Her heart was full of grief, that he who had proven himself the holiest of men and the truest of friends to all, should die as a malefactor. The shadow deepened over her soul. How could the thoughtless multitude feast when their Lord was on the way to the cross? She could endure the strain no longer. Her love and grief must find expression. She had one treasure, provided and kept for some occasion of sacred import. It was an alabaster vase of precious ointment, spikenard, costing not less than three hundred denarii, a sum equal to nearly fifty dollars in our currency, and with a purchasing power at that time of three hundred dollars. Coming hastily into the room, regardless of the crowd that watched her movements, Mary broke the vase, and poured its

*Lesson for Janv 1y . Matthew 26:6-16. Parallel passages: Mark 14 :-11; John 12:1-8.

contents first upon the head, and then the feet, of the Savior. The fragrance floated through the room, telling how valuable was this lavish gift of love. Seeing the cintment dripping from Jesus' feet upon the floor, Mary stooped and wiped his feet with her hair; and the disciples remembered that other day, at the house of the other Simon, the Pharisee, in Capernaum, when the sinful woman from the street wept over the feet of Jesus, and covered them with kisses. So did the Master receive gladly the tribute of love, whether it came from the heart of the chief of sinners or from that of a sweet young saint like Mary of Bethany.

Alas that this scene had to be marred by the avarice and greed of an ungrateful disciple! Judas, who carried the bag that held the small bits of money belonging to the group of disciples, was already a thief, and had been pilfering from the scanty store entrusted to him. And here was at least a hundred pence, enough to keep one for many months, wasted in one act of pure sentiment. His murmurs were echoed by others of the disciples, and poor Mary felt the indignant glances of the company centered upon her. She looked with startled eyes at the face of Jesus. His eyes met hers with gentle and loving approval, and then turned with mingled grief and indignation toward the disciples. "You will ever have the poor with you, and can do them good when you will. I shall be with you but a few more days, and any love you would show me must be quickly manifested. Mary hath wrought a good work upon me. She hath understood me better than you, and hath brought this cintment to prepare me for my burial. Her deed shall never be forgotten. Wherever the story of my death is told, there shall her love be recounted, and the fragrance of this cintment shall linger upon her name forever."

No wonder that covetousness and avarice are denounced in the Scriptures. They dwarf the soul and dry up every spring of noble motive. Mary thought three hundred pence not too much to give as an expression of her grateful love. Judas counted one-third as much a sufficient price to put upon the life of his Lord. A selfish economy is remembered only to be execrated, while a lavish love is recalled with admiration and imitation. Greed will make any excuse, even the needs of the poor, to avoid generous giving. The soul that will not offer its larger gifts to the Lord will not make the smaller gifts to men. The poor of Nazareth had vastly more to hope for from wasteful Mary than from prudent Judas. There is a false economy that dish mors God and neglects humanity; while love will pour out its benefactions without

From this scene of contrasted avarice and love Judas hastens forth to bargain away the life of his Lord. An exhibition of love will either soften the heart or harden it. Even the gospel savour of life and a savour of death. The story of Mary's tribute may render us more loving or more selfish, as we imbibe her spirit, or criticize her act. God help us to bring our heart's best

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TOPIC FOR JANUARY 6.

A FORWARD LOOK.

(Phil. 3:12-14.)

It is not at all a bad idea to stop and look back now and again; but this should only be for taking breath, or for meditating which way to press forward.

He who looks back in self-congratulation is like that Irishman who thanked God for every mile he went since that added one mile to what was behind him and took off one mile from what was before him, so that his total progress was two miles. This is a sublime optimism, but it must be confessed it is not a true estimate of one's work; though there are many of us who are just that foolish in self-gratulation.

MOn the other hand, he who looks back with perpetual grumblings and misgivings, with selfcondemnation and with remorse over shortcomings, is not likely to go forward with a heart strong for any fate.

Hence it is far better to spend little time, even at New Year's, in looking back; and much better, after a single glance, to put the best foot foremost and walk ahead. Motion is the necessary thing in any undertaking. A sermon, a story, a song, a symphony, many of the best works of art, must have motion. So, a life, that highest form of art, should have motion, activity, the forward look and

Paul was not the man to pause and look back for any reason. He was constantly doing and planning larger and better things. There are so many people who are willing to rest on their laurels; so many who say, "I'm better already than Mr. So and So. Let well enough alone;" so many churches who say, "See what an excellent church we are already, no need to get larger offerings or add this or that to our work; we do more than our neighbors now." The church or person who stands still in spiritual things is dving.

What should Endeavorers look forward to, in 1901, the first year of a great new century? There is a great pleasure, always, in having something to look forward to. Especially do young folks desire to have some pleasure ahead of which they can think, to break the monotony of daily work in school or elsewhere. It used often to be argued in debating clubs, "Is there more pleasure in pursuit than in possession?" What can we anticipate for Christian Endeavor?

- 1. That there is sure to be a greater maturity in our movement. We cannot forever keep the same age, thank God. With greater maturity comes a greater calm, and perhaps a greater poise, less demonstration.
- 2. That there should be no diminution in real enthusiasm. It is enthusiasm, either quiet or overflowing, that is the great motive force of the world's movements.
- 3. That there should be an increase in the older societies of members from the Junior to the Intermediate Societies to bring new freshness and If there are difficulties in coalescence, let it not be through fault of the older members.
- There should be an increasing co-operation with the societies of other churches, and therefore an added emphasis on Christian Unity.
- There should be wider reading on religions and other subjects.
- 6. There shou'd be a more intelligent, thorough and regular study of the Bible.

These are a few of the things to which we can look forward. They may not fit all societies. Some may have already "apprehended," but most of us probably cannot count ourselves yet to have apprehended. Other suggestions will readily

Buffalo, N. Y.

A REMARKABLE INVENTION

BY AN OHIOAN.

A prominent business man of Cincinnati has invented a new Vapor Bath Cabinet that has proven a blessing to every man, woman and child who has used it; and as many of our readers may not know of its real comfort and blessings we illustrate it in this issue

This Cabinet is an air-tight, rubber-walled room, in which one comfortably rests on a chair, and, with only the head outside, enjoys all the cleansing, curative, beautifying and invigorating effects of the



OPEN-READY FOR USE

famous Turkish Bath, Hot Vapor or Medicated Bath at home, for 3 cents each, with no possibility of taking cold or in any way weakening the system.

These baths have truly marvelous powers, far superior to soap and water: celebrated for producing glowing faces, fair skin, bright eyes, elastic figures and perfect health to all men and women who make them a weekly habit, and this invention brings them within the reach of the poorest person in the

Clouds of hot vapor or medicated vapor surround the entire body, opening the millions of sweat-pores. causing profuse perspiration, drawing out of the system all the impure salts, acids and poisonous matter of the blood, which, if retained, overwork the heart, kidneys, lungs and skin, causing colds, fevers, disease, debility and sluggishness.

disease, debility and sluggishness.

Astonishing is the improvement in health, feeling and complexion by the use of this Cabinet, and it seems to us that the long-sought-for method of securing a clear skin, a good complexion, of retaining good health, curing and preventing disease without drugs, has certainly been found.

The makers inform the writer that more than 600,000 of these Cabinets have been sold, and showed letters from thousands of users who speak of this Cabinet as giving perfect satisfaction.

A. B. Stockham, M. D., of Chicago, editor of "Tokology," recommends it highly, as also does Congressman John J. Lentz, Hon. Chauncey M. Depew, Rev. C. M. Keith, editor "Holiness Advocate;" Mrss. Senator Douglas, Rev. James Thomas, Ph. D., pastor First Baptist Church, Centerville, Mich.; Rev. J. C. Richardson, Roxbury, Mass.; Rev. H. C. Roernaes, Everett, Kas.; John T. Brown, editor "Christian Guide," and thousands of others.

Ira I., Gleason, prominent citizen of Hutchinson,

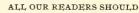
ured himself of rheumatism and his friends of colds, pneumonia, fevers, grippe, blood, skin and kidney diseases, and made \$2,500 selling this Cabinet in a little more than 12 months. Mrs. Anna Woodrum, of (hurman,la., afflicted 10 years, was promptly cured of nervous prostration, stomach and female troubles, after medicine and doctors failed She recommends it to every woman as a God-sent blessing. O. C. Smith, of Mt. Healthy, O., was cured of bad case of catarrh and asthma, and says: "It was worth \$1,000 to me. Have sold several hundred Cabinets; every one delighted." O. P. Freeman, an aged railroad man, afflicted 17 years, unable at times to walk, was cured of kidney troubles, piles and rheumatism. Thousands of others write praising this Cabinet, so there is absolutely no doubt of it being a device that every reader of our paper should have in their homes.

homes.
This invention is known as the new 1903 style, Quaker Folding Vapor Bath Cabinet, and after investigation we can say that it is well, durably and handsomely made of best material throughout, has all the latest improvements, will last a lifetime, and is so simple to operate that even a child could do it safely. It folds flat in one inch space when not in use; can be easily carried; weighs but 10 pounds.

IT IS IMPORTANT TO KNOW

IT IS IMPORTANT TO KNOW
that the makers guarantee results and assert positively (as do thousands of users) that this Cabinet will clear the skin, purify and enrich the blood, cure nervousness, weakness, that "tired feeling," and the worst forms of rheumatism.
(They offer \$50.00 reward for a case not relieved.) Cures Women's Troubles, Neuralgia, Malaria, Sleeplessness, Gout, Sciatica, Headaches, Piles, Dropsy, Liver, Kidney and Nervous Troubles and Blood Diseases.
It cures the worst Cold in one night and breaks up all symptoms of La Grippe, Fevers, Pneumonia, Bron chitis, Tonsilitis, and is really a household necessity, a blessing to every family. To please the ladies

Fevers, Pneumonia, Bronchitis, Tonsilitis, and is really a household necessity, a blessing to every family. To please the ladies a Head and Face Steaming Attachment is furnished if desired, which clears the skin, beautifies the complexion, removes pimples blackheads, eruptions, and is a sure cure for skin diseases, Catarrh and Asthma.



ave one of these remarkable Cabinets in their

have one of these remarkance countries in them.

Don't fail to write to-day to the World Mfg. Co., 2474 World Building, Cincinnati, Ohio, who are the only makers, for full information, valuable booklet and testimonials sent free, or, better still, order a Cabinet. The price is wonderfully low, only \$5.00 for Cabinet complete, with stove for heating, formula and plain directions. Head Steamer, \$1.00 extra. You won't be disappointed, as the makers guarantee every Cabinet, and will refund your money, after 30 days' use if not just as represented. We know them to be perfectly reliable, capital \$100,000, and to ship properly upon receipt of your remittance.

Don't fail to send for booklet anyway.

\$100 MONTHLY AND EXPENSES.

This Cabinet is a wonderful seller for agents, and the firm offers excellent inducements to both men and women upon request.

Millions of homes have no bathing facilities, so this is an excellent chance for our readers. To our knowledge many are making \$100 and \$200 per month and expenses. Write them to-day.

EVEREST

DOWLING,

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FAIRHURST.

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It will cost you just One Cent to secure a copy of a book of one hundred pages, containing half-tone portraits of scores of our leading preachers, teachers, writers and editors. This One Cent need not be paid to us, either. Buy a postal card with it and write us, asking for a copy of our new General Catalogue, which is now ready. It is a book of one hundred pages, printed on fine paper, handsomely bound in colored cover, and profusely illustrated. Among other portraits you will find those of:

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In addition to the portraits of men there are a great many pictures of books. This new catalogue is larger and better than any previous edition. Prices have been generally lowered, and you will find it to your advantage to have a copy for reference. Drop us a postal card, and we will be glad to send it to you.

THE CHRISTIAN PUBLISHING COMPANY, ST. LOUIS, MO.

Literature.

ARNOLD'S FRACTICAL SABBATH-SCHOOL COMMEN-TARY on the International Lessons for 1901. Mrs. T. B. Arnold, editor. Fleming H. Revell Co.

This well-known commentary, which has been issued in the same form of several years, preserves, in its treatment for the lessons of 1901 those qualities which have hitherto made it popular. The omission of the illustrations would improve it.

THE CANTEEN IN THE UNITED STATES ARMY. By William T. F. Ferguson. The New Voice Press. Chicago.

This is perhaps the most complete available summary of facts and testimonies in regard to the army canteen. The facts themselves constitute an irrefutable argument for the abolition of the canteen. The argument would be still stronger if the author, who is managing editor of the New Voice, would abandon this habitual denunciatory tone. In that case the mass of the people, who are not at the start profoundly interested in the canteen question, would be less tempted to discount the whole thing as can paign exaggeration. The facts are not to be discounted and they should be told in a manner! which will give them the widest possible credence.

FORBIDDEN PATHS IN THE LAND OF CG: A Record of the Travels of Three Wise and Otherwise Mento the East of the Jordan River. By the Otherwise Man. Fleming R. Revell Co., Chicago. \$1.25.

An unusual book of travel. Three missionaries, young, energetic, enthusiastic and resourceful. make a journey into the little known land east of Palestine, the ancient kingdom of Bashan over which Og ruled in the days when the children of Israel passed through on their pilgrimage up from Egypt. The writer disclaims for himself and his companions all similitude to the conventionalized missionary whose picture is found on the cover of the missionary magazines-"the serious and sedate gentleman clad] in flowing ministerial garb, with broad-brimmed[hat, lorg white beard and an open book in his left hand, who is earnestly exhorting an all-absorbed gathering of half-clad savages who have laid aside their spears and wicker shields in their great desire to drink in the elequent words of the preacher." A journey in the land[of]Og[is not to be made by a Cook's excursion and generally it is difficult to get the necessary governmental permission to make it at all. In this case the adventurous missionaries went without permission and the quasi-illegality of the expedition gives it an added charm to the reader as it probably did to the travelers. There is enough good! description to make the book instructive and enough racy narrative to make it highly readable.

THE REAL CHINESE QUESTION. By Chester Holcombe. Dodd, Mead & Co. New York. \$150.

Among the many recent volumes on the Chinese situation, there is perhaps none which contributes more to an intelligent and dispassionate comprehension of the real points at issue than this book by the former interpreter, Secretary of Legation and Acting United States Minister at Pekin. Mr. Holcombe is a sympathetic student of Chinese character. He believes that the Chinese are not a decadent race, that their opposition to foreign innovation is not due to bigotry and superstition, that the empire is not in a condition of anarchy. He shows that much of the trcuble has arisen from treating the Chinese as children, from imposing upon them, from falling to take account of their ideas of diplomatic [etiquette, which are diferent from those of the west though rerhaps

quite as reasonable. The work of the missionaries. he says, has not been the cause of bad feeling. Using for the most part the historical method, the author treats of the Chinese Literati, Chinese Societies, Chinese Army and Navy, the Missionary Diplomacy in China, Chinese Opinions of Foreigners, the Opium Trade, Foreign Aggression, the Partition of China, Reform in China. The real Chinese question, he says, is the question of the continued existence of the Chinese nation. "Left largely to herself, encouraged where encouragement is necessary, warned and guided at times in any kindly and friendly way and helped to help herself" China will develop for herself a worthy future. She has sinned much, but she has also been much sinned against.

THE COBRA'S DEN, and Other Stories of Missionary Work Among the Telugus of India. By Rev. Jacob Chamberlain, M. D., D. D. Fleming H. Revell Company. Chicage. \$1.

In the ccurse of his forty years of missionary labor in scuthern India, Dr. Chamberlain has had a vast number of remarkable and thrilling experiences. Many of these he has already told in his earlier volume, "In the Tiger Jungle," and many more he puts into this book. They are rousing good stories of adventure, quite apart from their value as showing the characteristics of an important missionary field. There are not many books which appeal equally to the half-grown boy, who is in the period when he delights in stories of pirates and Indians and hairbreadth escapes, and also to the doctor of divinity; but this is one of them. It will be a good addition to any missionary library.

A PR'SONER IN BUFF. By Everett T. Tomlinson. American Baptist Publication Society. Philadelphia.

This is a sprightly story of revolutionary times, well written and sufficiently full of incident to keep up the interest. It will speal particularly to young readers. The author introduces an unusual amount of bare historical narrative, but this does not impede the movement of the story and will be instructive for the readers for whom it is intended. It has the somewhat rare distinction of being a tale which involves no love story.

ALICE OF OLD VINCENNES. By Maurice Thompson. The Bowen Merrill Co. Indianapolis. \$1.50.

Mr. Thompson has chosen for the setting of his story a field which has large possibilities for romance. Indiana in revolutionary days was on the far frontier and was peopled by Indians and Creoles. The Creoles for the most part sympathized with the colonists in their struggle for liberty, while the Indians were the allies of the British. The sober history of this period, as related by such a consummate historian as Parkman or such artless narrators as the writers of the voluminous Jesuit Relations, is in itself a romance. The author has chosen for his central episode the capture of Vincennes by the British under Colonel Hamilton and its recapture by the Americans under General Clark. He has shown well the character of that border warfare and the influence of Jamaica rum and French Christianity in controlling the Indians of Indiana. The value of Mr. Thompson's accomplishment lies not in his technical skill as a literary artist, for the style, while reasonably adequate to the matter in hand, is not conspicuously meritorious, but in the discovery of an admirable historical background and the creation of one splendid and original character. Alice is well worthy of her position as the central figure in a strong historical novel. The unflinching impartiality with which the author reveals the shortcomings of his heroine (as in the chapter "Clark Advises Alice") and gives the British commander Hamilton full credit for such virtues as were mingled with his conspicuous vices, suggests that if he should turn his attention to the writing of sober history, he would probably write it fairly and judicially.

The Hicks' Almanae for 1901 has just been issued. It is known to most of our readers that Mr. Hicks predicts storms a year in advance by reference to the positions of the planets. We don't profess to know how he does it, but he certainly hirs it about as often as the other forecasters miss, and that gives a large balance in his favor. His prediction of the Galveston storm was particularly noteworthy. (Word and Works Publishing Company, St. Louis, Mo. \$.25).

A Remarkable Coincidence.

May there not be to us something at least suggestive in the fact that Christmas is celebrated on the 25th of December? It is the first day in the year when the days begin to lengthen. For three days past they have been nearly at a standstill. But Christmas day is a trifle longer than the day that preceded it.

From this time forward, for months, the days will grow longer and the nights shorter. The first Christmas morning said to the world's night: "Henceforth you must decrease while the day must increase." From that time to this Christianity has been taking little by little, gradually, from the world's night and adding it to the world's day; and this is to continue until the darkness is swallowed up in the universal shining of the Sun of Righteousness.

RUSSELL F. THRAPP.

Pittsfield, Ill.

Walked Out

ON FOOD, AFTFR BEING GIVEN UP.

Lack of knowledge regarding the kind of food to give to people, particularly invalids, frequently causes much distress, whereas when one knows exactly the kind of food to give to quickly rebuild the brain and nerve centers, that knowledge can be made use of.

A young Chicago woman says: "Other instances of the wonderful qualities possessed by Grape-Nuts food are shown in my grandmother's and mother's cases. Grandmother's entire left side became totally paralyzed, from a ruptured capillary of the brain. The doctor said it would be impossible for her to live a week. She could not take ordinary food and we put her on Grape-Nuts, in an effort to do all for her we could.

"To the astonishment of the dootor and the delight of all of us, she slowly rallied and recovered It was pronounced the first case of the kind on record. The doctor said nothing could have produced this result but food.

"We had been led to use Grape Nuts because of the effect on mother. She has been troubled with a weak stomach all her life, and the last few years been gradually losing weight and strength. She has tried everything, almost, that has been recommended by good authority, and until she used Grape-Nuts food, nothing seemed to do her any good. Since taking up Grape-Nuts she has been constantly improving until now she is free from any of the stomach troubles, and is strong and well. Please do not publish my name." Name can be given by Postum Ceresl Co., Ltd., Battle Creek, Mich.

A Marriages

CRUTCHER-NICHOL,-Married Dec. 13th in Kansas City, by S. W. Crutcher, father of the groom, assisted by Geo. H. Combs, Dr. Lewis Pinkerton Crutcher and Miss Edith Nichol, daughter of the late Mr. Nichol of Independence, Mo.

CURRY -VANDERVOORT .- Married Nov. 29, at the residence of the bride's parents, Mr. and Mrs. H. G. Vandervoort, Clayton, Ill., Mr. Otha Curry and Miss Lula M. Vandervoort, K. C. Ventress officiating.

SMITH-BARDEN.-At the home of the bride's mother, Mrs. Shubael Barden, Thursday, Nov. 29, Abram Frank Snith and Miss Caroline Alzina Barden, in West Rupert, Vt., W. W. Witmer, pastor of the Church of Christ, officiating.

WHITE-CLARK.-Married at the home of the bride's parents near Savannah, Mo., Dec. 2, 1900, Mr. Delbert White and Miss Lottle Clark, by A.R.

Obituaries.

[Obituaries of not more than 100 words are inserted free. For longer notices, one cent for each word in excess of 100. Please send money with notice.]

BARKER.

Annie Bohavan Barker, wife of Elder Wilson G. Barker, entered into rest Dec. 7, 1900, after a protracted illness. Sister Barker was born at Mathews Courthouse, Va., May 30, 1838; united with the church in 1852; married Aug. 8, 1871. She was a Christian approved of G d, an excellent instructor of the young and filled the station of a minister's wife with grace and dignity. She will be held in affectionate remembrance by many who loved her for her noble traits of character.

WM. BURLEIGH.

BRINDLE.

Sister Maria Brindle, nee Brown, was born of Scotch parents in Pittsburg, Pa., March 21, 1826, and departed this life at her home in St. Louis, Dec. 16, 1900. Si ter Brindle was married to James Brindle in 1844, came to St. Louis in 1853, was a charter member of what is now the Second Christian Church, and in 1883 a charter member of the Fourth Christian Church. She was baptized in the Ohio River at Cincinnati in 1843 by James Challen She was well known in St Louis for her steadfastness in the faith and her zeal in the work. Seven years ago she became blind and for the last three years of her life she was bed-ridden, yet bore her great afflictions with wonderful fortitude. She leaves three sons and two daughters. funeral services were conducted by the writer at the Second Christian Church.

W. W. HOPKINS.

CHAMPION.

J. W. Champion was born in Howard County, Mo., Nov. 17, 1826; died Dec. 5, 1900. Bro Champion was baptized into the Church of Christ in 1847 by Eld T. M. Allen and has continued ever a faithful disciple. He has been an elder in the Rocheport Christian Church for the last 20 years. In 1848, he was united in marriage with Miss Lucy A. Hill. Eight children blessed this union, two of whom preceded him to the better land. His was a godly life. It might be truly said of him that he was a manly man.

ARTHUR N. LINDSEY.

CHANDLER

James M. Chandler was born in Fayette County, Ill., Aug. 13, 1825, and died at his home in Edin-burg, Ill., Nov. 20, 1900 He had been in falling burg, Ill., Nov. 20, 1900 He had been in falling health for several months and declined very rapidly after taking his bed, until released by death. He was at the time of his death one of the elders of this church who had stood "four square to every wind of misfortune" that had assalled it for many years. Tearfully and tenderly we laid his body to rest. Courageously and confidently we gave his spirit back to God, lovingly and lasting will we cherish his memory until we meet "in the morning."

A FRIEND. morning." A FRIEND.

HORN.

Mrs. Harriet Horn, wife of J. L. Horn, died in Harrisonville, Mo., Dec. 9, after an illness of a few hours, in her 61st year. A native of Indiana and for 35 years a fairful Disciple. Her funeral was one of the largest in Harrisonville for years. A husband, four sons and two daughters are be-reaved. S. W. CRUTCHER.

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PRIGMORE.

Benjamin Prigmore died on Dec. 16, 1900, at the residence of Wood Dickinson, his son in law, near Dunksburg, Pettis Co., Mo. Born Seps. 14, 1811, in Bourbon Co, Ky., he came with his paren s to Missouri in 1818, and set led near the present site of Sweet Springs, Mo. Missouri was then a wild, unsettled territory, and the was then a wild, unsettled territory, and early pioneers endured many privations and dangers in preparing the way for civilization. Brother Prigmore grew to manhood without schools, newspapers or books. In 1843 out schools, newspapers or books. In 1843 he was married to Mary S. Wingfield, who died Feb. 3, 1847. May 17, 1848, he was again married, to Mildred Jane Taylor, who died March 11, 1899. Bro. Prigmore left behind him three sons:
Harrison, of Bates Co., Mayor M. F. Prigmore, of
Sweet Springs, and Wm., of Dunisburg, and one
daughter, Mrs. Wood Dickinson, at whose house
he died. From early manhood Bro. Prigmore was
a member of the Christian Church and for the last forty years was one of the elders of Mt. Zion Church at Dunksburg, Mo. Though denied the advantages of schools in his early life, he was a man of strong, rugged common sense, and by application to study in later life became well informed on all practical questions. As a Christian he was content to rest his hope on old truths and had scant patience with speculative preaching. He held with a strong grip to the cardinal principles of the Current Reformation and was for nearly two generations faithfully devoted to its propagation. The memory of his fidelity as an elder of Mt. Zion Church will be to that church a sacred benediction. Few men had more decided views nor did any have more friends. At his burial hundreds who had known him from infancy as an elder, and as the friend of parents now in heaven, came to drop a tear on his coffin and see his strong, benevolent face for the last time. The writer, who had known him from infancy and at whose feet he had done his first preaching, talk dat his funeral. A good and true man has gone from earth and men to meet his God and Savior. To his children and friends I commend the grace of God in hone of heaven.

S. McDaniel. Houstonia. Mo.

SMITH.

George Stanford Smith died at his residence in San Jose, Cal., on Nov. 26, of heart trouble, induced by dropsy, at the age of 55. I have known Bro. Smith since his father moved from his Illinois farm to Abingdon in 1864, that his family might have the advantage of college training. From the first he showed great ability as a speaker and it was the great desire of his friends that he enter the ministry, but he chose the law. He soon

rose to prominence in his profession in Plattsmouth, Neb. President Hays appointed him surveyor-general of Nebraska, after which he became attorney for the city of Omaha. He was one of the attorneys of the Burlington road. Bro. Smith's constitution giving way, he sought California five years ago and his health so improved that he opened a law office in Monterey. About six months ago they settled in San Jose. He was a man of strong faith and had no fears of death. He leaves a son, Guy W., a daughter, Georgie, and a faithful wife. The body was cremated at "Cyprus Lawn," and the ashes will be placed under the family monument in Plattsmouth, Neb.

J. DURHAM.

STEWART.

E. Taylor Stewart was born November 11, 1849, and died November 3, 1900. He obeyed the gospel and was baptized by the writer about thirty years ago. He was married to Jennie Cox, and two sons were born to them. He entered Christian University in the early nineties when the writer was President, and after leaving school he preached at Holsington, Kan. He served also as mayor of that town and held other offices. His last work was to debate with an Adventist. He broke down in the midst of the debate, and died in about ten days at Topeka, where he was taken for treatment. He was a great lover of the CHRISTIAN-EVANGELIST and was a constant reader of it for many years.

Brother Stewart was an excellent citizen, a constant friend, a devoted brother, a loving husbond, a fond father, a thorough student, a good preacher and a model Christian. He was the very soul of honor. SIMPSON ELY. very soul of honor.

WENCHEL.

Mrs. Rebecca Wenchel was born in Chester Co., Pennsylvania, April 4. 1822, died Dec. 8, 1900, at the home of her daughter, Mrs. J. M. Frost, at Princeton, Mo. She reached the advanced age of Princeton, Mo. She reached the advanced age of 78 years, 8 months and 4 days. She was a member of the Christian Church for 35 years and in all its mighty communion none honored her profession more highly than she. For many years her greatest comfort has been found in her Bible and the Christian Evangelist. She greatly admired the spirit in which Bro. Garrison treats men who differ from him, and his "musings" in his 'Easy Chair" were comforting to her more than our feeble words can tell. We conducted the our feeble words can tell. We conducted the fuveral service from the home of her daughter and son in-law, Mr. and Mrs. G. W. Acre, near Unionville in Putnam County. She richly merited the love of her children, the respect of her neighbors and the reward of the finally faithful.

Brookfield, Mo. R. E. L. PRUNTY.

& Publishers' Pointers and Paragraphs &

"Just the thing!" is what they say of our announcement of the adoption of the instalment plan in our Book Department. During 1900 our constant effort has been to make it easy for our patrons to secure good books. To this end we reduced prices on single volumes, arranged sets of books which we offered at less than half the original prices, and gave ceaseless thought and study to the evolving of other schemes for the benefit and assistance of our patrons. But now at the close of the year, we believe we have hit upon the best thing yet—the time payment idea.

The average citizen hesitates about paying out \$10 or \$25, all at one time, for books. He feels that he cannot afford it. At the same time, the average citizen can pay out \$10 or \$25, in monthly instalments of \$2 or \$3, and scarcely feel it. Therefore, in extending to our patrons the privilege of purchasing books on time payments, we are doing a great deal to make it easy for them to secure good literature.

The preacher who attempts to do his work without good books is as short-sighted and thoughtless as the carpenter who attempts to do good work with no tools but a hatchet and a rip-saw. The preacher who doesn't think it necessary to be constantly purchasing new books is the preacher who, while still in the prime of life, finds it first difficult and then impossible to secure a field of labor. Does some one reading these words dissent from them, and cry: "What's the matter with the good old Book? Isn't that enough for a preacher to preach?" Yea, verily, dearly beloved, but there be wise and gifted and godly men who have studied the good old Book and have found much therein that you have never found. The results of their studies they have published in books, and these books you should read, that your preaching may have some freshness about it, and not become a weariness to your hagrarg

Our new General Catalogue, a book of one hundred pages, profusely illustrated, is yours for the asking. Send for a copy if you have not already done so, select therefrom a list of books that you need, and then, if you do not wish to pay cash for them, send us the list. We will let you know the best terms we can allow you. If you like the terms, you can sign the agreement we send you, return it to us with the first payment, and we ship you the books. If you do not like the terms, you simply tear up the agreement and let the matter drop. It is certainly worth your while to investigate a little, and see what easy terms we can offer you.

Have you delayed until now ordering the Christian Lesson Commentary? Then delay no longer. This magnificent volume of 429 pages, beautifully and substantially bound in cloth and containing nearly two hundred illustrations, diagrams, maps, etc., stands at the head of all helps for the superintendent, teacher and advanced pupil of the Sunday-school. We make no exceptions in this claim. We believe it to be easily the best. Of course, as we publish and sell the book, it may be demurred that our judgment is likely to be biased. but it happens that the great majority of our leading Sunday-school workers say the same thing. The circulation of this splendid annual grows larger from year to year, and this year, judging from present prospects, the circulation will double that of last year. Price for single copy, postpaid, \$1.00; per dozen, not prepaid, \$9.00.

At the beginning of a new year, many churches and schools will require new record books. To churches we recommend the Moffett Register and Record as the best published, being complete, systematic and time-saving. It is arranged for roll of membership with space for recording when and how each member was received into fellowship, and when and how dismissed. There is space for minutes of official meetings, for financial receipts and disbursements, etc. It is printed on good paper and strongly bound. Price has been reduced to \$2.00. A larger size, for the use of large city churches, costs \$3.50.

Sunday-schools requiring new record books cannot do better than to send for our "Model" series. The Model Sunday-school Record provides for a complete record of the attendance of officers, teachers and pupils, collections by classes, total enrollment, with gain or loss for the quarter, list and cost of supplies, Treasurer's receipt to Secretary, weekly and quarterly reports, etc. Space for the records of twenty-eight classes. Each book contains blanks for two years' records. Bound in cloth; price, \$1.00.

The Superintendent's Pocket Record is designed to contain an alphabetical list of the names and addresses of officers, teachers and pupils, and has space for recording some of the more important items from the weekly reports. Price, in cloth, \$.50; in morocco, \$.75. The Model S. S. Treasurer's Book is arranged for the systematic recording of all receipts and expenditures, and contains blanks for annual reports, etc. It is good for three years. Price in cloth, \$.25; in morocco, \$.50. The Model S. S. Class Book is arranged for complete record of the name, address, date of entering, contributions, attendance, etc., of each member of the class. It is good for one year. Price \$.05; per dozen, \$.50.

And there are other requisites for first-class, up-to-date schools, such as blackboards, maps, bells, collection envelopes, etc., etc. We supply everything needed by Sunday-schools. We keep the best supplies, and only the best, and we sell them at honest prices. All our Sunday-school supplies, including the quarteries, lesson leaves, pap rs, etc., have always stood on their merits. We have never considered it either honest or necessary to bribe teachers and officers, by gifts of books, to select our supplies.

Christian Endeavor Societies, too, will need new supplies for the new year. These supplies are so cheap, consisting chiefly of cards—topic cards, application cards, pledge cards, invitation cards, etc.,—that every society can easily afford to have a sufficiency of them. We keep a complete stock of all C. E. supplies, price-list of which will be found elsewhere in this paper. Orders should be sent immediately, if they have not already been forwarded.

Our Special Christmas Catalogue did a good work. We are happy to say that our book trade during December has been the largest we have ever had. Our pairons have given substantial evidence of their appreciation of our efforts in their behalf. This little catalogue should be preserved. Except where it is expressly stated that a certain offer expires January 1, all the offers in the catalogue are still good, and will remain good during January and February. If your copy of the catalogue was a little late reaching you, and you had already purchased Christmas gifts, you may find in it something that you will want for yourself, or something to give to a friend whose birthday is at hand.

It is some time since we have said anything, in these notes, of Christian Science Dissected. The sale of this book goes right on. We are rapidly sending out the second edition, and before long must print a third." It is a great little book. We do not believe that it is possible for any intelligent, honest person to read it without becoming convinced that Mrs. Mary Baker Eddy, the author and finisher of the Christian Science faith, is a fakir, fraud and charlatan. The writer of Christian Science Dissected has noted the absurdities of the Eddy doctrine, and presented them in a humorous way. This is just the book to hand to a friend who is being misled by the Eddyites.

In last week's issue of the Christian EvangeiIst we presented our latest combination book offer
—The Controversial Library. This is a set of
eight great religious debates on Romanism, Baptism, Trine Immersion, Spiritualism, Mormonism,
Universalism, Evidences of Christianity and The
Holy Spirit in Conversion. The eight volumes are
well bound, contain a total of 3,317 pages, and
formerly sold for \$13.00. Until February 1,
1901, we will send the set for \$5.00.

Wheeling Through Europe has been having a great run lately. We have received orders for hundreds of copies during December. It is a book that deserves a very large sale, for it is excellent in every particular. The author's account of his bicycling tour through England, Scotland, Wales, France, Holland, Belgium, Germany, Switzerland, Austria and Italy is a narrative that is never dull, for a single paragraph. The usual account of European travel consists of a series of descriptions of the "sights" of the capitals of Europe. Wheeling Through Europe is a different sort of book. The illustrations are splendid, the printing and binding fine. Price, \$100.

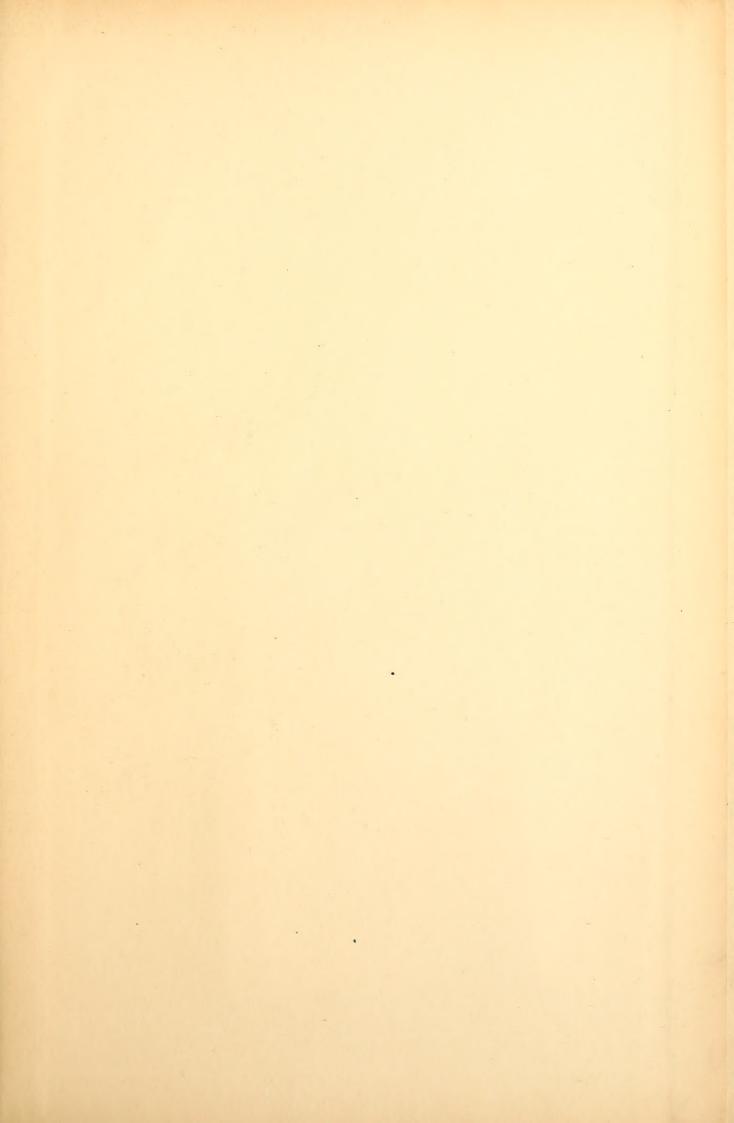
Shem: a Story of the Captivity, is another book which is now in demand. It is, perhaps, the best book that Breckenridge Ellis has written. It is just the sort of book that fathers and mothers will enjoy reading and then passing on to the boys and girls. Mr. Ellis has evidently given much study to the customs, the habits, the social laws of the Jews of olden times, and his book is not only of absorbing interest, but is instructive as well. Price, \$.50.

A few months ago your neighbor, perhaps, purchased the Standard Dictionary from an agent, paying \$26 for it. The agent visited you, too, and tried to sell you the work. You admired it greatly—bound in full morocco, two volumes, the greatest lexicon of our language ever produced—and you would have taken it, but you didn't feel able to hand over the \$26.00. It's just as well you waited, for now we will sell you exactly the same thing for \$13.00, and permit you to pay for it in instalments, if you wish! You couldn't well give up \$26.00 in a lump, but you can easily pay \$3.00 down and \$2.00 monthly for five months. Write to us about it.

The death of Prof. B. A. Hinsdale has been the occasion of a renewal of interest in his books. He was the author of a number of excellent volumes, three of the best of which we publish: Jesus as a Teacher, and the Making of the New Testament is a work of exceptional value to intelligent disciples, and one which has received high praise from the religious press of the country. It is a cloth-bound volume of 330 pages, 12 mo, price \$1.25. The Genuineness and Authenticity of the Gospels is an argument, on historical and critical grounds, in favor of the genuineness of the four gospels Cloth, 12 mo, 276 pages; price, \$1.25. Ecclesiastical Tradition is an account of the origin, the early growth, the place in the church and the value of ecclesiastical traditions. Cloth, 197 pages; price, \$.75.









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